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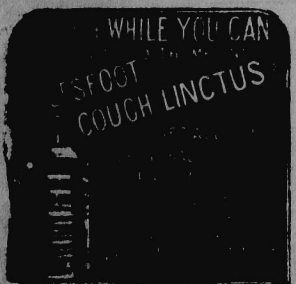
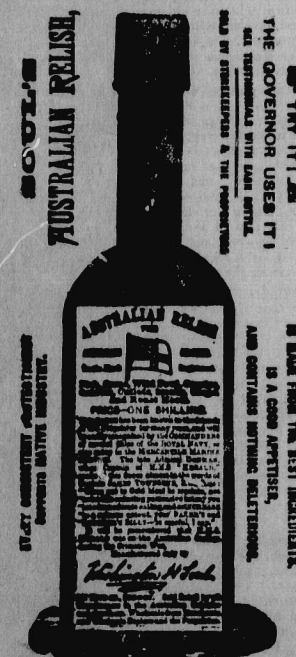
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# The Australian Record

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NEW SERIES, No. 442.]

SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 15TH, 1894.

[THREEPENCE.]

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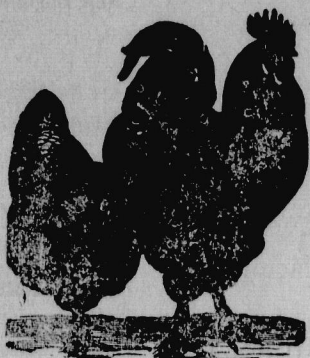
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# The Australian Record.

SYDNEY, SATURDAY, DECEMBER 15, 1894.

## PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

## NOTES AND COMMENTS.

**Personalia.** On Saturday week last by kind invitation of the Most Reverend the PRIMATE and MISS SNOWDON SMITH, the pupils of the Clergy Daughters' School spent a pleasant afternoon at Greenknowe, and heartily enjoyed games on the lawn, afternoon tea and refreshments. The BISHOP OF DUNEDIN (N.Z.), thus concludes his address to the Diocesan Synod, which met at Danedin on November 19: "I cannot close without a word upon another matter. All our hearts have recently been wrung with sympathetic grief at the loss of so many through the wreck of the *Wairarapa*. We have also felt a thrill of gladness at the record of many a noble deed. One story of self-sacrifice has deeply touched us all. There may have been others only known to God; but speaking from this place I think of one who here made her Confirmation vow, and doubtless sang, "Oh, Jesus, I have promised to serve Thee to the end," and at the end she did a Christ-like deed, surrendering for a little child her hope of life. Thank God for ANNIE McQUAID, whose reward is with God! Yes; her reward; but we cannot afford to lose such an example. Whatever others may be for her sake, we ought to have her memorial here in this Church; and, Cathedral or not, let there be here set up a brass eagle lectern, from which the Gospel of the child-loving Jesus may be evermore proclaimed.—We regret to hear that the Rev. O. S. SMITH, B.A., Curate of CHRIST CHURCH, St. Lawrence, is seriously indisposed and has been ordered to take 12 months' absolute rest, also that the Rev. S. S. TOVEY, B.A., is laid aside and although much better, yet, will not be able to resume duty for a week or two.—The Rev. F. A. CADELL, late of Cessnock, has taken charge of the parish of St. Alban's, Macdonald River, Diocese of Newcastle.—The BISHOP OF BATHURST was unable in consequence of an accident to fulfil his engagement to preach at St. Paul's, Burwood, on Sunday last.—The Rev. E. G. VEAL has undertaken to conduct a series of Mission Services this month at Stratford in the Archdeaconry of Gippeland.—The Revs. CANON CARTER and A. W. ROBINSON are passengers by the R.M.S. *Australia* which leaves Melbourne for England to-day.—The Rev. L. FITZGERALD, of St. Matthew's, Auckland, who has been spending a short holiday in Sydney returned to New Zealand by the *Manapouri* on Wednesday last.—The DEAN OF MELBOURNE was inducted to the Incumbency of St. James', yesterday evening. The BISHOP OF MELBOURNE preached the sermon.—A handsome memorial has been erected in St. John's church, Raymond Terrace, in memory of the late Mr. JOHN WINDYER, of Kinross. The memorial takes the form of a reared constructed of marble and Oamaru stone with mosaic tiling at foot.—The latest news to hand respecting the condition of the Rev. J. T. EVANS is that he continues to improve and is now able to receive visitors.—Mr. JAMES CAWDELL has been appointed Organising Secretary of the Sydney Diocesan Branch of the Church of England Temperance Society.—The Rev. GEORGE NORTH-ASH, M.A. of St. Augustine's, Neutral Bay, has accepted the office of Chaplain to the Cavalry in the place of the Rev. C. F. GARNSEY, deceased.—A statement having been circulated to the effect that the Precincts of the Cathedral had been offered to a Clergyman in an adjacent Diocese, we are requested to say that such an announcement is premature, and no such offer has been made.

**The Archbishop of York.** Responding to a vote of thanks and Cardinal Vaughan passed to him for presiding at a Missionary Meeting at York, the ARCHBISHOP said that as he had listened to the addresses of the speakers he could not help thinking of the remarks made by an Italian Cardinal who called himself ARCHBISHOP OF WESTMINSTER. He condescended to say that the English Church was making considerable efforts in Mission work, but he could not say that those efforts were attended with much success. He did not know what the CARDINAL's opportunities had been, and whether he had travelled into all the countries, and had seen the condition of the Missions of the Church of England. They need not esteem his criticisms very highly, but they might thank God and go on step by step to extend and strengthen the great Missionary work which the Church of England was carrying on in every part of the world, and in no way more effectively than by the agency of the Society for the Propagation of the Gospel.

**Sunday School Class.** Messrs. JOSEPH COOK & Co. have sent us a specimen copy of the Class Register for Sunday Schools. It contains a Liturgy for the opening and closing of School, Tables of Time, of Officers and Conditions of Men, Measures and Weights, and of Money, together with pages for Teachers' Memoranda, &c. It is neatly got up and should be of great service in our Schools. We heartily recommend it to Superintendents.

**Romish Miracles.** At Radioa a marble statue of the VIRGIN MARY has been winking. So at least a certain trader said on the 9th September last, and the credulous people believe it, and the Priests find it pays. All night the Church was crowded with the population of Radioa and neighbouring district; the statue was lifted up and taken out in procession to Satrioli, the next town. When the procession reached the Church of that place, there was seen around the moon a great halo in the form of a cross. Ever since, day and night, the Church has been crowded, precious jewels and gifts of gold have been poured in, and upwards of 50,000 francs in hard cash.

**A Strange Statement.** In a recent pastoral the Roman Catholic Bishop of Clifton said, "Many of you know by your own experience that prayers which have been addressed directly to God have remained unanswered, while when you have invoked the intercession of the Blessed Virgin they have been speedily granted."

**Amusement.** For amusement select as far as possible the best of the kind. The great reason why amusements are little honoured and often regarded as waste of time is that people so frequently choose the poorest instead of the best. In music, the cheap and transient are preferred to the good and permanent; in painting, bright colouring and glittering effects are admired, while the faithful work of the true artist is passed by; in the drama, sensational plays are demanded, while real genius goes unappreciated; in society, the conversation is flippant or gossipy, when it might be ennobling and refining; and, in the family, the whole tone of thought and feeling is often suffered to sink into triviality, instead of being raised to pure and noble aims and purposes.

**Higher Critics.** A witty writer in the *New York Times* offers a summary of the creed of the "Higher Critics." This creed, he said, was "composed" of two articles, and no more—first, *Ego*; second, *Nego*.

**Palestine Exploration.** Dr. BLISS, who is conducting excavations for the Palestine Exploration Fund in Jerusalem, sends home a report of recent work, in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the City, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He had also found a gateway, the door-sill of which was still *in situ*, with the holes of the doorposts and the holes for the bolts. This sill was 4ft. above the ancient paved road which passed through the wall at this point, but on digging deeper he found 4ft. below, and therefore on a level with the ancient road, the sill of an older gateway. These discoveries are contributions to the Jerusalem problems of the greatest value. Of less importance, but still very curious, is a discovery reported by HERR SCHICK, who has found a postern in the north wall on the exact spot where the Leper's Gate is placed by writers of the twelfth century, a fact which seems to show that the present position of the wall is what it always has been, and that the City never extended farther north than this wall.

**Canadian and Australian Women.** "Canadian and Australian women," says MR. GILBERT PARKER, in the *New Review*, "are not strictly up-to-date. They probably are a season behind in the matter of the latest topic that made the swallows twitter in the Square." But he makes bold to say that "there is as much good form and wholesome charm in the social life of Australia and Canada, generally speaking, as in London. True, Colonial ladies have not yet learned to drink whiskies-and-sodas in the dining-room, do not smoke at table, prefer to go with their own husbands to parties, and have not learned the cheap cynicism that dinner is not clever enough to be amusing."

## CLERGY DAUGHTERS' SCHOOL.

On Tuesday, December 11th, Miss Snowdon Smith presented the prizes at the Clergy Daughters' School, Waverley. The large hall was tastefully decorated for the occasion, and the many visitors present included the Most Rev. THE PRIMATE (who presided), The Dean, Hon. E. Knox and Mrs. Mackay, Mr. and Mrs. E. Deas Thomson, Mrs. Pain, Rev. H. W. and Mrs. Mort, Canon Sharp, Mr. and Mrs. E. S. Ebsworth, Revs. R. McKeown, J. Best, and H. C. Vindin.

The programme consisted of some music by the pupils, the reading of the Year's Report, some encouraging words from the PRIMATE, and the presentation of the many and valuable prizes. After the singing of the National Anthem, all adjourned for afternoon tea, which was served in the studio and verandahs by the bright-faced pupils. The efficiency of the School is proved by the fact that several who went up for the University Examination passed successfully, Miss Nellie Warner having obtained the University Silver Medal for History.

## PRIZES.

The Most Reverend the PRIMATE for Holy Scripture and Prayer Book (Forms v. and upper iv.), Lodes Gwynne; The Bishop of Goulburn for Holy Scripture and Prayer Book (Lower iv.), Irene Mort; The Bishop of Newcastle for Holy Scripture and Prayer Book (Form iii.) Irene Shearman; The Principal for Holy Scripture and Prayer Book (Form ii.), Freda Nowth; The Dean for Essay on the Characters of St. Peter and St. John, Nelsie Crisford; C. R. Walsh, Esq., for Missionary Knowledge (Seniors), Lodes Gwynne; U. R. Walsh, Esq., for Missionary Knowledge (Juniors), Elsie Zillman; Hon. E. Knox for Oil Painting, Lodes Gwynne; Miss Mary Findall for History (Seniors), Lodes Gwynne and Ethel Dobson, Esq.; Conduct Prize (for the Girl who has exerted the best influence in the school for the year 1894) voted by the whole School, Florence Henry.

## SCHOOL PRIZES.

Distinction Weeks (those in which all Work reaches 1st Class)—Lodes Gwynne (Form v.); Ethel Dobson (Form Upper iv.); Elsie Zillman (Form Lower iv.); Ethel Matthews (Form iii.); Irene Hirst (Form ii.)  
English Subjects (comprising History, Geography, English Grammar, Literature, Composition and Dictation) Lodes Gwynne, Ethel Dobson (Form Upper iv.); Elsie Zillman (Form Lower iv.); Ethel Matthews (Form iii.); Irene Hirst (Form ii.)  
Mr. E. R. Deas Thomson for Music, Edith Stretton; Theory of Music (Seniors) Nellie Warner; The Principal for Theory of Music (Juniors) Muriel Allnutt; Signor Lardelli for Music, Gertrude Berrie; Miss Snowdon Smith for Plain Sewing (Seniors) Ethel Hodson; Mrs. Pain for Plain Sewing (Juniors) Louie Matthews; Mrs. H. W. Mort for Fine Sewing, Florence Henry; Mrs. Knox for Stocking Darning (Seniors) Louie Matthews; For Stocking Darning (Juniors) Rhoda Tollis; Mr. E. R. Deas Thomson for Home Duties, Louie Matthews; The Principal for Diligence, Aprha Langley; Mrs. Knox for Drawing, Gertrude Berrie; For Botany (Juniors) Irene Mort; The Principal for Writing and Composition, Emily Gwynne; Miss Russell's Examination Prize, Nelsie Crisford; Miss Findall for Arithmetic, Florence Henry (Seniors); Mary Stephens (Juniors).

## FACTS AND FIGURES.

In Russia glass coffins are coming into use.  
The Queen's library at Windsor contains about 100,000 volumes.  
The government taxes of China are to a large extent collected in kind.  
Only seventy-one persons in Great Britain had an income of £1,000 per week during 1893.  
Sir John Lawes has observed that ever since 1834, every year which ends with the figure 4 has been an unusually fruitful one.  
The robbery of graves is the only crime under Chinese law for which the thief may be justly killed on the spot by any one finding him out.  
There are 50 manufacturers of imitation butter in Germany. A factory in Mannheim produces daily 6,000 pounds from a preparation of cocoanuts.  
Good contraband tobacco used to be destroyed by the ton in the old kiln at the London Docks; but now it is lodged in the Queen's Warehouse in the Customs House, and sold to the highest bidder, provided the price is sufficient to cover the duty. If it will not fetch that, it is destroyed.



## NEXT WEEK.

## SUNDAY.

## THE THIRD SUNDAY IN ADVENT.

Lessons: Morning—Isaiah 25; Jude. Evening—Isaiah 26 or 28 v. 5 to v. 19; St. John 21.

## THE CATHEDRAL—11 a.m., THE PRIMATE.

3.15 p.m., Canon Sharp.

7 p.m., Rev. R. J. Read.

Holy Communion, 8 a.m. and 11 a.m.  
The Offertory at each Service will be for the Church Society.

St. John's, ASHFIELD.—7.30 p.m., Confirmation. THE PRIMATE.

## MONDAY.

Lessons: Morning—Isaiah 49 to v. 13; Revelation 1. Evening—Isaiah 49 v. 13; Revelation 2 to v. 18.

## CATHEDRAL Chapter, 4 p.m. THE PRIMATE.

Committee Diocesan Educational and Book Society, 4 p.m.

## TUESDAY.

Lessons: Morning—Isaiah 50; Revelation 2 v. 18 to 3 v. 7. Evening—Isaiah 51 to v. 9; Revelation 3 v. 7.

ALL SAINTS', PARRAMATTA.—Confirmation, 6.45 p.m., THE PRIMATE.

## WEDNESDAY.

Lessons: Morning—Isaiah 51 v. 9; Revelation 4. Evening—Isaiah 52 to v. 13; Revelation 5.

Distribution of Prizes at St. Philip's Grammar School, 3 p.m. THE PRIMATE.

St. Paul's, BURWOOD.—Confirmation, 7.30 p.m., THE PRIMATE.

## THURSDAY.

Lessons: Morning—Isaiah 52 v. 13 and 53; Revelation 6. Evening—Isaiah 54; Revelation 7.

Presentation of Prizes, Grammar School, North Sydney, 3 p.m., THE PRIMATE.

CHRIST CHURCH, BEXLEY.—Confirmation, 7.30 p.m., THE PRIMATE.

Committee Church Missionary Association, 4.15 p.m.

## FRIDAY.

St. Thomas Spgs.

Lessons: Morning—Job 42 to v. 7; St. John 20 v. 10 to v. 24. Evening—Isaiah 55; St. John 14 to v. 8.

THE CATHEDRAL.—11 a.m., Ordination by the PRIMATE. Preacher—Rev. A. Yarnold.

St. James', CROYDON.—Confirmation, 4 p.m., THE PRIMATE.

## SATURDAY.

Lessons: Morning—Isaiah 55; Revelation 8. Evening—Isaiah 56; Revelation 10.

THE PRIMATE will unveil a Memorial Window at Christ Church, St. Laurence, erected in memory of the late Mr. S. F. Ward.

## JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

There was in my boyhood's days a dilemma which was employed with great delight by the selfish: if a boy possessed something of which a share was coveted by others, he used two formulae good and sufficient reasons for keeping it all to himself. To those who asked for a taste, he replied "those that ask, shan't have," while to those who refrained from asking, but merely looked wistfully on in hope of generosity, he would remark (after he had finished his repast) "Those who don't ask don't want." The logic and morality of such apophthegms may not be very great, but they satisfied him by furnishing his conscience with the excuse he wanted. I am often reminded of that dilemma when I peruse the writings of some advocate of "advanced" views—whether the "advancement" be in politics, social science, or religion. In the last case it is used equally freely by Churchmen inclined to Ritualism, Nonconformity or Rationalism. The mode of use needs but little explanation: if the words or actions of the Radical Reformer are objected to, he complains of the intolerance, narrowness, unreasonable fight, and "loud shrieking" of his critics: if his words or actions are passed by without notice, he argues that no objection is felt to them, and that therefore he is justified in what he has done. Thus his own conscience is satisfied in all cases.

As regards moral questions, the use of this dilemma can be fully seen in Max O'Rell's books: if the Christian people of any country content themselves with quiet protest

against some evil, they are ridiculed by him as being hypocritical in allowing such an evil to go on unchecked: if they are making vigorous efforts for its destruction, they are assailed as *unwise*, *puritanical*, and *narrow-minded*. But his example is followed by many other writers, and—to take the Sydney *Daily Telegraph* as an example—probably any half dozen columns by "Outie" or "Faustine" would furnish several instances of this kind of argument. It may satisfy the writer: it undoubtedly satisfies many readers who agree with the writer; but it is absolutely worthless as logic, and is on a par with the tactics of the barrister who sets himself to bamboozle the jury in order to win his case. Yet it prevents many estimable persons from exercising their influence against crying evils.

This, by way of introduction. I dislike "shrieking" as much as any one; but a strong protest by Christian people is needed on several matters of morality just now. I don't desire that such protest should take the form of public meetings or resolutions of clerical societies. What is far more necessary, and what would be far more useful, would be for private Christians by their social influence and by their every-day conversation to show that they feel strongly on such matters. To come from generalities to particulars I may specify first the "living pictures." I learn that people of high position in society, people of outward (and presumably inward) christian life, and people of refinement, have by their presence helped to give sanction to this new and very regrettable development of the pandering of the stage to the passions. I am quite aware of the frequent answer, "The pictures were so beautiful that one forgot all about the want of clothing." Quite so, it may be so with you, Madam: but do you think that it was so with that crowd of young men that sat near you? If you heard their conversation on their way home you would think differently: yet on the morrow they would be able to justify their presence by saying that "Mrs. X was there, and evidently saw no harm." There was a remarkable sentence in the advertisement of a picture which was exhibited lately in Sydney and which was advertised as being so exquisitely beautiful that no bad thought could arise from its inspection: "Ladies, how's so and so: a female attendant." In other words, as I infer, women who would be ashamed to go to see such a picture if any man could see them might venture to gratify a curiosity which certainly was not artistic, because there would be no man present to remark their appreciation. Perhaps some one just went "to see what 'living pictures' were like," just as an elderly lady of my acquaintance once naively confessed that she was anxiously expecting the arrival of certain books against which a protest had been raised on the score of morality: "for," said she, "I like to judge for myself on such matters, and I want to see whether they really are as bad as they are said to be." But whatever the cause for respectable persons being at such a performance as the "living pictures" they are doing harm to the cause of the Lord Jesus. What this Colony needs is more backbone, more steadfastness to right principles, more practical Christianity by its leaders of society.

Take again the novels of the "New Woman" type: there are, unfortunately, a good many of them at the present day. If we are to have our young women grow up what we want them to be, they ought not to find their literary food in such volumes. "But they ought not to be left in ignorance." Very well, if it is well to tell them, let their mothers tell them what they think wise. But don't let them pick it up from ladies whose very notoriety comes from the extraordinary one-sidedness of their views and from their unrestrained and unfeminine plainness of speech. It is not only in novels that one finds this sort of thing. Some country newspapers have lately been publishing a series of articles by "Lady Cook, *nee* Tennessee Clapin." Most of the matter is dry rubbish which no editor would care to print,—but every now and then she "speaks out" (as the euphemism goes) with utterly unnecessary and nauseous plainness. I don't reckon myself open to the charge of squeamishness. I agree with the *Spectator* that the best way to introduce Shakespeare to any healthy-minded boy is to put within his reach an unexpurgated copy to read as he likes. But Lady Cook's style of writing verses disgusts me just as the "New Woman's" novels do.

Take again the proposal of the *Woman's Voice* for the abolition of marriage. Why in the world should not Christian people say plainly what they think of a suggestion which would take us back to the state of savagery. To a lady like "Faustine" (who, I believe, made a similar suggestion some years ago and therefore naturally approves of it now) those who express their views strongly against the mixing up of such a question with Woman's Suffrage and against the heathenism of the proposal itself, appear to be narrow, ignorant, bigoted, "shrieking," and so on. Rubbish! So long as we do not personally abuse the Ediths or condemn her motives, we have a perfect right to censure as strongly as we think right. Persons who like myself, have for years advocated Woman Suffrage have a right to be vexed that a paper started to advocate a particular reform should delay that reform by combining their advocacy of it with other views which—to say the very least—are eccentric and remarkable. I do not want to silence any man or woman. Let them write whatever they choose—but not in such a way as to spoil a good movement by identifying it with a bad one. If a Church paper were to make a chief point of advocating Anglo-

Israelism, Churchmen who did not believe in that theory would have a right to censure the Editor. And similarly in this case.

But its effect on the Woman's Suffrage Movement is but of minor consequence. Christians feel indignation at a proposal to abolish marriage because it is a reversion to heathenism—and to the lowest and worst of heathenism. There are evils to be altered, doubtless, but the advocates of "free love" are not the only people (as they seem to imagine) who see those evils and are fighting against them. I have no doubt that they feel "bold" at facing an established institution. But "boldness" is not praiseworthy unless it is coupled with common sense and wisdom. Don Quixote was bold when he charged the windmills—but he was foolish, nevertheless. And those who would tear down the work of ages, and alter the laws of God, in order to substitute something which has always proved a dismal failure and a source of degradation, are surely worthy of censure, and even the strongest censure. That we should be called "bigoted," "conservative" and so on, is no argument, but is merely raising dust to hide the true issue. Free love would do little to correct present evils while it would produce thousands of other evils. If in a street one couple out of ten have unhappy lives, it is very questionable whether the license of free love would make either that man or that woman any happier, whilst it would destroy the security and happiness of the other couples. No household would be secure, family life—which is the basis of national life—would cease, and inclination, not duty, would become the guide of life. Have the advocates of change considered these things? Those who hold that the Bible is God's Book do not need to seek any other *raison d'être* for marriage beside God's command; but they have looked at the matter from all sides, and are quite prepared to defend the established method even without appealing to their Master's authority. Common sense combined with religion in making us indignant when reformers get so eager for radical change, that they would overthrow all existing things. Anarchy in morals would be even more fatal than Anarchy in government. Fortunately both are utterly improbable. The "New Woman" may be somewhat influenced by her arguments; but the great mass of womankind will refuse to have anything to do with an idea which they rightly regard as suicidal to the best interests of both women and men.

COLIN CLOUT.

## EXAMINERS' REPORT.

Church of England Sunday School Institute,  
Diocese of Sydney.

TEACHERS' EXAMINATION, 1894.

[N.B.—The names within the different classes are arranged in order of merit.]

## SENIOR DIVISION.

## CLASS I.

Alfred Rayment, All Souls', Leichhardt.  
Alice M. Fairland, St. Paul's Burwood.  
Walter Rayment, All Souls', Leichhardt.  
Ada E. Pawley, St. Clement's, Mosman.  
Mabel Edith Rayment, All Souls', Leichhardt.  
(Arthur J. Wheeler, St. Mary's, Balmain.  
Mary M. Pye, St. Paul's, Riverstone.  
Grace A. Horrocks, All Souls', Leichhardt.

## CLASS II.

(S. Dowling, St. Clement's, Mosman.  
Isabel Scrutton, All Souls', Leichhardt.  
Clara Squire, St. Mary's, Balmain.  
Alice M. Young, St. Mary's, Balmain.  
(Ronald J. Cameron, St. Mary's, Balmain.  
(Clara Herring, St. Paul's, Burwood.  
J. S. Davison, St. Mary's, Balmain.  
Emily Young, St. Mary's, Balmain.  
Violet Cross, All Souls', Leichhardt.  
Fanny E. Savage, St. Mary's, Balmain.

## CLASS III.

E. Simmonds, St. Clement's, Mosman.  
Charles A. Leslie, St. Mary's, Balmain.  
Marian Savage, St. Mary's, Balmain.

## INTERMEDIATE DIVISION.

## CLASS I.

—

## CLASS II.

Louisa Tipping, St. Mary's, Balmain.

## CLASS III.

—

## JUNIOR DIVISION.

## No candidates.

REMARKS.—The Scripture Papers, generally, showed a high average of merit. Altogether, I am very favourably impressed with the character of the work done.

B. A. SCHLEICHER,

Moore College, Newtown, Examiner.  
December 5, 1894.

## OPEN COLUMN.

## THE OMITTED COMMA.

In a recent issue of a religious paper, I think it was the *C. E. Intelligencer*, I came across a remark to the effect that the efforts of the Church Association to get the omitted comma inserted had at last been crowned with success, and an edition of the Prayer Book had been published with the correct punctuation. My object in noticing this statement is to ask for information as to what is supposed to be the result attained by the insertion of the stop in question. Of course one result is accuracy, exactness of agreement with the sealed copy of the Prayer Book. But desire for this accuracy can hardly account for the earnestness and perseverance of the Association's efforts to have the corrections made. The importance attached to the matter can only be explained by the supposition that some great doctrinal question is supposed to hang thereupon. In fact, I know that it is the opinion of some Churchmen that the omission of the comma makes the teaching all wrong.

The comma referred to is one which, it is alleged, should be placed after the word "grace" in the Catechism explanation of the word Sacrament. Grammatically the effect of it is to make the phrase "given unto us" refer to the word "sign" instead of to "grace." Doctrinally, its insertion seems to lessen the distinctness with which this particular answer teaches that a Sacrament is capable of conveying grace. Practically it makes the phrase "given unto us" a mere duplication of the words which follow, "ordained by Christ Himself."

Supposing that it is correct to insert the comma, I should like to ask what is the particular shade of meaning attached to the phrase "given unto us" as qualifying the word "sign." I can think of none but this, that it describes the outward and visible part of the Sacrament, as instituted for our use and commanded by God for our observance. It is really a figurative expression, for it does not speak of a passing from one to another which is the literal meaning of the word give, and which, however appropriate in regard to grace, cannot properly be used with respect to sign. The Water in Holy Baptism and the Bread and Wine in the Lord's Supper, were not given to us by Christ. He simply commanded us to use those elements as symbols, and only in this sense did He give them to us as a sign. But this is also the meaning of the expression "ordained by Christ," and we have, therefore, an apparently unnecessary repetition of the same idea, which is contrary to the general style of the compilers of the Catechism, who, as was natural in a treatise meant for children, seemed to have aimed, and not unsuccessfully, at brevity and conciseness, as well as clearness.

With regard to the fact that the insertion of the comma lessens the distinctness with which this answer teaches the transmission of grace in the Sacraments, one could understand the eagerness of the opponents of the Doctrine of Sacramental grace to have it inserted, did its insertion take away all teaching tending to that end. But it does not take it away even from this answer itself, the very use of the word grace is an argument in its favour, for blessing is not grace unless it is given, Pardon, for example, is not grace until it is bestowed. But even this fact is immaterial to the support of the doctrine as taught by the Church of England. For when, three questions later, it is asked "What is the inward and spiritual grace in Baptism?" the scholar is taught to reply, "A death unto sin, and a new birth unto righteousness, for being born in sin, and the children of wrath, we are hereby made the children of grace." Further on, in reply to the question what are the benefits (*i.e.* grace) whereof we are partakers thereby (*i.e.* by the Sacrament of the Lord's Supper) the answer is "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine." So that the opponents of the doctrine of sacramental grace have more than a comma against them, even in the Catechism. The Twenty-fifth Article, also, uses the expression, "effectual signs of grace . . . by the which (either signs or sacraments, the doctrine is the same) He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." If, however, it is not this doctrine which is supposed to be weakened by the insertion of the comma, I should like to know why the Church Association has shown itself so anxious to have the correction made, and what is the reason for the flourish of trumpets to celebrate its victory. Simple desire for accuracy does not seem to be sufficient explanation.

Personally, though it may seem to be the height of presumption to say so, I am sorry to have to believe that the comma is correct. That, of course, is a question of fact which I am not qualified to dispute. Its insertion seems to me to confuse the sense which otherwise is distinct and clear. I am, however, open to correction and instruction if anyone thinks it worth while to put me right, and I shall be glad to be told what mistake is rectified, and what element of Scriptural truth is brought out more clearly by the insertion of the comma in question.

D.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

## SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, 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's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

The papers set at the Scholars' Annual Examination in the Diocese of Newcastle are before me, and if space were unlimited I should like to place all of them before my readers; but as this would occupy too much room I must be content to copy only those of the Intermediate Section children (from 12 to 14 years old) for which I myself am responsible. As it will be of interest to my readers to notice what questions are most likely to be set by Examiners I have appended an asterisk to questions which were given in more than one of the three papers. All three Examiners united in asking "What is thy duty towards God," and in choosing the Collect for Ascension Day. Other questions on which the other two Examiners practically agreed were "What happened at Bethel?" "Write an account of the visit of the wise men," "Describe the first miracle," "What dost thou chiefly learn in the articles of thy belief?" "What is the meaning of Epiphany?"

Last week I confessed that I could not divine how I could have made the mistake of writing for the printer of the Examination Paper the words "Charity never faileth" instead of "Charity suffereth long" which I had rightly written down in my rough draft of the questions. I asked whether the "spooks" could have been interfering. Dr. MacCarthy would be quite certain that they have done so; for it appears probable that precisely the same mistake was made by the writer of the questions for the Upper Division. His question runs "Write out the description of Charity: 'Charity never faileth . . . vanish away,' and a reference to 1 Cor. xiii. will show that the description of Charity is not included between those words, and that 'Charity suffereth long' should be substituted. I should like to lay the blame for this extraordinary coincidence upon the broad shoulders of the printer, but unfortunately my own M.S.S. lies before me to prove his innocence. I wonder how many million chances to one there are against such a double mistake being made! I shall not have very many comical mistakes to record this year. At present two mis-spellings have amused me most: one of them is thankful for being "in a state of salvation," and another records how the chief butler told a dream, and Joseph interrupted it."

J.W.D.

## DIOCESE OF NEWCASTLE.

## SUNDAY SCHOOL EXAMINATION.

NOVEMBER 30, 1894.

HOLY SCRIPTURE.  
GENESIS—LIFE OF OUR LORD.

Time 9.30 a.m. to 11 a.m.

[Write your name and age and the name of your School on each sheet.]

1. State under what circumstances Jacob first met Rachel.
2. Write out the names of nine of the sons of Jacob.
3. Name three reasons why Joseph was hated by his brethren.
4. What kind acts of Reuben and Judah can you remember?
5. State briefly (not exceeding three lines for each) what you know about Laban, "Mizpah," "Israel," the "chief butler," Manasseh, Abel-Mizraim.

1. What did John the Baptist answer when various classes of people asked him "What shall we do?"
2. Describe how Nathanael became a disciple of our Lord.
3. State briefly (not exceeding three lines for each) what you know about Zacharias, Anna, Nicodemus, Capernaum, Cana.
4. How was Jesus rejected at Nazareth?
5. Name ten of the twelve Apostles.

## PASSAGES LEARNT BY HEART.

Time 11.15 a.m. to 12.45 p.m.

[Write your name and age and the name of your School on each sheet.]

- Write out:—
1. "One verse beginning 'All we like sheep.'"
  2. Two verses beginning "Seek ye the Lord."
  3. "Four verses beginning 'Charity suffereth long' and ending 'endureth all things.'"
  4. "One verse beginning 'Every eye shall now behold Him.'"
- One verse beginning "For He is our childhood's pattern."
- One verse beginning "And Thou hast brought to me."
- One verse beginning "Faith and hope and love we see."
- One verse beginning "Jesus calls us from the workshop."

- One verse (eight lines) beginning "Can a child presume to choose?"
5. "Two verses beginning 'He hath put down the mighty.'"
  - One verse beginning "The Lord declared His salvation."
  - One verse beginning "O let the nations rejoice."

## INTERMEDIATE DIVISION. (Under 14 years of age.)

## PRAYER BOOK SUBJECTS.

Time 2 p.m. to 3.30 p.m.

[Write your name and age and the name of your School on each sheet.]

1. Answer in the words of the Catechism the question "Who gave you your name?" Why are not all the "inheritors of the kingdom of heaven" certain to gain heaven?
2. What is meant by "descended into hell," "the quick and the dead," "the water under the earth," "worthily lamenting our sins," "thy special grace preventing us," "charity?"
3. "Dost thou not think that thou art bound to believe and to do as thy Godparents have promised for thee?"
4. Name several ways in which we may "take God's name in vain."
5. "What is thy duty towards God?"
6. What is the full meaning of "Give us this day our daily bread?"
7. "What meanest thou by the word *Sacrament*?"
8. Write out the Collect for Innocents' Day, and explain to what event it alludes.
9. "Write out the Collect for Ascension Day. What do you mean by 'in heart and mind thither ascend'?"
10. Give the order of the Morning Service up to the Second Lesson.
11. At what part of the service is the General Thanksgiving used? At what parts of the Morning Service is the Collect for the Day used?

Place your papers together in order, neatly fold them in half from bottom to top and then fold again in the same way. Write on the back of the outside sheet your Name, School, Division, and the Subject.

THE LAY READERS  
ASSOCIATION.

(To the Secretary of the Church of England Lay Readers Association.)

DEAR SIR,—Having heard that yourself and other Lay Readers who have now for several years conducted services at St. John's Church here, will in future cease to do so. We as members of the congregation desire to express our sincere thanks for your unremitting attention which has in our opinion, under God's blessing, very largely contributed towards making the Church of England what it is in this place. We feel sure that your ministrations in Beecroft will be long and gratefully remembered, and we trust that you may be equally successful in your future spheres of labour. We are yours sincerely,  
Chas. Churchill Tucker, William E. Coward, F. M. Newton, W. A. Martin, J. Casserly, Jean Casserly, C. E. Stobo, Thos. Stobo, Violet Holcombe, A. M. Perdiar, A. J. Coward, R. Cox, F. C. McGrady, Mrs. C. Bailey, K. Rattray, E. Chorley, G. R. Harrison, J. Hull, E. B. Hull, F. E. Morton, C. O. Morton.  
Beecroft, October 1894.

## AMONGST THE POETS.

## RULES FOR DAILY LIFE.

Begin the day with God,  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God  
And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

Go through the day with God,  
Whatever thy work may be,  
Where'er thou art at home, abroad,  
He still is near to thee.

Converse in song with God,  
Thy spirit heavenward raise,  
Acknowledge every gift bestowed,  
And offer grateful praise.

Conclude the day with God,  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,  
Who gives His servants sleep,  
And when thou tread'st the vale of death,  
He will thee guard and keep.

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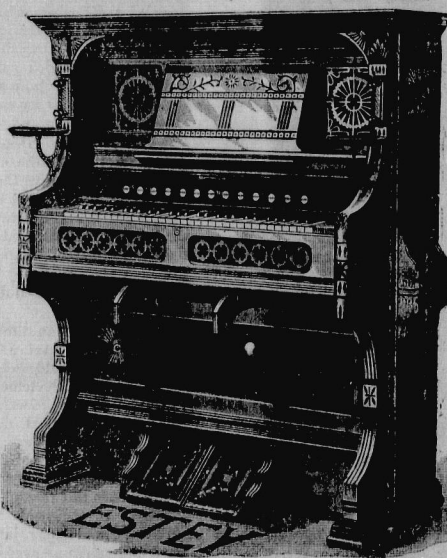
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Mrs. J. P. Mackenzie	10 0 0	St. Saviour's, Redfern	1 13 0
Donations	0 18 4	St. Silas', Waterloo	2 9 5
Mrs. J. P. Mackenzie	5 0 0	St. John's, Balmain	2 7 4
Mr. John Crocker	4 0 0	Gordon	3 4 4
Offerings—Trinity.		Auxiliaries.	
Canley Vale	0 6 2	Cambewarra	0 12 0
Offerings—Advent.		Murrumbidgee	7 13 6
Appin	0 14 9	St. Mary's, Balmain	9 7 2
Willow	0 18 4	Waverley	2 8 6
Nepean Towers	0 14 6	St. Leonard's	3 16 0
Kangaroo Valley	2 7 0	Berry	1 11 3
Mulgoa	3 2 9	St. Saviour's, Redfern	1 0 0
Luddenham	0 13 10	Petersham	19 18 6
Greendale	0 10 6	Appin and Wilton	1 5 4
Special.		Paddington	2 0 0
St. John's, Glebe, on occasion of Canon Carter's visit	2 14 9	St. Paul's, Burwood	21 4 6
After Confirmation.		Enfield	3 2 0
Paddington	2 8 6	St. Andrew's, Sydney	11 8 0
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Carlingford	1 7 9	St. John's, Darlinghurst, per Mr. W. L. Docker.	
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, DECEMBER 15, 1894.

DR. VAUGHAN AND THE E.C.U.

LORD HALIFAX, the President of the English Church Union has seen fit to communicate with the CARDINAL, ARCHBISHOP OF TOLEDO, and apologise, as it were, for the action of the ARCHBISHOP OF DUBLIN in the matter of the consecration of SENOR CARRERA. As an immediate result, Dr. VAUGHAN has thought proper to warn the Spaniards

through the ARCHBISHOP OF TOLEDO that the Anglicans have no Orders and that, of course having none, it follows that they cannot be transmitted by the ARCHBISHOP OF DUBLIN, or any other prelate of the Church of England. Dr. VAUGHAN goes further and puts his brother of Toledo on his guard concerning the English Church Union which he describes in terms far from flattering, while he speaks of LORD HALIFAX as the head of one of the many heretical sects into which the Church of England is divided. The letter appeared in a Madrid paper (*El Correo Espanol*) of October 19th, and the following is a translation:—

"Most Excellent and Most Reverend Sir,—The considerations which I am about briefly and promptly to place before your Eminence, upon a matter of the greatest urgency (as may be gathered from the context), will explain the reason for my sending to you the telegram of this day's date.

"1. The English newspapers have just published a letter by LORD HALIFAX with regard to the consecration of SENOR Cabrera.

"2. This nobleman is not, and never was, a Catholic, but the chief of one of the sects of the Anglican Church, which claims for itself without the smallest foundation the name of the True Catholic Church.

"3. In taking such a name, this sect has acted with a view to be regarded in Catholic countries as the National Catholic Church.

"It is supremely important that your Eminence should be possessed of these facts, in order that you may treat LORD HALIFAX and the sect over which he presides with prudence, not dealing with it as if it were a member or a part of the Catholic Church, but as a member or part of the Anglican Protestant Church, subject to the civil power.

"4. The Viscount's letter is written with the object of astutely deceiving the Catholic Bishops who may not be as well informed as your Eminence.

"5. Many persons of this sect, when travelling in Catholic countries, are accustomed audaciously and sacrilegiously to communicate in the Catholic Churches.

"6. This sect speaks of us English Catholics as schismatics, and the Catholic Church of England as an Italian Mission.

"II

"With regard to SENOR Cabrera, who has received the episcopal pseudo-consecration, I have to call the attention of your Eminence to the following:—

"The Bishops and Clergy of the English and Irish Protestant Church do not possess valid orders. The formula of ordination composed by Cramer, in the time of the Reformation, was made with the object of excluding all notion of sacerdotal power (*sacerdotio*) which pertains to Ministers who offer sacrifice.

"On this point I transmit herewith to your Eminence a letter which I have published in the English newspapers, in which I expose briefly the reasons which exist for not being able to recognize the validity of the Orders of the Anglican Church.

"With regard to the manner in which the pseudo-consecration of SENOR Cabrera should be treated, whether by your Eminence or by any one else who may concern himself about the matter, it would be convenient not to insist solely upon the sacrilege that has been committed, but more especially upon the fact that the validity of the orders of the Anglican Church have never been recognized by the Holy See, nor by the Catholic world, and that as regards true orders, understood in a Catholic sense, neither the Protestant Archbishop of Dublin, nor the Bishops and Clergy of the Protestant Church, whether Anglican or Irish, should be considered more than as many Laymen.

"With the object of defending the truth, I write this letter to your Eminence, submitting myself to your benignity and paternal affection and humbly kissing your hands.

"Your Excellency's humble and most devoted servant,  
"HERBERT (CARDINAL VAUGHAN), Archbishop of Westminster.

LORD HALIFAX, we should think, must by this time have repented of his impetuosity, especially as his letter has also been sharply criticised by so eminent a High Churchman as CANON TRAVERS SMITH. We would ask moderate men who seek to stand in a neutral position to read carefully the warning words of *Church Bells*:—

"There is a temptation now-a-days to deal with the Roman Church a little too easily. While, rightly enough, every liberty is given to Roman Catholics so far as the practice of their religion goes, and without any consideration of their religious opinions they stand, properly, on precisely the same footing as other English citizens in regard of their social and political rights, we are some of us sometimes tempted to forget that they have at heart the re-conversion of England to the Papacy, that they are distinctly a Missionary body in our midst, and that if we are at no pains directly to oppose the attacks which they now very openly make on the English Communion, there is a danger of their advancing their views much further than we quite imagine likely or possible. In a letter not meant for the public eye, but which happens to have become public, CARDINAL VAUGHAN has, within the last few days, spoken of the Anglican Church as a Church 'which claims for itself, without the smallest foundation, the name of the True Catholic Church'; and he states explicitly that the English Bishops and Clergy should be considered no more than as so many Laymen. Of course, that is his view; but it is wise for English Churchmen constantly to remember the fact, and to realise what must be its practical

outcome." As members of the Church of England we are utterly careless as to Dr. VAUGHAN's opinion of Anglican Orders. Events may, however, prove that Dr. VAUGHAN has done the Church of England considerable service. His utterances will help to swell the rising tide of Protestant feeling. The BISHOP OF LIVERPOOL, the BISHOP OF MANCHESTER, and the BISHOP OF SODOR and MAN have all spoken some very plain words. The BISHOP OF MANCHESTER, the other day at his Diocesan Conference in closing an address of remarkable power said,—"We think we have clear evidence that those Roman claims which are urged so boldly by CARDINAL VAUGHAN are nothing better than usurpations. Can we, then for the sake of promoting the union of Christendom, profess to believe what it is impossible for us to believe? Can we do evil that good may come! Can we purchase peace by the sacrifice of truth, freedom, and self-respect? If there be indeed, such Clergy in the English Church as those described by CARDINAL VAUGHAN, who have 'banished and buried the Thirty-nine Articles as a rule of faith,' and are teaching and practising those very errors and superstitions which the Articles condemn, then I can only say that they are in a morally indefensible position. Every one of them, on receiving his spiritual charge, made the following solemn declaration: 'I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer and of the ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God.' Those who made that declaration still hold their cures on the faith of it, and cannot, therefore, do what CARDINAL VAUGHAN attributes to them without losing their self-respect and their title to be called honest men. We wish to keep no such persons. For their own sake, and for the Church's sake, and for CHRIST'S sake, we entreat them to forsake so false a position; to abandon their errors and superstitions if it may be so; and if not, then to go where they can honestly teach and hold them."

Space forbids quotations from the addresses of other Prelates, but may we not hope that Churchmen will prize more fully and defend more steadfastly that truth which has been, and is the safeguard and stronghold of what is best in the life of the English people, of blessings which could otherwise never have been purchased.

## CHURCH NEWS.

From Various Correspondents.

Diocese of Sydney.

ST. ANDREW'S, SUMMER HILL.—The ladies of the Work Party handed over to the Churchwardens, after paying expenses, the sum of £77, as proceeds of the recent sale of work towards the Church debt.—The result of the Self-denial effort in this parish amounted to upwards of £30.—The sum of £43 3s 4d was received for the Church Society on Sunday last, after sermons preached by the Rev. J. D. Langley in the morning, and the Incumbent in the evening.

ST. AIDAN'S, ANNANDALE.—A Sale of Work in connection with the above was opened on Tuesday, December 4, by Mrs. John Young, Mayoress of Annandale. The stalls were presided over by the following ladies:—Plain and Fancy Stalls (1) Mesdames Taylor, Horne, and Miss Grattan; (2) Mrs. May; (3) Miss Grattan and Miss O'Brien; (4) Misses Ward and Wakefield; Provision Stall, Mesdames Evans, Augur and Aistrop; Lolly Stall, Misses Lee (2), and Campbell; Refreshment Stall, Mesdames Arguimbau (2), Paige (2). All the articles were so good and cheap that by Friday evening very few were left for sale. Each evening there was a programme of music by the choir and lime-light views by the Rev. F. W. Reeve. After all expenses were paid the sum of £122 17s 7d was handed over to the Churchwardens towards the reduction of the debt on the Chancel.

ALL SAINTS' HUNTER'S HILL.—Memorial services were held on Sunday last, both morning and evening in connection with the death of the late Rev. O. F. Garney. The Holy Communion was celebrated after morning prayer, and also at eight o'clock. The Rev. F. R. Spry Bailey was the morning preacher, and took for his text Acts xx. 24. The evening preacher was the Rev. Charles Bice, who based his remarks on Joshua 1. 2. "Prepare ... pass over ... possess." Both speakers referred to Mr. Garney's death as a great loss to the Church in this Diocese, and spoke with feeling and earnestness of the loss sustained by so many persons who knew and loved the late Incumbent of Christ Church. Mr. Duff presided at the organ and played the

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"Dead March in Saul before the offertory, the congregation standing. At 3 o'clock the usual monthly Children's Missionary Service was held, conducted by the Vicar, who gave an instructive address. Mrs. C. G. Moore presided at the organ.

#### Diocese of Newcastle.

**PRO-CATHEDRAL.**—On Advent Sunday, Special Services were conducted in the Pro-Cathedral, and the collections were devoted to the Board of Missions. The Bishop of the Diocese preached in the evening, and there were large congregations at each service.

**ST. MARY'S CHURCH, W. MAITLAND.**—At St. Mary's Church, special collections were made on Advent Sunday in connection with the week of Self-Denial organised in connection with the Board of Missions. The amount paid into the Offertory during the day amounted to £26 0s 9d. In the course of the services, Mr. Yarrington announced the acceptance by Miss Reid of the position of Deaconess in St. Mary's Parish.

**ST. PAUL'S, W. MAITLAND.**—I hear that the collections on Advent Sunday for the Board of Missions amounted to £19.

#### Diocese of Grafton and Armidale.

**GUYRA.**—The Bishop of Grafton and Armidale paid his first visit to Guyra on Saturday, the 1st inst., and officiated at Divine Service the following day. As the Church building was deemed too small, Divine service was held in the School of Arts, which was tastefully decorated by Mr. Hilder, Stipendiary Reader, and his assistants. At the morning service thirty-three Candidates were presented for Confirmation by Mr. Hilder. In the afternoon his Lordship held a Children's Service, and delivered a very interesting address, taking his text from Romans xiii.—11. At the evening service the Bishop preached. The whole of the services were attended by large and attentive congregations. On Monday evening the Bishop lectured on "The Land of Cakes," illustrated by lime light views, and just before the commencement of the lecture was presented with an illuminated address. On Tuesday morning the Bishop held Divine Service at St. Bartholomew's Church, Ollera, when fourteen Candidates were presented for Confirmation, six by Rev. F. R. Morrish; and eight by Mr. Hilder.

### CORRESPONDENCE

#### THE REV. J. D. LANGLEY'S SCHEME OF DIOCESAN ENDOWMENT BY LIFE INSURANCE.

TO THE EDITOR OF THE AUSTRALIAN RECORD.

SIR,—In the AUSTRALIAN RECORD of the 18th August, this Scheme was published as one of the papers read by Mr. Langley, at a Conference on Church Finance held that week at Parramatta. Mr. Langley followed up the same by a Resolution at the last Session of the Diocesan Synod, who approved of the principle, and referred the matter to the Committee of the Church Society to mature. I desire now to submit to that Committee, and to Churchmen generally, the great objections and difficulties underlying this proposal, which if better understood, would, I think, have prevented the Synod from adopting the same. Mr. Langley proposes to obtain £100,000 in Life Insurance Policies, and he allows a "generation" or thirty years for the policies to become due and the Diocese to find itself this £200,000 richer than at present. One great recommendation of the scheme appears to him to be that—"instead of having to employ people paid or unpaid to do the work (i.e. obtain the policies) the machinery is ready to hand (Life Insurance Companies) and would be paid for by the Insurance Companies."

This is a great mistake to start with, Life Companies sell their policies to make money, as the smallest tradesman does his wares. The actual working expenses of a well managed Life Company, for Clerical Staff, rent, printing, advertising, etc., has to be met, and is really paid by the insured; such expenses being added to the premium which would be necessary according to the "Experience Tables" of the average duration of life, which regulates the rate of premium. If a man took out a Life Policy payable in thirty years costing £1 per annum, and at the same time for thirty years regularly paid in £1 to the Savings Bank, on which he would receive 3 per cent compound interest per annum, the cash in the bank at the time the policy fell due, would exceed the amount of the policy with the highest bonuses ever paid by any Company added.

The benefit to the Diocese would be, if the man died within a short time and the money was received in less than thirty years. The Scheme resolves itself in plain language to this—"The Diocese wants £100,000,—the sooner the better: if you would benefit your Church, take out a policy, and then go and die."

Mr. Langley is perfectly astray also in his estimate of the cost. I have tested his figures by the printed tables of a leading Life Company here, and to carry out his proposal on the figures submitted would necessitate all those insuring to commence their policies at the age of twenty-five years or less: any higher would double or treble the cost. I give below Mr. Langley's figures, and the figures from a Table of Premiums in proof hereof.

The first objection mentioned above might be partially met by the Policies being, what is called "Endowment Policies," or the *Tontine System of Insurance*, under which the Policy becomes payable at the end of an agreed

would question that expenses in Riverina would be much term of years, or, at the death of the insured, if that occurs first, and the surviving policy holders at the end of the Tontine Period, divide all the accumulated profits. Instances are given where such policies have increased 30 and 40 per cent, or more under this system; and Mr. Langley I presume looks for some such benefit, otherwise, he must explain how he proposes to make £61,000 into £100,000. No explanation is given either why he expects only 20 insurers for £400, or why a large number of persons will take policies for £40 each, and others for £50, and so on? Neither does he say how he will make companies depart from their established rule of not issuing a policy for less premium than £1. Some companies will not issue a policy for a less value than £100. These are probably only considered minor difficulties, but they prove that Mr. Langley has not entered into the question from a practical point of view. I now give his figures.

#### DIVIDED INTO INSURERS.

£8,000....20	at	£400	Costing	£10	per annum	or	£ 00
16,000....30	at	300	.....	5	.....	400	
10,000....100	at	100	.....	2	10s.	250	
15,000....300	at	50	.....	1	5s.	375	
8,000....200	at	40	.....	20s.	200		
4,000....200	at	20	.....	10s.	100		

£61,000 d. 900 Insurers, costing annually ..... £1,525.

The only age which approximates to those figures is that of 25 at nearest birthday, and the tabular rates respectively would be £1 11s 4d, £5 5s 8d, £3 2s 10d, £1 11s 5d, £1 5s 2d, and 12s 7d, which would require a cash payment of £1,916 13s 2d per annum, or more than 25 per cent over Mr. Langley's estimate. Let it be kept in mind that these 900 must only be 25 years old!! I doubt whether there are 900 subscribers of 25 years old to the Church Society, still more if they contribute even £1,525 per annum. Granting such is the case however, can they double their contribution? Mr. Langley says,—"every liberally minded Churchman felt the pressure upon him for support of the Church's present needs"—and again \* \* \* "this pressure will certainly have a serious effect in preventing the establishment of an adequate Endowment Fund by public subscription." On this point only do I agree with Mr. Langley; but with this admitted "pressure," how can he tighten the screw further so as to raise in round figures £2000 per annum additional? and that from 900 of the younger members of the Church, at an age when money is most scarce with them, and required generally for a start in life, and to provide for a home, or meet the expenses of a young and increasing family. Lastly, as a business man, does Mr. Langley think any 900 persons, of any age, would seriously enter into an engagement extending over thirty years, or even half that period?

There are other objections to adopting this as a Diocesan Scheme of Endowment, but space will not allow me to enter upon them now.

I am yours, faithfully,  
W. H. ROWSELL.

Sydney, 27th November, '94.

#### THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

SIR,—Will you kindly allow us to inform the Clergy, and all others interested in the temperance work in connection with our Church that Mr. James Cawdell has been appointed Organising Secretary of the C.E.T.S., and has already begun his work. The PRIMATE has been pleased to say that he will license Mr. Cawdell as a Lay Reader, so that he may preach when required on behalf of the Society. The Organising Secretary will be prepared to visit any Parish, and spend some time under the direction of the Incumbent in working up the Branch. The Branch will be expected to pay travelling expenses. The C.E.T.S. ought now to go ahead. Temperance Reform in the Church is an all-important question, and the work amongst our young people of incalculable value. We earnestly trust both Clergy and Laity will give Mr. Cawdell all the encouragement they can. We shall be pleased to arrange for meeting if the Clergy will kindly communicate with us.

"We especially hope that the work will be taken up in those Parishes where Branches do not exist.—Yours, etc.,  
EDMUND A. COLVIN, Hon. Cler. Sec.,  
W. J. HEDGES, Hon. Lay Sec.

#### "THE SOBRAON."

SIR,—In view of the coming festive season, may I urge a plea on behalf of the boys of the Nautical School Ship, "Sobraon." Girls and boys with good homes, are no doubt looking forward to receiving a Christmas gift, some nice annual or other book. Who will think of these poor lads? If any reader will, I shall be glad to receive gifts of books, The British Workman, Cottager and Artisan, Dawn of Day, Home Words, Sunday, The Crusader, or other annuals which may be left for me at the Church Book Depot, 176 Pitt-street. Such will help to brighten Xmas, 1894 on board the ship. Thanking you in anticipation.—Yours truly,

W. A. CHARLTON,

St. John's Balmain.

Hon. Chaplain.

WAS IT AN HONOUR?

SIR,—The Bishopric of Riverina was offered to the Archdeacon of Camden and declined. I suppose no one

greater than at Parramatta with no corresponding increase of income. But apart from this, was it an honour? I doubt very much whether a Bishopric in the back part of New South Wales is a better or more honourable position than an Archdeaconry in the Diocese of Sydney. It must be remembered that there are but three Archdeacons, and the selection to them is made out of a large body of Clergy and who are much above the average of the Australian Clergyman. The Diocese of Sydney has been attracting to itself for years, as also has Melbourne, the pick of the young men as Candidates for Ordination, and the best of the Clergy from other Dioceses. The tendency is always toward the metropolis. It has been, therefore, quite a different thing to rise to an Archdeaconry in Sydney from what it has been to the country or elsewhere. Only a man of mark could rise to such a position. He has to show his superiority to so many other first class men. Archdeacon Gunther had gained the high honour, and it would be no small matter to give it up. I expect from what we know of him that the question of honour did not determine his refusal. I fail, however, to see that his acceptance would have improved his position, as some people appear to think that it would have done.—I am, etc.,

J.E.E.

### AN APPEAL.

#### CHRISTMAS DINNERS

(To the Editor of the Australian Record.)

SIR,—You kindly allowed me last year to ask for help to provide needy persons with a Christmas dinner.

I regret to say that this year the need is even more urgent than it was twelve months ago. The distress amongst the poor in this Parish is keener now than ever. We often read harrowing descriptions of the condition of the London poor. If your space would allow I could supply you with the details of cases as distressing. We have families without food; widows and fatherless children who must be assisted, strong men willing to work, but who have only earned a few shillings weekly for the past twelve months—scarcely enough to pay rent; and others, who have not earned a penny during the whole of that time. No case is relieved until a full enquiry has been made and the home visited. Nearly one hundred pounds have been dispensed during this year, and our funds are exhausted.

Will you allow me to ask your readers to help us in providing what I estimate will be needed—200 Christmas dinners. Contributions in money or in kind will be thankfully received. Clothing for children from 3 to 12 years of age would be acceptable, also any old cast off clothing for adults, male or female. Such parcels could be sent per the Metropolitan Carriers.—Yours, etc.,

JOHN DIXON.

St. Thomas' Parsonage,  
Balmain West.

**THE CONDITION OF JERUSALEM.**—The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the City is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards. Every available piece of land is now being bought up by private persons, or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa oranges, olive wood-work (now an important local industry), and olive oil. The export of olivocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighbourhood of Gaza, where it grows wild. An interesting enterprise which has recently been commenced is the collection of the bitumen, which rises to the surface and floats about on the Dead Sea. Two sailing-boats were taken by train from Java to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe. The Consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops; and authority is established there, so that if rapid communication were established the whole produce of Moab would find its way to Jerusalem and the coast.—*The Quiver*.

James Oullen, Pool's Island, N. F. writes: "I have been watching the progress of Canadian Healing Oil since its introduction to this place, and with much pleasure state that my anticipation of its success have been fully realised, it having cured me of bronchitis and soreness of nose; while not a few of my rheumatic neighbours (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such I shall only be too happy to have my name connected with your prosperous child."

### THE LATE REV. C. F. CARNSEY.

ON Sunday morning last the Very Reverend the Dean was announced as the preacher at Christ Church, St. Lawrence. In consequence of the indisposition of the Rev. C. S. Smith, B.A., the Dean took the whole service. After Morning Prayer and Litany, the Dean selected as his text Psalm xxxix. 4-7, "Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am! And now, Lord, what wait I for? my hope is in Thee." The Dean said—

The solemn event which has thrown us all into mourning to-day, brought forcibly to my mind the words which I have just read to you, and I feel deeply their applicability to the present occasion. I do not doubt that it was God's intention, in removing him for whom we mourn so unexpectedly to us all, to teach us some important practical lessons, and among them the very fragile tenure by which we hold our places, whether in the Church or in the world of humanity; and to impress this upon our minds in such a manner as to be an awakening call at this Advent Season to rouse ourselves from the death of sin, of indifference, and worldliness, that Christ may give us life.

There are so few, comparatively, who, like the wise virgins, are watching and keeping their lamps brightly burning, with the Holy Spirit's oil in their hearts, that startling providences like this are needed to arouse us from our lethargy, and painful and distressing as they are, when they come they are manifestations of God's love and concern for our souls. And it may be that the earnest words which were spoken to you last Sunday morning by our departed friend, may, by the grace of God, be more fruitful by being the last which you were permitted to hear from his lips.

It behoves us, however, to seek to learn wisdom by the things which we suffer, and to gather from and by them the lessons which they are designed to teach.

In this spirit and with this desire, let us meditate upon the thoughts contained in the verses I have read.

We have first the prayer of the Psalmist and secondly his hope.

In concluding his sermon the Dean said:—Let us mark then the full meaning of the Psalmist's hope as expressed in the words, "My hope, O Lord, is in Thee." Although God had not then revealed Himself as fully as He has since in His Incarnate Son, He was known as the God of Salvation, pledged by covenant and promise to send us a Saviour, in whom all the families of the earth should be blessed. And it was in Him the Psalmist's hope was placed. In Him he hoped for a full and free forgiveness of all his sins, for that reconciliation which is life to the soul, for protection and deliverance from all evil, for that peace of mind which is promised to all who trust unfeignedly in Him, for the beatific and all-satisfying sight of His glory.

Ah, my brethren, this, and nothing less than this, should we aim at, and hope for as Christians. And if we have this hope in Christ as our God and Saviour, the Apostle St. John tells us that the effect of it is that we shall be purifying ourselves, even as He is pure. If then, we are not so purifying ourselves, then it is evident that we have not the hope. But who is there among us who must not feel miserable without it? Who can look forward to the departure of his soul from the mortal body without dread if he has not this hope in him founded upon the atoning death of the Christian's Redeemer? Was not this the foundation upon which your beloved Pastor built his hopes and taught you to build yours? And how can we expect to join him in the Paradise above, if we are building upon some other unauthorised and shifting foundation of our own devising.

We are mourners for him to-day, and yet we sorrow not for our loss as others who have no hope. For as we believe that Jesus died and rose again, "even so them that sleep in Jesus will God bring with Him at His second coming." The loss we mourn is not his, but ours. We miss and shall miss him; you in this Church, and in the parish over which he presided, and in which he laboured with unabated zeal for so many years. And we shall miss his presence in the Synod, the Standing Committee, and the Committee of the Church Society, and in other Committees in which he took a warm and always useful interest. We shall miss his kindly and benignant face, his affectionate spirit, his friendly greetings, and his practical mind.

There were, no doubt, matters upon which his views differed from those of others—and from my own; but this did not mar our friendship, or lessen our respect and regard and affection for one another. No! my brethren, they did not. For there is a bond which lies deeper, and is vastly stronger than outward organisations or any special visible tokens—the bond of faith in a Common Saviour and of love to one another in Him; and if it were possible for shame and sorrow to be felt (which is impossible) in the heavenly world, I think there would be shame and regret for many things which have been permitted to mar the visible unity of the Church on earth, and to separate, in appearance at least, those who were one in heart, heirs of the same kingdom, animated by one spirit, cheered by one and the same hope, and children of one Father.

May the Spirit of Truth and godly concord be more abundantly poured out upon the whole Church of Christ.

And may we all, in our respective spheres, labor and pray for those which make for peace, and whereby we may edify one another.

Finally, "let us bless God for all his servants, and for him especially, departed this life in His faith and fear, beseeching him to give us grace so to follow their good examples that with them we may be partakers of His heavenly kingdom," through Jesus Christ our Lord.

And now unto Him—the Triune Jehovah, Father, Son and Holy Ghost, be glory power and dominion, for ever and ever.

In the evening the service was conducted by Canon Sharp. He took as his text the 3rd chapter of the 1st Epistle of St. John, 14th verse. "We know that we have passed from death unto life, because we love the brethren." He said he was there to preach to them that night by virtue of a two fold invitation—the kindly request of those upon whom had so unexpectedly devolved the duty of filling the vacant place, and he was there by virtue of a prior, and what he now regarded as the solemn invitation of their late Incumbent himself. When he found he had been left single-handed in his arduous charge, he wrote, asking him (Canon Sharp) to come to his relief by preaching for him in the evening of the second Sunday in Advent. He received that letter some hours after their dear friend had passed away. He commended them to God, he commended to Him the work of the Church and parish, a work in some respects distinctive, and, as he ventured to think, containing elements of special value and importance in the life of the Diocese. He prayed that, inasmuch as that work would now have to be entrusted to other hands, it might pass into hands which would carry it on in the same brave, chivalrous, and loving spirit as he who had passed from death unto life.

### The Late Rev. Robert Steel, D.D.

A handsome memorial tablet has been erected in the vestibule of St. Stephen's, Phillip-street. The tablet is a simple but handsome and striking piece of work, which has been artistically wrought in black and white marble by Mr. W. P. Macintosh, of Forest Lodge. It bears the following inscription:—

"A MAN  
GREATLY  
BELOVED."—Dan. x. 11.

Sacred to  
the Memory of

THE REV. ROBERT STEEL, D.D.

Born at Pontypool, Monmouthshire, England,

15th May, 1827.

Died at Sydney, New South Wales, 9th

October, 1893.

Minister of St. Stephen's Church for 31 years.

Third Moderator of the General Assembly

One of the first Councilors of St. Andrew's

College.

President of the Interim Theological Faculty

of the Presbyterian Church of New South

Wales.

An earnest and eloquent Preacher of the

Gospel.

A faithful and warm hearted Pastor.

A Wise and Far-seeing Church Statesman.

A Popular and Instructive Lecturer.

An Enthusiastic Social Reformer.

And an able and voluminous Contributor to

the Literature of the Day.

In his daily life

he endeavoured to show himself an example to

his flock. In his intercourse with his

Ministerial Brethren he was ever a Pattern

of Courtesy and Forbearance, and in his dealings

with those outside his Denomination, he was a

Model of Manly Frankness and Christian

Charity.

"O for the touch of a vanished hand

And the sound of a voice that is still!"

### THE VAIN VAUNTINGS OF DR. VAUGHAN.

The following circular letter has been addressed to each member of the English Bench of Bishops:—

CHURCH ASSOCIATION,

14, Buckingham Street, Strand, W.C.

October, 1894.

TO THE RIGHT REVEREND THE LORD BISHOP OF—

MY LORD BISHOP,

The recent proclamation through the public Press by the head of the "Italian Mission in England" as to the effect produced upon his mind by seeing the doctrines and practices of his own corrupt communion, adopted freely without let or hindrance within the Established Church, calls for some suitable notice at the hands of its responsible rulers. In his Preston address, as reported in the *Times*, the "Cardinal Archbishop" said:—

"The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious and fond inventions, have been re-examined and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the Mass, offered for the living and the dead—sometimes even in Latin—not unfrequent Reservation of the Sacrament, regular Auricular Confession, Extreme Unction, Purgatory,

Prayers for the Dead, devotions to Our Lady, to her Immaculate Conception; the use of her rosary, and the Invocation of Saints are doctrines taught and accepted with a growing desire and relish for them, in the Church of England. A celibate Clergy, the institution of Monks and Nuns under vows, Retreats for the Clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin, and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently, an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century."

The minds of loyal Churchmen are overwhelmed with sorrow and shame as they reflect that every word of this terrible indictment is literally true. The men who do these things have, every one, been selected and commissioned by the Bishops, who possess in addition ample powers to withdraw their licences, to refuse them institution, or to inhibit them from wandering out of their own dioceses, as well as to serve with a monition any who introduce ornaments without a faculty. The Bishops are therefore responsible, for the existing condition of things. It would indeed be a scandal, if, when thus challenged by the Roman official, the collective Episcopate of the Church of England had no defence to make, no word of counsel to give, and no guidance to offer. Hitherto, scarcely a single Bishop on the Bench has uttered so much as a word of warning, or publicly rebuked the Romanising faction. On the contrary, judging from the distribution of Episcopal patronage, many of them apparently seek to foster the very evils over which with natural pride, the Roman Catholic "Cardinal Archbishop" exults.

The questions at stake are not mere quarrels about "jurisdiction" as between rival ecclesiastics, or as to what is called "validity of Orders," but, as Hooker said three centuries ago, "*We disagree about the nature of the very essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and power of the means, which God requireth in us for the effectual applying thereof to our soul's comfort.*"

If the Church of Rome be right in her teaching and practices, it follows that every one of the Protestant Bishops is in a state of unjustifiable schism, and the obedience of Englishmen is due, as Dr. Vaughan alleges, to himself and the other delegates of a foreign Prelate. Many of the Bishops, including your Lordship, have urged the formation of "Defence" Societies to stave off the danger of Disestablishment in Wales. But surely the previous question must arise—viz. What is the "Religion" you propose to conserve? Unless Justification by Faith "only," and the absolute sufficiency of the One Sacrifice for sins once offered, be clearly taught, and the direct action of the Holy Spirit upon the human soul, as well as the direct access of each individual soul to the Father (through Christ by the Spirit) be maintained, the Established Church becomes an offence, pernicious even to secular society from the example it is giving of dishonesty and breach of good faith on the part of its stipendiary officials.

At the present moment the Bishops of the Church of England stand publicly challenged by the spokesmen of the Roman community. The questions at stake are such as these—Is the *Object* of worship so exhibited in the bread and wine at Holy Communion as to be the recipient therein (or thereunder) of Divine honours?

Is Christ daily offered to the Father by the hands of sacrificing priests at earthly altars as a propitiation for sin?

We look to your Lordship and the Bishops of the Church of England to answer plainly such vital questions as these which underlie the whole system and apparatus of "Ritualism." To do otherwise would be an uncharitable and unworthy abnegation and neglect of the duties of your high office by failing to speak out when men's minds are being distracted by the contradictions of their professional teachers. Since the Episcopal veto has been established, no Bishop has taken action in respect of lawless irregularities when formally brought under his notice. In other words, the Bishops neither make any attempt to fulfil the requirements of their office, nor will they suffer others to do what they believe to be their duty. The result is, that when called upon to support "religious education" or to maintain the establishment of "religion," Churchmen are at a loss to know which of two contradictory systems their Lordships desire to build up. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

On public grounds, therefore, I ask your Lordship in the name of the Council of the Church Association to use your influence to put an end to the policy of inaction, and to stir up the minds of your brethren to some public deliverance which shall not speak with "stammering lips," nor seem to avoid the real issues at stake under the hollow pretext that Ritualism "means nothing," and that Churchmen should give money and do philanthropic work without troubling their minds as to doctrinal verities. The crisis has come, and it is now a time to speak out. Hoping that your Lordship may be Divinely guided to take such action as may lead to the peace and prosperity of our beloved Church,

I have the honour to remain,  
Your Lordship's obedient servant,  
ALEX. W. COBBHAM,  
Chairman.

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## THE ECHO HOME.

About 300 ladies and gentlemen made an excursion on Saturday afternoon last to the Echo home, which is situated at the head of Middle Harbour, two steamers—the Reliance and the Thistle—being chartered for the occasion; but as a penetrating rain commenced to fall before either of the vessels arrived, and continued for a considerable time, the objects of the excursionists—to make an inspection of the gardens, and afterwards to engage in an outdoor meeting—were abandoned. The institution has been in existence for two and a half years, and during that period 120 men have come under its influence. It was established in the hope of reclaiming confirmed inebriates. Mr. Courtenay Smith, the honorary director, told some of the visitors that the Institution had been carried on with satisfactory results, it being believed that cures had been effected in the proportion of one out of every three persons who had become a temporary resident at the Home. The estate which is used in connection with the Home consists of some 20 acres of leased land. When the lease was taken the only building on the estate was a cottage, which was erected 60 years ago. The members of the Home have effected improvements of various kinds during the last two and a half years, and besides laying down a commodious wharf, have erected a building which is constructed of Kauri pine, which is 40ft. long by 26ft. wide. The accommodation now afforded by the Home is equal to meeting the requirements of twenty-two members. Flower, fruit, and vegetable gardens have been planted. Mr. Courtenay Smith, said that although the rain was a disappointment to the visitors, because it rendered a stroll over the place impracticable, it was most heartily welcomed by the residents, especially because of the effect which the dry weather had had upon the fruit trees and the vegetable garden. Altogether 200 fruit trees had been planted, consisting of quince, apple, pear, and peach. At present there are 20 members in residence. Some of these had been in the home for twelve months, but the average sojourn was three months. The Institution was conducted upon the voluntary principle, the members co-operating most cordially in doing the cooking and other work of the place, so that the maintenance of it did not involve an expenditure greatly in excess of £500 a year. And of this sum a considerable proportion was contributed by the members themselves. Hitherto the institution had been well supported, but they were never able to boast of having a large sum of money in hand. At the present moment the credit balance was only sufficient to carry on the Home for another fortnight, but it was hoped that before these funds were expended, other contributions would come in. The members of the home were employed mostly at outdoor work in connection with the garden, in getting firewood, and in clearing and ornamenting the grounds. The first contingent of excursionists on Saturday, those by the Reliance, landed and had tea in the dining-room connected with the Home. The bulk of the second contingent, those by the Thistle, remained on board rather than attempt to climb the slippery paths that led up to the Home, and run the risk of having their clothes saturated with the rain. The excursionists included the Most Reverend the PRIMATE and Miss Snowdon Smith, Mr. and Mrs. Courtenay Smith, Rev. A. W. Robinson, Rev. J. D. Langley, the Rev. John Dixon, the Rev. J. Best, the Rev. M. Archdall, the Rev. R. R. King, the Rev. D. Laceron, and the Rev. Rainsford Bavin.

## RELIGIOUS INSTRUCTION.

FROM THE "SOUTHERN CROSS."

The Bishop of Ballarat, in his speech at the meeting of the National Scripture Education League, gave a very striking account of the unhappy youth, Elijah Cockroft, who was recently hanged at Ballarat for murder. This lad, when visited by the Chaplain in the condemned cell, was found to be in a state of blank religious ignorance; his mind was almost as dark as that of an African savage. He had once listened to the singing of a Salvation Army group and knew a couple of lines of a hymn; and this was his whole religious stock-in-trade. He was brought up in an unsettled district outside Church agencies; but he was fairly intelligent and attended a State-school for nearly three years. Had there been Scripture teaching in the school this unhappy lad's conscience would certainly have been instructed and the crime which cost him his life might never have been committed. While in gaol he showed the most eager appetite for religious instruction. Other members of his family, by a happy fortune, came into the employ of a Christian master and are to-day useful members of society. But Elijah Cockroft passed from a State-school which denied him the Bible to the unwholesome atmosphere of a racing stable, and thence to a criminal's cell. The State gave him education divorced from religion as a lad, and it hanged him as a criminal when he grew up. But it put the Bible in this unhappy lad's cell at last and sent him a religious teacher. Had it done this in the State-school it is highly probable the condemned cell and the gallows would have been unnecessary.

The National Scripture Education League has undeniably accomplished a great deal. It has kept the national conscience alive. It has made the doing of some things impossible which were once done without either shame or fear. No Minister of Public Instruction in the future will

fine a State-school teacher for reading a sermon to a handful of country people whose Minister had failed to arrive. Nobody will send, in the name of the State, a circular to Christian teachers warning them that if they are prominent in Christian work it will count against them in promotion. But the full victory is not yet won, and will not be until at least we have in Victorian schools as much Scripture instruction as is permitted, say, in the schools of New South Wales. And to secure this everybody must "keep pegging away." The question concerns the whole character and prosperity of the Colony, the religious interests of the children, the honour and authority of God. How can any Christian man, in such a cause, consent to be neutral or idle? There is, happily, a frank alliance of all the Protestant Churches on this subject; a concert of opinion only marred by the opposition of a few belated Congregationalists. For their benefit we may quote the utterance of the most distinguished and typical of English Congregationalists, Dr. R. F. Horton, of Hampstead. Dr. Horton is speaking of the dispute just now raging in the London Board Schools, and he says:—"The first thing in my mind is to secure religious education. The one thing I dread is the rejection of Bible teaching from the schools." The "one thing" a little cluster of Congregationalists dread on this side of the sea is the entrance of Bible teaching into the schools! But Dr. Horton best represents not only Congregational but universal Christian sentiment when he writes, in words which ought to ring through this Colony, "The one thing I dread is the rejection of Bible teaching from the schools."

## STRANGE FUNERAL CUSTOMS.

Some singular customs in relation to funerals, not generally known amongst English people, prevail in other lands, and many of those with which travellers have made us familiar appear, nevertheless, strange to us. A recent resident in Valparaiso states that the Chileans make a funny side even to a funeral. The more degraded class look upon the death of a relative as an excuse for orgies, and the body, especially if it be that of a child, is kept in the house for festive purposes for many days after death, and "sometimes even lent to friends who are not so fortunate as to possess a corpse of one of their own relatives."

On the Continent we find a great variety in funeral ceremonies and observances. In Paris, more outward manifestations of respect are paid to the dead than in any other city. When a funeral passes through the street, it is the custom for all the men to take off their hats and bow their heads until the cortege has passed, women expressing their sorrow by the conventional curtsy.

As a contrast to this, a funeral in St. Petersburg is considered quite a jolly affair, outward expressions of sorrow, &c., being delegated to professional mourners, who abound in the city. The employment of these mourners is general—the richer the deceased, the bigger the funeral—and many of the inhabitants gain a good living by simply mourning for other people. They are expected to fill the Church with hideous moans and yells, and at the grave they must—and do—scream and cry as though suffering the wildest paroxysm of grief. If their employer is satisfied that these duties have been carried out in an efficient and satisfactory manner, the mourners—in addition to their remuneration, which varies from one to five silver roubles—are entertained at a banquet after the funeral is over.

It is in Italy, however, where many of the funeral customs have remained unchanged from the Middle Ages to the present time, that the poetry of burial is brought out more fully than in any other part of the world. Many of the customs, besides being picturesque and beautiful, are extremely touching. Even so far back as the days of the Roman Republic, the mourning and sacrifices were continued for nine days, and, by the women, mourning habiliments were worn for a year after the death of a near relative. The funeral procession was an observance in which all connected with the deceased took part. This procession always took place at night, and was headed by men who sang the funeral song. Then the corpse was carried on a couch, generally by freed men. The family followed, the men with heads uncovered, the women with dishevelled hair, beating their breasts and uttering piercing cries. Finally the corpse was placed on the funeral pyre, which the nearest relative kindled, and while it was being consumed, perfumes, oil, food, and clothing were thrown on the pyre.

Amongst many other old customs which have survived till to-day is the Misericordia, a confraternity at Florence for the care of people injured by accident and their burial in the case of death. The members of the society are never seen in public without wearing a masking hood and habit, and while performing their duties they defy individual identification.

In Venice much pomp is displayed, especially if the deceased was a noble or high dignitary of state. The funeral gondola, highly decorated, becomes a perfect blaze of lights and torches as it passes through the city to the metropolis. In the case of a young woman the ceremony of carrying the body to the grave is full of poetry and grace. Relinquishing on a raised couch covered with flowers, the dead girl, "floating on her funeral bier," like Elaine the maid of Astolat, is conveyed to an island, and after the preliminary service the requiem begins, and loving hands place the body in its last resting place.

## HELPS BY THE WAY.

GOD'S WAY OF DOING IT.

Do not expect to be saved in precisely the same fashion that some others were, or judge your feelings by others. God is sovereign, and will deal with you in His own way. He no more requires you to pass through the same experience with A or B than He requires you to look like them or dress like them. His command is to repent of your sins and to accept Jesus Christ as your Saviour and your Master. Are you honestly and prayerfully striving to do that? Then you are beginning to have a spiritual experience of your own, and it will not exactly resemble any other person's experience in this world. God is very rich, and does not need to copy Himself when re-making a human soul any more than when creating human bodies. No two are precisely alike. Some hearts are gently opened, some are prized open by a sort of holy violence. Some sinners are quietly drawn to Jesus, others are driven to Him through the hailstorm of affliction, or under the thunderings of a broken law echoed by an upbraiding conscience. Conversions do not seem to be as often attended by harrowing and distressing convictions of sin as they formerly were. Whether this be so or not, it still remains true that if you want to be saved, there is no other way than for you to renounce sin and to begin to obey the Lord Jesus Christ.

## IN THE WAY HEAVENWARD.

I think I am warranted in making a more serious application of this principle. It ought to be the aim of every human being to reach heaven. But he is a poor specimen of a Christian who is so absorbed in his own state that he is neglectful of doing good to others. The spirit of the hermit has never been the spirit of real Christianity. The man who shuts himself away from his fellows and dwells in the contemplation, even of celestial joys, is not the true type of what Christianity can do for humanity. Our Lord Jesus Christ, who came from God and who went to God, nevertheless went about doing good. He who most closely imitates the example of the Lord will be the one who day by day does the most for the real benefit of his fellow-men. And the advantage of such a plan of life is that it helps mightily toward the attainment of the ultimate end. One may dwell so much upon the scenery by the way that he may even fail of reaching the proposed final point of his journey. Not so he who gives himself in imitation of his Master, to unwearying efforts in doing good. He will have been useful all along the way, and "Over There" his cup is filled with blessings and his crown shines with stars!

## GREAT MEN AND CHRIST.

And now, by the admission of all the great men whose judgments we have been citing, there is something here which deserves investigation. Whatever may be their personal views about Jesus, they are all agreed that the world cannot afford to ignore Him. As the great Ideal, fulfilling the forecast of Plato; as a Personality, that commands the homage and love of human hearts; as a Divine Being, who has vanquished the imaginary divinity of antiquity; or, as a Teacher, who spoke the highest ethical truths that the world has heard; or, as a principle of regeneration of human hearts and in human society; or, as the one Being who, when welcomed into the inner life, becomes a source of life, light, purity and power—whatever views these men individually take of Jesus they are all agreed that He cannot be ignored. Those thoughtless, careless, superficial people of to-day who affect to scorn Him, who speak as if He were long ago dismissed from the region of reasonable inquiry, and who pass Him hurriedly by, are not only under the censure of theologians and believers, but they have to face the unanimous verdict of condemnation of all the greatest modern minds. They are agreed He cannot be ignored.

## SCIENCE AND FAITH.

Science can study the physiology of the abode of the soul. She can mark the intricate and most wonderful machinery of the human body, and discover the wondrous and beautiful adaptation of its myriad parts. She can investigate the laws of health, discover the cause of disease and search out cures. But she has never discovered the secret of life, nor how the soul inhabits the body, nor whether it can exist apart from the body, nor solved the mystery of death. She is baffled when she nears the dark valley. Though she can plume her flight across the fields of immensity to distant worlds, and kindle her genius at the very fountain of light in the orb of day, yet her wing is not strong enough to bear her across through the gloom and shadow and chaos of that dark abyss. She can predict the return of yonder comet that blazes in the sky after it has been plunged into the depth of space a thousand years, but never the return of the soul to the body on some glorious resurrection morning. But Faith has kindled her torch in the Sun of Righteousness. She plunges unflinchingly and fearlessly into the shadowy gloom, flings her light into the profoundest darkness of the grave, and sings with a voice clear and sweet and most charming, which is heard above the storms of earth, heard above the winds of doubt and unbelief, heard above the tempests of the sea of death, yea, above the thunders of the eternal ocean. "They dead men shall live again," and it shall sound on ever increasing in volume, until through the trumpet of the resurrection it shall be heard throughout all the realms of death, thrilling to a deathless life all earth's dead nations.

FRY'S

—USE—  
MALTED

COCOA

## THE RABBI'S PRAYER.

Not much before midnight, in a Midland town—a thriving commercial town, whose dingy black streets swarmed with poverty and piety—a man in a soft felt hat and a white tie was hurrying home over a bridge that spanned a dark, crowded river. He had missed the car and did not care to be seen out late, but he could not afford a cab. Suddenly he felt a tug at his long, black coat-tail. Vaguely alarmed and definitely annoyed, he turned round quickly. A breathless, roughly clad, rugged featured man loosened his hold of the skirt.

"Scuse me, sir—I've been running," he gasped. "What is it? What do you want?" said the gentleman, impatiently.

"My wife is dying," jerked the man. "I am very sorry," murmured the gentleman incredulously. "I'm not a doctor."

"No, sir, I know. I don't want a doctor. He's there and only gives her ten minutes to live. Come with me at once, please."

"Come with you? Why, what good can I do?" "You are a Clergyman?"

The wearer of the white tie looked embarrassed. "Ye-es," he stammered. "In a—in a way. But I'm not the sort of Clergyman your wife will be wanting. I am a Jewish minister."

"That don't matter," broke in the man, almost before he could finish the sentence. "As long as you're not a Catholic. Oh, don't go away now, sir!" His voice broke piteously. "Don't go away after I've been chasing you for five minutes. I saw your rig-out—I beg pardon, your coat and hat—in the distance just as I came out of the house. Walk back with me, anyhow," he pleaded, seeing the Jew's hesitation. The man's accent was so poignant, his anxiety was so apparently sincere, that the minister's humanity could scarcely resist the solicitation to walk back at least.

"Why don't you go to your own Clergyman?" "I've got none," said the man, half apologetically. I don't believe in nothing myself. But you know what women are! Betsy goes to some place every Sunday almost; sometimes she's there and back from a service before I'm up, and so long as the breakfast is ready I don't mind. I don't ask her no questions, and in return she don't bother about my soul—leastways, not for these ten years, ever since she's had children to convert. We get along all right, the missis and me and the children. Oh, but it's all to come to an end now," he sobbed.

"Yes, but my good fellow," protested the minister, "I told you you were making a mistake. You know nothing about religion; but what your wife wants is someone to talk to her about Jesus, or to give her the sacrament or the confession or something, for I confess I'm not very clear about the forms of Christianity."

"Oh, but you believe in something," persisted the man. "Hm! Yes, I can't deny that," said the minister; "but it's not the same something that your wife believes in."

"You believe in a God, don't you?" The minister felt a bit chagrined at being catechised in the elements of his religion.

"Of course," he said, fretfully. "I knew it," cried the man in triumph.

"None of us do in our shop, but of course Clergymen are different. But if you believe in a God, that's enough, isn't it? Here is the house."

The minister conquered a last impulse of mistrust, and looked around cautiously to be sure he was unobserved. Charity was not a strong point with his flock. Even if they learned the truth, he was not at all sure they would not consider his praying with a dying Christian akin to blasphemy. On the whole, he must be credited with some courage in mounting that black, ill-smelling, interminable staircase. He found himself in a gloomy garret at last, lighted by an oil lamp. A haggard woman lay with shut eyes on an iron bed, her chilling hands clasping the hands of the "converted" children, a boy of ten and a girl of seven, who stood crying in their little nightgowns. The doctor leaned against the head of the bed. He was a big-brained, large-hearted Irishman, a Roman Catholic.

"You are not too late," said the doctor. "Thank God!" said the atheist. "Betsy, old girl, here is a Clergyman."

The cloud seemed to pass off the blind face, and a wave of sun sunlight to traverse it; slowly the eyes opened, the hands withdrew themselves from the children's grasp, and the palms met for prayer. "Christ Jesus," began the lips mechanically.

The minister was hot with confusion and a quiver with emotion. He knew not what to say, as automatically he drew out a Hebrew prayerbook from his pocket, and began reading the Death-bed Confession in the English version on the alternate pages. "I acknowledge unto Thee, O Lord, my God, and the God of my fathers, that both my cure and my death are in Thy hands." As he read, the dying lips moved, mumbling the words after him. How

often had those white lips prayed that the stiff-necked Jews might find grace and be saved from damnation!

The prayer went on, the mournful monotone thrilling through the hot, dim, oil-reeking attic, and awing the weeping children into silence. The atheist stood by reverently, torn by conflicting emotions; glad the poor, foolish creature had her wish, and on thorns lest she should live long enough to discover the deception. There was no room in his over-charged heart for personal grievance just then. "Make known to me the path of life; in Thy presence is fullness of joy; at Thy right hand are pleasures for evermore." An ecstatic look overspread the plain, careworn face; she stretched out her arms as if to embrace some unseen vision.

"Yes, I am coming—Jesus," she murmured. Then her hands dropped heavily upon her breast, the face grew rigid, the eyes closed. Involuntarily the minister seized the hand nearest him. He felt it respond faintly to his clasp in unconsciousness of the character of his touch. He read on "Into Thy hand I commend my spirit. Thou has redeemed me, O Lord God of truth! Amen and Amen." And in that last Amen, with a final gleam of blessedness fitting across her sightless face, the Christian toiler breathed out her life of pain holding the Jew's hand. There was solemn silence, the three men becoming as little children in the presence of the eternal mystery.—From "The King of the Schnorrers."

## ABOUT MARRIAGE.

A wife is a gift bestowed upon a man to reconcile him to the loss of Paradise.—Gaelic.

He that marries a wife and he that goes to war must necessarily submit to everything that will happen.—Italian Proverb.

A bad wife is shackles to a man's feet, a palsy to his hands, a burden on his shoulders, smoke to his eyes, vinegar to his teeth, a thorn to his side, a dagger to his heart.—Osborn.

A married man has many cares, but a bachelor no pleasures.—Johnson.

I choose my wife as she did her wedding-gown, for qualities that would wear well.—Goldsmith.

The very difference of character in marriage produces harmonious combinations.—Irving.

A woman in a single state may be happy and may be miserable; but most happy, most miserable—these are epithets which belong to a wife.—Coleridge.

Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is most meddled with by other people.—Selden.

Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strength of love and charity; and those burdens are delightful.—F. Taylor.

Many a marriage has commenced, like the morning, red, and perished like a mushroom. Wherefore? Because the married pair neglected to be agreeable to each other after their union as they were before it.—Bremser.

A lady writes: "I was enabled to remove the corns, root and branch by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

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## Something about Two Boys.

"The most pathetic incident of my childhood is this: My mother had been very ill for several weeks, and the doctor solemnly announced that she could not live more than two or three days longer at most. That night my father roused me from sleep and took me out of my little bed to bid her a last good-bye. I shall never forget the scene, which was new and awful to me. People were weeping all round the room, the air of which was heavy with the odour of candles and lamps, and with the fumes of drugs. My mother knew and kissed me, and then they took me back to my bed. But ere I was led away someone opened the window a few inches from the top, and I noticed the grey dawn peering on the glass, and heard the 'cheep, cheep' of a newly awakened bird. Since then I have associated that hour and sound with that unhappy episode."

"But (and to say what now follows I have written the foregoing paragraph)—we were all wept and tortured for nothing. My mother proceeded to get well hand over hand, and died quietly thirty years afterwards. She survived every person who stood at her bedside that night except me."

Speaking of the illness of her son, a boy of nine, a lady says: "We had to sit with him night and day, giving him brandy, wine, beef-tea, &c., to keep him alive, and expected every day would be his last. The physician plainly told us that nothing more could be done to save him."

Yet in spite of the disease, and—we almost said—in spite of the doctors, the lad is well to-day. And this is how it all came about. There is a moral in it, too, but suppose we save that up at the end of the story. All right, you say. Very well, then.

It seems that this boy, George Westmoreland, had previously been a strong, healthy little chap, as all boys ought to be. But about the middle of last November—1891, that is—he was taken down. The family couldn't make out what ailed him. He complained of a bad pain in the stomach, and vomited a quantity of yellowish-green stuff. Presently the pain was so sharp he couldn't lie in bed, and they had, so his mother says, to apply fresh hot poultices one after another. The whites of his eyes turned yellow and his skin too. He was hot and feverish and had to fight for his breath.

Of course his mother sent for a doctor, and the doctor said his young patient was suffering from inflammation of the bowels. He gave medicines, which, however, did no good, so far as the boy's friends could see. On the contrary, he grew worse, and a second doctor was to be fetched. This medical gentleman differed from his predecessor, and gave out that George had an attack of rheumatic fever—in other words, scarce rheumatism—a disease which no boy has any business with whatever.

The treatment on this theory availed nothing; George was worse. He now had a hacking cough, and his expectoration was so offensive that the people had to use disinfectants. He broke out into sweats so heavy as to saturate the pillows. He could take no nourishment save a little milk and lime water. He wore away to a skeleton, did the poor boy. He was nothing but skin and bone, and they had to lift him in and out of bed. Then he fell so ill he would not notice any one in the room, and lay for hours never opening his eyes. Then came the time when a third doctor said he couldn't possibly live.

What happened after that the boy's mother tells. We give you her exact words: "In February last," she says, "my husband, as a last resource, determined to try Mother Seigel's Curative Syrup. After a few doses the boy's breathing was easier, and he took food. In three days he was able to sit up, and in a week's time he was up and dressed. He gained flesh and strength every day, and is now able to go about. Sometimes I look at him and can hardly believe he is the same boy who was so recently at death's door. Seigel's Syrup saved his life. Yours truly, (Signed) Mrs. Mary Westmoreland, 5 High-street, Plumstead, London, April 27, 1892."

Now, a half a dozen words. Little George had no bowel inflammation, nor a single touch of rheumatism. That was the doctors' professional guesswork. He had a sharp attack of biliousness and indigestion, of which Mother Seigel would have cured him long before had her medicine been appealed to. Here is the moral to conclude with: Learn what the true remedy for illness is, and use it first instead of last.

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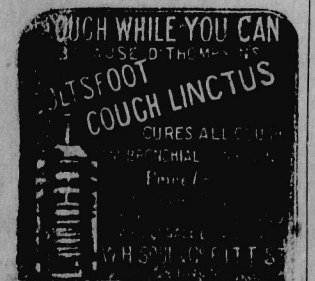
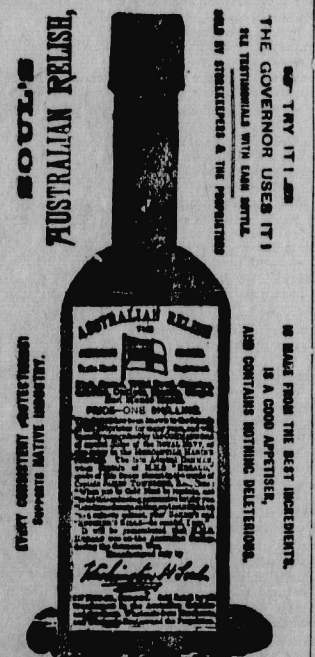
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SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 22TH, 1894.

[THREEPENCE.]

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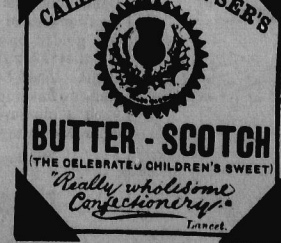
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