

HOME NOTES.

Mr. J. D. ALLCROFT, one of the best known and most munificent of Evangelical Laymen, is dead. For seven years he was President of the O.P.A.S.—Additions have been made to the records in Stoke-on-Trent Parish Church as a memorial of the work of the Suffragan Bishop of Shrewsbury, Sir LOVELACE STANLEY, who held the living for thirty-four years.—It is proposed to furnish St. Andrew's, Southport, with a memorial of the Vicar of the late Rev. Canon Cross, the first Vicar of the Parish.—A Mission Church has been opened near Magdalen-gate for the convenience of the growing population of the Parish of St. Paul's, Norwich.—A "William Summers" Scholarship has been founded by Mr. and Mrs. ABEL BUCKLEY (brother-in-law and sister of the late Mr. W. SUMMERS, M.P. for Huddersfield), who have decided to hand over to the Victoria University the sum of £1,200 (not £1,000, as originally intended) for the establishment of a Scholarship for Huddersfield students. The winners of the Scholarship, as it becomes vacant, will have the option of attending either the Yorkshire College, Leeds, or Owen's College, Manchester.—The forty-seventh Annual Conference of the Evangelical Alliance will be held in Dublin on September 25 to 28.—The Conference takes the place of the usual Convention.—The Rev. A. J. SWANN, of the London Missionary Society, who has been stationed on Lake Tanganyika for the past ten years, writes, under date of April 26:—"I have already reported that EMIN PASHA was killed and eaten near Kintonga Longa in October last by SHIRAZI ARAB (son of old TANGANYIKA), but in case my letter was lost, I repeat. This news I have had from several reliable and independent Arab sources.—The Rev. R. H. HAMMOND is leaving St. James, Toxteth, for St. Mary's, Sheffield. Mr. HAMMOND, at a farewell meeting at Toxteth said:—"When he was invited to become Vicar, he and his wife were working among the people of Spitalfields, 3000 of whom, in a population of 10,000, got their living by crime. On the first Sunday morning he was present at St. James, there were ten people in the Church, and in the evening the congregation had increased to twelve. The following Sunday there were thirty people present; while in twelve months the Church was filled from end to end. When he came there the schools had 160 panes of glass broken in the windows, the gas was out off, and the sum of 237 was owing for coals. In six months they had spent 400l. to have the windows put in, the graves in the Churchyard set right, and heating apparatus placed in the Church. On his arrival there the schools accommodated 200 children, and the Government grant was 114l.; at the present time the attendance had trebled and the grant had quadrupled. Twice had the schools to be enlarged to accommodate more children. But it was the spiritual work one had to be thankful for, and when, on the previous day, he saw the very large number of Communicants, he truly rejoiced.—The Rev. GILBERT JAMES, who is leaving Gillingham for Bath in October next, has done a remarkable work during his nine years' incumbency. The Mission Church has prospered in Brownroyd, the Parish Church has been restored, and further buildings are now in course of erection for Sunday and Day schools. There is now an attendance in the Sunday-schools of 900. Mr. JAMES is keenly interested in Temperance reform, and his pulpit power no less than his pastoral care of the Parish, has endeared him to a large congregation.—Church building and restoration has been making strides in Bristol and the neighbourhood of late. First came the restoration and re-dedication of the Crypt of St. Nicholas Church, which will now be used as an occasional Chapel. From its central position, the newly-opened Crypt Chapel ought to be useful from time to time for other than Parochial purposes. Visitors to the City will remember the commanding position of St. Nicholas' upon Bristol Bridge, and historians will recall the famous sermon preached by LATIMER in the Church in 1533, which divided the City into factions and was the cause of a complaint to Convocation.—Mr. EUGENE STOCK has promised to speak at the Public Meeting to be held in connection with the Manchester Diocesan Conference on October 26.—Nothing could be more appropriate than the choice of Prebendary WHITTINGTON as Chaplain to Alderman and Sheriff DIMDALE. Prebendary WHITTINGTON is of all City Clergy the one most intimately connected with its characteristic institutions.—The Churchwardens of St. Martin's, Charing Cross, received nearly 1000l. from the sale of seats on the stand they erected on the south side of the Church on the occasion of the Royal wedding. It is believed that after the payment of all expenses, there will still be nearly 600l. at the disposal of the Vicar and Churchwardens for charitable purposes connected with the Parish.—The Rev. W. B. MOWAT, the late Canon Huxley's successor at North Brixton, reports that the attendance at Holy Communion during 1892, the first year of his ministry there, were 5,405; viz., Early Morning, 437; Mid-day, 1,339; and Evening, 3,629.—The third and concluding volume of the late Bishop Wordsworth's *Annals* will be issued in October under the joint Editorship of the Bishop of Salisbury and Mr. W. EARL HODGSON. It is believed that it will be of much more general interest than the second volume.—The ARCHBISHOP OF CANTERBURY has conferred the degree of Doctor of Laws upon Mr. WALTER ARTHUR COVINOZ, Barrister-at-law, Senior Professor of Law in the Victoria University and Owen's College, Manchester, Fellow of the Society of Anti-

quaries, and Founder of the Bibliographical Society in consideration of his great Bibliographical learning and the production of the work.—*Incomabula Biblica*.—

WOMEN'S WORK.

Medical Missions.

A Medical Mission teaches practically the compassionate love of Christ. The women listen naturally to one who brings them healing in their pain and weakness, who speaks to them of hope for the future, and of Him who loves them, of Whom the Missionary is a representative. Miss Nixon, of the Church of England Zenana Mission, has charge of the dispensary at Bangalore. She says: "I find the patients ready and anxious to hear; both young and old enjoy, and are much interested in Bible stories related to them. They appear very grateful for the medicines given, and have often asked: 'Who gives these medicines?' When told that the expenses were defrayed by Christian ladies, one of the patients remarked:—

"When they are doing so much for our sakes, their religion must be true."

Some Khatri, who are a high caste of Hindus, were much opposed to allowing the Missionaries to settle at Taru-Taru. Two years later, the Medical Missionaries were called in to attend some of these women in illness. They were cases requiring constant attention, and, during that time, the patients listened attentively to the reading of God's Word. One of them said:

"You Christian people are far above the Brahmins; you heal the sick, care for the sad, teach the ignorant, and tell all about the Word of God."

Women doctors are sadly needed to go in love and patience among their timid, ignorant, and prejudiced sisters of India.

The difficulties attending this work can only be thoroughly understood by those who are familiar with the country, the climate, the habits and modes of thought of the natives; and, during the last year, the prevalence of the cholera has rendered the labour doubly arduous. The natives have an idea that the Missionaries keep their patients, and will not allow them to leave when they wish. It is difficult to induce patients to stay alone in the hospital; they usually insist upon bringing some relative or friend with them; this adds to the expense, but it also affords opportunities for regular teaching. It is discouraging that the circumstances of these women's lives are so much against recovery. Various existing customs prevent them from taking nourishment when they need it most. They are so impatient that they cannot wait to see the effect of the treatment before they call in other advice. As the Medical Missionary walks out at one door, a native doctor may be brought in at another. A bit of cocoa-nut-shell, or a little brass saucer is brought for the medicine. If a quarter dose of the medicine does them good, the next day they drink up all that is left, and make themselves ill. If water is put into their medicine, their caste is broken, and they will not touch it, so the physic must be dropped into the water which they bring in their own vessels.

The chief trouble is that there are not nearly enough women missionaries to supply the pressing need. At St. Katherine's Hospital, Amritsar, the outside work in the past year is said to have been overwhelming.

"In Kashmir, just before the death of Dr. Fanny Butler," says Mrs. Bishop, formerly Miss Isabella Bird, the well-known writer, and founder of the John Bishop Memorial Hospital, Kashmir, "it was terrible to see how the women pressed upon her at the dispensary door, which was kept by two men outside, and another inside. The crush was so great as sometimes to overpower the men, and precipitate the women bodily into the consulting room. The evil colours, the heat, and in the unsanitary conditions in which Miss Butler did her noble work of healing, and telling of the Healer of souls, were, I believe, the causes of the sacrifice of her life. The work of Miss Hull was beautiful to see. Her influence over, not only the women, but the young men, was something most remarkable. Her influence over their manners made them so respectful to women, so courteous that I have not seen anything like it among the Mohammedans."

The history of the Kashmir Mission, which was only opened in 1888, and had been singularly eventful, and has been the scene of devotion which must ever give it a sacred interest. In July 1891, a flood washed down the whole of the dispensary buildings of the John Bishop Memorial Hospital, and so damaged the in-patient department and dwelling house as to render them unsafe. The Marajah lent an old historical building close to the city, and there the devoted ladies continued their work. Pestilence, famine, fire, and earthquake have visited the lovely vale, still suffering from the disastrous floods. Two shocks of earthquake felt at Srinagar, the last in May, 1892, completed the full weight of these accumulated troubles with which the place had been stricken. Last spring cholera was raging with terrible violence at Srinagar.

A fearful visitation of cholera swept over the villages of Nuddea. The whole of Bengal has been more or less severely visited by the epidemic. From their centre, Bollobphore, the Missionaries visited all the surrounding villages, distributing medicines, giving full directions what to do in nursing, and preventing further spread of the disease.

At Batala, where Miss Tucker, better known as the gifted writer, A. L. O. E., who has devoted her life and fortune to the women of India, has settled, a wonderful work has been done during the year. At Shikapur a dispensary has been opened. It is in charge of Miss Ghose, who has been trained at St. Catherine's Hospital, Amritsar. One of the Missionaries observes: "In Shikapur Bazaar we can now notice a marked difference in the way the people treat us. I can walk through the Bazaar now alone, meeting with respect from the men and women, and the children come to us as friends. In places where two years ago we were hooted and pelted, directly the people see me coming, I hear them saying: 'This is the Padreene, and I have salaams from all sides.'"

Most Mission stations are now provided with dispensaries, some also have trained nurses, and the benefit conferred upon suffering women by skill and intelligent care is incalculable. Many sufferers flock eagerly to "Doctor Mem Sahib." One sees the lame, the halt, and the blind crouching in their Eastern dress, their heads tied up in old turbans, and with a ragged old sheet, blanket, or padded quilt wound around the body, and all are thin, sick, and wretchedly poor.

During the cool season, some of the Zenana Missionaries go out on tours. They travel from place to place, "camping out" and visiting towns and villages, where they speak of the Gospel of Peace. A few simple medicines were found to be of so much service in helping to cure some of the many diseases of the women and children who would otherwise have had neither care nor treatment, that gradually more attention was drawn to this department of the work, and what may be called "Travelling Missionary Dispensaries" have been established. At each place a certain amount of time and attention is given to the sick. The patients gather, and are instructed by the Bible women, while one after another passes in to see the Missionary, and receive such medicines as she can give to relieve their ailments. The faith of the people is unlimited, and they can with difficulty be made to believe that any cases are beyond the power of the Miss Sahib. The great present need among the Women Missionaries is for more workers.

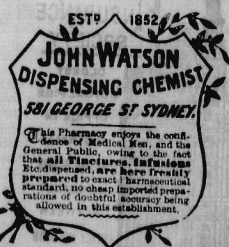
Last year 416,000 women received assistance through the Countess of Dufferin's scheme for the improvement of medical attendance for women. The staff of the fund now consists of nine women doctors, with thirty-one assistants. The number of native and Eurasian women under instruction steadily increases. The fund has an income of £5,000 a year, after having erected hospitals and dispensaries at the cost of £120,000.—*New York Churchman*.

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NOTES AND COMMENTS.

Personalia. The Rev. J. CAMPBELL, a former student of St. Paul's College, has been elected unanimously to the vacant fellowship caused by the resignation of the Rev. Dr. H. K. The ARCHDEACON of LONDON, Diocese of Ballarat, requires two Lay Readers for October 1, and one for January 1, 1894.—The parishioners of All Saints, St. Kilda have decided to present a testimonial to the Rev. J. H. GREGORY, who was Incumbent of the Parish for 38 years.—237 Candidates were recently presented for Confirmation at St. Paul's Cathedral, Melbourne.—The Rev. G. PENNICOTT has been appointed to the Incumbency of Gisborne, vacant by the death of the Rev. H. J. POOLE.—The Rev. W. ST. JOHN CHASE has been appointed to the Curacy of St. John's Melbourne.—The Rev. LAMBERT KAY, residence Hillgrove, Diocese Grafton and Armidale, has been registered for the Celebration of Marriages.—The Rev. P. J. SIMPSON, Curate of All Saints, Singleton, was admitted to the Priesthood last Sunday by the BISHOP OF NEWCASTLE.—Mr. G. D. HILDER has been elected Lay Representative for the Macleay in the Synod of the Diocese of Grafton and Armidale, and Messrs. G. E. THOMPSON, JAMES DUCAT, and G. O. HILDER as Parochial Nominators for the Parish.

An interesting Service. Christ Church, South Yarra, was the scene of an interesting commemoration on August 17th, when the parents of the Vicar celebrated the 50th anniversary of their marriage. At eleven o'clock the old people partook of the Holy Communion with four of their children and some twenty friends. Later a family gathering was held at the Vicarage, while many old acquaintances called in the afternoon to present their congratulations. Thirty-two years ago the ARCHDEACON and Mrs. TUCKER arrived in Sydney with six children. Now, 32 descendants "call them blessed." Not one have they, or theirs, lost.

Archdeacon Tucker. The ARCHDEACON received his early education at the old school beside the Cathedral at Canterbury, where he was baptised and confirmed. In early days he was intimately associated with Brook Piss Westcott, whose aunt was married to Mr. TUCKER's uncle. For a while, owing to excess of a zeal, not then reciprocated in the Church, the paths of usefulness of the two men drew apart. After undergoing a second course of study, however, with Archdeacon Wood, of Northwich, Mr. TUCKER was ordained in 1853, at Chester Cathedral. Sometime Curate at Wilton, Cheshire, he was in 1855 preferred to the living of Holy Trinity, Northwich Cheshire, where he laboured for six years. In 1861 he was induced by his cousin, DEAN MEE, of Grahamstown, at one time Secretary of the Bible Society, to go to Australia in the interest of that venerable Society. The degree of D.D. was conferred upon him in 1863 by the ARCHBISHOP OF CANTERBURY. Declining the Archdeaconry of the Western District and other posts offered to him while serving the Society, Mr. TUCKER, after taking charge of Holy Trinity, East Melbourne, for twelve months, accepted, in 1869, the Archdeaconry of Beechworth and Sale. There, with devotion and success that have stamped themselves on the Church in the North-east, he laboured unceasingly until his retirement in 1885. ARCHDEACON and Mrs. TUCKER, who are " hale and hearty," have lived of late with one or other of their married children in Victoria or New South Wales.

Self Denial. The *Methodist Times* says: "The Methodists of England could raise an extra half-million sterling within the next twelve months—if they thought fit—without sacrificing one single piece of bread-and-butter. When we remember that domestic servants and working men in the Salvation Army raise £50,000 a year by their self-denial week, what could not we do if we were equally devoted to Christ? Half a million sterling would give a gigantic impetus to Foreign and Home Missions at a time when the field is white unto harvest, and our opportunities are unprecedentedly glorious." This reflection may not be lost on Church-folk. In kill-time sports of one kind and another in luxurious amusements, and extravagant social expenditure, the millions of money wasted would speed the Kingdom the wide world over. It is so easy to stifle concern now.

Father Paul Sheriff. There is considerable commotion in Roman Catholic circles, says the *Christian Leader*, over the departure of FATHER PAUL SHERIFF, of Port-Augustus Abbey from the Church to which he was a convert from the Church of England. Joining the Benedictines about fifteen years ago, he became Head Master of the Abbey School, and sub-Prior after PRIOR VAUGHAN was superseded. Later on he was appointed Priest in charge of the congregation, in which capacity he came prominently before the public a year or two ago in a controversy over the administration of the rites of his Church to a dying woman who was a Protestant, but had been a Roman Catholic in her early days. FATHER PAUL's letters at that time displayed anything but dissatisfaction with the faith he had adopted.

Lunacy and Demoniacal possession. It is startling (says the *Christian World*) to find Dr. CHARLES WILLIAMS, Physician to the Psychic Hospital and Dispensary, Liverpool, reviving the idea that much apparent lunacy is due not to any pathological cause, but to "possession" by some evil soul or 'demon' who inspires the poor victim with these malevolent impulses and insane ideas." And the treatment he suggests is none other than exorcism. "If," he asks, "it succeeded in the hands of the Founder of Christianity and His Apostles, in the hands of Egyptian, Roman, and Greek Priests, and amongst Catholic Monks—as we have indisputable evidence that it did—why should it not succeed now?" His views are embodied in a pamphlet entitled "A New Method of Treating the Insane."

Evolution and Ethics. The current *Athenaeum* contains a very able review of Professor HUXLEY's "Romanes Lecture" on "Evolution and Ethics." It rightly lays the greatest emphasis on the extraordinary similarity between the agnostic professor's views on the antagonism between Evolution and Ethics, and St. PAUL's views on the antagonism between the carnal and the spiritual mind. One is forced to ask, "Is PAUL also (from Professor HUXLEY's point of view, of course) among the Prophets?" The *Athenaeum* critic quotes one very remarkable and striking passage: "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. This is—"for the carnal mind is enmity against God"—translated into the language of a nineteenth-century agnostic.

An Ancient Inscription. In the *Bulletin des Gleanes*, No. 1, 1893, Professor ZÖCKLER (says a writer in the *Freeman*) discusses an inscription recently examined on a pylon of the palace temple Medinet Habu, in which PHARAOH RAMESSES III. in a boastful manner describes his victorious expedition into the southern ports of Palestine. In the list of districts conquered by the Egyptian King are mentioned those of the River Yerdana (Jordan), the Sea Bethpana (i.e., Dead Sea, properly perhaps, "Sea of Flames and Sparks" cf. *reshet*, Job v. 7); the territory of Salem (Jerusalem), as also the cities of Hebron, Kirjath-sepher and others. If this is correct, and if the view generally accepted just now, that RAMESSES II. was the Pharaoh of the oppression, then this campaign must have occurred about the period of JOSHUA. It is rather surprising that in the Book of JOSHUA no mention is made of any such battles. Two or three explanations are at once suggested. First, that RAMESSES II. was not the Pharaoh of the Exodus. This is the view of ZÖCKLER. The evidence is certainly not perfect. There is another, which of course many will urge, that the narrative in JOSHUA is untrustworthy. It is such a joy to some folk to "sit upon" the old belief in the Old Testament. I prefer another view. From what little knowledge I have of the boastful inscriptions of victories upon Egyptian Temples I am not absolutely satisfied with their accuracy. The law of libel in those days was severer than now. In olden times Kings needed reports warlike prowess to sustain their glory. And if the monarch had not gained any triumph there was another way of making the want. Still there is nothing impossible in Egyptian having ravaged Palestine about the time of JOSHUA, an event not having been recorded in the Bible. Nor is it impossible that RAMESSES, having heard of JOSHUA's victory, might have assumed that the Israelites were still recalcitrant subjects of Egypt, and therefore resolved to the glory of their victories. But the proper way to do this is to await further intelligence.

120 Years of Methodism. The following tabular statement, prepared by the Rev. Joseph Posnett, shows the numerical progress of Methodism during 120 years, with the percentage of increase in every septennial period:—

Date.	Membership.	Increases.	Septennial per cent.
1774	30,597	—	—
1781	38,242	7,645	25
1788	53,162	14,920	39
1795	75,081	21,919	41
1802	92,948	17,867	24
1809	132,086	39,138	42
1816	191,680	59,594	45
1823	219,398	27,718	14
1830	248,592	29,194	13
1837	292,693	44,101	18
1844	337,598	44,905	15
*1850	358,277	20,679	7
Then followed eight years of strife and secession, resulting in a net loss of 81,186.			
1858	277,091	—	—
1865	320,827	43,736	16
1872	346,850	26,023	8
1879	377,612	30,762	9
1886	412,384	34,772	9
1893	427,739	15,355	3½

* Being only six years one-sixth has been added to the percentage column.

The Tombs of Alexander. DR. GHANT BEY writes to Sir and Cleopatra. WILLIAM GEDDES that he has discovered the Tombs of ALEXANDER THE GREAT and of CLEOPATRA on the site of the old city of Alexandria. The doors of the Tombs are described as of bronze with Greek inscriptions; neighbouring chambers are said to be filled with parchments. Here is promise of a find to delight antiquarians; but the existence of an authorised mummy of CLEOPATRA in the British Museum throws some doubt on the alleged discovery.

The 'Servants' Paradise. The Paradise of the domestic servant must be in Brazil. The consequences of the scarcity of domestic servants there, owing to the abolition of slavery, are described in the last British consular report from Rio Grande do Sul. It appears that not one per cent. of the male or female servants will sleep in their master's house. They insist on leaving at the latest by seven o'clock in the evening, and will not return before seven or eight in the morning. For this reason some houses have a pane of glass in one of the windows taken out, through which the baker and milkman pass their goods on their early morning rounds without troubling a member of the family to get up and open the door. It is said to be quite common for a good cook to insist on the family dining not later than five o'clock, in order that she may be able to put the kitchen in order and go home early. If these or any other demands are not granted, the servant leaves without any notice, there being apparently no law of master and servant in Brazil.

Also for Needleworkers. The wages average £1 to £3 a month, with food, and the servants, as a rule, purloin enough every night to provide a supper at home. These servants are all negroes or mulattoes, and are nearly all freed slaves; but in spite of all their drawbacks they are generally preferred to white servants, who in Brazil have nearly all worse failings than the blacks. Some of the Italian Immigrants and German Colonists are in domestic service, but they are even more independent than the blacks. One reason for this is that the number of factories which employ domestic servants is small.

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until Mr. John Bourne took the business over in 1846, when Fred. C. Bourne joined it in 1870, and now being a Managing Director. The Company is now doing business with some of the old connections of the firm of over 25 years' standing.

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NEWS OF THE WEEK.

Friday, September 15.

St Paul's Young Men's Union met. Mr. Franklin admitted a member. Prize Essay Competition fixed for October 20. Subject, the Federation of the Australian Colonies.—Mr. Massey gave an Organ Recital at St. Matthew's, Windsor. The building was crowded. Mr. Massey was assisted by Mrs. Murray and Mr. Davis, of Parramatta.—A Service of Song given in St. Mark's, school-room Granville. Mrs. Coutts, who has been for some time Honorary Organist, presented with an illuminated address, also a handsome gold brooch and bracelet, as an acknowledgment of her kind services.—The Council of St. Paul's College met in St. James' Vestry.—Echo Farm Committee met. 13 inmates. A Christmas Excursion contemplated.—Miss Uther and friends gave a Musical Entertainment in aid of Echo Farm Home.—Labour Home Committee met.

Saturday, September 16.

The Bishop of Bathurst preached in the Wool Shed, Balingara.

Sunday, September 17.

Preachers at the Cathedral—Military Church Parade 11 a.m., the PRIMATE; 3.15, the Dean; 7 p.m., Rev. R. J. Read.—The Rev. H. Wallace Mort preached at St. Michael's, Surry Hills, and the Rev. Canon Moreton at St. John's, Ashfield, at the morning service.—The new Church of St. Peter's, Walgett, was opened by Archdeacon Ross, M.A. The building has cost £1000, and was opened free of debt.—Divine Service, held for the first time at Bell. The Incumbent of Mount Victoria has made arrangements for a monthly visitation.—Mr. E. P. Field delivered an address to men only on "The Great Temptation at the Y.M.C.A. Hall."—The Rev. E. A. Colvin preached at St. James', Newcastle, morning and evening.—The Bishop of Bathurst administered the Rite of Confirmation at Newriver in the morning, at Warren in the afternoon, and preached at Warren at the evening service.—The Bishop of Newcastle preached at All Saint's Singleton, morning and evening.

Monday, September 18.

The Rev. Canon Potter inducted to the Incumbency of All Saint's, St. Kilda. Preacher, the Rev. Canon Handfield.—The Sydney Diocesan Educational and Book Committee met.—Organ Recital at St. John's, Parramatta, by Mr. F. Morley of St. John's, Darlinghurst.—Lantern Lecture at St. Peter's, Campbelltown, by the Rev. C. J. King, B.A., illustrative of the work of the Board of Missions in the Colonies and New Guinea.

Tuesday, September 19.

Executive Committee Centennial Fund met at 4 o'clock.—St. Barnabas' Literary and Debating Society met. Debate took place "That the French Revolution was justifiable." On a division being taken the question was resolved in the affirmative.—Evangelistic service under the auspices of the Brotherhood of St. Andrew held at All Saint's Mission Church, Petersham. Rev. C. Baber presided. Mr. E. P. Field delivered an address.

Wednesday, September 20.

Committee for General Purposes—Church Society—held a meeting at 3.30 p.m.—The Fiftieth (Jubilee) commemoration of the formation of All Saints Parish Parramatta was held. The Ven. Archdeacon Gunther was the special preacher.—The Rev. Dr. Corlette acted as Precentor. There was a large congregation.

Thursday, September 21.

The Rev. Canon Carlisle inducted to the Incumbency of St. Mary's, North Melbourne. Preacher, the Rev. R. Burke, M.A., LL.B., of Lilydale.—Special Service at the Cathedral for the "making of Deaconesses." Ada Katharine Nickolls and Lucie Morda Kentall set apart. Preacher the PRIMATE.—A Conference of those interested in "Bethany" was held in the Chapter House during the afternoon under the presidency of the PRIMATE. Subject: Our Institution its principles and objects. At the evening session the subject discussed was the personality and work of the Holy Spirit.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Sept. 24.—11 a.m., the DEAN.
3.15 p.m., Archdeacon Gunther.
7 p.m., Rev. John Dixon.
8 and 11 a.m., Holy Communion.
Frid., Sept. 29.—(St. Michael's and All Angels) Holy Communion at 8 a.m.

DIOCESAN.

Sun., Sept. 24.—St. Thomas', North Sydney, Confirmation, 8 p.m., the PRIMATE.

Mon., Sept. 25.—Standing Committee, 4 p.m., the PRIMATE.

Mon., Sept. 25.—Flower Service, St. Andrew's Cathedral School House, Pitt-street, 7.30 p.m. Preacher, the PRIMATE.

Tues., Sept. 26.—Organ Recital, St. Thomas, Balmuir, by Mr. Lavers of Redfern, 8 p.m.

Frid., Sept. 29.—Becroft, 7.30. Preacher, the PRIMATE.

Frid., Sept. 29.—Ordination at the Cathedral, 11 a.m. The PRIMATE.

Sat., Sept. 30.—The PRIMATE will visit Richmond.

Sun., Oct. 1.—St. Stephen's Richmond; Morning and Evening, Preacher, the PRIMATE.

Oct. 17.—Annual Convention for the Deepening of the "18 Spiritual Life, to be held at St. Peter's, Woolloomooloo.

19) mooloo.

OPEN COLUMN.

On the Adorning of Churches.

The day has gone by in which the severe simplicity and rigid plainness of a building dedicated to the service of God was supposed to be conducive to reverence in worship. It is now recognised on all sides that prayers and praises may be as acceptable when offered from amongst splendid surroundings as they would be if offered from a barn, and that to make a Church pleasing and attractive to the eye of the worshipper is not of necessity to set up a barrier between him and his Creator. And as it is in the nature of man to prefer beauty to ugliness, tasteful surroundings to desolate barrenness, it follows that to make a Church a thing of beauty is to help to make it what it should be in every sense of the expression,—a joy for ever.

I received last week from a friend in England two illustrated catalogues of Church furniture and decorative work, issued by Messrs. Jones and Willis, and Cox Sons, Buckley and Co., respectively. As I looked through them I could not help thinking how easily our Churches might be beautified and enriched if members of our congregations had sufficient interest in the matter to occasionally present some article of furniture or ornament large or small as the case may be. The catalogues I have alluded to are full of suggestions for such presents at prices ranging from five shillings to £50. There are designs of Falls for Pulpit, Reading Desk and Lectern, Book Desks for the Holy Table, Altar Vases, Offertory Plates, Communion Linen, Embroidered Book-markers, Zinc Scrolls for Texts, with many other useful and ornamental articles suitable for Church purposes. These are small things in themselves, and some of them may not be absolutely necessary; but it is wealth in this sort of thing which gives a richness and finish to the appearance of a Church, makes a handsome edifice still more attractive, and imparts even to an ugly building an air of refinement and completeness. I should like to see in every Parish the members of the congregation so interested in their Church, that one would present it with this, and another present it with that, and perhaps a family unite to give something else, until not only the necessary furniture required for the conduct of Divine Service be the best of its kind, but the Church be replete with what might be styled luxuries of worship, beautiful ornaments, and things which would be useful even though they might not be indispensable.

This is a matter which must necessarily be left more to individual members of the congregation than to the Churchwardens. The latter seldom have, in this country at least, as much money as they need, and it would not be right for them to take what is required for Stipend and expenses of Divine Services, and spend it on things which are not really necessary; so that the privilege of decorating a Church in the manner suggested must belong not so much to the Church authorities as to those who for their own pleasure are willing to do it.

It goes without saying, however, that the Church authorities, and especially the Clergyman, should always be consulted in such matters, and nothing done contrary to their wishes. It would, probably, be productive of more harm than good if, say, a Cross for the Super Altar were presented to a Church, the Incumbent of which strongly objected to the use of such a symbol. Moreover the taste and sense of the ecclesiastical fitness of things of individuals in such matters are not always to be relied on, and a present might possibly be an eyesore rather than an ornament. So that it should be distinctly understood that the Clergyman and Churchwardens should in all cases be consulted and their wishes loyally respected.

I am aware that I shall be met with the objection that those who have money to spare might find something far better to do with it than to spend it on things which are merely ornamental or more luxurious than necessary. I am quite of the same opinion. Such money might no doubt be much better expended in helping to make our Missionary undertakings what they ought to be and are not, or might be spent in providing funds to employ more men and women to work amongst the poor. But as a matter of fact the money which would be spent in buying presents for the Church in the case I am supposing, is money which, if not spent in that way, would not be spent in Christian work at all.

It is a patent fact that people will not give more than a certain amount out of their income to religious objects, and that they invariably take care to leave themselves an ample margin for personal requirements. I suppose that the Church seldom or never gets really all that a man could spare; and as a rule, it would only be from surplus funds that the presents I am pleading for would be given. One does not often hear the "something better" objection raised when a pleasure trip, or an ornament for one's private house, or a present to a friend is thought of. My object in this paper is to suggest to those who have money to spare for such objects as these to put the ornamentation of the House of God at least on a level with them. There are many whose income is sufficient, after every call is satisfied and every possible contingency provided for, to enable them to give presents to relatives or friends or to indulge themselves in some pleasure or extra luxury. If the ornamentation of Parish Churches more frequently claimed a thought I believe that they would not look so bare and desolate as they sometimes do.

And I am quite sure that to induce people to give money

for things which may be called luxury or ornamentation will not have a tendency to keep them from giving to necessary Parochial objects. No such presents will be given to a Church unless there is an interest felt, the same sort of interest as a person feels in his own house which makes him supply it with pictures and armchairs when bare wall and straight backs "would do;" only may I not say that the interest though of the same sort would be of a higher order, for it would be more unselfish, an interest in God's house rather than one's own. And given that interest which like other things, would grow and increase with the expression of it, Church Funds for necessary purposes would not only not suffer, but they would feel the benefit of it in more ways than one.

I do not advocate this adorning of Churches by members of the Congregation as an entirely new departure. I know of course that many Churches, my own amongst the number, have been greatly enriched and beautified in this way—I know also however, that there is plenty of room for those who can afford to do so to carry out my suggestions. And if I could hear that this Article puts it into the heart of anyone to show his or her interest in the Parish Church by presenting it with some useful article of furniture or tasteful ornament, I should not think that it had been written in vain.

D

Jottings from the Bush.

"All in the Name of our Lord Jesus."

The prevention of lotteries and "sweeps" in this Colony has been followed, as was to be expected, by the exodus of their promoters to Brisbane, which has the bad pre-eminence of being the capital of a Colony which does not prevent such things. By various tricks these gentlemen still endeavour to attain their end, and probably they will, somehow or other, succeed, if a large portion of the public is willing to play into their hands. But the very fact that all this scheming is necessary will act as a warning to those who are not determined to go wrong. Amongst those whose letters are stopped by the Post Office, I find the names of those whose schemes I have exposed in these columns. In Tasmania, the attempt to legalise one scheme of the kind has had the result of bringing out a strong protest from the Bishop, and from the Clergy of all the Protestant denominations. In the Bishop's temperately written and weighty letter to the papers, I am glad to read the following words:—"What then of raffles at bazars? I have not found it easy to classify this item: should it be under the head of an amusement or a source of profit? It partakes of both. I and my family have systematically, and on principle, discouraged them. No bazaar that I ever organised opened its doors to them. We never act as patrons of, or open bazars, where we know that raffles are to be the order of the day."

What we all have now to do—in order to stop these gambling lotteries, whether in connection with racing or land distribution (the latter being, probably, as I have before shown, the greater swindle of the two classes)—is to try to show to individuals that they are utterly wrong. The *Tasmanian Church News* excellently points out—although it might have urged religious motives more emphatically—the evils of even one infraction of the moral laws against gambling:—"Experience, continued during a lengthened period, and spread over a wide area, has pronounced an unfavorable judgment. Public lotteries have been almost universally prohibited. There is a general agreement that they are pernicious in the extreme, where they still exist, and the countries in which they are permitted are certainly not in the first rank, either financially or morally. Recklessness in speculation and in borrowing has brought us to our present predicament. We have lived beyond our means. We have been wasteful, extravagant, and self-indulgent. Those who have gambled us into the difficulty now propose to gamble us out of it. And our Legislature buoys us up with false hopes, and bids us look to chance for that remedy which can only be found in steady industry, economy, and self-restraint. If lotteries are bad in general, they are bad on occasion. For the operation of a moral law is as invariable as that of a law of nature. And the evil consequences will not be escaped because it is "only this once." The plea that in the case of two evils we should choose the lesser is egregiously misapplied, when it is the moral evil which is deemed more endurable than the material. And if, as has been argued, moral follow upon physical evils, the converse is at least equally true. We earnestly trust that our Legislature may yet retrace the false step which it has taken, and may adopt a more far-sighted view of the best interests of the colony. For it is our belief that, morally, this lottery scheme is more than questionable, that, politically, it is a mistake, that it is socially mischievous and commercially unsound."

I omitted, when I first saw it a few weeks ago, to draw the attention of my readers in general, and of members of Clerical meetings in particular, to the following notice in the Melbourne Church papers. The idea of previous study of the subjects discussed is a very useful one; anything which encourages the thorough "digestion" of such valuable books, and free discussion upon them must prove

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valuable. I only wish that I had the chance of being present at the meetings, there is not one which could not prove intensely interesting. Here is the notice: "The following is the list of subjects for Clerical Meetings in the Diocese of Melbourne, to be held at the Deanery during the twelve months ending September, 1894:—

MONTH.	SUBJECT.	BOOKS TO BE DISCUSSED.
Oct. '93.	Prophecy	Payne Smith—"Prophecy"; a Preparation for Christ (Macmillan).
Nov.	Advent	Brownlow Maitland—"Argument from Prophecy"; Grattan Guinness—"The Approaching End of the Age"; Liddon—"Divinity of our Lord"; Saphir—"The Divine Unity of Scripture"; Gladstone—"The Impregnable Rock of Holy Scripture"; Mozley—"Predestination"; Jukes on "Sacifice"; Westcott—"The Gospel of the Resurrection"; Kennedy—"Resurrection of Jesus Christ: an Historical Fact."
Dec.	Incarnation	
Jan. '94.	Biblical Criticism	Reports of the Church Missionary Society & Bible Society.
Feb.	Predestination	Gore—"Mission of the Church"; Cortes—"The Church in Relation to Dissent"; Harrison—"Problems of Christianity"; Hossey—"Sunday: its Origin, History, and present Obligations"; Mozley—"Theory of Development."
March	Sacrifice	
April	The Resurrection	
May	Missions	
June	Church & Dissent	
July	Scepticism	
August	Sun. Observance	
Sept.	Evolution	

If the books be ordered together, and delivery taken on arrival, 16 2-3 per cent. discount will be allowed."

It is quite true that, as the *Argus* points out, there is a comical side to the divorce question, as illustrated by American methods; but it is the sort of humour which, like our laughter at the ridiculous antics of some drunkard, is mixed with a feeling of extreme sadness. For when wives can get divorce because a husband does not wash himself, or because he accuses his wife's sister of stealing, or because he teases her by pretending suicide, or because he will smoke although she hates tobacco, or because he will quote to her St. Paul's observations about obedience to husbands, and when a husband can get a divorce if his wife refuses to sew on his shirt buttons, it is a proof that divorce is obtainable for almost any sham cause, and one ceases to wonder that in South Dakota the "divorce crop" of people from the Eastern States (who have to reside in the State for 90 days before they can get their divorce, for such sham reasons) is looked upon as a harvest for the hotel-keepers, and is even competed for by rival towns. Beneath the fun which a humourist can make of all this, there lies the ugly fact that in a Christian country there has been a return to heathenism in a matter which affects the whole well-being of the nation.

COLIN CLOUT.

ARCHDEACON FARRAR AND THE C. B. S.

Archdeacon Farrar's article in the *Contemporary Review* has involved him in public controversy. Thus Canon Knox Little attempts to answer him in the *Contemporary*, while Canon Murray, of Chislehurst, has written an exceedingly angry letter because Archdeacon Farrar made an unimportant inaccuracy in speaking of the objects of the Confraternity of the Blessed Sacrament. The following letter from the Archdeacon in the most recent *Guardian* will explain the present position of the matter.

Dr. Farrar writes:—
I have told Canon Murray and others, several times, that the quotation of three lines in a note to my paper on "Undoing the Work of the Reformation" was inaccurate so far only as the words "as stated in their Manual" are concerned. Even so it was but partially inaccurate, for no one can, I think, deny that, under veiled and cautious phraseology, the *Manual* does propagate the doctrine of belief in the Mass—not using the word which is now openly and freely used—and in the Real Presence; and that it contains at least one prayer in connection with the Eucharist which seems to imply belief in Masses for the dead. Of the reservation of the Sacrament it does not speak. Still I sincerely regret the mistake into which I was inadvertently led. Is it, or is it not, nevertheless true that most, if not all, of the members of the C. B. S. hold, avow, and teach these views? If so, in what respect has any accidental error of my quotation wronged them? Many have done their very utmost, not to meet a mass of serious arguments, but to use ad invicem a perfectly rational oversight. The moment it was pointed out to me I at once cancelled it in the reprint of the paper. I shall also correct it in the next number of the *Contemporary Review*. What can I do more? I am not the first, nor shall I be the last, who has relied on a statement which I had the fullest reason to regard as perfectly accurate. For though the words "as stated in the Manual" were partially inaccurate, was not the quotation a rigidly exact account of the general teaching of the C. B. S.? The public shall judge.

1. The quotation asserted that the C. B. S. wished to propagate belief in "the Mass" and in the Real Presence (terms which the Church of England in her formularies wisely avoids). These doctrines, and the others mentioned, have been taught again and again with the utmost plainness by official representatives of the C. B. S. For instance, in the Annual Report of the C. B. S., on its fifteenth anniversary (1877), I read as follows, respecting what the writer—the Superior-General, Canon Carter—calls "Eucharistic adoration." "Where then, is there any difference between the faith we hold in the Church of England and that of the Church of Rome in this respect?" (p. 9). And—"Whatever other differences there may be between us and the Church of Rome (and I do not wish to question the fact that there are important differences), yet no such difference as is commonly supposed exists between us on this great doctrine of Eucharistic adoration" (p. 10). And, in the intercessory paper for October, 1892:—"The members of the C. B. S. are taught to pray that there may be a more widespread belief in the Catholic doctrine of the Real Presence." &c. And in a sermon by a member of the C. B. S. (the Rev. H. D. Nibhill, 1878, p. 9) I read:—"If you speak about the Mass, do not beat about for some one of the other names, which mean the same thing. Men hate the little word because they think it means the same thing that they see done abroad, and is not that precisely the truth?" And in the Report of the Twentieth Anniversary of the C. B. S., June, 1892, I read:—"Children should be instructed by bringing them to the celebration of the Blessed Sacrament for children, or, to put it more strictly, to children's Masses."

2. I turn to the doctrine of Transubstantiation. Generally speaking, Ritualists deny that they hold it, and in my paper I said that many of them practically teach the same thing "under thin disguises and verbal jugglings." I said so because it is impossible to distinguish between the doctrine of Transubstantiation and that which they do profess. At the same time, I meant the phrase "thin disguises and verbal jugglings" to be applied simply to the tortuosities of their arguments and expressions, and not at all to any insincerity of mind. Yet are we not forced to believe that, under whatever terms, the members of the C. B. S. do teach Transubstantiation, when we read passages like the following?—The Rev. G. B. Roberts, a member of the C. B. S., is reported in the *Church Times*, October 1, 1891, to have said that, with reference to the charge of teaching Transubstantiation made against the Rev. W. B. Scott—"He could not but say that if there were in the Blessed Sacrament any presence, objective, and independent of the subjective creation of the mind, defined by the term transubstantiation... if the substance of the bread and wine remained, the body and blood of Christ could not at the same time be present." Again, the Rev. E. W. Urquhart, another member of the C. B. S., in a paper read before its Synod at Salisbury, April 30, 1890, after quoting the formula of the Orthodox sacrifice, adds, p. 10:—"On this great subject, therefore, there is happily no room for difference between the two great branches of the Church Catholic. And if the unity of Christendom is ever to be restored, it can only be by the Church of England frankly accepting the full statement of Eucharistic truth as expressed in the authorized formularies of East and West alike." And again (p. 14):—"I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine Canons by Transubstantiation."

3. As to Masses for the dead, is it, or is it not, true that the C. B. S. propagates a belief in their desirability? For instance, are they, or are they not, taught to intercede in the intercessory paper for this month, "that the Holy Eucharist may be more frequently offered for the repose of the souls of the departed?" And I see in the *Church Times* for November 14, 1890, the notice that "on Monday, November 10, 1890, a solemn requiem for the departed members of the C. B. S. was sung at St. Mary's, Munster-square," at which the preacher (the Rev. E. G. Wood) is reported to have said that "for the vast majority of Christians... the souls in Paradise are offering the homage of their spiritual sufferings in the realms of purgatory, and are helped by our prayers and Eucharistic offerings on their behalf."

4. I turn to the reservation of the Sacrament. Is it or is it not advocated by the C. B. S.? In their Twentieth Annual Report I read (p. 10):—"Reservation in some way or other is a crying need," and much more on the same subject and to the same effect. And in the Intercessory Paper of the C. B. S. for this very month members are directed to intercede:—"That obstacles to the due and reverent reservation of the Blessed Sacrament for the sick may be removed, and that the use of the Sacrament of Holy Union may be restored throughout the Anglican Church."

And now, Sir, all who read this letter can judge whether I in any way wronged the C. B. S. in describing its teaching, and whether much can be gained, except the keen pleasure of abusing me, by dwelling on the very pardonable error (at once corrected) of trusting a quotation which was only very partially inaccurate. It has been with the utmost reluctance that I print these specimens of what the C. B. S. teaches. Canon Murray and others have forced me to do so. What becomes of any indignation, as though they were charged with teaching (though not entirely "in their Manual") what they distinctly do teach?

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

A CLERGYMEN'S "UNION."

To the Editor of the Australian Record.

Sir,—I write to suggest, through your columns, the expediency of forming, among Clergymen of the Church of England, an Association to promote, as far as possible, the due and regular payment of promised stipend. Such an Association to have honorary and active members paying a small annual subscription. The first principle of the Association to be that any of its active members should at least request, on entering into the Incumbency of a Parish, a formal and written guarantee of the payment of the stipend offered, to be signed by not less than five parishioners. Such document to be binding, except on certain contingencies specially mentioned (see Form of Guarantee appended). The Clergyman entering the Parish to be excused from insisting on the guarantee being given if he chose to do so, but only on condition of payment of a fine (of say £1) to go to the funds of the Association. By being compelled by the Rules of his Association to make the request he could at least avoid giving offence.

A second principle of the Association to be that it should provide (say, not more than £10, and then only if funds were available, towards) the expenses of a Clergyman, compelled to seek payment of his stipend by legal process, if, after enquiry, the case seemed to be one of attempted oppression or unjust dealing. But personally I am not so strongly convinced of the wisdom or workableness of this second principle as I am of the first. It might be left out and still the Association might do much good. Though its operation and efficiency might be only tentative and partial still it would tend in the right direction, namely, of stimulating the sense of responsibility towards the Minister so much needed in the minds of some parishioners who receive and acknowledge his ministrations, and secondly of strengthening the position of the Minister himself.

It is not often, I am aware, that a Clergyman entering a Parish, demands a formal guarantee of Payment of Stipend. It has, however, been done to my knowledge in some recent cases, with good results. Why should it not always be asked? If there are reasons for "Unions" among the employed in the trades to moderate demands or restrain oppression of employers, the reasons are increased a hundred-fold for the same among Clergymen in Australia. A laborer or mechanic has, as a rule, to please only one master, but a Clergyman of a Parish has to please, or to attempt pleasing a hundred masters, often of conflicting wishes or opposed feelings. It is especially in country Parishes where such reasons exist. For it is here that fixed principles of supporting the Church are found in only a few comparatively, and it is precisely in such places, the Stipend being small, that the pressure is felt most from the failure by some Parishioners to keep their promises and responsibilities towards their Minister. The most trivial pretexts are used as causes for withdrawal of support towards the Stipend. Petty jealousy, some words in a sermon (with salt in them for a galled horse, to use the figure of saint Thomas Fuller) some act of tale-bearing by a parishioner, each, and a hundred similar incidents is held to be sufficient cause for withdrawal of the support promised to the Minister on coming into the Parish, thus making the treatment of him worse than the treatment of a dog. When a man brings a dog to his house to bark for him and protect his flock he at least feeds him. But some parishioners after bringing their Minister into the Parish by fair promises to bark for them and protect their flock, withdraw their share towards his livelihood and leave him and his family to starve—at least fill him with anxiety and perhaps bring him to the verge of insolvency. Such persons would be shocked, perhaps, to hear the case stated thus. They only desire to force the Minister to leave. They want a "change" that is all, not staying to think that changes are not often convenient, and sometimes have to be sought for some time, before being found. Sometimes it is true the Minister is to be blamed. An angry word, an injudicious act suffices to make an enemy who hold the offence sufficient reason to cease supporting him. But it is precisely here that the mischief comes in—precisely here that the Association suggested would do most good. If every parishioner felt bound to pay regularly what he had once promised (and guarantors of a Parish would impress that principle upon them, depend upon it) petty disputes and slight dissatisfaction would pass, would evaporate, and be forgotten. But when a dissatisfied parishioner has an easy method of showing practically his displeasure, and it has taken form in the withdrawal of support to the Clergyman, self-interest and pride alike forbid the reversal of his act, and seeds of ill-feeling, cast into the rank soil of favourable opportunity of resentment, germinate, grow, and become trees of poisonous influence. A Minister is paid to perform certain duties. If he does them, on the whole, faithfully and con-

September 23, 1893.

scientiously, he has a right to look for payment once promised. For the rest, occasional petty differences, and even faults of the Minister, may well be left to die out and be forgotten. If the Minister should make himself obnoxious generally, there is another way for the parishioners to express their displeasure than by starving their Clergyman, namely, by absenting themselves from his ministrations. Such an act seems to approximate more to justice than to withhold the material support necessary to him and his family. It directly touches the Minister alone, and not those who are dependent upon him, and he must be an exceptional Clergyman indeed, who, finding his Churches half-empty, did not set about mending his ways or his manners, or else of seeking another sphere of work. And this last is the most that parishioners—and then it should be a majority—have a right to ask of an unpopular Minister, that he should leave as soon as he conveniently can. In the last resort there lies a petition to the Bishop. Of course, I am not seeking to cover or excuse grave faults in a Minister, as, e.g., immorality, drunkenness, general neglect of duty, or unfitness for it. Such cases, occasionally met with unfortunately, are expressly provided against in Form of Guarantee appended.

I have spoken of *honorary* as well as active members. In suggesting these I have in view the Bishop and Incumbent of rich, educated, and well-to-do Parishes. These have no need to ask for guarantee of Stipend. But they might belong to the Association, and help by their subscription, and still much more by their sympathy and moral support their poorer brethren in country parts who occupy, very often isolated positions beset with peculiar difficulties. Every Diocese might embody the principle of the Association as a first one before making grants to country Parishes. I believe firmly that the necessary guarantee would very often be forthcoming from Parishes. Frequently, from the enthusiasm about a new Minister, one could expect anything. Any Clergyman sympathising with above, and desiring to join such an Association, is kindly invited to communicate with the undersigned, at the offices of the "Record," 176 Pitt St. Sydney. Even a few members might start such a Society. Any hints or opinions will be also kindly welcomed.—I am, Sir,

Yours, etc.,
A COUNTRY INCUMBENT.

FORM OF GUARANTEE ALLUDED TO.

We, the undersigned, being Parishioners of..... Parish, hereby, individually and collectively, guarantee to the Rev. the sum of £..... per annum as Stipend for the term of three years from date hereof, to be paid quarterly, and should the Rev. desire to remain in the Parish after the expiration of 3 years, we, the undersigned, also promise to give our moral support and our assistance towards obtaining the same yearly amount from the Parishioners, provided that no act of immorality, general neglect of duty, or incapacity be proved against the said Rev. in which case the undersigned shall be free of all obligation, legal and moral, herein contained.

Dated this day of

(Signed)

BISHOP TYRRELL'S WILL.

Sir,—I am in receipt of thanks from various friends, both personally and by letter, for the publication and distribution to Members of the Synod of Bishop Tyrrell's Will. I am now happy to receive in addition those of a Clerical Member of Synod" and to inform him that I have had applications for copies from unexpected quarters and have supplied them as requested. I may mention that the principal object of its publication was to throw light upon certain subjects that will in all probability come under discussion in the approaching adjourned Session of Synod. If "C.M.S." will read the Newcastle correspondence in the same issue of the *Record* as that in which his letter of thanks appears, he may notice that there are quite other points which the Will may be appealed to than that to which he refers.

In my opinion the Will ought to have been printed and distributed years ago.

PROMOTER.

DIOCESAN THEOLOGICAL LIBRARY.

Sir,—May I venture a correction in the report of the meeting in connection with the Theological Library of the Diocese which appeared in your last issue?

I did not suggest that certain of the books should be kept at the Chapter House "for greater safety." I urged that some half-dozen, which are of no small literary and historical interest, should be kept in a glass case with descriptive notices, and placed where all could see them, "possibly in the Chapter House." In that half-dozen I included the second folio edition of the "Bishop's Bible" (1572), and an illuminated copy of Augustine's "De Civitate Dei," which was printed (1473) at Mainz, by the celebrated Peter Schoeffer. These, and some few others, are treasures which it would be well to treat as such.

Perhaps I may take this opportunity of calling attention to a circular which, at the instance of the Library Provisional Committee, I am sending to all the Clergy of the Diocese. They are asked to give practical support to

those who are now endeavouring to make the Library of greater utility, and to secure a regular supply of new books. It is needless to remark that the larger the number of subscribers (lay and clerical) the greater the chances of success.—Yours faithfully,

H. L. JACKSON,
Hon. Librarian.

CHURCH EXTENSION ASSOCIATION, AND THE KILBURN SISTERS.

Sir,—I forward you as promised for the information of Mr. Plummer and others interested, the teaching of the Church Extension Association in "A first Catechism for young children." Next week if you will permit me I will give extracts from a Second Catechism for Children of the Church.—Yours truly,

PRESBYTER.

Q. What other Sacrament is necessary for all men?
A. The Sacrament of Christ's Body and Blood.
Q. To whom did Christ first give His Body and Blood?
A. To His Twelve Apostles.
Q. When?
A. At His last supper.
Q. Under what form did He give them His Body and Blood?
A. Under the form of bread and wine.
Q. How did the bread become the Body of Christ?
A. He took it into His hands and said "This is My Body."
Q. What else did He do?
A. He took wine into His hands and said, "This is My Blood."
Q. What Commandment did Christ then give the Apostles?
A. He told them to "Do this" in remembrance of Him.
Q. What took place when the Apostles spoke the same words?
A. The bread and wine became Christ's true Body and Blood.
Q. Did our Lord give this power to anyone else?
A. Yes; to the Bishops and Priests who came after the Apostles.
Q. By whose power do the bread and wine become the Body and Blood of Christ?
A. By the Almighty power of God.
Q. What is the Sacrament sometimes called?
A. The Holy Communion.
Q. What else is it called?
A. The Supper of the Lord.
Q. Should children think often of their First Communion?
A. Yes; they should often think of it.
Q. How can they be getting ready for it?
A. By leading a holy life.
Q. What is the Holy Communion besides a Sacrament?
A. It is also a Sacrifice.
Q. What is a Sacrifice?
A. Something offered to God.
Q. Why do we say the Holy Communion?
A. Because it is the holiest thing in the world.
Q. Can our souls have any true life without it?
A. No; they cannot.

XII.

Q. When are we first made Christians?
A. In Baptism.
Q. Does Baptism make us strong and perfect Christians?
A. No.
Q. What Ordinance makes us strong and perfect Christians?
A. Confirmation.
Q. Who gives Confirmation?
A. The Bishop.
Q. What does the Bishop do when he confirms?
A. He lays his hands upon our heads.
Q. What do we receive when he does this?
A. We receive the Holy Ghost.
Q. How many gifts does the Holy Ghost give us in Confirmation?
A. Seven.
Q. Are we made soldiers in Confirmation?
A. Yes; the soldiers of Jesus Christ.
Q. Whom must we fight against?
A. Against the enemies of Jesus Christ.

XIII.

Q. What is the great evil?
A. Sin.
Q. What is original sin?
A. The sin in which all men are born.
Q. What kind of sin is there besides original sin?
A. Actual sin.
Q. How soon can a child commit actual sin?
A. As soon as it knows right from wrong.
Q. What is a great sin called?
A. A deadly sin.
Q. Why is it so called?
A. Because it kills the soul.
Q. Why do people go to hell?
A. For deadly sin.
Q. Can sin be washed away a second time in Baptism?
A. No; we may only be baptized once.
Q. How, then, can we be freed from sin after Baptism?
A. By repentance.
Q. What is repentance?
A. Sorrow for sin.
Q. If we are sorry for our sins, will God forgive us?
A. Yes; for Jesus Christ's sake.
Q. Why does God forgive sins for Jesus Christ's sake?
A. Because He shed His Blood that we might be forgiven.
Q. What is forgiveness of sins called?
A. Absolution.
Q. To whom has God given authority to pronounce Absolution?
A. To His Priests.
Q. How should we show our repentance?
A. By confessing our sins.
Q. What is to confess sins?
A. To tell them one by one.

KILBURN SISTERS.

Sir,—I may be pardoned for a few words upon a subject deeply affecting the interests of our Church. I mean the "Kilburn Sisters," under the name of the Sisters of the Church, Church Extension Association, Church of England Sunday School Union etc.

I would premise that the question whether they teach the doctrine of the Real Presence in the Sacrament is one the answer to which tells nothing. We all believe in a universal presence of the Second Person of the Trinity. If I go up to Heaven thou art there: if I go down to Hell thou art there also. There is even a special presence in Christ's name. The crucial question is, do they teach the doctrine of a special and defined presence, limited to the Bread and Wine in the consecrated elements, so that the Bread and Wine become Himself, similar to the special and defined presence in the person of Jesus when upon earth? This is the doctrine of the Church of Rome, against which the Church of England protested at the Reformation, and which was commonly called transubstantiation.

In Mission Tract No. 9, page 4, one of a series published under the auspices of the Sisters, we find the following:—"God will vouchsafe to us His absolving grace, and then if we draw near to Him though He still hides His God-head, (as of yore under the form of Mary's child, so now under the elements of the Bread and Wine), yet He feeds us with His life."

If this be true, that Jesus Christ is present in the Bread and Wine as He was of yore in the Son of the Blessed Virgin, the then xxviii Article of the Church of England is untrue, and the doctrine of the Church of Rome with regard to the Mass is right, and as a necessary consequence (to which the teaching of these ladies in this, and a great number of other books or pamphlets, is certainly tending), the Church of England ought to be, as it was before the Reformation, a branch of the Roman Catholic Church, for this was the main point of difference, at the Reformation. In "Hymns for the Children of the Church," one of the works circulated by the Sisters for the education of the Church Children, we find in Hymn 86,

The outward forms of Bread and Wine
Are all our eyes can see,
But faith beholds the flesh and blood
The Soul and Deity.

Read in the light of tract above quoted, we may append to this verse the words "as actually present as He was in the form of Mary's Son on earth."

The Hymn goes on,
The Lamb of God, who once was slain,
Here on the Altar lies;
Father for all the quick and dead,
Accept this sacrifice.

The xxxi Article of the Church of England says the sacrifice of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceit.

Which is true? Can both be? Are these ladies teachers of the true doctrine of the Church of England, or of that of Rome?

I could multiply instances of the Romanising Teaching published under the auspices of the Kilburn Sisters. I only add the following Hymn, from "A Manual for the Children of the Church," from the Depot of the Kilburn Sisters in Paternoster Row. At page 40.

Yes, I am going to God's Priest,
To tell him all my sin,
And from this very hour I'll strive
A new life to begin.
When I confess with contrite heart
My sins unto the Priest,
I do believe from all my sins
That moment I'm released.

Comment cannot add to the force of these quotations; yet I am satisfied these ladies, or many of them, honestly believe they are teaching the doctrines of the Church of England.—I am, sir, yours, &c.,

VERBUM SAPIENTIBUS SAT.

Sydney, Sept. 20th.

SOME DEFINITIONS.

EXPERIENCE: The name a man generally gives to his mistakes.—Oscar Wilde.

PREACHING: Personal Christianity come to utterance.—Rev. Dr. C. H. Parkhurst.

THE CHURCH: Rightly considered the organisation of goodness.—Christian World.

A CYNIC: A man who knows the price of everything and the value of nothing.—Oscar Wilde.

A CRANK: A fellow who gives thanks every morning that he agrees with the Lord, and every evening that the Lord agrees with him.

GAMBLING: A kind of action by which pleasure is obtained at the cost of pain to another. It affords no equivalent to the general good; the happiness of the winner implies the misery of the loser.—Herbert Spencer.

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Publishers: National Temperance League, London; Edwards, Dunlop and Co., Ltd., Sydney. Price, 3/6, by post, 4/-; all Booksellers.

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"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBE, M.A.; 4/-, posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-; Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.

Japan as we Saw it, by M. Bickert, preface by Bishop of Exeter; 2/1/-, posted 2/2/-.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-; Homespun, Annie S. Swan; 1/-, posted 1/3.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 23, 1893.

MAKING OF DEACONESSSES.

THE Service held at the Cathedral, on Thursday morning last, at which two young women were made Deaconesses, marks an important period in the history of the Church in the Diocese. These women have been carefully trained in the Institution "Bethany," after due examination have been accepted, and are now set apart to do such work as can be done in our parishes, by godly and disciplined women. The Deaconesses Institution has been in existence about two years. It opened without any flourish of trumpets, it has been maintained by the sympathy, prayers, and support of those who believe in the loving, tender, faithful ministry of women; a ministry which in scores of districts may be productive of splendid work for the Church of Christ. Some of our readers may not know much about this Training Institution "Bethany," which is under the charge of a Director, together with a Council of which the Most Reverend the PRIMATE is the President. For their information we give the following short resumé which has been recently published:—

It was started in August, 1891, for the training of Christian women in various branches of work in the Church in accordance with the decision of the Sydney Diocesan Synod of 1888.

The duties of the Deaconesses may be generally stated under three heads:—

1. Parochial and Evangelistic.
2. Nursing.
3. Teaching.

The Deaconesses do not assume any vows, but are self-dedicated to this particular service of God and the Church, and are appointed to it, in and by the Church, and should not lightly renounce it. They do not drop their surname.

They wear a dress which is at once simple and distinctive. Before being set apart, there is first a probation of eight weeks, and then of a year, during which time the Probationers are instructed by the Director in the Bible, and the History and Contents of the Prayer Book.

They visit the sick and poor in various Parishes under the guidance of the Incumbents, as well as assist in Band of Hope Meetings, Coffee Rooms, &c.

They also have instruction in Teaching and Nursing. They are provided with free board and lodging, and uniform. After the first half-year an allowance is given to them at the rate of £12 a year.

When fully prepared and approved, the Probationer is set apart for the office of Deaconess by the Bishop. She then subscribes the following statement:—"I hereby promise willing and loving obedience to those to whom the charge over me is committed, in all things agreeable to the Word of God, and to the order of the Church of England. I should regard it as wrong lightly to withdraw from the ministry and fellowship to which I have been admitted; and it is my intention to devote my life to this service, should God not reveal to me as His will that I should serve Him in another calling which may have a stronger claim on me. Should such be the case, I promise to give a written statement of my reasons for desiring to leave, three months before I do so; to return my official dress and uniform; and to place in the hands of the President of the Institution, from whom I received it, the testimonial of my profession as a Deaconess."

The Deaconess receives a yearly allowance of £15, and two suits of uniform.

In the case of Deaconesses who have private means, it is specially to be observed that they cannot have any advantage either as regards the regulations of the house, table, or dress. They may, of course, exercise their spiritual freedom in the disposal of their property, and anything which they may wish to give to the Institution is to be given to it in the usual way, that is, as it is given by those who are not members of it.

Already the Probationer Deaconesses number eleven. In the following Parishes six are working:—

- St. Andrew's Cathedral.
- St. Michael's, Surry Hills.
- St. John's, Darlinghurst.
- St. George's, Glenmore Road.
- St. Mary's, Balmoral.

There are also two in charge of the "Children's Home" at Crofton, and one in charge of the "Home for Working Gentlemen," 211 William-street.

The expenses during the previous year amounted to about £300. It is most desirable to establish the Deaconess' Institution in a central part of Sydney.

The promoters earnestly request all members of the Church of England to help forward a work, which if properly developed and maintained, promises to become a centre of much Christian influence and blessing.

Such work amongst the poor must be of immense value, and we have never heard a satisfactory reason given why the power and qualifications which women possess should not be utilized for the Church. Going back to the history of the early Church, as given in the Holy Gospels and in the Book of the Acts of the Apostles, we see what love and devotion, women showed for the Person, and Work of our Lord Jesus Christ. In their service there was no reserve of endowment. They laboured in the Lord. St. Paul salutes them, tells of their love and devotion; speaks of their faithfulness and zeal. We believe that the future of the Church depends largely on the ministry of godly women,—women who may lead the ignorant to Christ for wisdom, and the sinful to Jesus for ennoblement and peace. The Churches all the world over are awakening to the necessity of employing brave and true-hearted women, not hampering them with life-long vows, but accepting their self-dedicated service, and after some time of preparation and training, appointing them to visit the sick and the poor, and assist in any parochial work under the guidance of the Clergy. Their keen insight, swift penetrating vision and heaven-born intuition qualify them for special work. Some of the best work done in the world has been done by women. The influence of a pure-minded woman on those around her is almost boundless. It was the exercise of this power that made the names of FLORENCE NIGHTINGALE and SISTER DORA among thousands of others, familiar as household words. We have little sympathy with those who are afraid that the evils which have crept around the employment of women by the imposition of life-long vows will become the usage and practice of the Reformed Churches in these days. Nonconformists employ women and why should not the Church of England. We hail with gratification the employment as Deaconesses of these two women who have been instructed by the Director in the Bible and the History and Contents of the Prayer Book. It is only a few months back that the re-opened "Moore College" presented its first Candidates to the PRIMATE for Ordination, and now "Bethany" offers two women to be set apart for special work, who promise "willing and loving obedience to those to whom the charge over them is committed in all things agreeable to the Word of God and to the Church of England." We hope that "Bethany" may become a long a Diocesan Institution and its equipment and work largely developed. We hope that many women may be trained within its walls who shall go forth and

throw the sunshine of their life upon others, comfort the sorrowful, help those who need helping, and heal those who are in need of healing.

Election of Bishop for Grafton and Armidale

OUR Newcastle Correspondent in last week's issue, referring to the Committee of Bishops chosen by the Synod of the Diocese of Grafton and Armidale, to nominate a Clergyman duly qualified to become Bishop of the vacant See, seemed to think that the BISHOP OF MELBOURNE might hesitate in accepting the position, seeing that 'the BISHOP OF SYDNEY had been passed over in his double capacity of PRIMATE and METROPOLITAN.' We are assured from various sources that the Synod was guided in its selection by the consideration that the PRIMATE in his office as METROPOLITAN had a distinct and separate voice in the Confirmation or otherwise of the election of the Clergyman who might be nominated by the Committee of Delegation. The name of the Clergyman agreed upon by the Delegate Bishops will be submitted to the Bishops of the Province, and if the Metropolitan and the Bishops; or a majority of them be satisfied with the fitness of the nominee, the nomination will be duly confirmed by the METROPOLITAN.

Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The Committee met at Trafalgar House on Friday afternoon, 15th inst. A satisfactory report of the month's work was given. There were 13 members in residence, but the present state of the funds did not permit of that number being kept up. It might have to be reduced to that first contemplated, viz.—8. It was resolved to make arrangements for a Grand Excursion to the Farm at Christmas; for which two steamers would be engaged. On the same evening Miss Uther and a number of friends gave an excellent Musical Entertainment at Trafalgar House in aid of the Home. There was a good attendance, and the proceeds were all that could be expected.

St. Thomas' Balmain Benevolent Society.—The monthly meeting of this Society was held on Wednesday afternoon, the 6th inst, at the Parsonage. Messrs. Dixon, Boulton, Venables, Alderson, Waites, Greenwood and Hunt were present. The month's statement of accounts showed member's contributions to be £3 14s.; special contributions, 5s.; and special donation, £10. The expenditure for relief had been £7 11s 1/4d. Contributions in kind and clothing had been received from seventeen friends. Clothing has been given to 20 families, groceries to 26 families, beside others relieved by order. Seventy families have been supplied with wood during the winter. Situations had been obtained during the month for six persons, washing and ironing for five. Twenty-five cases for relief were considered at the meeting, fifteen were ordered to be relieved, and others to be inquired into.

Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 15th inst, at 557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present J. S. E. Ellis, John Sidney, the Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported that during the week ended the 9th September—Number of meals served, 702; beds occupied, 237; admitted, 2; now remaining, 32. A financial statement of accounts was submitted and passed for payment. A good report was received from the Superintendent of the Farm. The report states that great progress is being made in grubbing and clearing the land, and the crops are beginning to show well. The position of the home was discussed, and the financial pressure has caused a great falling off in subscriptions. It was resolved to make a strong effort to get in some of the subscriptions due, and, as funds are urgently needed, the Committee confidently appeal to the public for a little financial help.

St. Paul's College.—A meeting of the Council of St. Paul's College within the University of Sydney was held in St. James' Vestry on Friday the 15th inst. There were present—The Rev. Canon Sharp (Warden, in the chair), Archdeacon Gunther, Rev. Dr. Harris, Hons. Dr. Norton and G. H. Cox, M.L.C., Dr. Chisholm, and Messrs. A. B. Wiegall, E. I. Robson, and F. B. Wilkinson. It was reported that the Railway Commissioners refused to do anything to remedy the inconvenience caused at the entrance to the College grounds from the Newtown-road by the alteration of levels made to suit the tramway. The Council resolved to submit for the approval of the Borough Council of Camperdown certain improvements proposed to be made at this entrance. A resolution was passed authorising the Warden to affix the corporate seal of the College to a declaration of trust in connection with the Augusta Fiddle

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Memorial Scholarship. In the unavoidable absence of Judge Backhouse, two motions standing in his name were postponed. A Fellows' meeting was also held, for the election of a Clerical Fellow in the room of the Rev. Dr. King, resigned. Dr. Norton, as Chairman of the meeting, reported to the Council that the Rev. J. Campbell, M.A., a former student of the College, had been elected unanimously to the vacant fellowship.

Diocese of Newcastle.

All Saint's, Singleton.—The Bishop spent Sunday, the 17th at Singleton, and ordained the Rev. P. J. Simpson to the Priesthood. The Dramatic entertainment given by Miss Lart and her company realised £12 10s net.

Islington.—St. Mark's Church, Islington, was crowded to excess on the night of Sunday, the 10th, on the occasion of the visit of the Bishop.

Exchange.—The Rev. W. H. H. Yarrington, of St. Mary's West Maitland, and the Rev. A. S. Saw, of Waratah, have arranged to exchange duties tomorrow.

Muswellbrook.—The Rev. W. Tollis visited Muswellbrook last week, and preached to the children at their Sunday-school Festival there.

Christ Church, Newcastle.—The following notice appeared in the Newcastle Herald on Tuesday, the 12th inst.:

"Notice is hereby given that it is intended under the provisions of the Church of England Property Act, of 1889, to apply to the Synod of the Diocese of Newcastle, during the present Session thereof, for leave to introduce an Ordinance to provide for and authorise an advance of money being obtained by way of Mortgage upon the security of certain Church Lands, situate in the Parish of Christ Church, Newcastle City, and Parish of Newcastle and Diocese of Newcastle, in the Colony of New South Wales, being all that piece or parcel of land containing one acre, two rods and thirty-one perches, described in a certain Deed of Grant, dated the 27th day of April, 1859, whereby the said land was granted to the Right Reverend William Tyrrell (the Lord Bishop of Newcastle), the Reverend Charles Pleydell Neale Wilton, Alexander Walker Scott, Simon Kemp, and George Tulley, their heirs, and assigns upon trust for the erection thereon of a Church, for the purpose of assisting the completion of the erection of a Church thereon, and for the securing of the repayment of moneys already advanced or to be advanced at any time hereafter for that purpose by any corporation or person whatsoever, and to provide for the receipt and payment of the proceeds arising from such mortgage, and for the other purposes in the said Bill mentioned. Dated at Sydney this 8th day of September, 1893.

Stockton.—A notice has also been given to introduce an Ordinance at Synod for leave to obtain an advance of money on certain lands originally given for Church purposes. Mortgages are contemplated in each of the above cases to discharge personal liabilities which have been incurred in the interests of the Church.

Clerical Meeting.—This was held on Wednesday, the 13th, at St. James' Parsonage, Wickham. There were present the Rev. W. Swindlehurst, Chairman, Dean Selwyn, Canon Shaw, Canon Simm, the Revs. F. D. Bode, E. A. Colvin, of the Sydney Diocese, W. F. James, H. S. Millard (in the afternoon), A. Shaw, J. Shaw, R. M. Walker, W. H. H. Yarrington. The morning subject was 1 Cor. vii. The afternoon subject was "In the case of interchange of duties should the Clergy be expected to conform to the usages of the Churches they visit?" The first Epistle to the Corinthians was chosen by the Society some time ago, to be gone through from the fact that in many respects the matters St. Paul wrote are remarkably parallel to the circumstances and questions of the present day. This was abundantly proved in going through this particular chapter. We might say that the meeting constituted a sort of Clerical Mutual Improvement Society, in which each member present contributed some valuable remarks, the chapters supplying a varied and important series of subjects. The afternoon subject also proved particularly interesting. The Chairman opened the discussion on the chapter, by remarking that it was an answer by St. Paul to questions upon which his direction had been sought in communications from the Corinthian Church. These Clerical meetings are becoming increasingly earnest and interesting, and the remarks of the Chairman and others were full of value. One member drew attention to the delicacy and refinement which St. Paul treated subjects that require careful handling. Another observed that he thought the Sydney of the present day was becoming extremely like the Corinth of St. Paul's time. Divorce was largely dwelt upon, and the terrible degradation that was coming upon us through the extreme and unscriptural facilities of the Divorce Court, one Clergyman present remarking that just as facilities for procuring drink or any other commodity increase its consumption, so does the terrible facility of Divorce ensure its rapidly increasing prevalence. The question of Sisterhoods cropped up. The remarks of the PRIMATE to his Synod were upheld, and the conduct of the Kilburn Sisters was deprecated with regard to their coming into the Diocese without his sanction and working in it without his supervision. The afternoon subject was very fully dealt with, the general view seeming to be that each Clergyman should strictly conform himself to the usages of the Church in which he finds himself ministering.

St. Peter's East Maitland.—The "Our Boy's Company" produced their play on Wednesday, the 13th inst., at the Mechanics' Institute, which was crowded to the doors. The performance was in aid of the funds of St. Peter's. After the fall of the curtain in the second Act, the Ven. Archdeacon Tyrrell took occasion to thank the audience for their presence, and to ask for a vote of thanks to the performers who had done so well. Anticipating an objection to the performance that it was theatrical—the presentation of a stage play—he asked what was a play but a series of pictures acted, and to such a play as the one then proceeding, there could be no reasonable objection. It amused those who witnessed it, and it conveyed a wholesome moral.

West Maitland.—(St. Paul's Fund Entertainments.)—The programme for the entertainment to be given next Monday evening in the hall of the School of Arts, appears in another column. It will include two comedies, "Uncle's Will," and "Urgent Private Affairs," etc., (Maitland Mercury.)

St. Mary's West Maitland.—The Rev. E. A. Colvin, of the Sydney Diocese, has been staying with his friend, Mr. Yarrington, at St. Mary's. On Wednesday, the 13th September, a most successful meeting was held in St. Mary's Hall, for the establishment of a Branch of the Church of England Temperance Society. Upwards of 120 were enrolled, and more are expected to join. This is an admirable movement. Mr. Colvin preached at St. Mary's on Sunday, the 10th, and at St. James', Wickham, on the 17th.

Election of Bishop of Grafton and Armidale.—With regard to the PRIMATE and METROPOLITAN not being one of the electors, I may mention that it has been pointed out to me that this probably arises from the fact that the Confirmation of the Election rests with himself as Metropolitan.

Diocese of Goulburn.

Temora.—A bazaar was opened here last Tuesday, by His Excellency the Governor. There was a large attendance at the opening ceremony, and the stalls presented a very fine appearance. His Excellency having been conducted to the platform by the Vicar, the Rev. A. Duncan, M.A., expressed in a few well-chosen words, his sympathy with the object of the Bazaar and his good wishes for its success, and then declared it open. Three hearty cheers for His Excellency closed the opening ceremony, and the ladies began business with a will. The depressed state of the district has been against the best results being attained, but everything considered, the success was fair, and the energy and good work beyond all praise.

Diocese of Grafton and Armidale.

Return from the Diocese of Grafton and Armidale Churches and Sunday schools for the year ending 31st December, 1892:—No. of licensed Clergymen, 23; No. of Laymen licensed to perform service, 14; No. of Churches, 58; No. other buildings used for public worship, 176; No. of persons for whom there is accommodation, 12,059; estimated number of habitual Sunday Church attendants 7172; estimated number attending week-day services, 1407; approximate number of services, 4485; No. of Communicants, 1706; Baptisms, 1433; No. of persons confirmed during year, male 287; females, 347; marriages, 230; burials, 269; No. Sunday Schools, 57; teachers—male 59, female, 198; average attendance of scholars—male 1004, female, 1322; Church school, 1; public schools, 132; No. of visits paid by Clergymen or representative, 747; No. of lessons given, 754. From a comparison of the statistical returns for the year 1891 with those of 1892, it appears that during the latter year there has been a falling off in the numbers as follows:—Three Clergymen, 765 Church attendants, 412 Sunday or week-day scholars, 10 Sunday schools, and 306 Sunday scholars. During part of the present year special efforts have been made to check this decline of the Church in this Diocese. Already eight parishes have been reorganised, or Clergymen appointed to them. Supplementary returns sent from these parishes to the Government Statistician show that during the period of last March to the 31st July, 1893, the following additions have been made:—Licensed Clergy, 8; Readers, 5; Churches reopened for services, 11; Church attendants, 1918, Sunday and week-day services at the rate of 1160 a year, Communicants 284; Sunday-schools, 22; and Sunday scholars, 852. A noticeable feature in connection with these supplementary returns is the special attention evidently given to Sunday-schools and Religious Instruction in the Public Schools. In the eight parishes above referred to, there are 73 Public Schools receiving Religious Instruction, and 171 lessons were given during three months. This very encouraging progress on the part of the Church would have been more marked but for the fact that the work of organisation was almost entirely stopped for a time by the late dispute about the Administration and the uncertainty as to the future control of the Diocese. Enough, however, has been accomplished to show what could be done throughout the Diocese by energetic and efficient organisation.

Macleay.—Residents of this Parish are disappointed at the result of the late Synod's deliberations. Owing to the ill health of our late Bishop, matters in connection with the Church have become thoroughly disorganised, and it was hoped that the election of a Bishop would place Church work on a satisfactory footing. Both the Rev. R. H. D. Kelly and our Lay Representative voted for Election as

against Delegation. With reference to a paragraph in the Record of the 16th inst., under the head Grafton and Armidale Synod, the writer says "It remains to be seen whether the Bishop of Melbourne will accept, the Bishop of Sydney having been passed over in his double capacity of PRIMATE and METROPOLITAN." At the Synod, it was considered that as the Bishop of Sydney held right to vote any selection made; it would be unfair to place him in a dual position, where he would have to question his own act as one of the delegation.

MISSION NOTES.

The Bishop of Madras held his sixty second Ordination on Trinity Sunday at Stephen's Church, Octacumund.

The Chaplaincy of British Cochins has been offered to and accepted by Mr. A. F. Sealey, M.A. Mr. Sealey was for many years Head Master of the Rajah's College at Ernakollam and Director of Education in the Native State of Cochins. He is sixty two years old, but is active and energetic and will be ordained by the Bishop of Madras.

The death of the Right Reverend Alexander Gregg, D.D., removes another of the venerable men of bygone days and bygone circumstances in the American Church. The recent decease of Bishop Kip had left Dr. Gregg third on the roll of living Bishops as he was sixty fifth on the list of American succession. Since his consecration in 1859 over 100 Bishops have been added to the list.—Bishop Tucker and party arrived at Zanzibar from Uganda on August 4 all well.—A new wing of the C.M.S. Hospital at Singar including a female ward has been opened by the Maharajah in State.—A Conference of the C.M.S. European Missionaries in the Diocese of Travancore and Cochins was held at Cottayam under the presidency of the Bishop on June 28 and three following days.—The Rev. H. Fische Superintendent of the Irish Church Missions, has lately publicly received sixteen adult Roman Catholics into the Communion of the Church of Ireland.—The Bishop of Ely presided on Wednesday, August 9, over an interesting Conference at Ely, on foreign missions connected with the S.E.G.—The Amelia Baker Memorial School at Pallam was opened by Bishop Hodges July 6.—The Bishop of Durham has initiated an organization of a rather unique kind. It is called the Durham Diocesan Missionary Union; but, unlike organizations bearing a kindred name, it is a union of preachers and speakers rather than of friends of missionary work generally. The main idea of Union is that members, whether Clerical or Lay, should divide the Mission-field covered by our Church among them, and severally undertake to master and follow the history and circumstances of some particular Mission. There would thus be secured in the whole body an adequate knowledge of the various needs and opportunities which would be brought before the Church from year to year to enable home workers to measure the relative importance of different claims. His Lordship felt that the Mission-field was so large that no one mind could master all the facts and problems which it offers to quicken zeal and occupy the powers of Christian workers.—The Bishop's suggestion has been acted upon. A Committee has been formed and a constitution drawn up for the Union. The whole Mission-field has been apportioned to members, both Clerical and Lay; these members hold the Union in readiness to preach or speak, as opportunity occurs, on the claims of the particular Mission-field for which they have assumed responsibility.

The musical portion of the service, although not elaborate, was appropriately chosen. The employment of a military band to supply the hymn music usually allotted to the organ was a happy idea, and in the singing of such a hymn as Sullivan's "Onward, Christian Soldiers," the effect was very striking. The "brass" was happily, not made too prominent, and yet was sufficiently utilised in the martial passages to give due effect to the stirring strains of the melody. The combined bands, numbering about 60 performers, and comprising the Permanent Artillery Band and the Band of the First Regiment of Infantry, were stationed on an improvised platform at the rear of the choir stalls. While the troops and the congregation were assembling, the Permanent Artillery Band played as the opening voluntary an excerpt from one of Beethoven's sonatas, the music being specially arranged for the occasion. On the entrance of the chorists, attended by the Clergy, the whole congregation, as is usual, rose on mass, and the sight as viewed from the organ loft was a remarkably imposing one. The Choir and Precursor (the Rev. G. D. Shenton), having taken their allotted places in the choir stalls, two verses of the National Anthem were sung by choir and congregation, with the Band and Organ accompaniment, after which the ordinary service of Morning Prayer was proceeded with. The Venite was sung to Dr. Croth's chant, and the Psalms for the day were taken to chants by Dr. Rimbaud and W. V. Wallace. The First Lesson was read by Canon Hay Sharp. The Te Deum was selected from Sir Arthur Sullivan's services in D, one of the best known Cathedral Services, and Kyrie Eleison in the Ante Communion Service, was also selected from the same service. The Jubilate was sung to Dr. Arnton's Chant, and the responses were Tallie's Festival Setting. "The Second Lesson" was read by the Very Rev. the Dean. For the first Hymn the First Regiment Band played the "Old Hundred," sung by the congregation, the first and last verses being in unison. Save for a little untidiness on the part of the Band in the opening passages, the Hymn was well rendered. In the well known Hymn, "Holy, Holy, Holy, Lord God

Almighty," played before the sermon, the Band played with excellent judgment, the wood instruments being utilised with good effect. It was in the Hymn after the Sermon, however, that the Permanent Artillery Band showed to the greatest advantage. The opening lines of Sullivan's stirring melody, "Onward Christian Soldiers, Marching as to War," were given out by the Band, and taken up by choir and congregation with great heartiness. The introduction of the drums heightened the general effect and added to the volume of melody, until a pen of exultation rose from the vast congregation and rolled through Aisle and Transept like a shout of praise from "a mighty army." As a specimen of congregational singing it has seldom been equalled within the walls of the Cathedral. It only remains to be mentioned that the prayers were intoned throughout by the Precursor in a clear, telling voice, and that Mr. Younger was in his usual place at the Organ, and played as the concluding voluntary the Vienna Cavalry March. Much credit is due to the Rev. the Precursor and the Band Conductors for the satisfactory manner in which the service as a whole was rendered.

In the Ante Communion Service the Dean read the Epistle, the Gospel being read by the PRIMATE. At the close of the service the troops formed up in George street, and on the Governor and party leaving the Cathedral enclosure his Excellency was accorded the customary salute. The several regiments were then marched to various places and dismissed.

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CHURCH PARADE.

A Church Parade for all troops in Sydney and neighbourhood, and attendance at which was entirely voluntary, was held at St. Andrew's Cathedral on Sunday morning.

It had been estimated that the military portion of the congregation would number about 800, but the actual attendance was 114 below the estimate, the precise number of officers and men present being 686. The troops formed up in the Outer Domain, facing west in line of quarter columns, at a quarter-past 10 o'clock.

Regiments and Corps taking their seniority from the right. The assembling of troops was witnessed by a concourse of about 1000 citizens. Shortly after the troops had formed up the necessary signal was given by Major-General Hutton, and the men marched to St. Andrew's Cathedral, proceeding thither via Macquarie, King, and George streets. The troops were headed by the Band of the partially-paid Artillery. Then came Major-General Hutton and his staff. Next the Landers and behind them the Permanent Artillery. Next the Partially-paid Artillery; and then in succession the Engineers, the Submarine Miners, the Band of the 2nd Regiment of Infantry, the 1st Regiment of Infantry, the 2nd Regiment of Infantry, the Commissariat and Transport Corps, the Medical Staff Corps, and the Scottish Rifles, the last named being headed by some pipers. The numerical strength of the respective Regiments and Corps was as follows:—Cavalry, 33, including 6 officers; Artillery, 292, including 25 officers; Engineers (including Submarine Miners), 62, including 8 officers; 1st Regiment Infantry, 95, including 7 officers; 2nd Regiment Infantry, 109, including 6 officers; 5th Regiment (Scottish Rifles), 43, including 1 officer; Medical Staff Corps, 22, including 2 officers; Commissariat and Transport Corps, 22 including 2 officers; Staff, 8, including 6 officers; making a total of 686, including 63 officers. The troops were accompanied en route to the Cathedral by a considerable number of citizens; and residents of the streets through which the soldiers marched came to their windows or on to balconies to witness the spectacle. Save for the fact that a considerable portion of the building had been reserved for the troops there was but little in the Cathedral to betoken the special character of the service that was to take place. So far as the Communion Table was concerned it was adorned with white flowers in greater profusion than usual, and the beauty of the blooms was strikingly brought out by the white marble retables. In accordance with the arrangements previously made, the Bands of the Permanent Artillery and the 1st Regiment of Infantry did not accompany the troops, which mustered in the Domain, but proceeded direct to the Cathedral; and so that they might take an active part in the musical portion of the service, the bandmen were allotted stalls at the rear of the pulpit, and facing the organ gallery. As soon as the whole of the congregation had become seated it was noticed that his Excellency the Governor, Lady Duff, and a party from Government House occupied pews near the Dean's stall, whilst near the pulpit there were occupying pews his Excellency the Admiral and Mrs. Bowden-Smith, Major-General Hutton and Mrs. Hutton, Colonel Mackenzie, A.A.G., Colonel Taunton, D.A.Q.M.G., Major Bartlett, Captain Knox, Lieutenant Jenkins, Colonel and Mrs. Spalding, and Colonel Roberts.

The musical portion of the service, although not elaborate, was appropriately chosen. The employment of a military band to supply the hymn music usually allotted to the organ was a happy idea, and in the singing of such a hymn as Sullivan's "Onward, Christian Soldiers," the effect was very striking. The "brass" was happily, not made too prominent, and yet was sufficiently utilised in the martial passages to give due effect to the stirring strains of the melody. The combined bands, numbering about 60 performers, and comprising the Permanent Artillery Band and the Band of the First Regiment of Infantry, were stationed on an improvised platform at the rear of the choir stalls. While the troops and the congregation were assembling, the Permanent Artillery Band played as the opening voluntary an excerpt from one of Beethoven's sonatas, the music being specially arranged for the occasion. On the entrance of the chorists, attended by the Clergy, the whole congregation, as is usual, rose on mass, and the sight as viewed from the organ loft was a remarkably imposing one. The Choir and Precursor (the Rev. G. D. Shenton), having taken their allotted places in the choir stalls, two verses of the National Anthem were sung by choir and congregation, with the Band and Organ accompaniment, after which the ordinary service of Morning Prayer was proceeded with. The Venite was sung to Dr. Croth's chant, and the Psalms for the day were taken to chants by Dr. Rimbaud and W. V. Wallace. The First Lesson was read by Canon Hay Sharp. The Te Deum was selected from Sir Arthur Sullivan's services in D, one of the best known Cathedral Services, and Kyrie Eleison in the Ante Communion Service, was also selected from the same service. The Jubilate was sung to Dr. Arnton's Chant, and the responses were Tallie's Festival Setting. "The Second Lesson" was read by the Very Rev. the Dean. For the first Hymn the First Regiment Band played the "Old Hundred," sung by the congregation, the first and last verses being in unison. Save for a little untidiness on the part of the Band in the opening passages, the Hymn was well rendered. In the well known Hymn, "Holy, Holy, Holy, Lord God

Almighty," played before the sermon, the Band played with excellent judgment, the wood instruments being utilised with good effect. It was in the Hymn after the Sermon, however, that the Permanent Artillery Band showed to the greatest advantage. The opening lines of Sullivan's stirring melody, "Onward Christian Soldiers, Marching as to War," were given out by the Band, and taken up by choir and congregation with great heartiness. The introduction of the drums heightened the general effect and added to the volume of melody, until a pen of exultation rose from the vast congregation and rolled through Aisle and Transept like a shout of praise from "a mighty army." As a specimen of congregational singing it has seldom been equalled within the walls of the Cathedral. It only remains to be mentioned that the prayers were intoned throughout by the Precursor in a clear, telling voice, and that Mr. Younger was in his usual place at the Organ, and played as the concluding voluntary the Vienna Cavalry March. Much credit is due to the Rev. the Precursor and the Band Conductors for the satisfactory manner in which the service as a whole was rendered.

In the Ante Communion Service the Dean read the Epistle, the Gospel being read by the PRIMATE. At the close of the service the troops formed up in George street, and on the Governor and party leaving the Cathedral enclosure his Excellency was accorded the customary salute. The several regiments were then marched to various places and dismissed.

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SERMON.

J. W. D.

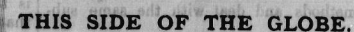
SERMON.

of the sword, raised against arrows, sword, or battle-axe, the weapon of ancient warfare which St. Paul found only when he gazed at the soldier by his side. But only of "taunting" does the Christian soldier think. The sword of "taunting" against the which opposed the sword course of righteousness, as evil, and truth; the which would ruin himself and dishonour God; the sword, armed by God, he advances to God service, and the sword is "the Word of God." This is the "sword of Spirit" which will slay and destroy all that is evil. When God speaks, that which opposes cannot succeed. The sword, that which he utters, whether by way of revelation to teach us, or by way of invitation to draw us to himself, or by way of warning to deter us from evil, is swift and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart? But how are we to use this weapon in our life? It is by that spiritual discernment which His Word, received into our hearts, produces within us. And this Word, in historic development and cumulative

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V.B.—Private inquiries conducted, combined with the utmost care.



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HOME NOTES.

The ARCHBISHOP of York has formally dedicated a new clock, peal of bells, and pulpit for the ancient Church of St. Leonard, Wortley, York-shire. The bells are presented by the MARCHESS of Drogheda (sister of Earl Fitzwilliam) in memory of her late husband, the third Marquis; the pulpit is the gift of Mrs. Sydney Greenwood, wife of the VICAR of the Parish; whilst the cost of the clock is defrayed by the subscriptions of the parishioners. —The BISHOP of Chester has consecrated Wybunbury Church, which has been re-built at a cost of £8,000. The tower, a fifteenth century building, has, however, been preserved. —The Peterborough Diocesan Conference will be held on Wednesday and Thursday, September 27 and 28. —The Rev. HUGH B. CHAPMAN, in a sermon at St. Luke's, Peckham, referred to a recent suicide in his Parish through want of employment. He admitted that suicide was cowardly, and that it was bravest to endure. But let them consider the special temptations of the poor. The marvel was that men and women who had to live lives about which there was no poetry and no romance, nothing but despair and the absence of all that made life worth living, were not tempted at times to take their chance and say, "Life has been so dark and bad that I will stand the shock, for I can conceive nothing worse than I have known." There were millions who had to live such lives, and he wondered that suicides were not more frequent than they were. He could not understand how a set of men could live in luxury whilst their brothers died of hunger. He knew they had a legal right to do so, and he would not set the poor against the rich; but where was the charity of things as they existed at the present day? But there was a message to the rich from such a suicide as that which had inspired his remarks, and that message was that they must come down from their pedestal, must associate with the poor, practise a voluntary communism, and regard the whole world as one family. —On Tuesday afternoon, August 8, the BISHOP of Salisbury re-opened the ancient Church of Holy Cross, at Ramsbury, near Hungerford, once the site of a Bishop's See. The contributors to the cost of the work, which was very considerable, include the BARONESS BURDETT-GOUTTS, who gave £1000, and who was present at the re-opening service. The Church (says the *Times*) stands on the site of the mother Church of the Diocese, on a spot consecrated not later than the year 909, and probably much earlier. At that date the Diocese of Winchester was divided into two Bishrics, one being at Winchester and the other at Ramsbury. There were ten Bishops at Ramsbury, of whom three became ARCHBISHOPS of CANTERBURY—namely, Odo, Siric, and ELMERIC—and the last Bishop, HERMAN, was Chaplain of Edward the Confessor. The Church just restored was probably built in the thirteenth century. —The following Clergy have consented, at the BISHOP of Winchester's request, to serve the Church in the Diocese as Honorary Diocesan Missioners. CANON WILKINSON, Vicar of St. Mary's, Southampton; CANON ANDREW, Vicar of Amport; CANON ELIOT, Vicar of Holy Trinity, Bourne-mouth; the Rev. L. ESTRIDGE, Vicar of Bursledon; the Rev. W. T. STORRS, Vicar of Sandown; the Rev. A. S. VALPY, Rector of Holy Trinity, Guildford; and the Rev. L. H. BURROWS, Vicar of Godalming. —The CONVOCATION of CANTERBURY has been prorogued until November 8th. —The Rev. A. HAMILTON BAYNES the Bishop designate of Natal will be consecrated on the 29th inst. —It is whispered in journalistic circles that the Rev. H. R. HAYES, Vicar of St. James', Marylebone, is about to undertake the Editorship of a society paper. —The *Pall Mall Gazette* gives an emphatic contradiction to the report that LADY QUEENSBURY has joined the Salvation Army. —A new Church in the Parish of Gorseley has been consecrated by the BISHOP of Gloucester and Bristol. —The Vicarage of Ulverston vacant by the resignation of the Rev. CANON CHARLES BARSDLEY, M.A., has been offered to and accepted by the Rev. J. C. WRIGHT, M.A. —The BISHOPS of BANOR and CHESTER have both given notice of their intention to move, when the House of Lords re-assembles, "That an humble address be presented to HER MAJESTY praying her to withhold her assent to certain portions of the draft charter of incorporation of a University in and for Wales and the County of Monmouth, to be called 'the University of Wales,' laid before the House on August 1. —CANON NUGENT WADSWORTH, Rector of St. Anne's, Soho, is dead. —The sum of £2000 has been contributed towards the present restoration of St. Wilfrid's Church, Moberley, Cheshire, by members of the family of the late Mr. S. HARGREAVES. —A General Church Mission for the Rural Deanery of Blackburn is to be held in November. —The Laymen of Norfolk and Suffolk have presented BISHOP PELHAM late Bishop of Norwich with a new carriage as a mark of the universal respect in which he was held during the thirty six years of his Episcopate. About £500 was subscribed and the balance left over will be applied towards helping to furnish the Bishop's new house at Thorpe. —The ARCHBISHOP of CANTERBURY has become a Vice-President of the CHURCH LADS BRIGADE the President being the DUKE of CONNAUGHT.

AN INFALLIBLE CURE FOR NEURALGIA.
Mr. W. G. CARR, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LAMARCA'S Phosphorated Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powder, 2/-.

THEOSOPHY.

ADDRESS BY THE REV. D. W. RHODES, D.D., AT THE CHURCH OF OUR SAVIOUR, CINCINNATI, APRIL 23, 1893.

The recoil from excessive materialism is to excessive supernaturalism. The last half century has been one of extraordinary strides in those branches of science which have to do with matter and its laws and the result has been that something of contempt has been felt and expressed for any so-called science which does not proceed upon the same methods and deal with the same substances.

The human mind has been almost imperceptibly influenced to doubt or despise spiritual powers and religious beliefs, and the natural consequence has been a revulsion of feeling and the intense and abiding thirst of the soul for the unseen and immortal has manifested itself in the rise of gross forms of supernaturalism, even more offensive than the gross materialism against which they protest.

Spiritualism has been rampant and men who cannot believe the simple and beautiful miracles of the New Testament are persecuted by the chattering of dismal ghosts in dark cabinets.

Mind-cure and faith-cure and perfectionist lunacy have attracted the attention of a bewildered world and at the close of the century a new form of the same insanity has crept into sight under the name of theosophy.

Some may think so lightly of the importance or danger of this craze as to wonder why it should be noticed, but there are reasons for doing so.

Recently we read of a young man committing suicide with the statement of his motive that he was dissatisfied with his present life and wanted the opportunity of a new and better re-incarnation. Young people, and old people who ought to know better, have been deluded into the loss of all faith and Christian effort, and talk the shibboleth and nonsense of this theosophy with a calm conviction that they have attained absolute truth.

When we come to the study of this new teaching we find first a system of semi-religious belief or dogma, and next a mass of phenomena or wonders to support it and give it proper credentials.

Consider these in their order; what is the fundamental teaching of theosophy, that which is to take the place of the Apostles' Creed?

In the books of Madame Blavatsky, of whom we shall have to say more under our second head, the high priestess and founder of theosophy, we find our answer. In the "Key to Theosophy" she tells us that the object of the Theosophical Society is "(1) To form the nucleus of a universal brotherhood of humanity without distinction of race, color or creed. (2) To promote the study of Aryan and other scriptures of the world's religion and sciences and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies. (3) To investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man especially."

Upon this statement of the *raison d'être* of the society, it might be enough to say that after twenty years of life the society has not moved forward one step towards the accomplishment of its object. Instead of leading up toward a universal brotherhood of humanity, its career has been marked by more internal dissent, vituperation, and secession, than any other. The sanguine disciples who have come in are at war with the early disciples who have gone out. Charges of fraud and forgery, of chicanery and lust, of conspiracies and plots, fill their literature and animate their councils. The dream of a universal brotherhood of humanity has melted away before the hard fact that even the few cannot dwell together in peace.

(2) After twenty years of life the second object of the society's existence seems equally remote. While scholars have been delving into the secrets of old Aryan life and Max Muller and his followers have been giving the world a translation of the scriptures of these ancient people, not a member of the Theosophical Society has even learned the Aryan alphabet or given any new light upon the literature or religions of the past.

(3) As to the third object, we shall know better whether any step has been taken toward a better knowledge of the mysteries of nature and man, when we come to understand the teachings and convictions and phenomena of this society.

So far as it is a religion at all, it is a faint and blurred image of Buddhism. The dreary pessimism of that Asiatic philosophy runs through its teachings. Ask the theosophist about God. What can you tell me about Him to give me more comfort and help and faith, than I have been able to get from Jesus Christ? and you can read his answer here in Madame Blavatsky: "We reject the idea of a personal God. We believe in a universal Divine Principle, the root of all from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being. We leave it to the hymn makers to call the visible sky or heaven, God's throne, and our earth of mud, His footstool. Our Deity is neither in a paradise, nor in a particular tree, building, or mountain. It is everywhere, in every atom of the visible as of the invisible Cosmos; in, over, and around every invisible atom and divisible molecule. For it is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creature

potentially. Our Absolute does not think, nor does it exist. It is a sphere without circumference."

Contrast with these words, so meaningless, so contradictory, the simple petition, "Our Father which art in heaven," and you get a conception of the virility, the definiteness, the sonorous swell of the Christian faith. "I believe in God the Father Almighty, maker of heaven and earth." Whether it be true or false, at least it is clear. The moulders of the Christian Creed were not men who had been to a feast of languages and picked up the scraps. They knew what they believed, and said it in plain words. Indeed, any religion, which is to be universal, must know how to tell the truth so that the common people can grasp it and live upon it. If theosophy cannot tell us any better about God, than that He is a potentiality that does not exist and an omniscient who does not think, it cannot have a great mission outside the insane asylums.

Of course, prayer is worse than useless. "Being a well occupied people, we can hardly afford to lose time in addressing prayers to a pure abstraction." But nevertheless we may pray to ourselves, for "in one sense the inner man is the only God we can have cognizance of."

And what of man? What does theosophy answer to us about ourselves, what and whence and whither? Why only the same dreary struggle through meaningless phrases to meaningless conclusions? Has man an immortal soul? No. "Soul is a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeable thing." That seems clear; there is nothing that survives the grave.

But theosophy cannot rest except in contradictions, and so we must also believe that after death there is a re-incarnation, not for the soul that does not survive, but of the "individual or divine ego." The soul cannot be immortal, because being a part of changing man, it is itself not permanent, but the "individual ego," whatever that is, which is to be ever passing through endless changes of re-incarnation, survives and cannot be destroyed. Does it seem harsh to characterize such juggling with the great question that agitates all our hearts, the question of Job: "If a man die shall he live again," with fierce denunciation? Whatever may be thought of the answer itself, no man doubts that Christianity gives an answer to this question, gives it firmly, clearly, passionately. "The body shall return to the earth, and the spirit unto God who gave it." Hear the Easter echoes that grow forever and forever, "Now is Christ risen from the dead and become the first fruits of them that sleep." "I go to prepare a place for you, that where I am, there may ye be also." "I believe in the resurrection of the body and the life everlasting. Amen."

In the shadowy world of the theosophist, God is a shadow, man is a shadow, moral duty a fitful and changeable dream. A remorseless law of retribution, called *karma*, alone is permanent. Re-incarnation, which has no evidence to support it, which cannot be assumed from any lingering memory of a former period of life, nor from any intuitive hope that it must be true, is even at its best only a progress downward, not upward. For theosophy teaches that every life ends weaker and more stained than it began, and it is difficult to find the renovating and uplifting factor which gradually exalts and purifies the being. Christianity finds it in the power, and grace, and example of our Saviour, who has become for us both a sacrifice for sin and also an example of godly life. The inspiration of that divine life becomes in us the hope of glory, and therefore is He called Jesus because He saves His people from their sins. But where in the theosophical system is the arresting force that catches the soul on its downward plunge, and gives it the uplifting tendency towards Nirvana? It is nowhere. An iron law, remorseless as Fate, nay, Fate itself in its sternest form, sweeps all life down to complete moral depravity. Re-incarnation is not another and possibly happier experience. It is only to begin again the same old race, but handicapped with the failure, and mistakes, and wrongs of every former life.

(To be continued.)

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NOTES AND COMMENTS.

Personalia. Mr. W. T. SHARP, organist of St. John's Ashfield, has been on a short visit to Goulburn.

At the lecture which was delivered at the Chapter House on the 12th September by Dr. ANDREW HUTTON, for the relief of the widow and orphans of George Kinder, who was killed by a fall from the tower of St. Philip's Church, the sum of £35 was realised. £10 was collected at the church, making a total of £45. The Rev. P. R. SPRY BAILEY has been compelled, through continued affliction, to tender his resignation as an office-bearer of the Churchmen's Institute. —The Rev. F. W. REEVZ begins duty as Curate in Charge of St. Aidan's, Annandale, to-morrow. —The Rev. T. SYMONDS is leaving Queanbeyan for Melbourne. —The BISHOP of WALAPA (N.Z.) has announced to the Synod of the Diocese that it is his intention to resign and proceed as a Missionary to Persia, his service as such having been offered to and accepted by the London Missionary Society. The Bishop has a considerable knowledge of the people of Persia and their language. —The BISHOP of BRISBANE has issued an appeal in England for aid to his Diocese. —Mr. A. J. GOULD, the present Chancellor of the Diocese of Newcastle, has been appointed Chancellor of the Diocese of Grafton and Annandale.

Brotherly Love. The MOST REVEREND THE PRIMATE has consented to deliver a lecture in the Chapter House on Monday evening, October 9th, in connection with the Brotherhood of St. Andrew. Subject "Brotherly Love."

Sydney Diocesan Church Choir Association. The Ninth Annual Festival will be held in St. Andrew's Cathedral on Thursday, the 23rd of November next, at 7.30 p.m. The Order of Service comprises several selections, which are not only especially appropriate for a choral festival, but which will doubtless be found of service hereafter to Church Choirs. The Processional is "Forward! be our Watchword," from Hymns Ancient and Modern. The music to the Magnificat and Nunc Dimittis is by Dr. Martin, in C. The anthems are "Great is the Lord" (B. A. Sydenham), "There is a green hill far away" (Lord H. Somerset), and "The Hallelujah Chorus" (Handel). Sir J. Stainer's "Sevenfold Amen" will also be sung, and the service includes special Psalms, suitable hymns and Recessional. The Right Reverend the Lord BISHOP of BATHURST has kindly consented to deliver the address. Preliminary rehearsals will take place punctually at 7.30 p.m. in the Cathedral, on Mondays, October 2, 9, 16, 23; and full rehearsals on Mondays, October 30, and November 6, 13 and 20.

Labour Home. The Clerical Secretary of the Church Home Cart. acknowledges the receipt of £1 from PORT-ERIDGE, and desires us to state that about £5 more is required for the purchase of the cart so urgently needed to carry on the work.

Mrs. Moorhouse and the G.F.S. From the *Christian* we learn that:—One of the most enthusiastic workers for the Girls' Friendly Society in Manchester is the Bishop's wife, who thinks every Parish ought to have a branch of the Society. Very often Evangelical ladies do not join the G.F.S. Committees, and so leave it very much in the hands of the High Church members. It ought to be the policy of Evangelicals to be represented on all such Committees.

The Communion of Saints. "One of the chief sources of weakness" writes an English Contemporary, "in the Church of Christ to-day is lack of what is called 'the Communion of Saints.' Weak believers often fall and make shipwreck of faith for want of the strength and help such communion is designed to afford. Many a weary toiler in the vineyard of the Lord is overcome with a sense of isolation and helplessness which Christian brotherhood would remove. Many a good work languishes which would flourish and bring forth fruit, if only united faith and prayer were concentrated upon it. These are not days for true servants of God to stand off from one another. Everything calls for unity on the part of those to whom the name and cause of Christ are dear. Cooperation and concentration abound in secular spheres; surely men of both should be seen in the Church of God."

The Clergy and Church Music. Dr. MEZ, the Precantor of Chichester, lectured recently at a gathering of the Clergy at Oxford, on "The Clergy and Church Music." He addressed himself mainly to the unmusical, and dealt, it must be confessed, rather hardly with them. The shibboleth, he said, of many of these good folk was "congregational singing." The Book of Common Prayer, on the other hand, proceeded on the principle that worship was the attitude of a man's mind towards his Maker, and not the making of an audible sound with his lips or tongue. All that was necessary for prayer or praise was mental assent to what was spoken by other lips. Such a view of worship, it should be remarked, may commend itself to the highly musical, but it will not command the approval of the average English worshipper, who claims his right as one of the priesthood of the Laity to praise God with his lips, as well as with his understanding, and who likes to frequent a Church where he can join in the service.

A Distinction. Happily Dr. MEZ's position was considerably modified by the practical good sense of the remainder of his lecture. He drew a clear distinction between music which was suited for the expression of prayer, and the music which was suited for the expression of praise. The soft and refined singing which was appropriate for the former, could only be gained by constant daily practice, and therefore in the great majority of parishes it was well to confine the Church music to the singing of praise. His own experience was that most congregations liked the singing of hymns, or the Canticles, to simple chants, or even to services, and of the Psalms. He pressed home three rules: (1) That the reciting note of the chants must not be too high; (2) That the same chant or chants should be always sung to the same psalm; and (3) that only some half-dozen settings of the Canticles should be used, and that each of them should be sung for at least four consecutive Sundays. At great festivals, such as Christmas, Easter, and Whitsuntide, he advocated anthems, and the singing of the responses, the Litany, and the Nicene Creed.

How to Help. In conclusion, he dwelt upon certain ways in which the most unmusical man could render great services to the cause of Church music, viz.,—(1) By abstaining from criticisms on matters of technical skill when he was totally ignorant of the subject; (2) by allowing no hymns but those which embodied sober, religious sentiment in really poetical language, and by allowing no anthems but those which involved the direct expression of praise or prayer; (3) by checking the importation of secular music into Church, and the airy frivolity of theatrical melodies. Let them go back to such stately and solemn tunes as Dundee, St. Peter's, Wiltshire.

C.B.S. Prayers. There is a somewhat mysterious paragraph in the August Intercession Paper of the C.B.S. relating to the forthcoming Church Congress. The members of the Confraternity are requested to pray: "That prejudice may be removed on the subject of the Holy Eucharist at the Church Congress, Birmingham." In the same number of the Intercession Paper, thanksgivings are requested "For the appointments to the benefices of Burton, Cheshire, Ludgvan, and to the 'Assistant Curacies of St. Margaret's, Liverpool, and St. Matthew's, Newcastle-on-Tyne." Prayer is asked that there may be a "due preparation" for Confession at All Saints, Shrewsbury; and that obstacles to Confession may be removed for some at St. Simon's, Bristol. There must be a mistake in the request for thanksgiving, "for consecration of the BISHOP of ROCHESTER." The BISHOP of NORWICH must surely be meant; and for him "grace and guidance" are asked. Prayer is desired that "Evening Communion may cease," especially in two Colchester Churches, and at Jerusalem.

The Archbishop's Domestic Chaplain. It is worthy of note that the DOMESTIC CHAPLAIN to the ARCHBISHOP of CANTERBURY, the Rev. E. L. RIDGE is a Church of St. Matthias, Bethnal-green, of which he was Curate since his ordination in 1890. According to edition of "Mackeson's Guide to the London Churches," Evening Communion is administered in the Church of St. Matthias, and Bickerstaff's "Hymnal" is in use.

The Bishop of Durham and the British Medical Association. The sermon preached by the BISHOP of DURHAM before the British Medical Association, which we print in another column powerfully sets forth the grandeur of the Gospel and the wide scope of its application. It was a sermon worthy of the occasion, and one calculated to exert a salutary influence. Of the Gospel he said:—"It deals with the whole sum of existence and not only with the single soul. It offers subjects for praise as well as for thanksgiving. It claims and it satisfies, man's intellect not less than his feelings. It discloses immeasurable depths on every side, through which we can see finite things moving to their consummation. The thoughts come to us from without, from other studies, and the Gospel fills them with transcendent glory. It raises every form of knowledge to a higher ground, it makes all experience contribute to the completeness of a vision in which we combine the fragmentary promises of a final harmony. We grow wearied with much seeking. At last the childly heart is proved to be the best interpreter of life. We learn to believe that there cannot be one lost good; we learn to believe that there cannot be one fruitless pang." While it is true that certain aspects of the Gospel might have been more fully stated, we are thankful for such words as these from his Lordship. "The physician tells us that man cannot separate himself from the world in which he is set. The Christian remembers that, from the very first page of Scripture to the last, the world is associated with man's sin and man's salvation."

The Rev. S. Baring Gould. Rev. SAMUEL BARING GOULD, M.A., is both Rector and Lord of the Manor of Lew Trenchard, in Devonshire, of which County he is also a Justice of the Peace. His first book, "The Path of the Just," was published in 1857, and in the following year he travelled and wrote "Iceland: its Scenes and Sagas." "Post-Medieval Preachers," a work on the great and eloquent preachers who rose up in the Roman Church immediately after the Reformation, was issued in 1865. Immediately after followed "Curious Myths of the Middle Ages," and from 1871 to 1877 he was engaged in writing the "Lives of the Saints," in fifteen volumes, only thirteen of which so far have been published. He has written about a dozen novels during recent years, including "Mehalah," "Mrs. Curgenwen," and other well-known volumes. His latest work of fiction, as yet unpublished, will be entitled "The Queen of Love," a tale of the Cheshire salt district. Last year "The Tragedies of the Caesars" was published in two volumes. Besides these works he has written various sermons, stories for the S.P.C.K., and other books of a religious tone, besides many hymns, among which may be mentioned "Onward, Christian Soldiers," "Now the Day is Over," etc. A collection of 350 old songs of Cornwall and Devon has recently been gathered by him and issued in a volume entitled "Folk Music of the West of England." Some of the songs were recently rendered before the QUEEN at Osborne, and with which HER MAJESTY was delighted. Mr. BARING GOULD is now at work upon a new book for the autumn season entitled "The Deserts of Central France."

Dr. Cunningham. Messrs. JAMES NISBET will issue shortly three religious books by Dr. CUNNINGHAM GEIKIE. The first is entitled "The Bible by Modern Light," being a revised and entirely rewritten edition of "Hours of the Bible." The two others are "Prophecy and Kings of the Bible," and "New Testament Hours," the latter being a companion to his "Life of Christ," and dealing solely with the Gospels.

Utilitarian. Before next spring there will be a rail, Irreverent Age. way bridge across the River Jordan! The Akka-Dam bridge is now being constructed along the river, and a bridge will be built across the Jordan valley.

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