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SYDNEY, NEW SOUTH WALES, SATURDAY, MARCH 3RD, 1894.

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The Australian Record.

SYDNEY, SATURDAY, MARCH 3, 1894.

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NOTES AND COMMENTS.

Personalia. MISS JULIA FARR, daughter of ARCHDEACON FARR of Adelaide, left on Monday for Melanesia, to engage in Missionary work. Miss FARR met the Rev. J. PALMER in Melbourne, and will accompany him to the Islands. The Revs. A. E. GRAHAM, M.A., ALEXANDER BROWN, and D. WHIGLEY have been Ordained to the Priesthood, and Mr. J. W. GRIFFITHS, B.A., and E. G. BARRY to the Diaconate by the BISHOP OF BALLARAT. Messrs. C. L. KENDALL, J.P., J. H. BELCHER and E. GREGORY have been elected Lay Representatives for the Parish of Gundagai in the Synod of the Diocese of Goulburn. The BISHOP OF NEWCASTLE presented the prize at the BARKER College, KURRAJOONG, on Wednesday, the 21st ult. The BISHOP OF NORTH QUEENSLAND delivered an address as also did the Rev. H. PLUMBE (the Principal), and Mr. C. T. MUSSON, Professor of Botany at the Agricultural College. The Rev. H. WALKER TAYLOR, M.A., on the termination of the Illawarra coal strike has been thanked by the miners for his admirable and successful efforts on their behalf. Mr. Taylor has also been successful in acting as mediator between the manager and men at the Metropolitan Colliery at Helensburgh, and the Colliery has resumed work. Mr. HENRY YATES THOMPSON who was proprietor of the Pall Mall Gazette from 1880 to 1892, has offered to give £38,000 for the erection of a Monumental Chapel in Old Palace Yard as an addition to Westminster Abbey. The DEAN OF HOBART preached a farewell sermon at St. David's Cathedral prior to his visit to England. The Parsonage of the Rev. W. H. H. YARRINGTON, M.A., L.L.B., was entered by a thief on Saturday. A valuable presentation gold watch and a sum of money were taken. On Monday he went to Mr. Yarrington and confessed that he had committed the theft. It is with regret we announce the death on Wednesday last of the wife of Dr. ZACHARY PEARCE POCOCK.

United Devotional Meeting. The Manchester Guardian records a united meeting of Clergymen and Non-conformist Ministers of Bradford; it was invited by the Mayor and the Bishop of Ripon was present. The Bishop suggested that united devotional meetings should be held.

'Victo Dolore.' To conquer pain was the humane task which the late Sir JAMES SIMPSON set himself, while still a student in his teens; and when he died, in 1870, at the age of fifty-nine, his motto, "Victo Dolore," might fitly have been engraved on his tomb. In The Century Magazine Miss E. B. SIMPSON tells the interesting story of her father's early experiments with chloroform. One memorable evening in November, 1847, the first test, an eminently successful one, was made, almost by accident. PROFESSOR SIMPSON had had the chloroform beside him for several days, but it seemed so unlikely a liquid to produce results of any kind that he laid it aside. On searching for another object his hand chanced to come across it, and he poured some of the fluid into tumbler before his assistants, Dr. KIETH and Dr. DUNCAN. Before sitting down to supper they all inhaled it, and were all "under the mahogany" in a trice, to the consternation of Mrs. SIMPSON. The drug itself was discovered sixteen years earlier, and it was only its introduction into surgery as an anesthetic to which Sir JAMES SIMPSON laid claim. But prejudice against its use was long in being conquered, especially in connection with midwifery, and it is interesting to read that a Clergyman denounced it as "a decoy of Satan, apparently offering itself to bless; but in the end it will harden society, and rob God of the deepest cries which arise in time of trouble for help." The religious objection was based on Gen. iii. 16. To us such a plea for perpetuating pain sounds too quaint for serious argument, but Sir JAMES SIMPSON set himself to prove that the word translated "sorrow" is truly "labour," "toil."

Railway from Acre The new railway from Acre to Damascus, along the north side of the Holy Land, is now in process of construction. Some interesting discoveries are expected. An ancient wine or olive press was found cut in the solid rock and plastered. Other square and round holes are traceable in the neighbourhood, in fact it seems as if one consecutive lot of basins of all shapes originally existed, all having the same object as wine presses or basins.

Charitable Bequests. Religious, charitable, and educational institutions in Great Britain benefit to the extent of more than £1,400,000 under the wills of persons deceased during 1893. Last year such bequests amounted to £800,000 only, in 1890 about £1,200,000, and about a million in each of the three previous years. The largest charitable bequests are £300,000 by BARONESS FORESTER, for a cottage hospital and a seaside convalescent home; £226,000 by Rev. JAMES SPURRELLS Brighton, to the Church Missionary Society, and other of our Church institutions, and hospitals at London and Brighton, and about £12,500 to the London City Mission; £150,000 by Mr. HENRY SPICER, of Brighton and London, left between six hospitals. Mr. JOHN HORNIMAN, tea merchant, left £89,000, and Sir WILLIAM MACKINNON, £90,000, in charitable bequests. The largest personalities were Sir ANDREW BARCLAY WALKER'S £2,874,100, made out of brewing; the EARL OF DERBY'S £1,802,200, and the £742,800 left by another brewer, Mr. RICHARD VAUGHAN, of Bath.

Piety of Moltke. In the recently published "Letters of Moltke," the simple piety of the great soldier shows plainly though without ostentation. In one of his later letters he says: "I am near the end of my days, and on what a different scale will our earthly work be weighed in the future world! The value of our life on earth will not be judged by the success, but by the purity of our endeavours and our perseverance, even where there was 'no great visible result.'" Writing in 1870 of his dead wife he says: "She will not meet me at the station as she did on my return in 1866; but I think the departed are not so far away from this world that they can no longer feel with us."

Bloated Armaments. It is a melancholy fact that the closing decades of this century have been cursed by a portentous and absolutely unprecedented increase of those "bloated armaments," against which the late Lord BEAUFORT so wisely protested a generation ago. The growth of militarism amongst the eighteen Governments of Europe is sufficiently illustrated by the following figures: In 1869 the European armies on a peace footing numbered 2,195,000 men. In 1892 the number had risen to 3,747,600 men. Last year the men available for immediate destruction, reached the portentous number of 21,800,500. Of course we have to pay very heavily for such insane wickedness. In the interval between 1869 and 1892 the annual cost of the armies and navies of Europe rose from £116,732,583 to £203,050,000. And at the later date the National Debts, which are almost exclusively the results of militarism, reached the bewildering sum of £4,689,014,000.

Chicago. Chicago, in the opinion of the Rev. JOHN ROBERTSON, of Gorbals, is the very "midden" of civilization—the wickedest city in the world. The chewing of the young women disgusted him, and the Turkish and Persian theatres at the Fair were hells that only Chicago could have tolerated. In public morality America was very far behind the mother country.

A Great Work. The Manchester Ship Canal was formally opened on New Year's Day. No fewer than 50,000 tickets were issued to shareholders who occupied places along the banks between Trafford Wharf and Barton Bridge, two or three miles up the Canal. The day was fine and bright, and the scene animated in the extreme. Above Barton Bridge the general public was admitted to the banks, and the total number of people was enormous. As each vessel in the procession, gaily decorated, passed along the waterway and through the locks, their enthusiasm knew no bounds, and ringing cheers from the banks were as heartily returned by those on board. DANIEL ADAMSON, the projector and indomitable supporter of the undertaking, did not live to see the fulfilment of his labours, but his name was not forgotten, and frequent mention was made of his services. The untimely death of Mr. WALKER, the contractor for the work, was also referred to. The total length of the waterway is fifty-five and a-half miles, average width at water level 172 ft., and at bottom 120 ft. The depth throughout is 26 ft., and this can be increased by 2 ft. The length of quays at Manchester are 12 miles, and at Salford 3 miles. There is also ample accommodation at Warrington.

The Sermon Market. A well-known London publisher in the Daily Chronicle discusses the market for sermons. "Of the published sermons of any man," he says, "Spurgeon's sell most. Some 2000 sermons by him have been published, and new ones continue to appear; there is no falling away in his popularity. Dr. PARKER sells splendidly, being essentially, alike for style and matter, the Clergyman's preacher. Dr. McLaren, Liddon, Archdeacon Farrar, Dr. Dale, Robertson of Brighton, the late Rev. James Vaughan, of Brighton, Keble, Pusey, Caird, Ker, Church, Dr. Vaughan, of the Temple, all these sell largely; and so do Canon Scott Holland, Canon Knox Little, Dr. Clifford, Mr. Price Hughes, and the Rev. John McNeil, the last to the people. Of American pulpitoers Phillips Brooks stands highest—very high just now—while Ward Beecher does well. Talmage, perhaps, has not the sale he once had; that's my notion, anyhow. Newman's and Manning's Anglican sermons are going off, and South and Jerony Taylor are dying out. Chalmers is quite dead, but Guthrie is read somewhat yet." "When a preacher gets popular, does that mean he becomes a man to be read by his fellow preachers?" "Invariably, I think. They want to know wherein lies his effectiveness, and they read him. Thus the influence of a popular preacher is twofold—on the public, and on ministers generally."

Translations of the Holy Bible. The Sacred Scriptures are now, it is estimated, translated in 354 languages or dialects, and have been circulated well nigh in every part of the world. The following figures represent the issues of the Bible as far as known: The British and Foreign Bible Society ... 131,844,796 The American Bible Society ... 55,531,906 Other Societies ... 50,000,000 Private publishers (say ... 60,000,000 297,376,702 In round figures, some three hundred millions or thereabouts of copies of the written Word, of the Scriptures, have been sent forth from the printing press.

Progress in the Diocese of Liverpool. The following statistics, says the Liverpool Daily Post, demonstrate unmistakable progress in the Diocese of Liverpool, for the year ending 1893. There have been 88 Confirmations at different centres, the number confirmed being 7,985, as against 7,108 last year, and 4,719 in 1881. The number of Churches consecrated reached 5—viz., St. Andrew's, Aigburth; St. Lawrence's, Kirkdale; St. Luke's, Warrington; Ashton and Sutton. Chancery consecrated 3—viz. St. Augustine's, Shaw-street; St. Thomas', and Newton-le-Willows. The Ordinations, numbered 56, as follows:—At Midsummer Ordination, Deacons, 17; Priests, 10; at Advent, Deacons, 15; Priests, 14. The population of the Diocese is now put down as 1,250,000, and the staff of working Clergymen includes 205 Incumbents and 195 Curates. Although the Diocese is evidently undermanned in proportion to the supply and requirements of other Dioceses, the fact remains that a vast amount of aggressive work has been accomplished. The Voluntary Sustentation Fund has also been so far successful that no beneficed Clergyman in the Diocese is now in receipt of less than £200 per annum. The number of Mission Rooms opened during the year has also been very striking.

Consumption of Meat and Tea. In the United Kingdom they eat 109 pounds of meat per head, in the United States 150, but in Victoria 270, in New South Wales 291, and in Queensland 370, while Continental Europe averages 70 pounds. So the United Kingdom consumes five pounds of tea per head, South Australia 6.5, Victoria 7.7, New South Wales 7.8, and Queensland 8.4. The United States only consume 1.5. A Wealthy Church. The Orthodox Church of Russia is enormously wealthy. It is claimed that it could easily pay the thousand million dollars which constitutes the National Debt of Russia, and yet not impoverish itself. Some of its sources of income are unique. One of these is the sale of consecrated candles. Thus the Cathedral of Kazan, in St. Petersburg, during the last Easter season, sold no fewer than 33,092 consecrated wax candles, at prices ranging from 3 kopeks to 1 rouble a piece.

We hope to be able to give in our next issue a memorial notice of the late Mr. E. M. STEPHEN.

Advertisement for Yorkshire Relish. The Most Delicious Sauce in the World. YORKSHIRE RELISH. Simply Delicious WITH CHOPS, STEAKS, FISH, &c. MAKES GOLD MEAT A LUXURY. BLENDS ADMIRABLY WITH ALL GRAVIES. WITH SOUP CHARMING. Sold Everywhere. Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY. SOLE PROPRIETORS—GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

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SECOND ANNUAL STOCK-TAKING SALE

NEW and SECOND-HAND BOOKS.

WE beg to intimate that in order to reduce Stock prior to Stock-taking, we intend, during the month of MARCH, to hold a CLEARANCE SALE.

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BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, 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; 9/-; posted 9/8.

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

Japan as we Saw it, by M. Bickersteth preface by Bishop of Exeter 2/-, posted 22/.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-

Homespun, Annie S. Swan; 1/-, posted 1/3.

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The following Books have just arrived:—

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Christmas and New Year Booklets, Cards, &c., &c., in great variety.

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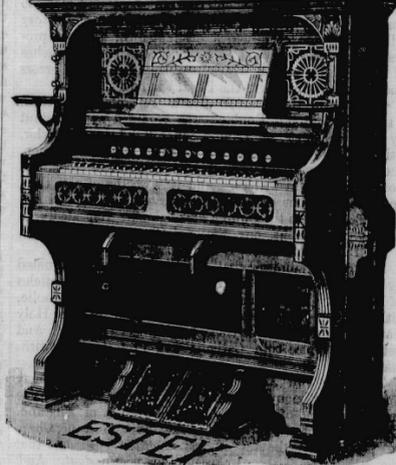
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 3, 1894.

CAPABILITIES AND POSSIBILITIES.

At a meeting held recently in Exeter Hall, a speaker said that those who profess to be disciples of the Lord Jesus Christ were expected "to serve Him to the utmost extent of their capabilities and possibilities." If such service were rendered what glorious results would follow! Whether we apply the thought to individual Christian life, or widen it so as to embrace our corporate Church life, its truth may be verified in both instances. Of course this fulness of service must take place in the individual life of the members of the Church before it can touch with power the organizations and agencies of the Church. Here, therefore, is an appropriate subject for our consideration during this season of Lent. One of the excuses which is frequently urged for not taking an active interest in Church work is the want of capability. This, in nine cases out of ten, is simply an excuse, and nothing more. The man who possessed one talent, was not condemned because he possessed only one, but because he did not use it. Christ calls His servants to activity. He gives every one of His children something to do. He desires to have the faculties of every one of His followers not only called into, but employed in, active exercise. We too frequently sit down and contemplate life, look at it with analytical vision, take it to pieces that we may examine its motive and the quality of its fibre; but we need to be awakened out of this contemplative mood, because in actively serving God to the utmost of our capability, we shall find healing and comfort, and throw off much which now oppresses us with the burden of a mystery. Some, no doubt, from a sacred fear are hindered from doing all they can. They are not unloving or unthankful, but would not greater service intensify their love, and make it burn as a furnace that purges gold from all its dross; would it not give them a sympathetic identification with all things pure, and true, and lovely? Where there is love there will be no difficulty in the progress of the Christian life. When there is more love there will be more progress; for love opens the door of every difficulty, and love makes Christian education a daily delight. To be able to serve Christ to the utmost extent of our capability, we need the spirit of love resting upon us, and abiding within us in a larger measure. A man cannot serve Christ if he does not love Christ. He may do religious acts in a mechanical way, but that is not service. If love fails, service goes down. If the temperature of our affection has rushed on its zero way, we cannot attain to service; we cannot reply to Christian appeals; we cannot co-operate with energetic men; and we complain that they are too enthusiastic. If any man feels that his love to Christ has changed, that he does not love the Cross as once he did, that he is not drawn towards the Son of God as he once was, he ought most certainly to ascertain what has brought about his loss of affection. Having discovered the cause, he should renew his oath of loyalty and rise with a new energy and a new confidence. The Lenten season should be one of solemn inquest, or else we may hesitate and flounder in life, aim at nothing and simply beat the air. Love to Christ must be in excess of service, otherwise we cannot keep up the process of feeding, educating, and succouring others. A man cannot go beyond his inspiration. He may attempt it, he may appear to do so; but his languor, his reluctance, his half-heartedness, will soon show the state of his spiritual health. All this points to the necessity there is for us to have the clean heart, the right spirit; and not be satisfied until of His fullness we have received. There is in Christ Jesus water for us to quench the burning thirst of this life, to satisfy the necessities of the spirit, and the understanding, and the heart. The more we drink it, the more there seems to be. Every other well is shallow, and every other invitation is a lie. If such is the case, the question comes:—How can we serve Him to the utmost extent of our capabilities? By beginning where He began, by walking where He walked, by following Him in all things, by taking up His Cross daily, and by practising the mysterious art of self-denial. He calls us in this direction.

Ought we not to follow? Most assuredly! for religion truly understood is the joyous sacrifice of the individual will to the will of the Supreme—it is the exaltation of God over every thought and purpose of the mind. When such a spirit possesses us how anxious we shall be to seize upon every opportunity of service. Our religion will go with us into business, and it will talk of righteousness, it will deal honestly, and look fearlessly into the face of insincerity, and fraud, and dishonesty. It will help the sick, and bring comfort to the sufferer. It will bear the stress which daily life puts upon human experience. It may not understand much about doctrines or rubrics, but it will understand something of the theology of sacrifice, of love—the theology that carries with it the Gospel of Redemption. This individual quickening would give a mighty impetus to Church life. With its members serving God to the fullest extent of their capabilities all the possibilities mentioned by Christ would be realized. "Verily, verily, I say unto you, whatsoever ye shall ask the FATHER in MY name HE will give it you." Christ pledges the existence, the honor, the throne of GOD THE FATHER. Our Lord guarantees the answer. He displays His riches, and says, These are yours because they are Mine; and because of your faith and love, your trust and service, My wealth is at your disposal. What possibilities lie before us:—peace, unity, assurance of plenty, and tranquility. With Christ on our side no foe can harm. Clothed with Christ's strength, the Church is assured of victory; and triumphs will be won every hour. God holds nothing back from faith. If we served Him to the utmost extent of our capabilities, what could be impossible. Every action, every effort, would be vitalized, and become an influential force. This is how the greatest works have been done, and this is the way in which great works are now to be done. Love lives to serve; love does not want to sit down in stately ease—she is only happy when she is busy. Love would discover that all things are possible, and would joyfully sing even in the darkest hour, "I can do all things through Christ who strengtheneth me." No work would be regarded as menial, and drudgery for Christ would be made divine. When this spirit is in us we shall have no dainty dislike for certain kinds of service in the Church. There would be less picking and choosing, and we should not serve by proxy, by paying a handyman a few pence to do what we should do,—a man we can order about, one who can be here there and everywhere, and dare not answer us again. Who dares to offer Christ such a service? Who dares to look at Him and say, that is my tribute in return for Thy love, my service for what Thou hast done for me? In what spirit are we working? Are we willing to do anything or nothing? Does our love to Christ lead us to say, "Lord, what wilt Thou have me to do?" Are we serving Christ to the fullest extent of our capabilities and possibilities? If we are not, let us get down upon our knees and ask for forgiveness for the past and help for the present; let us ask to be made "strong in the grace that is in Christ Jesus." Being found mighty in faith, invincible in argument, "rooted and grounded in love," and unimpeachable in life, we shall be faithful soldiers and servants of our LORD THE KING. To loving hearts, He will ever manifest Himself, and the vision will grow; a new consciousness will dawn within, a larger sense of life will possess us; with this new life a nobler enthusiasm will fire our nature mightier impulses will stir within us, and we shall labour and watch, and pray with greater earnestness of purpose, and our one desire will be to serve God with every power, and thus hasten the coming of our Redeemer's kingdom.

ORDINATION.

By the BISHOP of BALLARAT, at CHRIST CHURCH, PRO-CATHEDRAL, on Sunday, February 18. Preacher: Rev. T. BENTLEY.

PRESTERS.

REV. A. E. GRAHAM, M.A. ALEXANDER BROWN D. WRIGLEY.

DEACONS.

MR. J. W. GRIFFITHS, B.A. E. G. BARRY.

Australian Church News.

Diocese of Sydney.

St. Saviour's, Redfern.—The Eight Days' Mission conducted by the Rev. D. H. Dillon, was brought to a successful close on Monday night last by a Thanksgiving Service. Throughout, the congregations were exceedingly good, the early Morning Prayer Meeting was a most encouraging feature of the Mission, being well attended and fraught with much blessing. Mr. Dillon's simple, earnest, and outspoken addresses were highly appreciated, and have stirred many Christians to more zealous labours in the Master's Vineyard, besides leading a large number of persons to publicly avow their desire to become "disciples of the Lord Jesus Christ. Truly it may be said "The Word preached did profit" hundreds.

Chinese Mission.—A very interesting meeting was held in St. Andrew's Cathedral School Room, Pitt-street on Tuesday evening last. There were about 100 Chinese, and fifty of the friends of the Mission present. The Rev. W. A. Charlton presided, and the Revs. J. G. Southby, George Soo Hoo Ten, and the Rev. J. D. Langley were present. Hymns were sung, and the Topics for Prayer and Praise, with addresses were given first in English and then in Chinese. The hearty responses of the Chinese converts, their great reverence, humble, trust, and fervent prayers were most impressive, and the friends of the Chinese were encouraged in their work. This Mission is evidently doing a great work, and it deserves the support of all who desire to see the extension of the Kingdom of Christ. Who can tell but these Christian Chinese may become valuable workers among their relatives and friends when they return, to their native land.

St. John's, Parramatta, Ruri-decanal Chapter Meeting.—A meeting of this Chapter was held on Wednesday afternoon last, the 28th February. The Rev. Dr. Harris, by request, gave an interesting account of the recent Hobart Church Congress. Three Characteristics of it appeared to him to be—Force, Order, Unity. The Force showed itself in the numbers present, in the services which were more or less stately, also in the quality of the sermons and subjects. The Order was shown in the natural way in which such a large gathering fell into its place. The Unity was manifest throughout the meetings. Members who were of vastly differing views spoke their mind with candour and fairness. But Unity prevailed. Dr. Harris then spoke on the comprehensiveness of the Church, and said that he went to Congress with the idea that the Church was languid, confused, and divided, but he came back with the conviction that there is in it vigour and life, and a great deal of genuine unity. The Rev. E. A. Colvin read a thoughtful paper on the Church of England Temperance Society. He spoke of the need of more effective organisation, of the comparatively few parishes in which useful temperance work was being done, and trusted that more interest would be bestowed in the C.E.T.S. throughout the Rural Deanery. The Rural Dean brought up the subject of Church Finance, and it was resolved to hold a Conference on the subject in connection with the Rural Deanery. The Rural Dean also reminded the Chapter that the 10th of the present month would be the Centenary of the arrival in the Colony of Samuel Marsden, the Second Chaplain of New South Wales, and thought that some effort should be made to bring his work under the notice of the congregations. The Rev. D. E. Evans-Jones was elected Hon. Secretary to the Executive Council for the Board of Missions for the Rural Deanery.

Bulli.—The Illawarra Mercury of last Saturday, in its leading columns, refers to the Miners' strike in the district and to the services rendered by the Citizens Committee, and especially by the Rev. H. Walker Taylor, M.A., in effecting a reconciliation between the contending parties. The Mercury says:—"In all probability the struggle would have lasted for months to come had it not been for the good services rendered by the Committee appointed by the citizens of Bulli, the members of which deserve the thanks of the whole community. In selecting representatives the business-people of Bulli, showed good judgment, and those representatives, in choosing their Chairman and Secretary, also showed that they knew perfectly well what they were about. The prompt steps taken by the Committee and the good sense exhibited by the representatives of the miners, made things somewhat easy for waiting upon the Hon. E. Vickery, the most influential of the Illawarra coal-owners, on the occasion of a visit to the district by that gentleman, but we happen to know—and we make no excuse for giving the fact publicity—that it was owing in a very great measure to the tact and personal influence of the Rev. H. W. Taylor, the Chairman of the Citizens' Committee, that Mr. Vickery was prevailed upon to receive the deputation. Mr. Vickery was of opinion that nothing could be gained by granting a hearing to the delegates, but Mr. Taylor succeeded in inducing him to accede to the request, and the result proved the wisdom of the course, for, concessions having been agreed to on both sides, a general agreement was entered into, under which the miners have since resumed work—at a considerable reduction on previous rates, but still on more favourable conditions than were at first offered them. As will be seen from our Helensburgh correspondent's communication in another column Mr. Taylor has also succeeded in reconciling the masters and men at Helensburgh, where, as at Bulli, a Citizens' Committee had done good work. This latest instance, we think, shows clearly the advantage to be gained by both parties in adopting conciliatory methods of settling labor troubles. It is to be sincerely hoped, as Mr. Lashif remarked in his speech the other day, that strikes have now become things of the

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past, and that we shall shortly succeed in regaining our lost trade to such an extent as to again place the industry on a satisfactory footing.

Diocese of Newcastle.

The New Funds Ordinance.—The Bishop of the Diocese is to meet the Parochial Council of the Paterson in connection with the above Ordinance on the 27th February, and the Waratah Parochial Council on the 6th March.

Christ Church, Newcastle.—The children of the Pro-Cathedral Sunday-school assisted by the pupils of Miss Logan and Miss Hay gave the "Flower Queen" on Friday evening, the 23rd, in the Masonic Hall, which was crowded. The entertainment was capitally carried out.

White of Selborne.—Archdeacon Gilbert White of North Queensland who has been staying among us is a descendant of one of the younger brothers of the great naturalist Gilbert White who himself was never married.

St. Mary's, West Maitland.—Archdeacon Tyrrell writes to the Editor of the Church Gazette of the Archdeaconry of the Lower Hunter. Dear Sir,—I desire to call the attention of the Clergy and Superintendents and Teachers of Sunday Schools to a meeting of the Sunday-school Teachers' Association of this Archdeaconry.

The branch at Auburn was in a healthy condition, and steps are being taken to start a branch at Rookwood immediately. The work at the Mission Church at Little Coogee needed attention, and Mr. Crosbie Brownrigg was requested to attend to the matter.

It was resolved that the Secretary communicate with the Incumbent of Windsor, pointing out that the Local Option vote in that important town was in favour of an increase of public houses, and expressing the hope that a branch of the C.E.T.S. would be organised at an early date, as the time was opportune.

On the motion of the Clerical Secretary it was decided to hold a Conference in April to discuss the question of how best to maintain the C.E.T.S. work in a parish. The Primate to be asked to preside.

Rev. T. B. Tress reported that the work of the Church Home as regards the inmates had been encouragingly late. Special services were held during the first week in Lent and were much appreciated.

Mr. Boyce introduced the new Temperance Paper, the Temperance Times, and hoped it would have a circulation amongst members of the C.E.T.S. The meeting closed with prayer.

St. Paul's, West Maitland.—A Social Gathering of Parishioners and friends took place in the School of Arts on Tuesday, the 27th at 8 p.m., to receive report and balance-sheet of the Restoration Committee, and for other business. The Bishop of Newcastle and the Bishop of North Queensland were present and addressed the meeting.

Gosford.—The Rev. J. Shaw preached on the 21st February at the opening, by the Rev. J. K. Brown, of a neat little bush Church at Erina. The site having been purchased and materials procured, the building was erected by the neighbours themselves, giving their labour without charge, one especially giving much time and work.

Diocese of Grafton and Armidale.—The significance of the last election lies in the fact that though the Synod of the Diocese chose the Archdeacon, the selection is really that of two out of the three Bishops, to whom the election was in the first instance delegated.

Preparing for Easter.—The following advertisement is appearing in the Maitland Mercury. "Fishing Excursion at Easter to Port Stephens. A Committee have chartered the "Storm King" to leave Morpeth on Thursday evening, 22nd March at 8 p.m., returning on Tuesday morning at 5 a.m. We have room for about twelve more persons wishing to avail themselves of the trip. Fare, 30s, including board and bat. Apply early to—"

A HEART-BREATHING. Let me walk with Thee, my Father, for I fear to go alone; If I see one step before me, all the future is unknown; But with Thee I know no terror, for to Thine all-seeing eye, All the heights, and depths, the changes of life's pathway open lie.

Let me walk with Thee my Father, feeling Thou art very near. Nearer than earth's closest object, sweeter than earth's friend most dear; Fill my spirit with Thy presence, as we journey day by day, Bringing calm, unearthly quiet, 'mid the turmoils of the way.

Let me walk with Thee, my Father, basking in thy precious love, Tasting e'en on earth, though slightly, something of the bliss above; Living for Thee, doing all things as in God the Father's sight, While the glow of future glory daily shines more sweetly bright.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The monthly meeting of the C.E.T.S. was held in the Chapter House on Wednesday, 14th ult., Rev. T. B. Tress presiding. There were present also Revs. E. A. Colvin, F. B. Boyce, Messrs. Courtenay Smith, Crosbie Brownrigg and W. H. Dibley. Apologies were received from Rev. Joseph Best and Mr. W. J. Hedges. On the motion of Mr. Boyce it was resolved that the Secretary communicate with the various branches of the Society, urging the members to take part in the Temperance Demonstration on 20th March.

Mr. W. J. Hedges was appointed to represent the C.E.T.S. on the Committee of the Local Option League. The matter of arranging for reduced rates for parties travelling by rail to assist at different branches was left in the hands of the Secretaries.

It was reported that the branch formed at St. Mary's, West Maitland, was in a flourishing condition, and doing good work in the town. The work at St. Paul's, Redfern, has much revived, and was progressing under their new secretary, Mr. R. H. Kay.

The work at the Mission Church at Little Coogee needed attention, and Mr. Crosbie Brownrigg was requested to attend to the matter. It was resolved that the Secretary communicate with the Incumbent of Windsor, pointing out that the Local Option vote in that important town was in favour of an increase of public houses, and expressing the hope that a branch of the C.E.T.S. would be organised at an early date, as the time was opportune.

On the motion of the Clerical Secretary it was decided to hold a Conference in April to discuss the question of how best to maintain the C.E.T.S. work in a parish. The Primate to be asked to preside.

Rev. T. B. Tress reported that the work of the Church Home as regards the inmates had been encouragingly late. Special services were held during the first week in Lent and were much appreciated.

Mr. Boyce introduced the new Temperance Paper, the Temperance Times, and hoped it would have a circulation amongst members of the C.E.T.S. The meeting closed with prayer.

OUR HOME LETTER.

(FROM OUR OWN CORRESPONDENT)

"Ecce Africa semper aliquid novi." But the news this time is indeed sad to relate. First came the certainty of what we had long feared, the massacre of Major Wilson and all his party by the Matabele. They felt fighting to the last, and in a very real way died for their country. Then we heard with feelings of deep grief that Bishop Hill, who had but a few days before reached the scene of his labours, and his wife, had both succumbed to fever, that scourge of Africa. It seems so short a time since, full of hope and confident zeal, they left our shores, followed by the prayers of thousands of sympathizers.

The state of Europe continues to give cause for serious alarm. The financial distress of Italy seems to have been seized upon as an opportunity for Anarchist agitators to stir up the distressed peasantry of Sicily to rise against the oppressive local taxation. The island is now under martial law and thousands of soldiers are being poured into its ports.

A Curious Commentary on Peace on Earth, etc. What will the good people who have viewed with mixed feelings railway trains running to Jerusalem and steamers plying on the Dead Sea say (asks the Westminster Gazette) about the tragedy in the Church of the Nativity at Bethlehem? Those who think that the appliances of civilisation are out of place in a country with the associations of the Holy Land will certainly be shocked by a murder on the very spot where the shepherds presented their offerings to the infant Prince of Peace.

By-the-by there is some curiosity to know who is the "assistant-priest" in Sydney who writes to the Kilburn Sisters to complain that there is not a single Church School in Sydney (properly so-called) (sic). He is in great

trouble to know what to do with his own daughter, and is obliged to contemplate the possibility of sending her to a Roman Catholic school, of which he states that "they abound in almost every parish." What has become of the Clergy Daughters' school, built and endowed for this very purpose, and the other excellent schools which I remember, carried on upon Church lines. After making every allowance for his evident desire to make out as strong a call as possible for a Kilburn invasion I think that this "assistant-priest" owes an apology to the land of his adoption (or birth); and he probably did not reckon on his letter being published in so widely-read a publication as OUR WORK. The charitable deeds of this community are many; but I should regard them with more sympathy if there were not so evident a desire, beneath the surface, to make partisan capital out of their good works. But I will leave your readers to judge whether this report is justified. Jan. 18, 1894.

FOR YOUNG MEN.

The Proper Use of One's Head.

By FRANCES E. WILLARD.

ONCE asked the greatest of inventors, Thomas A. Edison, if he were a total abstainer; and when he told me that he was, I said, "May I inquire whether it was home influence that made you so?" and he replied, "No, I think it was because I always felt that I had a better use for my head." Who can measure the loss to the world if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas? But there is another argument on which we can perhaps insist with a larger constituency.

It will always be true that a certain number of the people must, for their own sake, let intoxicants entirely alone, and that there is a certain amount of danger to anyone who uses them. If, then, anyone elects to be an abstainer, in order that those who must follow that practice shall not be a class by themselves marked as weaklings and of singular ways in life, and also for the reason that it is more absolutely safe to let liquors alone than to use them, he is in a position wholly scientific, ethical and in accordance with the Golden Rule. Whoever then laughs at a total abstainer shows himself lacking in a clear mind as well as a good heart; for to take such a precaution on one's own account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood.

We are too apt to think that what makes for us makes for the truth, and what makes for the truth must be true. Such a circle of reasoning leaves us, so far as logic goes, in the attitude said to have been assumed by the coffin of Mohammed—suspended between earth and heaven. A reformer is very apt to fall into this line of argumentation, a tendency which is perhaps most likely to be corrected by studying the correlated movements of other groups of men and women equally excellent, and by allying to the reform of which he is an advocate as many other germans to it as may be practicable, always asking this question as the touchstone of the "natural selection" he would make.

"What is the temperance aspect of this cognate reform and what its aspect towards the liquor traffic?" The temperance cause started out well-nigh alone, but mighty forces have joined us in the long march. We are now in the midst of the Waterloo battle, and in the providence of God the temperance army will not have to fight that out all by itself. For science has come up with its glittering contingent, political economy deploys its legions, the woman question brings an Amazonian army upon the field, and the stout ranks of labour stretch away far as the eye can reach. As in the old Waterloo against Napoleon, so against Napoleon of the liquor traffic, no force is adequate except the "allied forces."

A Curious Commentary on Peace on Earth, etc. What will the good people who have viewed with mixed feelings railway trains running to Jerusalem and steamers plying on the Dead Sea say (asks the Westminster Gazette) about the tragedy in the Church of the Nativity at Bethlehem? Those who think that the appliances of civilisation are out of place in a country with the associations of the Holy Land will certainly be shocked by a murder on the very spot where the shepherds presented their offerings to the infant Prince of Peace.

By-the-by there is some curiosity to know who is the "assistant-priest" in Sydney who writes to the Kilburn Sisters to complain that there is not a single Church School in Sydney (properly so-called) (sic). He is in great

Of all the myriads of the human race Not one e'er yet re-crossed the Bridge of Death, To give a single hint of the great world That lies on the other side!



REV. C. WILSON, BISHOP DESIGNATE OF MELANESIA.

THE LAY READERS ASSOCIATION.

The Annual Meeting was held on Wednesday evening the 21st ult. The Very Rev. the DEAN OF SYDNEY presided. Among the Clergy present were the Revs. H. Wallace Mort, M.A., R. J. Read, J. Elkin, and Canon Soares of the Diocese of Goulburn. The following Report was read and adopted:—

REPORT.

In presenting for your approval the Eighteenth Annual Report, the Committee have every reason to be thankful that so many opportunities for usefulness have been afforded during the past year; and that the members of the Association, though so few in number have been enabled to meet the demands for assistance from so many parts of the Diocese.

Sixty-four localities have been visited. Six hundred and twenty services have been conducted as shown in the accompanying table.

Table with 2 columns: Location and Number of Services. Includes locations like American Creek, Arncliffe, Ashfield, etc., and a total of 620 services.

Of which 141 were conducted by 13 Members during the first Quarter: 141 " " " 13 " " " second " 152 " " " 15 " " " third " 183 " " " 14 " " " fourth "

In addition to these, it has been their privilege to conduct sixty Children's and three Open-air Services; also to give forty Lessons in various Sunday Schools, and to assist the Clergy in reading Lessons or Prayers, occasionally both, at Ashfield, the Gaol, Asylum and All Saints', Parramatta, Bankstown, Beccroft, Bulli, Carlingford, Colo Vale, Croydon, Drummoyne, Enfield, Five Dock, Helensburgh, Hurstville, Picton, Rookwood, Ryde, St. Andrew's Mission Room, S.S. Simon and Jude's, Springwood, Waterloo, Wollongong.

Three services have been conducted in the Diocese of Newcastle, and one in the Diocese of Goulburn. It may not be out of place to notice that with the exception of the year 1878 the number of Services undertaken by the Association during the past year exceeded that of any previous one; and that the total number of full Services conducted by its members since its inauguration amounts to 8,778.

The Committee have to report that they held eleven meetings during the year, at which they endeavoured, to the best of their ability, to perform the duties entrusted to them. Their best attention was given to the many and varied applications for assistance, and whilst they were

occasionally perplexed as to the distribution of the workers, it is gratifying to have to record that but few applications for help were refused.

The attendance of the several Officers and Members of Committee is shown in the subjoined statement:—

Table with 2 columns: Name and No. of meetings attended. Lists names like Rev. J. Manning, LL.D., Rev. J. J. Langley, etc., and their attendance counts.

Having experienced such great difficulty in securing the quarterly subscriptions from those who receive regular assistance, the Committee are of opinion that Rule XI. should be modified; a resolution having this in view will be submitted for your approval or otherwise.

Mr. W. J. Cakebread, having completed his probationership, and been elected to full membership after passing his final examination, was publicly admitted and recognised at a special service held in the Cathedral on the 27th June, by the Very Rev. the Dean of Sydney.

The Committee regret to report, that on account of ill-health, Mr. J. Boardman was compelled to withdraw from the Association. Messrs. G. B. Philip, A. R. McClean and W. G. Pickering of the Probationary Staff have also retired.

The loss thus sustained has in some measure been compensated for by an addition to the working members of Messrs. W. Wright-Anderson, J. C. W. Wheeler and E. P. Field, who having passed the requisite examination were admitted, and have since been employed as Probationers.

That the Association may still continue to be useful to the Church at large, and be made instrumentally a blessing, is the earnest desire and prayer of the Committee. They feel that the increasing number of invitations for assistance shows in some measure an appreciation of its work. Reiterating the words of their predecessors, they would say, "From the past they would take courage and be thankful. For any measure of success that has been achieved, they would devoutly thank Him who has been pleased to use the humble efforts of the Association for the furtherance of His glory, the edification of His Church, and the spread of the knowledge of the Lord Jesus Christ."

On behalf of the workers, they ask for your continued prayers that they may prove themselves to be "Men of honest report, full of the Holy Ghost and wisdom." Rule eleven was altered, and now reads:—"Clergymen requiring help from the Association if not already Honorary Members, must qualify themselves by becoming such in accordance with Rule 8, and in every instance shall be held liable for the travelling expenses of the Lay Readers rendering such help."

The following Committee was elected for the ensuing year:—

- PRESIDENT: THE MOST REVEREND THE PRIMATE. VICE-PRESIDENTS: THE VERY REV. THE DEAN OF SYDNEY. THE REV. H. WALLACE MORT, M.A. EXAMINER: THE REV. JOHN D. LANGLEY. COMMITTEE: REV. M. ARCHDALL, M.A., MR. ALFRED COOK, J. N. MANNING, LL.D., R. ELAUCHER, HENRY MARTIN, H. W. HARTLEY, ARTHUR W. PAIN, B.A., R. T. MARTIN, J. HOWELL PRICE, S. MOYES, R. J. READ, W. H. ROWSELL.

HON. TREASURER: MR. WILLIAM J. JORDAN, 55, AUSTRALIA-ST., NEWTOWN. HON. SECRETARY: MR. JOSEPH COOK, 490, KENT-STREET, SYDNEY.

How fifty seven cents Among the possessions of a six-year-old girl who died in Philadelphia was found an old red pocket-book containing fifty-seven cents. Only a little while before she had applied for admission to a large Sunday-school, and was told that all the classes were full and the building too small to organise new ones.

After her death the story of her savings became known through a scrap of paper being found on which she had told her story. And as the facts spread, benevolent people added to the humble fund until in six years it has grown to £50,000. With this money there had been built a Church capable of seating 8000, a large Sunday schoolroom, a Hospital for children, and a College building attended by 1400 students.

In the hall of the latter stands a full-length portrait of Hattie May Wiats the little girl whose fifty-seven cents seemed to increase as miraculously as the loaves and fishes which the little lad once brought to Jesus.

FRAGMENTS.

To be seventy years young is far more hopeful and cheerful than to be forty years old.

The situation that has not its duty, its ideal, was never yet occupied by man. Here, in this poor, miserable, hampered, despicable actual, wherein thou even now standest—here, or nowhere, is thy ideal! Work it out, therefore; and working, believe, live, be free.

I will tell you of a want I am beginning to experience very distinctly. I perceive more than ever the necessity of devotional reading. I mean the works of eminently holy persons, whose tone was not merely uprightness of character and highmindedness, but communion—a strong sense of personal and ever living communion—with God besides.

The truths of nature are one eternal change, one infinite variety. There is no bush on the face of the globe exactly like another bush. There are no trees in the forest whose boughs bend into the same network, nor two leaves on the same tree which could not be told one from the other, nor two waves in the sea exactly alike.

Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, as soon as it believes. A man lives by believing something, not by debating and arguing about many things.

To sin is to hurt the root of the universe, to drive in poison to the living core of things. When you sinned against that woman, that child, the dark line quivered and throbbd away to the throne eternal.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the art of living. "The world is wide In time and tide And—God is guide: Then, do not hurry. "That man is blest Who does his best And—leaves the rest: Then, do not worry."

The farther you are away from a fight, the more certain you are that bravery is the thing. The only time a man is willing to stay at home and take care of the house is when his wife wants him to go to a prayer-meeting with her.

HOME NOTES.—Archdeacon Meade has been chosen Bishop by the members of the Diocese in which he has laboured since the year 1864. In this year he was appointed to the Rectory of Ardrea, which he has since held. His College course was singularly a brilliant one: he obtained a Mathematical Scholarship in 1856, Senior Moderatorsip and Gold Medal in 1857; he was also Fellowship Prizeman, and won the McCullagh Prize and Bishop Law's Prize. His services as Hon. Secretary of the General Synod since the year 1880 have been universally recognised, and as a member of the Representative Church Body he did good work in building up the constitution of the Church. He was Examining Chaplain and the intimate personal friend of the late Archbishop of Armagh, and has earned the profound respect and esteem of all with whom he came in contact by his simple, kindly courtesy, and by his unassuming readiness to help and encourage his fellow-workers in the service of the Lord. The junior Clergy especially found in him always a wise and judicious adviser and a kind and considerate friend. As Bishop he will be a distinct and definite gain to the Episcopal Bench, and will bring a ripe and cultured experience of Diocesan work to bear upon whatever Diocese he may be sent to preside over.

A Strange Mixture. There is a Roman Catholic monastery in Pennsylvania which includes a College and Theological Seminary with two hundred students and twenty-five professors; also a distillery and a brewery! The students are not allowed to drink the seminary beer; though the prohibition does not extend to the faculty. It is said that the magnificent Church which the Monks of the Abbey of St. Vincent, Beatty, are now building will be erected by the profits of this liquor business. This seems like a chapter from the history of the Middle Ages, and we think the whole concern ought to be set back into that period.

Mohammedanism. Among the recent novelties of New York, is a Mohammedan place of worship. In Union-square the call to prayer is publicly chanted from a window every Sunday morning, both in Arabic and English. The Missionary, MR. NABOKOFF, is a native of Southern Russia, and has preached Islam on the way thither in Liverpool.

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DEACONESSES.

By the REV. ARUNDELL WHATTON, Organizing Chaplain, London, Deaconess Institution, (Church Bells)

II.

(The first article was published in our issue of Jan. 27, 1894.)

We gave some account in a previous article of the comparatively wide-spread organization of genuine or Apostolical Deaconesses in our English dioceses, and pointed out that what was being done by them within these coasts was only a part of all the Deaconesses' work throughout the Anglican Church.

The former statement, that Deaconesses established their usefulness long ago, may itself require some establishing. We have heard it challenged. It has been alleged that Deaconesses, having in medieval times reached a well-recognised and honourable place in the Church, would never have been allowed to become extinct, and certainly would never have been categorically prohibited by Councils as they clearly were, if they had been found by the Bishops and other principal persons to meet any considerable and admitted need.

It is a matter that the displacement of beneficence by austerity and contemplation as the most esteemed means of perfection must share the reproach, but it is at least certain that those who first ventured to emerge on errands of mercy from the nunneries were ladies, like Queen Matilda (d. 968), defended by high rank.

But the real secret was that the duties of the Deaconess as then understood were either no longer called for or were otherwise performed. Thus, two of her most important duties were attending upon female catechumens when they were baptized, and bearing the alms of the faithful to the poor on the roll. The former was rendered unnecessary for decency and comeliness by the gradual introduction of infant baptism, and of affusion instead of immersion; and of the latter she became relieved to a large extent when the State was Christianly educated to assume the care of the poor and needy.

If, now, it be granted that we can justly ground our appeal for more Deaconesses upon their ancient history, we may proceed to give some outlines of its course.

What we find of the office in the New Testament is, as always the case with parts of the organization of the Church, entirely by way of allusion; but allusion is, in reality, more meaningful than direct statement, because it presupposes that the matter alluded to is universally known, and therefore widely existent. We find, then, a touching commendation of a 'Deaconess' (Revised Version, margin, literally in Rom. xvi. 1, 2, who had been a succourer of many, and even of St. Paul himself. We find, again, some qualifications for the office laid down in 1 Tim. iii. 11: 'grave, not slanderers, temperate, faithful in all things.'

Deaconate is obliterated in the ordinary translation: 'as I read my New Testament, the female Deaconate is as definite an institution in the Apostolic Church as the male Deaconate. Phoebe is as much a Deacon as Stephen or Philip is a Deacon.' Upon which Dean Howson remarks (Deaconate of Women, p. 33): 'The case might with strict accuracy have been stated more strongly, for Stephen and Philip are nowhere designated by this term, whereas Phoebe is expressly so designated, while the nature of her work and her high responsibility are not obscurely indicated. It appears to me that, if we take our stand simply on the ground of the New Testament, the argument for the recognition of Deaconesses as a part of the Christian ministry is as strong as the argument for Episcopacy.'

There are in the New Testament clear traces of another sort of female ecclesiastical servants, besides the Deaconesses, i.e., the 'widows.' In 1 Tim. v. 9, St. Paul fixes the minimum age of admission into this body, and it was possible these official widows who gathered round the body of Dorcas while it was awaiting burial (Acts, ix. 39). Now, probably from this more numerous class in the very earliest age Deaconesses were promoted; its calling and occupations were less distinctly religious; its requirements were less exacting; it offered all its members admirable scope of service, and those few who therein obtained to themselves a good degree, and passed on to the more responsible office, the best available novitiate. But it is likely that those who were thus advanced retained, in many cases, their old title, so that the term 'widow' sometimes includes Deaconesses.

Many interesting details of the history in its next stage must be omitted for lack of space; we just remark that, amply sufficient as is our knowledge, it would, doubtless, have been immensely minuter had it not been for the special hostility displayed by the Empire throughout the era of persecution to all closely constituted societies, they being all taken for anarchical, which made Christian writers careful to say about the Christian brotherhoods and sisterhoods as little as possible; so much so, that in the considerable literary remains of the second generation after the Apostles there is, we believe, but a single Christian mention of the Deaconess. This very reticence, however, when we are aware of its cause, is the strongest proof of the order being perfectly organized; and, as notices become more numerous, this inference is confirmed.

Half-way through the fifth century, if not sooner, feminine churchly devotion had become still more fully developed, falling into three instead of two divisions. 'Widows' had disappeared, and there were now Deaconesses (age fixed by Council of Chalcedon at forty), veiled virgins, and professed. The Deaconesses were now preferably chosen from among the virgins, as earlier from the 'widows,' but were on an entirely different footing, from the other two ranks. The second could be veiled by any priest, the third could profess themselves, but the Deaconesses could be made only by a Bishop, and were responsible for the well-being and good conduct of the others. It would be impossible to follow this history step by step, or even to touch upon the materials for the history that they come down to us, for this period, beginning with the Nicene age (if we may then date the Apostolical Constitutions), is probably that of the widest diffusion and highest estimation of the female Deaconate; and, reasons for silence having vanished, almost all authors have something to say on the subject. Gregory of Nissa gave his sister to the office, and wrote an account of her life; Basil sent a doctrinal epistle to the Deaconesses of Samosata; Nectarius ordained Olympias, although she was below the regular age and a widow; Chrysostom had on the staff of his church forty Deaconesses.

Yet already the order had begun to grow (in the opinion of the time) less necessary, and several Councils discouraged further making of Deaconesses; as early as the fifth and sixth centuries one or two Gallican Councils forbade them. But the effect was merely local; even in the West we find them in very various quarters long after. In our own country in the eighth century the Pontifical of Egbert, Archbishop of York, contains a form for their ordination; in the former half of the ninth century the Council of Paris decreed curtailment of their privileges (e.g., handling the chalice); and in the latter half of the same century they are dealt with for the last time by a Western Synod; yet, even so, Deaconesses, more or fewer, continued their Christ-like ministry till the tenth or eleventh centuries in the West. In the East, always so retentive of ancient custom, they certainly endured far longer. Deaconesses are found at Constantinople at the end of the twelfth century aiding in the Communion, and it is believed on good authority that among the Abbesses of the Maronite Church to this day Phoebe is not left without successors.

How to help the 'RECORD.'

- Read it. Circulate it. Talk about it. Send us the names and addresses of your friends. Recommend it to all Churchmen and Churchwomen. Crisp, pithy, short paragraphs for "all classes and conditions of men."

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY: Rev. E. C. Beck, Mosman Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

I learn from the Hon. Sec. of the Sydney Institute that the Committee attempted, a little while ago, to devise some such plan as that which I suggested last week. The Rural Deans of the city and suburbs were communicated with on the subject, but "those who have replied seem to think it impracticable, because of the distances between the parishes." But nevertheless I hope that it will be tried. For what is done in Melbourne can be tried in Sydney. I do not advocate taking all the parishes of a Rural Deanery into one group. That would indeed be a "so large an order," and success would be far more likely if the groups were so arranged that no great, or inconvenient, distances should interfere with the meeting. Tram and train routes, &c., would have to be consulted rather than ecclesiastical boundaries. But I feel sure that the initial trouble of division will be repaid in the end. And the Hon. Sec.'s burden, which is a great one, will be somewhat lightened, and his heart cheered, if he has fellow-workers in every part of Sydney to help on the progress which he so much desires.

The following extracts from the Rules of St. Mary's Sunday school, Balmain, may interest my readers. I am not aware whether they are strictly adhered to. I have known Societies and Schools whose Rules were admirable, but were more broken than observed. It is better to have no Rules at all in a Sunday-school than to have Rules which have as many exceptions as the rules for French Genders.—

"All Officers and Teachers shall be regular Communicant Members of the Church of England."

"The Officers of the School shall be a Superintendent, Secretary, Treasurer, and Librarian, who shall be appointed by the Incumbent at the first meeting in every year."

"The Teachers shall be appointed by the Incumbent, first on probation for three months; and before any new Teacher is finally admitted amongst the Teachers, an opportunity shall be given them of expressing their approval or otherwise, of the proposed addition to their number."

"The Teachers shall be in their places in School at least five minutes before the hour for opening it; they shall teach the prescribed lessons, give the regulated work strictly according to merit. They shall as far as possible, ascertain the reason of unpunctuality and absence on the part of any of their scholars, and visit them and their parents at their homes at least once a quarter; they shall regularly issue the letter which invites the parents to the monthly Children's Service, and shall always be with their classes in the Church fifteen minutes before the commencement of this Service; and they shall regularly forward to the parents of their scholars the prescribed quarterly returns."

J. W. D.

HOME FOR WORKING GENTLEWOMEN.

On Tuesday last, in response to the invitation of the Director and Committee of the Home for Working Gentlewomen, 211 William-street, twenty-five ladies attended an "At Home," in order to hear about this work, and to inspect the house. Among those present were Miss Snowden Smith, Mrs. and Miss Garrahan, Mrs. and Miss Parsons, the Misses Keep, Mesdames Duncan, Bowes, Mailler Kendall, Selby, Mathias, and Mrs. and Miss Note. The visitors went over the house and expressed themselves much pleased with the arrangements; the two sitting-rooms in which the gathering was held, looked specially homelike and attractive. The Hon. Secretary and Treasurer, Miss French, gave an account of the working of the Home, explained that while at times the house was full, at others, owing to ladies obtaining situations, the number of boarders was small, and that all expenses had been hitherto met, but now donations are asked to pay the rent. It was proposed that as many donations as possible of 5s each, be asked for that purpose; those present readily contributed, and promised to obtain more. It is hoped that enough contributions will be obtained to make it possible for the Committee to meet the cases of those who are unable to pay a full amount for board. Afternoon tea was handed round, and those present made many inquiries into details, with interest, and valuable information was given by the Rev. M. Archdall, Director of the Deaconess Home, which supplies the Deaconess to take charge of 211 William-street, and Sister Katherine, the present Head Deaconess of Bethany, was also introduced. We feel sure this work of love will not be allowed to languish, but that many will respond to the appeal of the Committee for funds towards paying the rent.

As will be seen from an advertisement on page 6 of this issue, Messrs. Angus and Robertson, Booksellers, Castlereagh-street, City, announce their annual Book Sale at prices varied to attract all classes of buyers. The stock is large, certain, and well selected.

THE CHURCH v. THE MODERN WORLD.

BY THE BISHOP OF BALLARAT.

From a Sermon preached before the Hobart Church Congress.

The ladder Jacob saw meant the blessing of all mankind through him and those he represented. And is less than that to be expected for the world through Christ, and by the agency of the true "Israel of God"?

O joy to know that, in the midst of all the gloom—I may say all the horror—of our world of 1894, on which the pessimist dilates so grimly, and which tones all our melancholy, *fin de siècle* poetry and fiction,—there stands up still the antitype of the shining star, keeping us in touch with heaven! "All's well with the world" sounds more than we can say; but earth is not yet God forsaken or despair would be our true philosophy which is absurd,—and self-destruction would be wisdom, instead of the wickedness we know it for.

True as we sing,— "The world is very evil. The times are waxing late."

True that, like some hellish counterfeit of Jacob's heaven-climbing ladder, it seems at times as though "the pit of the abyss" had already been unsealed, as St. John saw it in the Apocalypse, and a stairway opened down into its darkness, with no angels of God floating up that stair, but locusts with deadly stings, and unclean spirits like frogs and scorpions, to pollute and torment society and the life of man. Verily, there is something even fiendish in some of the phenomena of our day!

Meanwhile weary with the burdens and disappointments of existence as it is, there are those who would open upwards other stairways, and would climb to heavens of their own imagining by Towers of Babel of their own designing, rejecting utterly the ladder Jacob saw and Jesus promised. The day we live in is a day of spiritual scheming, and religious speculation; an age, strange to say, ripe both with scepticism and credulity, impatient of "the faith once for all delivered," yet tolerant of almost any counterfeit of it; yielding itself to be cast now into the fire of fanatical delusion, now into the chilly water of fire materialistic unbelief; and needing—O, how urgently!—that one should cast its stubborn demons out.

Brethren, is there any hope? A thousand times we answer, yes! But it haunts that ladder, reared amid this world's darkness, from the place where our Jacob slept and rose. So far as we know, the Church is the one hope of the world. Some may count that dictum the craze of ecclesiastics; we hold it to be the verdict of all history, and the will of heaven.

Now, what factor is it, specially, that the Church of God contributes to this world's life? In one word—the angelic, nothing less!

The Christian faith, and the Christian faith alone has introduced into human civilisation an element to which, apart from the direct or indirect influence of the Gospel, it is utterly a stranger. It is on the ladder that we find the angel and his kind! Do we mean men, or women? We mean something independent of that distinction. There is nothing of weakness or effeminacy in the angelic. Angels are always depicted by inspiration as young men in their strength. But all the selfishness, all the hardness and ungentleness of the sex is gone; and the inexhaustible capacity of loving, the healing and soothing, and animating magnetism of womanhood, at its best is there. Warmth without heat, calmness and coolness with no touch of torpor or chill, self-effacing devotion in strictest union with high intelligence, masterful power, and holy dauntlessness, above all the missionary spirit, that makes men as it made Jesus, ready to give up their all to advance God's purposes of mercy in the world, hoping for nothing again; fearlessly we assert that this is a fresh type of human character entirely, the inchoate stage of the isangelic type, characteristic of the glorified, and essentially the product of the Gospel of the Lord Jesus Christ.

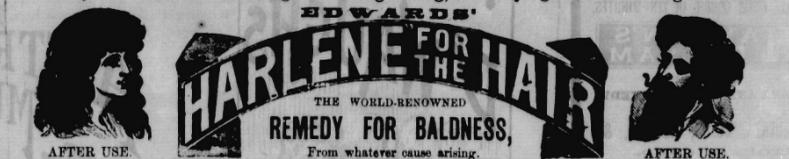
The isangelic type, O, are we not setting up an extraordinary high standard for ourselves as Church people and Congress members? We are, and meant to do it; "Sursum Corda," brothers and sisters of the Church Congress, up with your hearts to-day! O, if our Congress is to be in any measure a faithful exponent to Australasia of what the Catholic Church of Christ (so far as she is represented by our ancient branch of it—that wears in its distinctive title the name of the fairest, dearest, mightiest, and our sun has ever smiled on yet)—of what the Catholic Church, I say, thinks, hopes, purposes, and proclaims for all mankind to-day; then must its members beware of every single thing that would be unworthy of the kindred of those angels on the Heavenly stair!

My brethren, like the day of God, like the Book of God, like the Christ of God—so the Church of God exists for the benison of the wide, wide world of needy, wistful, sorrowing, perishing, and yet undying man! There is no other institution on the earth that does. And we, who through this fair Cathedral now, are in no scant measure in trust, so far as Australasia is concerned, with her lofty interests, and fragrant name and heroic enterprises for the blessing of mankind.

God grant unto us then, this week, that not one misguided, petty, bitter, or ungenerous thought may stain our hearts and minds, or flavor any single word we speak! God fill us full with love for Jesus—of one another—and of all men! God vouchsafe to us to utter some memorable thing for Christ, and to strike some fresh and telling blow for Christ, or at least to take counsel and make preparation for the striking of it. O, that there might be hope of our achieving something towards solving that hardest but most urgent of all the problems of our age, and the most important for the world at large—the reunion of Christians!

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in opening this Hobart Congress! By all the noble history of the great communion that has gathered it, I charge every one of you to do your utmost to render this an epoch-making week! By the touching memory of those three Australasian Bishops, whose life work it was to advance her in this region of the earth, and who, since this Congress first was planned, have nestled to their honoured graves, I appeal to you to do it! By the momentous bearing on the vast future of oceans, of our Church's work at these earlier stages of its history, I bid you pray and labour all you can, that Congress may be a glorious and a fruitful time! One holy universal Church on earth is the fair dream of our Lord Jesus, which He looks to us, as our life task, to be turning into a grand reality. Some partial, faint reflection of that sublime ideal is what we have come to Hobart to get a glimpse of. And O, when we go back, and men ask us what we met with here, God grant that it may be possible for us to answer, with a smile, not of irony, but of glad and grateful and glowing recollection on our faces—"Heaven opened, and angels of God ascending and descending upon the Son of Man."

Notes of Lectures on the Doctrines and Ceremonies of Rome.

No. 5.—INFALLIBILITY OF THE POPE.

This crowning act of blasphemy was the outcome of the twentieth Ecumenical Council convened in Rome December 8th 1869. "Nearly 800 priests, of whom the larger portion were Bishops, Archbishops, and Patriarchs, formed the august Assembly. The holy father, clothed in white, sat upon a throne, with a golden mitre on his head, made specially for this occasion. The Bishops, too, were all in white; for it was the Feast of the Immaculate Conception. Gradually from out of the multitude of suggestions one rose pre-eminent, and engrossed the thought of the church. The personal infallibility of the Pope ought to be asserted. The father of endangered Christendom ought to meet his enemies with an overawing claim to the prerogatives of divinity. Let this need at last be satisfied, after long centuries of waiting, by the assurance that the Pope is the inspired and unerring revealer of all truth." (The XIX Century by R. MacKenzie, London, and T. Nelson and Sons p. 442.)

Among the many controversies of the schoolmen in the 12th or 13th Centuries the dogma of Papal Infallibility is to be met with. The order of Jesuits held this view with great tenacity. The Reformation for a time with its exposures of the internal iniquity of the Papal system arrested the promulgation of this monstrous dogma.

The Council had sat from December 9 1869 to May 13 1870 and as yet nothing decisive had been done towards the main object of its work. Henceforth the Council gave itself to the absorbing controversy. "The minority, which was held to number 150 or 200 fathers, fought with steady but despairing resolution. At length, the majority became impatient of this inundation of words, and by a sudden vote declared the general debate closed. Henceforth only the details of the measure might be spoken to. This was June 3 1870. On July 18 the Council met in public to confirm what had already been done at private meetings. There were present only 535 members, the minority being wholly absent. While the vote was being taken, thunder pealed and lightning flashed around the fathers. The enemies of infallibility recognised the voice of divine indignation. Sixty three Bishops protested formally against the steps which the Council had taken. Next day the official journal announced that the decision was unanimous, with the exception of two votes!" (Ibid p. 445-447.)

On the surface it seems an idle jest that 500 elderly gentlemen should, after months of agitating debate, gravely declare another gentleman, also elderly and conspicuously erring, to be wholly incapable of error. "Mene, mene, tekel, upharsin." On September 20 of the same year the Italian troops entered Rome by a breach which their artillery had made. The people were invited to choose whether they would be ruled by the Pope or the King. 133,681 voted for the King, and but 1,507 for the Pope. On the last day of the year Victor Emmanuel entered Rome; once more the capital of united Italy. The Pope's "temporal sovereignty" was gone for ever! Pope Pius never quitted the Vatican. He died 1878.

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Our readers will be pleased to notice that the well-known auctioneering and furnishing firm, Messrs. J. Gidley Fleming and Sons, 242 Pitt Street, are extending their business premises, by taking the adjoining premises, with large sale room, No. 240 Pitt Street. We trust that this move is for them a good omen of a break in the dull times, and by the increased display thus afforded they will merit a continuance of the support so liberally bestowed upon them in times gone by.

Four Hours too Late.

"Oh, God! if I could recall the past three or four hours. See what trouble a man may bring upon himself all in a moment!" Mr. James Curtis and Mr. C. S. Bennett, both of San Francisco, had been intimate friends for years. Last summer they quarrelled for the first time, each accusing the other of wrong. Bitter thoughts prevailed, and they were reconciled. But you can't undo what is once done. Memory kept the record on her slate. They avoided each other as much as possible. Still, living as neighbours, men must meet sometime. These two met in the street. The quarrel was renewed. Bitter words flew fast and thick, and Curtis, beside himself with rage, drew his pistol and shot Bennett dead on the spot.—Later in the day he used the above language—so laden with self-reproach and sorrow. Yet how useless, how hopeless, how vain.

But was Curtis right in saying that trouble may come all in a moment? True, it often seems so, but is there not a deeper fact which we don't see? It matters nothing what the nature of the trouble is. Therefore let us consider a different case on the same principle.

An intelligent woman says:—"In October, 1890, I had an attack of illness from which I never expected to recover. I hadaching pains all over me, and a cough that nearly shook me to pieces. I obtained no good sleep night or day, and had to take to my bed. I was fed with liquid food from an invalid's cup, for I could not raise myself in bed. My heart fluttered so you could hear it beat on the pillow, and often pains struck through it as though somebody had stabbed me. I lay perfectly helpless, and could scarcely breathe. A doctor attended me over a month, but I grew weaker and weaker. Sometimes at night I was so bad he feared I would not live till morning. He called in a consulting physician, and both agreed that my condition was critical. I was fed with brandy to keep me alive. My bus band and daughter stayed with me almost constantly. None of the medicines administered had any effect. I was almost at death's door."

"At this time Mr. Keeling, of Mutley, near Plymouth, a friend of mine, urged me to try a medicine called Mother Seigel's Curative Syrup. I procured a bottle, and after a few days I was able to take and digest sufficient food to give me some strength, and the worst symptoms were greatly abated. After having used six bottles of the Syrup my health was completely restored, and I have since felt better than for the previous thirty years. My two daughters have also been cured of indigestion by it. I will gladly answer any enquiries."

(Signed) Mrs. Louise Jackson, Builders' Arms Hotel, Bridge Road, Hammersmith, London, January 11th, 1892.

In the letter from which the above is extracted, Mrs. Jackson further says that for over twenty years before the attack of October, 1890, she had suffered from a disordered stomach and liver. She had a bad taste in the mouth, a poor appetite, and what little she ate gave her pain. She fell dull, languid and tired, and had a miserable sinking feeling in the stomach, great pain in the chest and sides, palpitation, giddiness, and frequently fell in the street and had to be assisted home.

So we perceive that in her case a course, long in operation, at last produced the crisis which came near ending her life. It is always thus, whether we recognise the cause or not. The crime committed by Curtis was the sudden passionate act of a man who allowed thoughts of hate and vengeance to take possession of his mind and breed the condition which made murder possible. In the very different case of this lady's illness, it was an enemy of her body, indigestion and dyspepsia, which at length broke out into violence.

The lesson is the same. Watch the beginning of evil and check it while yet it may be easily controlled.

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