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

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B Beware of the wiles, the actions,
And smiles,
A Of your Grocer, if he tempted
should be,
K From motives adverse, self-
interest, or worse,
I And not doing well, he endea-
vours to sell
N Other Powder than **Waugh's**,
forsooth, just because
Q More profit he gets.

P If thus he does act, be sure of
this fact!
O He but little cares what manner
of wares
W His customers buy if they are
D And trusting to him are of
course taken in
E With cheap powders many, but
surely not any
R Are equal to **WAUGH'S!**

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Purest and Best;
Good advice therefore is
To refuse all the rest.

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The best cup of tea in town. Ladies, try it

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will despatch.

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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 Melbourne, 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, Kurratong, on Wednesday, the 21st ult. The Bishop of NORTH QUEENSLAND delivered an address as also did the Rev. H. PLUM (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 Paragonage 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 out 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, £60,000, in charitable bequests. The largest personalities were Sir ANDREW BARCLAY WALKER'S £2,874,100, made out of brewing; the EARL OF DERRY'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 BACONSFIELD 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 2,185,000 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 Clergymen'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 pulpits 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 Jeremy 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. Churches 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 benefited 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.

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House Bathurst-street.
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PARRAMATTA.

NEWS OF THE WEEK.

Friday, February 23.

Half-hour Service the Cathedral 1.15-1.45. Preacher, Rev. S. Fox. — St. Paul's Young Men's Union met under the Presidency of Mr. W. C. Coombes. The evening was devoted to music and elocution, and during the evening the Chairman presented the prizes won at the Annual Picnic and Sports held on Anniversary Day. — Root's Cantata "The Flower Queen" was given by the Scholars of Christ Church Sunday-school, Newcastle, in aid of the new Cathedral Building Fund. — There was a large and appreciative audience.

Saturday, February 24.

The Rev. Canon Soares delivered an address at Ruggles Hall, Coogee at 8 p.m. — First Bishop of Melanesia (Dr. Patterson) consecrated.

Sunday, February 25.

The PRIMATE preached at St. Paul's, Lithgow at the morning and evening service. — The preachers at the Cathedral were 11 a.m., Rev. R. J. Read; 3 p.m., Canon Sharp; 7 p.m., Rev. A. W. Pain, B.A. — The Rev. Canon Kemmis preached at the morning service, and the Rev. Dr. Harris at the evening service at All Saints, Wollahra. Special collections were made on behalf of the Church Debt. — Mission Services were held at St. Saviour's, Redfern, at 7.30 and 11 a.m., 3.30 p.m. (for men only) and at 7.15 p.m. — Missioner, the Rev. D. H. Dillon. — Special collections were made at St. John's, Darlinghurst, for the Missions to the Chinese and the New Guinea Mission. Preacher, the Rev. C. J. King, B.A. — The Rev. A. R. Bartlett, M.A., preached at St. James', King-street, at the morning service. — The Revs. Dr. Corlette and F. W. Reeve exchanged duty at the evening service. — The Preachers at St. Saviour's Cathedral, Goulburn, were, — 11 a.m., Rev. E. F. Hood; 3 p.m., Rev. A. T. Pudicombe; 7.30, The Bishop of Goulburn. Special Evening Subject, "The Miracles of Jesus Christ."

Monday, February 26.

The PRIMATE returned to town from Lithgow by the morning train. — The Standing Committee met at 4 p.m. — under the presidency of the PRIMATE. — Thanksgiving Service held at the close of a successful Eight Days Mission at St. Saviour's, Redfern. — Meeting of Clergy and Laity held in St. James' Hall, Phillip Street, when arrangements were made to give a hearty welcome to the Diocese, to the Rev. F. C. Carter, M.A., Canon Missioner of Truro, and the Rev. Arthur E. Robinson, M.A., of All Hallows Barking. Dr. Harris presided. — Half Hour service in the Cathedral 1.15-1.45. Preacher, Canon Kemmis. — Open-Air Service within the Cathedral Grounds 1.15-2 p.m. Preacher, Rev. J. Dixon.

Tuesday, February 27.

The Council of the Church of England Grammar School, North Sydney, met in the Chapter House at 4 p.m. — The Executive Committee of the Centennial Fund met in the Registry under the presidency of the PRIMATE at 4 p.m. — A meeting of the Council and Delegates from Chapters of the Brotherhood of St. Andrew, met in St. Philip's Vestry at 8 p.m. — Half Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kemmis. — Open-Air Service Cathedral grounds. Preacher, Mr. W. H. Dibley. — United Praise and Prayer Meeting of workers and friends in connection with the Mission to the Chinese in Sydney was held. The Chinese Christians took part in the meeting, and the topics for Praise and Prayer were: — Night School, Sunday School, House Visitation, Open-Air Work, and Sunday evening service. — Monthly Meeting of All Saints' Peterham Communicants Union. Good attendance. Address delivered by the Rev. C. Baber. — Committee Lay Helpers' Association met at Chapter House at 4.30 p.m.

Wednesday, February 28.

Half Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kemmis. — Open-Air Service within the Cathedral Grounds 1.15-2 p.m. Preacher, Rev. J. H. Mullens. — At a meeting of the Council of the Diocese of Melbourne a resolution was passed congratulating Archbishop Green upon his election to the Bishopric of Grafton and Armidale, and expressed great satisfaction that so high an honor should have fallen so early in life to a Clergyman who had discharged the greater part of his ministry in the Diocese of Melbourne. — St. Saviour's Cathedral, Goulburn, 7.30 p.m. — Preacher, Rev. A. T. Pudicombe. Subject, "Glorious in the Cross." — Rev. A. R. Bartlett, M.A., preached at All Saints', Petersham, at 7.30 p.m.

Thursday, March 1.

Half Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kemmis. — Open-Air Service within the Cathedral Grounds 1.15-2 p.m. Preacher, Rev. T. B. Tress. — Labour Home Committee met 4 p.m. — The Council of the King's School met at 2.15. — The Cathedral Chapter met under the presidency of the PRIMATE at 4 p.m. — Annual Meeting of the Lay Helpers' Association in the Chapter House, at 7.30. The PRIMATE presided.

Friday, March 2.

Half Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kemmis. — Open-Air Service within the Cathedral Grounds 1.15-2 p.m. Preacher, Rev. J. W. Gillett, B.A.

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypt Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the Six Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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., March 4.—11 a.m.

3.15 p.m., Canon Taylor.

7 p.m., The PRIMATE.

8 a.m. and 11 a.m., Holy Communion.

Half-hour Services during the week (1.15 to 1.45 p.m.) — Preacher, Rev. F. B. Boyce.
Holy Communion on Wednesday, at 8 a.m., Evening Service and Sermon at 7.30.

DIOCESAN.

Sun., March 4.—Opening of new Church at Sutherland,

10.30 a.m. The PRIMATE.

The Cathedral, 7 p.m. The PRIMATE.

—Opening Services of an Eight Days' Mission, to be held at St. Aidan's, Annandale, by the Rev. J. Dixon. Services will be held daily through the week, at 7.30 a.m., 4 and 7.30 p.m.

—St. John's, Parramatta, 11 a.m., Archdeacon Günther, M.A. — "Samuel Marsden," His Life and Work.

Mon., March 5.—Committee Church Society, 4 p.m.

Tues., March 6.—Meeting of Church Property Trustees,

4 p.m., The PRIMATE.

—Lecture by Archdeacon Günther, M.A., at St. John's, Parramatta, on the Labors of "Samuel Marsden," with special reference to his work in New Zealand. Offertory in aid of Bellenden Ker Mission.

Wed., March 7.—Meeting of the Centennial Board, in the

Chapter House, 2.30 p.m. The PRIMATE.

—Christ Church, Enmore, 7.30 p.m., The PRIMATE.

Thurs., March 8.—Christ Church, Kiama. Confirmation

7.30 p.m., The PRIMATE.

Fri., March 9.—St. Michael's, Wollongong. Confirmation

The PRIMATE.

—St. Augustine's, Bulli. Confirmation, The PRIMATE.

Sun., March 11.—St. Paul's, Redfern. Confirmation 3

p.m., The PRIMATE.

Mon., March 12.—Meeting of Subscribers to Missionary

Curates Fund, Chapter House, 4 p.m., The Dean.

—United Prayer Meeting of Open-Air Workers, to be held in the Chapter House, at 7.30 p.m.

—The PRIMATE will visit Morpeth, where a Conference of Bishops will be held. The PRIMATE will return to town on the Wednesday following.

Tues., March 13.—Committee Centennial Fund, Chapter

House, 4 p.m.

Thurs., March 15.—Sale of Gifts, St. Matthew's School-

room, Bondi, beginning at 3 o'clock

Fri., " 16.—each afternoon, in aid of Church

Sat., " 17.—Debt.

NOTICES OF BOOKS.

Messrs. Gordon and Gotch have forwarded us the English Illustrated Magazine for January. The contributors of articles are Emily Crawford, Carmen Sylva (Queen of Roumania), Sir Edwin Arnold, Phil Robinson, Robert Herrick, Flora Annie Steel, and others. The articles are profusely illustrated by R. Cator Woodville, R. Sauber, Arthur J. Gaskin, C. Shepperson, A. Twidale, Leslie Wilson, and other well-known artists. The Magazine is well printed, very interesting, and wonderfully cheap.

"The Art of Living in Australia," by Dr. Muskett, is a volume brimful of important matter. Its object is to attempt to bring about some improvement in the extraordinary food habits at present in vogue. The author hazards the opinion that the real development of Australia will never actually begin till the wilful violation of her people's food life ceases. It is urged there is a needless consumption of animal food which should be replaced by a more liberal use of fish, vegetables and salads. The subjects treated are the Climate, the Alphabetical Pentagon of Health for Australia, Clothing, Diet, Exercise, School Cookery, Food habits, the Food Value of Australian Fish and Oysters, etc.; while Part II contains 300 Australian Cookery Recipes, and Accessory Kitchen Information, by Mrs. H. Wicken, Lecturer on Cookery to the Technical College, Sydney. The publishers are Messrs. Eyre and Spottiswoode. The work is most valuable, and should be found in every house.

Have you paid your subscription account?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

OPEN COLUMN.

The Church and Social Questions.

In a Suburban parish of Sydney a few days ago, a public Meeting of men was held in the School Church by invitation of the Incumbent, to discuss, freely and openly, the Church's attitude towards Social Questions.

The Incumbent presided and commenced the discussion, after having first opened the Meeting with prayer. The line taken up by the Clergyman was briefly this, that, through the spread of education chiefly, there was a great and striking change going on in men's minds with regard to these social questions, and that that process of change involved much unrest, difficulty and perplexity, and appeared likely to produce in the future strife and conflict of a serious nature.

In view of this state, which no thoughtful man could deny, was the Church to hold aloof, or was she to enter into the arena and engage in a consideration of these many vexed subjects, such as the land question, the hours of labour, rate of wages, limits of business competition, legitimate profit in business, constancy of employ, want of employ, local option, and the like. Admittedly, where there was manifest injustice and hardship, the Church must take the side, in all possible ways, of truth and righteousness. The Church was designed to improve the world, and that she could do only by contact. But difficulties commenced when the further question arose—how was the Church to leave the world in such matters as these. Should the Clergyman preach on them from the pulpit. The difficulties here were—

(1) That his position as a Preacher, occupying a pulpit where there was no right of reply, was one that he must be careful not to abuse, as he would be likely to do if he spoke dogmatically on such a matter as the land question.

(2) He must consider the character of his average congregation, men, women and children—rich and poor—uneducated and highly educated—holly and indifferent.

(3) Many social questions required a technical knowledge, which the ordinary Clergyman could not possibly be expected to have.

(4) On many of them there was a great deal to be said on both sides.

(5) And on many of these questions men of equal wisdom and conscientiousness held utterly divergent views.

Consequently, although a Clergyman ought never to preach on and against anything that was distinctly against the laws of Christ, yet the Chairman contended he would be probably in the long run doing more harm than good, if he publicly entered in the pulpit into a detailed treatment of many of these questions.

Let him try in all ways to foster and develop a good healthy Christian tone among his people, in private intercourse and in public gatherings, but not from the pulpit. For the solution of all our ills, was to be found in the Christianising of people, let them only be filled with the Spirit of Christ, then these evils would soon be satisfactorily settled.

An animated discussion followed, when the Chairman had finished; two or three practically agreeing with the Incumbent, two or three disagreeing, urging that our present system of land tenure *e.g.* was a robbery against our children on the part of all, through the laws which allowed it, and that therefore a Clergyman ought to speak of it, when explaining the eighth commandment. Private ownership of land was in effect "stealing." Christian people needed to be Christianised. On the other hand it was argued, that if the Clergyman did discuss such matters from the pulpit, we should have him making such announcements as this on Sunday: "Mr. . . . is a candidate at the general election; he is sound on the land question; therefore I bid you all vote for him."

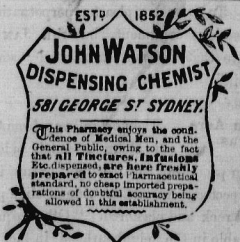
One suggestion was made that, although it was not advisable for the Clergyman to preach on these questions, yet a local Church might well have a kind of Standing Committee to agitate on them from the Christian standpoint. The writer describes this meeting, not because of any intrinsic merit in the thoughts or speeches, but

(1) Because he considers that Christians must, as Christians, face these social problems.

(2) Because such a meeting as that described appears to him to be calculated to lead non-Church goers to see that the Church does not desire to stand aloof from that which vitally concerns them; and it also opens a Clergyman's eyes to what men really think.

(3) Because the questions were approached from the Christian standpoint, and the meeting taking place in a Church, the discussion was courteous and friendly, although perfectly outspoken. Perhaps the experience here given may lead other Parishes in the same direction.

M.



IS THE CHURCH OF ENGLAND A PROTESTANT CHURCH?

I read the other day the following statement,—“There is a word amongst us, which, with all our might, we ought to strive to get rid of; that is, the word ‘Protestant’ as applied to the English Church.” The writer was advocating and defending the use of the word ‘Mass’ for the Sacrament of the Lord's Supper, and was evidently one of the extreme party in our Church. But there are others who are by no means so far advanced who seem to feel a sort of horror at the use of the term as a designation of our Church.

My object in this short paper is to show that the designation is a proper one, inasmuch as it declares the true position of our Church, as a branch of the Church Catholic since the Reformation, and is a justification of that position.

An objection is sometimes raised to its use, that the term is a negative one—a term of denial—but affirming nothing. The objection is shallow and weightless. For so far from its being barely negative, the negation is of such a nature that it becomes strongly affirmative of principles and truths which the Church of England maintains in opposition to the Church of the Papacy. Protestants against errors which we distinctly specify, we affirm and bear witness to the opposite truths.

But we are told that the title of Protestant had its origin in the second Council of Spire in Germany in A.D. 1529, and was used simply to express the strong opposition of the Reforming Party to a certain decree of that Council. That, no doubt, is perfectly true. It is a matter of history. But how often has it happened in the formation of languages that words used at first in a restricted sense have shortly after been enlarged in scope and made to embrace a much wider signification? And Church history tells us that this term, which originated in a special protest, was subsequently applied to designate all those branches of the Church Catholic which protested against the errors and proud pretensions of the Papal Church.

“It was in this sense,” says a well-informed writer, “that the Church of England was regarded as Protestant by such Bishops as Laud, Sancoft, Jeremy Taylor, Sillinglef, Atterbury, and by Modern High Churchmen, such as Bishop Christopher Wordsworth, Dean Hook, and not a few eminent writers. And it is worthy of note that, on more than one occasion, Convocation has applied the term Protestant to the Church of England. Repeatedly, in Acts of Parliament, our National Church is designated, ‘The Protestant Episcopal Church.’”

It is readily admitted that the Church is not designated by this name in any of her Formularies, nor in the Articles of Religion. But neither does she style herself Catholic, although she is undoubtedly a Branch of the Holy Catholic Church in which she teaches us to believe. And yet she is at once both Catholic and Protestant, notwithstanding.

There are two Acts of Parliament to which we may appeal for testimony in this matter; and for authority as to the application of the title to the Church of England. One is the Act of Settlement; the other, 5 Anne, Chap. v. and viii. By the Act of Settlement, it is enacted that the Sovereign of the Realm shall be a Protestant. And at her Coronation our GRACIOUS QUEEN, in accordance with this Act, took a solemn oath before the Archbishop of Canterbury, that she would, to the utmost of her power, maintain the laws of God, the true principles of the Gospel, and the Protestant Reformed Religion, established by law.” In the Act 5 Anne, Chap. v. and viii., just referred to, it is declared “to be reasonable and necessary that the true Protestant Religion, professed and established in the Church of England, and the doctrines, worship, discipline, and government thereof, should be effectually and unalterably secured.”

Have we not in these two Acts of Parliament indubitable evidence that the Church of England is recognised by law as a Protestant Church, and have we not also in them very strong grounds for upholding that designation?

In my early days there was no party in the Church which put forth the opposite view which is now propounded. The traditional view from the Reformation downwards was that the Church of England is a Protestant Church, standing out in Christendom as Reformed and purified from the accretions of false doctrine, superstitious worship and corrupt practices which had grown up in past ages. And let Jewell's Apology be the proof that this is her true position; an Apology which was acknowledged by authority as her defence of the position she had adopted.

So far, then, from allowing that this title of Protestant is untenable, and ought not to be retained, I hold that it is to be defended, fought for, and never parted with until there shall be no need of it any longer. And I firmly believe that its abandonment would be the prelude to her destruction.

I will close this paper with the addition of a few quotations in support of the views I have advanced. Bishop Stillingfleet says: “They are the true Protestants who stand for the ancient and undefiled doctrine of the Catholic Church against the novel and corrupt tenets of the Roman Church.”

Bishop Wordsworth, late Bishop of Lincoln, wrote: “The Church of England became Protestant at the Reformation, in order that she might become more truly and purely Catholic.”

Dean Hook has these words in his work on the Church and her Ordinances, Vol. i, p. 290: “We will love the Church of England, not for her Catholicism only, but for her Protestantism also; for the title of Protestant stands in antagonism, not to Catholicism, as deceivers teach, but to Romanism. We glory in the title of Protestant.”

Dr. Wace (in Foundations of the Faith, page 290) writes thus: “Like many designations which seem to arise by accident, that word Protestantism is the key to the principles re-asserted at the Reformation. It implies the right and duty of the human conscience to say no—to say no to assumptions and to claims which are inconsistent with its clear and imperative dictates, to protest against abuses, usurpations and falsehoods, however sanctioned.”

I add one more quotation from Dr. Salmon. In his work on the Infallibility of the Church he says: “By Protestant I mean one who has examined into the Roman claims and has reason to think them groundless; one who knows that there are great and precious truths on which we agree with the Church of Rome, but also points of difference so grave and fundamental as to justify our remaining in separate communion. If the Church of England is not in this sense Protestant her position cannot be defended at all.”

I commend these thoughts to the serious consideration of the members of our Church.

WILLIAM M. COWPER.

JOTTINGS FROM THE BUSH.

“All in the Name of our Lord Jesus.”

I wrote in haste when I seemed to advocate the entire abolition of the congregational use of the Psalms: I ought to have confined my remarks to the lessening of the amount employed in each Service, and should have urged the improving of the translation so that those which are employed should be more intelligible. With our present use of the Psalms in the Occasional Services, where they are suitable to the occasion, and where, in some cases, unsuitable verses are omitted, I find no fault. And I do not wish to minimize the value of the study of the Psalms or the sense of the beauty of many of them. But the evidence that should be of weight in the question whether they should be retained is not the opinion of one or two, but the opinions of conservative or radical Clergymen, but the facts as to whether they are more or less helpful to the average congregation than the employment of the same space of time in other kinds of worship.

As a constant reader of the RECORD, I welcome the Brotherhood pages. The details which they will give will be very valuable to all of us. For it is cheering and stimulating to hear of the spiritual efforts that are being put forward in so many Parishes for the advancement of Christ's Gospel. One such paragraph is more valuable than half-a-dozen such descriptions of Church work as we are accustomed to read in the daily newspapers. I can't help thinking that it is such paragraphs which lead to the false ideas of the Church we sometimes read about. What are the “large congregations,” “exquisite music,” eloquent sermons, “successful meetings,” but means to the one great end—the helping of men's souls to their Saviour. Yet in the newspaper paragraphs it is the means that are usually kept to the front and the end kept in the background. The BROTHERHOOD are not likely to make that mistake.

The insertion of the BROTHERHOOD reports will also effect another and minor good result. It will prove to all the readers of this paper that all parties in the Church from one extreme to the other can join heartily in one Society, and work it successfully in a spiritual way. Extremists sometime talk as if Christians who hold views different from their own, are less earnest and less spiritual in work for the salvation of their fellow-men. Such will see, if all branches send in regular reports, that there is, as there ought to be, real earnest spiritual work being done by all types of Churchmen. Paul and Apollos and Cephas, were men of diverse types of thought, but they all worked for the one Master and the one end. It is when one reads, as I have just been doing, some widely popular novel that speaks slightly of all classes of Christians, that one most realises how infinitely stronger the Church of Christ would be if—say for a year—we ceased to speak of our diversities and united in urging those things on which we all are agreed.

COLIN CLOUT.

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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.

GIVING TO GOD.

To the Editor of the Australian Record.

SIR,—I was very pleased to see in your issue of February 3rd, a very sensible letter under the heading “The Church and her Funds.” The writer deplored, as I believe many of us do, the means, so frequently resorted to, of raising money for religious objects. I am heartily in accord with him, and am anxious to do my little part towards bringing about a return to the Scriptural, the Apostolic, the “more excellent way.” I am sorry to say I live in a house which is over £300 in debt. This amount I am very desirous of raising—but I should be sorry to raise a shilling by questionable means. Could not those who feel as your correspondent above-named, and many others feel, encourage and support each other? I am told there is a society in England called the “Society of the Treasury of God,” members of which promise to give to God a tenth of all *He gives them*. “Associates” promise to give something less than a tenth. I hope that others will take up this most important subject. Could we not get up an association something like the one I have mentioned? Giving to God is what we want to teach, both by precept and example. But we shall never do so while we resort to or countenance the methods so sadly in vogue.—Yours, etc.,

E. J. SPENCER.

SUNDAY SCHOOL INSTITUTE. TEXT BOOKS.

SIR,—The Committee for 1893-4 of the Sunday School Institute decided upon a course of lessons for this year; and also recommended certain text books for these lessons; and then at the end of the year to hold an examination on the said lessons. Now, I have endeavoured to obtain some five or six copies of these books at the C.E. Depot during the past two months, but have been unsuccessful each time I went there, and I met with the same result at other booksellers which I tried. The ladies at the depot informed me that it was not their intention to get the Rev. C. A. Goodheart's book on the Litany, while at another shop I was told that his name as an author was unknown.

It seems strange, that the S.S.I. should recommend books that are unobtainable. The S.S.I. also offers a liberal discount to all purchasers who have paid the affiliation fee at the C.E. Depot. The advantage of this liberality is, at least in this instance, obvious.

What I would suggest, Sir, is that either the S.S.I. will only recommend, in the future, such books as are obtainable; or that the books they are about to recommend will be kept in stock at the Depot. Should there be any fear on the part of those in control of the Depot that any books will be left on their hands, they could ascertain approximately the demand, by sending to each Sunday-school affiliated with the S.S.I., or otherwise, and then seek to supply it.—I am, etc.,

A DELEGATE.

DEBT.

With regard to unpaid accounts—which includes, of course, unpaid subscriptions to a religious newspaper—the consciences of most people are perfectly at ease, whilst many of those persons would feel exceedingly uncomfortable had they taken an equal value by what the law calls robbery. And yet to contract debt which we cannot or will not pay, is robbery in fact if not in name. It is in truth, of all kinds of stealing the meanest and most contemptible. It is cowardly; for it does wrong with little danger of punishment. The burglar and highwayman can plead that their thefts demand courage; the forger and the pickpocket can say that their practices require skill; but the person that runs in debt or does not pay for his paper has no such excuse to offer. He defrauds the person who trusts in his honesty, and does far more mischief to society than the open robber, inasmuch as he weakens that bond of mutual trustfulness by which alone society is held together. Think of this before you incur debts which you do not feel sure that you will be able to pay.

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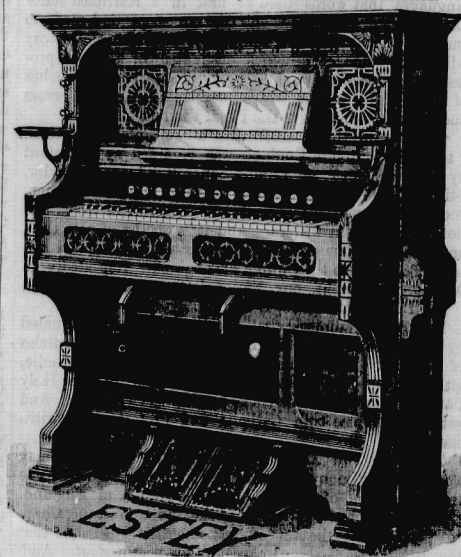
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The Australian Record.

"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 fulness 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 begun, 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, Whosoever shall ask the FATHER in My name He will give it to him." 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 tranquillity. With CHRIST on our side no foe can harm. Clothed with CHRIST's strength, the Church is assured of victory; and triumphs would 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 handy-man 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 shown 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. Lushiff 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. Between the parts the Dean very warmly congratulated the pupils upon their success, and thanked the audience for their attendance in such large numbers. He expressed his acknowledgments to Miss Logan and Miss Hay for their efficient help in adding so largely to the Cathedral Building Fund in aid of which the entertainment was given.

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. It is to be held by the kind invitation of the Rev. W. H. Harrington, in St. Mary's Hall, West Maitland, on the 7th of March. It is hoped that arrangements may be made for an opening service, with an address from one of the Clergy, in St. Mary's Church. It is intended that the meeting in St. Mary's Hall shall commence with a model lesson, given by a competent teacher, to a class of children, selected for the purpose. After the dismissal of the class, a Conference of Clergy and Teachers will be held, for the purpose of discussing any matters of interest, in connection with Sunday Schools, as well as for an interchange of ideas among the teachers, on the different modes of teaching. I am anxious, in these secular days, when so little religious instruction can be given on the week days in the Public Schools, that our Sunday Schools should be made as effective as possible. I believe that meetings of our Association tend to stir up a greater interest in the work, and stimulate teachers to exert themselves more and more in their labour of love. May I venture to urge the Clergy of the Archdeaconry to use their influence with the Superintendents and Teachers in their parishes, to attend the meeting of the Association, on the day mentioned above. I am, sir, yours faithfully, LOVICK TYRRELL.

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. There was an excellent congregation.

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. The Bishops of Newcastle and Melbourne in fact, by selecting Archdeacon Green, emphasised the conclusion to which Anglican Synods elsewhere in Australia had come, that men worthy of the office of a Bishop can now be found in the Australian pastorate.

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 Maitland 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 bait. 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 turmoil of the way.

Let me walk with Thee, my Father, basking in thy precious love,
Tasting even 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. The Clerical Secretary (Rev. E. A. Colvin) was appointed examiner in connection with the C.E.T.S. for the forthcoming examination on Temperance physiology.

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 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. Mrs. Cowper had entered upon her duties as Matron and was doing well. A circular letter had been addressed to the Clergy asking for some help from each parish for this important rescue work of our Church during the Lenten season. It was felt that it would be a disgrace to us for a work of such a nature to suffer for lack of funds.

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. It appears to me that special prayer should be made by the Church that the native converts may be so built up and strengthened that they may be able to take this work in hand themselves. Hitherto they have failed in steadfastness and powers of organisation, at which we cannot wonder, but which is a cause of deep sorrow. Especially we may hope that the two native Bishops who were consecrated as his Assistants may be aroused by the tragical circumstances of his death, to grapple with the difficulties which lie before them.

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. Absolute want of food here as in Russia, is at the bottom of these hopeless disturbances, which can have for the present but one termination. Within the dominions of the Tsar, the trouble is no less real though it is more forced beneath the surface. The only continental country that is on the up-grade now seems curiously enough to be the Turkish empire. Is it because their faith in God, imperfect as it is, is more real than that of France for example, where it is said 30,000,000 of people have lapsed from the faith, and only three millions remain within the pale of Christianity.

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.

I 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 others germane 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 American 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. But it is a curious fact that some of the most serious troubles in Palestine have been caused not by the presence of the Civil Engineer or Contractor, but in connection with Religious Communities and their property, or inside their Churches. There was the dispute which eventually led to the Crimean War, there was the recent fight with monks about a pathway leading to some of the sacred sites, and now comes the Bethlehem tragedy. It is a curious commentary on "Peace on earth; good-will to men."

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.

American Creek	2	Narrabeen	1
Armidale	34	Paddington	1
Ashfield	4	Parramatta Gaol	25
Australian	2	Industrial School	39
Bankstown	12	Tunatic Asylum	5
Bay View	1	Petersham Mission	1
Beecroft	38	Pictou	2
Bolmore	1	Rookdale	2
Bexley	50	Rookwood	8
Blackheath	2	Ryde	2
Botany	23	North	5
Brookvale	2	Shaftesbury Reform	3
Bull	1	Sherbrook	2
Carlingford, St. Paul's, East	27	She wood	2
Clifton	4	Springwood	10
Colo Vale	2	Sydney	1
Drumoyne	30	St. Andrew's Mission	20
Dulwich Hill	1	S.S. Simon & Jude	5
Edgecliff Road	2	St. Luke	6
Enfield	2	Female Refuge	78
Emmore	1	Night Refuge	18
Ermington	1	Tempe	49
Ferry Meadow	1	Vaucluse	2
Five Dock	32	Watson's Bay	7
Glennmore Road	5	Westworth Falls	1
Granville	2	Wollongong	3
Guildford	1	Diocese of Newcastle	1
Harris Park	1	Narara	1
Helensburgh	4	Erina	1
Hurstville	10	Gosford	1
Kingston N. Miss.	6	Diocese of Goulburn	1
Kogarah	6	Moruya	1
Lawson	1	Total of Services	620
Maricville	1		

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 Leasons or Prayers, occasionally both, at Ashfield, the Gaol, Asylum and All Saints', Parramatta, Bankstown, Beecroft, Bull, Carlingford, Colo Vale, Croydon, Drumoyne, Enfield, Five Dock, Helensburgh, Hurstville, Pictou, 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:—

Name.	No. of meetings attended.	Name.	No. of meetings attended.
The Primate (President)	1	Rev. J. D. Langley, Treasurer	10
The Very Rev. the Dean (V.P.)	4	Mr. W. J. Jordan, Hon. Secretary	11
Rev. H. W. Mort, M.A. (V.P.)	4	Mr. J. Cook, Hon. Secretary	11

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. 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. ELA TOU R " HENRY MARTIN " H. W. HARTLEY " ARTHUR W. PAINE, 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. Much disappointed she began saving her pennies, with the purpose, and with the simple faith of childhood, of enlarging the Church.

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 Winks 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 high-mindedness, 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 throbbed 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 Moderatorship 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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Vice-Regal Photographers,

Royal Arcade, Sydney
Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

DEACONESSSES.

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 an 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. We ventured to assert that, considering how recently the ancient office was revived, its present extension affords some proof of its special adaptability to the needs of these last days, and of the Divine blessing resting upon it. But, while we think that quite true and not a little encouraging, we find the chief justification for the female Diaconate in the fact that it established beyond doubt its usefulness many centuries ago, and that it comes to us with the sanction of the founders of the universal 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. At first hearing there is much force in such a contention, but it will not stand examination. Can it be accepted as a valid principle with regard to other affairs of the Church that what has gradually lapsed is not to be restored? That would carry our friends further than they would like; the principle would condemn the great English Sisterhoods just as much as the Deaconesses, for they died out in the sixteenth century, and were not recalled to life till the Society of the Holy Trinity was founded at Devonport in 1847. Are we, again, to be bound for all time by the fluctuating majorities of local Councils, or by the voice of any but those which speak in the name of an undivided Christendom? We reply to the whole objection, that the cessation of Deaconesses, whether disused or forbidden, goes no way towards making out that they were not a confessedly servicable arm of the Church up to that date. It was, on the contrary, probably exactly because they met particular needs that they ceased; they ceased when the needs ceased. There may have been other causes, such as the roughness of the times, which rendered it inconvenient and often unsafe for women to live a life of chastity and good works without the protection of a mother house and the spiritual support of a community.*

It is possible 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 Deaconesses 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. We believe, therefore, that the advocate of Deaconess Institutions has at his back the favourable experience of at least seven or eight hundred years; and that, in proportion as the sphere of all woman's activity has been rightly expanded, so have new tracks of ground been specially opened to these consecrated women, in such manner that the same practical wisdom which allowed them to be diminished and brought low would now demand their frank recognition and steady increase; for it will scarcely be maintained that blindness in Church rulers, unable to discover for them fresh fields when the original needed them no longer, is to deprive them of a character fairly gained and generally allowed during nearly half of Christian history.

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 is 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.' (Almost all commentators agree that the reference is to Women Deacons; e.g., Alford says, after fully discussing every possible view, 'I decide that these women are Deaconesses.') These two passages may be taken as samples of several others, but we will quote two authorities on the scripturalness of the office. Bishop Lightfoot (Primary Charge, p. 33) deeply regrets that the female

Diaconate is obliterated in the ordinary translation: 'as I read my New Testament, the female Diaconate is as definite an institution in the Apostolic Church as the male Diaconate.' Phoebe is as much a Deacon as Stephen or Philip is a Deacon. Upon which Dean Howson remarks (Diaconate 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 has 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 Diaconate; 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 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 siding 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.

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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 marks 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, Castle-street, City, announce their Annual Book Sale at prices certain to attract all classes of buyers. The stock is large, varied, 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 ecclesiastical; 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 ungovernableness 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 angelic type, characteristic of the glorified, and essentially the product of the Gospel of the Lord Jesus Christ.

The angelic 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 on sun has ever smiled on) 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!

If there is any truth in all I have been saying, what a splendid business it is for which we gird ourselves to-day

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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.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. Better 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 that 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 had aching 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 husband and daughter stayed with me almost constantly. None of the medicine administered had any effect. I was almost at death's door."

"At this time Mr. Keeling, of Muley, 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 inquiries."

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

In the letter from which the above is an extract, 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 felt 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 cause, 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 a *chronic* 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.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States *Milling World*, January 2nd, 1893 states, "That about 99 per cent of Oatmeal eaters are dyspeptic," a spreading conviction of the fallacy of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily at all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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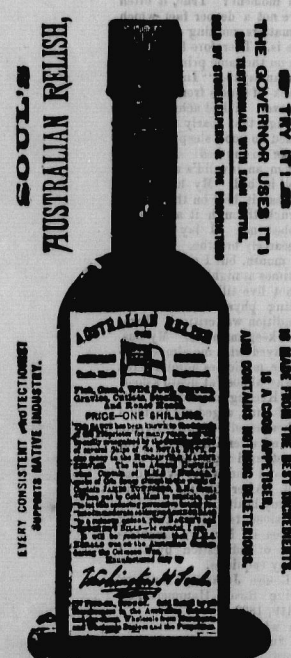
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