

## DEACONESSSES AND SISTERHOODS.

(To the Editor of the Australian Record.)

SIR.—Mrs. M. E. Marshall of Douro House, Sunderland (England), to whom I forwarded a copy of your paper containing the leader on "Deaconesses and Sisterhoods," writes me to ask you to be kind enough to give the MS., which I forward under a separate cover, a place in one of your earliest issues.

It may be of some use to state that Mrs. Marshall is the authoress of a book entitled the "Third Order," which has since been re-established under the Episcopate of the late Bishop Lightfoot, of Durham, and that she is also a friendly friend of the Bishop of Melbourne and Mrs. Goe.—Yours, &c.

FRED. T. FITZMAURICE.

Woolahra, January 2, 1893.

## ON PAROCHIAL WORK.

It is of some interest to those who care for such things, to know that in the "Australian Record" of Religious Subjects, there is an article comparing Deaconess Institutions and Sisterhoods, in favour of the former, as regards Australia, as being of more general service to the Church and its parochial system, than the latter.

"The Sister is of the Sisterhood, the Deaconess is of the Church." This expresses the feeling of difference very well; and I can easily imagine in a free and active country it is desirable to be free to work, and not trammelled with special arrangements; those of the English Church with its threefold Ministry of Holy Orders being sufficient, to which the Lay Deacons and Deaconesses can be amalgamated.

But I find that not only is the office of Deacons made up a good deal less of the secular element, than I think in the first apostolic institution it was intended to be, but that of the Deaconess is also a good deal altered. The training and life of a Deaconess now, is a good deal more close and strict than that of a Deacon, which seems hardly reasonable.

Compare the life of a young man at Oxford and Cambridge in supposed preparation for Holy Orders, to that of a girl probationer in a Deaconess Home. Think of the luxury, free living, and extravagance, in the case of one (so that it is impossible for people with small incomes to afford it, however otherwise suitable), and the plain diet, hard work—mental and bodily—and complete self-denial, of the other. Also, when the training of both is completed, the Deacon is launched into active life (a great deal harder and more difficult, it is true, than it was a few years back), but still he is of the world, can live in a good house and marry if he likes, while the Deaconess is a good deal "cribbled, cabined, and confined," by rules and ordinances. Though she takes no vows, she is expected not to marry. She used to consider herself "a female curate," inasmuch as she gave up all her time to the poor, while receiving a small salary, less than a curate's stipend, but then her work was more limited than that of a man; but now her dress and her vocation generally, mark her out for a life much more separate from human interests, than that of a curate.

Was it so in the beginning of the Deacon and Deaconess Institution? The former were to help the higher orders of Clergy in their offices and work concerning the Laity and the poor, so as to give them more time for prayer and the ministry of the word, and the higher offices. That, we can justly understand the wisdom of. Then we soon learn by the directions given by St. Paul\* to the Deaconesses, at the same time as the Deacons, that this same office was taken by women in their measure, as women. The word is wrongly translated "wives" in our Bibles and Prayerbooks, the Revised Version gives "women." Both men and women-deacons (Bishop Lightfoot) seem to have taken this office for the further help of the Ministry, and as servants of the Church. In many cases like Priscilla and Aquila, I can imagine that both wife and husband might take it; and specially bring up their children in the nurture and admonition of the Lord, setting a good example to all. We read that a Bishop is to be the husband of one wife and to rule his own house—"otherwise how shall he take care of the household of God?" There seems no question of the Deacons marrying, if they chose, whether the Deaconesses do or not.

I am told that marriage is the whole of life for a woman, while it is only part of it for a man, therefore those women called to the religious life must not marry.

But widows are said to be some of the most suited among women, for the higher spiritual offices, and teachings; also many married women and mothers who have nourished and brought up children have their hands full of good works, especially commended and belong to the varied and desirable useful forms of society.

But it is not for a private individual to think of altering what has grown and exists. The unmarried life, given up to the things of the Lord, can be most beautiful and blest. Leaving the Deaconesses and Sisters as they are, I feel with some of the wisest advisers of our Church that they are both positions of great importance, chiefly suited, not to the many, but the few. There is something I think of more general use wanted below these positions, and something beyond what can be attained by the associate system, which is good, but I feel it to be limited and to imply too little—they have to work for the

\* 1 Timothy, iii.

home with which they are associated; whereas I would desire as well, a body of workers free to work from their own hand, and with no further guide and direction than can be afforded, generally by their parish clergy; those Deaconesses and trained Sisters who are good enough to direct them, or any special Missioners, but that it should be co-equal in extent with the parochial system to which it is attached. Then in that order people are free to offer their own time, as much as they can, their talents, money and services, to Almighty God—spreading round them the light that is in them; and for that end I fastened my thoughts on the Third or Parochial Order—not original, an existing thing as far as the Third Order of St. Francis goes, but adopted in as far as it can be made to serve, in connection with the parochial system of our English Church. We have the Second, which seems to require the useful Third also, in which many may be content to live and die.

The Church Workers Unions which are now formed more or less in so many Dioceses, may possibly work up to this.

Another impression I have is that the office of Deaconess should be open to influences from without more than that of the closer office of a sister. Living in the world she should be able to bring to bear upon the problems of life, the skill and judgement of a trained Christian woman. An opinion, other than that of men, inasmuch as intuition often teaches her, while logic helps them, but the two are required and work well together. I have heard it said that in many of our old ecclesiastical buildings the chancel arch is ended, on either side, with the head of a man and of a woman, in religious dress, showing how the wisdom of the two is required for our best work.

There is a very great weight on the side of goodness, lost by omitting the fact. I am not speaking either for women's rights or votes—that is another matter;—but the Church is maimed, as Bishop Lightfoot wisely said, in one of her hands, by the omission of women as factors in her councils and works. Keeping their right place in it, as subordinate, but fulfilling the gifts given them, in common with men. We need wise counsellors; and those who have been trained to be grave, not slanderers, sober, faithful in all things, and have the experience which older life brings, might be of great service in directing and advising the young, hearing confessions, and filling very useful employments in the Church of Christ to which their office in it, calls them. I hope in time all this may be better understood and acted on, and that the Deaconess, "the only remnant of the old priestesses," may take her right place in the Church, and in the ordinances of the day.

## OUR COMMENT ON THE ABOVE ARTICLE.

It certainly is not, in our opinion, desirable that there should be "luxury," free living, and extravagance in the life of young men about to become Deacons. If there is such, there surely ought not and need not be such. As a former alumnus of one of the old English Universities the writer of these lines can truly say he did not know such a state of things amongst the godly young men who were looking forward to taking orders. "Plain diet, hard work—mental and bodily—and complete self-denial," so long as the diet is thoroughly good and wholesome, the work not unduly hard, and the self-denial the true Scriptural ignoring of self as the ruler of the life, will be good for either young man or woman while under preparation for the ministry. The Deacon should not be "of the world," though "he can live in a good house and marry if he likes." The Deaconess can do the same. She is no more "cribbled cabined and confined" by rules and ordinances than the daughter of any well-governed family. She takes no vows, and she is expected to marry if God calls her to serve Him in that calling. Her dress and her vocation do not mark her out for a life much more separate from human interests than that of a Curate, except so far as a woman's life is always a less public life than a man's life.

Deaconesses cannot always marry "if they choose"—even if Curate's always can—but they can always accept offers of marriage when made to them, as other girls can.

Deaconesses are no more "called to the religious life" than are our wives, mothers, and daughters. And they are as free to follow the will of God as to marriage as other women are. But if they are called to "mind the house and bare children" they cannot, of course, give their whole time to official ministry to the poor, etc. Yet Deaconesses who marry, and many do, will be found to have their hands as full of good works outside their homes—to say the least—as any other. Deaconesses have not necessarily to work for the Home with which they are associated. Indeed, they need not necessarily be associated with any Home. But it will, in our opinion, be found that "a body of workers free to work from their own hand, and with no further guide and direction than can be afforded, generally by their parish clergy, those Deaconesses or trained Sisters who are good enough to direct them, or any special Missioners," will be in no freer or more independent position than those connected with a Home. The exception ("no further guide and direction," etc.), is so large that it swallows up the "free to work from their own hand."

Connected with an Institution the movements of Deaconesses, are guided and directed by a chosen body of Ministers and others with the Bishop's approval and concurrence, and if he sees fit, licence. "Working from their own hand," they are guided by "parish clergy, and Deaconesses and Sisters good enough to direct them, or by any special Missioners."

Where lies the advantage for the Deaconesses? Is every Parish Minister to try his 'prentice hand' at directing Deaconesses, with perhaps trained sisters good enough to direct them? Does special study experience and knowledge of this work count for nothing? Is there no safeguard from the human imperfection of the "Parish Clergy," or the "special Missioners" required? It will, we think, be found that the history of the Deaconess movement, in modern times, when impartially and prayerfully studied, will lead to the safest and wisest conclusions on these and many other points. And what is now needed is action and not words and theories. The scheme of Associates which was recommended in the suggestions of the English Bishops, and a form of which has been adopted in connection with our own Deaconess Institution, enables "people to offer their own time as much as they can, their talents, money and services to Almighty God," not to mention their ability to do this without any connection with an Institution or order. But we do not, it seems to us, want Deaconesses or any other servants of the Church, who are "remnants of the old Priestesses." (Ed. A. R.)

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**PAY UP.** As the year expires with this month, we shall be greatly obliged if all who have not yet paid their Subscription will do so, and enable us to start 1893 with a clean sheet. We regret that the number is larger than usual, and trust an effort will be made to pay up to date.

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## The Australian Record.

SYDNEY, SATURDAY, JANUARY 14, 1893

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## Notes and Comments.

**University Examinations.** We observe in the lists of the late examinations, the name of Mr. C. T. L. Yarrington son of the Rev. W. H. H. Yarrington M.L.B., of St. Mary's West Maitland, who passed the B.A. examination; also that of Mr. W. J. Cakebread, of Ryde, and Mr. Thomas, son of the Rev. A. C. Thomas, of Soane. These gentlemen, we believe will present themselves in due course as Candidates for Holy Orders. Mr. F. Kellett to whom we referred last week is the son of Mr. Kellett, of Glebe Point.

**The Churchman's Australian Almanack.** This valuable publication, from the office of Messrs. Joseph Cook and Co., is to hand. The information it contains is of interest to every Churchman. Its contents are carefully compiled and excellently printed. It ought to be in the hands of every Australian Churchman. Its popularity may be gathered from the fact that this is the thirty-ninth year of publication.

**Diocese of Grafton and Armidale.** At the invitation of the Venerable Archdeacon Greenway, Vicar-General of the Diocese of Grafton and Armidale, and with the consent of the Bishop of Bathurst, the Rev. J. T. Evans, Organising Chaplain of the Diocese of Bathurst, will visit the Diocese of Grafton and Armidale for the purpose of assisting the Vicar-General in the re-organisation of several parishes. It is understood that efficient Clergymen will be needed for these parishes, and it is to be hoped that suitable men will be forthcoming. We understand that Mr. Evans is anxious to hear from Clergymen desirous of work, whom he can recommend to the Vicar-General for appointment. Letters addressed to Manly will find Mr. Evans.

**Missionary Statistics.** The "Indian Witness" gives some valuable missionary statistics in a recent number, which show that the total number of Protestant Christians, according to the last census, omitting Burma and Ceylon, is 540,000. This represents an increase of thirty per cent. for ten years. As this follows an increase of eighty-six per cent. in the previous ten years, we are not surprised that the "Harvest Field" considers it a disappointing result. There is, however, one hopeful feature, and that is the number of Communicants is now about 175,000, and shows an increase of nearly fifty-three per cent.

**Martyrs.** In the Bodleian Library in Oxford is a manuscript record kept by John Fox, containing these simple but gruesomely suggestive entries, yellow and faded with age: Four loads of furze faggots to burn Ridley and Latimer 12s 6d Carriages of these loads 2s 6d Two chains, two staples, four labourers 5s 10d

To-day, says a contemporary, many a faithful preacher is martyred at less expense than this. A little envy, a little malice, a little tale-bearing does the work quickly.

**Preaching.** Very much has been said and written about preaching of late. The Bishop of London not long ago said the best plan was to write out the sermon three times and then throw it into the waste-paper basket. Admirable advice, no doubt, for those who have time and can afford to do so. But it is hard to know how the generality of preachers could possibly do this. The Dean of Rochester says that "read" sermons are almost invariably ineffective and as being largely due to "laziness." This view has many opponents, we are sure. Archdeacon Farrar strongly disagrees with it. He says—"The grandest sermons I have ever heard have been written sermons. I have heard, for instance, Dean Vaughan entrance an audience of boys with sermons of which every word was read from a MS., yet which no one of them would ever forget."

**Other Great Preachers Who Read their Sermons.** Dr. Farrar also instances Dean Stanley, who has held "a vast congregation at the Abbey breathless with sympathy by sermons of which he could not have spoken 'a single sentence.'" He also brings forward the names of Dr. Chalmers, of Dean Jeremie of Professor Blunt, of Canon Melville, of Cardinal Newman,

of Canon Liddon, of Bishop Wilberforce, and of Bishop Lightfoot. "It is in the last degree idle and unhistorical to pretend," he writes, "that audiences may not be thrilled, enraptured, elevated, saved, by written sermons. Let each preacher follow the line that suits him best." This is sound advice. Again, he says, admirably:

"But surely a sermon need not always be a polished essay, or an impassioned oration, or a magnificent argument. God can help very simple and very stumbling words if they be uttered out of a sincere heart. The greatest sermons have by no means always been those which produced the deepest or divinest effect. 'The wind bloweth where it listeth.' Very learned, very eloquent, very splendid such were the remarks made by one great Bishop after hearing a grand discourse from another, 'and not enough of the Gospel in it to save a sinner!'"

**The Abolition of the Slave Trade.** Canon Wilberforce, referring recently to the struggle preceding the abolition of the slave trade, said he was in a position to state that the leaders in that great movement never took a single step in it without earnest and constant communion with their Lord. On the very night when the leader went down to the House of Commons to plead with silver voice and tender eloquence for the abolition of the evil, on that very night in a little chamber there was gathered a band of praying men; and that night was the night of victory in the House of Commons.

**Tennyson.** All sorts of beautiful stories (says the *Southern Cross*) about Tennyson are still coming to the surface, and one of the most beautiful is that in which he expressed his own personal feelings about the Lord Jesus Christ. He was walking in his garden with a friend, with the sun shining on the many-coloured flowers. Tennyson looked down upon the cup of a flower brimming over with radiant sunlight and said "What the sun is to that flower, Jesus Christ is to my soul. He is the sun of my soul!"

**The Pilot.** In the famous lines: I hope to see my Pilot face to face When I have crossed the bar, some very shallow critics profess to find it doubtful who Tennyson's "Pilot" was. This doubt, however, sorely vexed Tennyson himself, and his son writes: "My father was much pained to learn that anyone could misinterpret the 'Pilot' in 'Crossing the Bar,' and imagine that it referred to Arthur Hallam or to my brother Lionel. He had thought there could have been only one possible interpretation. Repeatedly and emphatically, at his dictation, I have had to say this. Moreover, I have had to explain, also at his dictation, that in the line 'And after that the dark' the 'dark' merely means 'The valley of the shadow of death.'"

**"The Silent Voices."** Tennyson's very latest poem, it may be added, consists of some lines, entitled "The Silent Voices," in which the poet tells "the silent voices of the dead" heard through dreams not to call him back "Toward the lowland ways behind me And the sunlight that is gone." But rather forward to the heights beyond, "on and always on." And that spirit is essentially Christian.

**Non-Churchgoers.** An address on this subject was given by the Rev. John Smith, of Broughton Place, United Presbyterian Church, Edinburgh, at the Dundee Conference, after which the meeting was thrown open for discussion. The Rev. Dr. Clemonce said he was sure the poor people would come to Church if the Churches went out to them, and adapted themselves to them. He gave some interesting statements of a work of this kind carried on by a band of young men in the Church at Nottingham, of which he was the minister. Many of our Churches were dying of dignity, and were ashamed of putting their hands to the work of inviting strangers to the House of God. Another speaker suggested as a means of reducing the prevalence of non-Church going that the city should be divided into districts, and that each congregation should undertake to look after the spiritual wants of the districts allotted to it. The suggestion was supported by the Rev. John Smith, who delivered the address.

**An Illustration.** There is a light house on the eastern coast in which there are two lights, one above the other adjusted at such an angle that at a distance of two miles and a half, they appear as one. There is attached thereto a revolving apparatus. "Why do you send out the light just so far?" it was asked. "Because there is a sand bank there." "What is the use of the revolving apparatus?" "Why, sir, the sandbank shifts, we turn the light upon it." "But do you have to change the light?" "Oh, no, sir, we never change the light, we only make it shine upon the sandbank." Brethren, we have one light, we have had of late to turn it so as to shine on the sand banks of agnosticism and positivism, now we will have to turn it so as to shine on the shifting sandbank of the Higher Criticism lest mariners be wrecked there, but change the light? Never, never, never. With holy enthusiasm we hold up the one Light, and we need not look for another." The above illustration was used by the Rev. Clement Clemonce, D.D., of London, in the course of an address on "Rest in Christ, the secret of power for Christ."

In the same address the Rev. Clement Clemonce said a Christian worker of large experience once adopted an unusual plan in leading an unbeliever to the truth. He procured two copies of the Gospels, put one into his hand and said: "Take that, read it, put your mark against all you cannot accept and let me see it again." As was expected, the unbeliever had put his mark against all the miracles. The miraculous deeds were crossed over. "Now, take the other," said his friend, "read it again, and put a mark against all that you can accept." He did so, but ere he had finished, the glory of the words of Jesus flashed on his spirit. He had no further need of miracles to prove the doctrine, but the loving Christ confirmed the miracles. The Christ stood before him the truth of God.

**Lord Tennyson.** The *Review of Reviews* contains an admirable article on Lord Tennyson. Many excellent articles have appeared on the late Poet Laureate, but this seems different from them all. It is most original and pleasant reading. It contains an interesting interview with the great Poet by Miss Chapman, whose book on "In Memoriam" pleased Tennyson so very much. Also, some critic, apparently well qualified to judge, says some admirable things about his poetry. The three enduring things, he says, in Tennyson's poetry are—God, Man and Nature; the burden of his poems is—Believe, Study, Sing; what he most clearly shows is the Aimlessness of the world without God; and his message to the world is (1) Faith in God and in Man, and (2) Reverence to Nature. These are well worth thinking over and working out.

**Favourite Authors.** The *Bookman's* lists of Booksellers' sales during the past month throw some curious light on local taste in the matter of reading. Tennyson, of course, stands first on most of the lists; but he does not even appear in that of Manchester, although he leads the way at Liverpool. Theology seems to sell everywhere. Canon Liddon, Mr. Handley Moule (*Christ is All*), and Mr. R. F. Horton occupy three out of the six places in the London E.C. list. Manchester, Glasgow and Montrose are also strong in theology; whilst Liverpool and Burnley are the best patrons of fiction. Of course local influences are apparent in the lists. Mr. Marshall's book on football is much honoured at Bradford, a list of weaving prices at Burnley, and Bishop Ullathorne's Letters at Dublin. In regard to theology, the most significant fact is the high place so often occupied by Mr. Horton's book on *Revelation and the Bible*.

**Japan.** Among other things referred to in the report of the past year of the work in Japan of the American Board of Missions is (says a London paper) the Labor question. According to a Japanese statistician in the north-eastern part of Joshi, thousands of operatives are working in spinning and weaving in groups of from 20 to 40 from early dawn until after ten at night. The average period of daily labour of these is said to be 17 hours, and this on special occasions is exceeded. The effect of this excessive labour is that in manufacturing towns it is rare to find operatives either men or women over thirty years of age.

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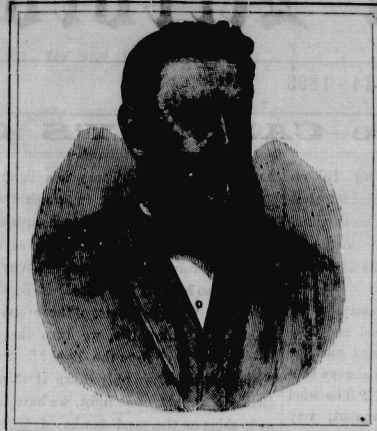
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Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

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BEST

## The Coming Week.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

## ST. ANDREW'S CATHEDRAL.

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

Jan. 15.—11 a.m., Rev. J. Chaffers Welsh.  
3.15 p.m., Canon King.  
7 p.m., The Dean.  
8 and 11 a.m., Holy Communion.

## DIOCESAN.

## HOLY TRINITY PARISH.

The Board of Nominators will meet at the Chapter House on Tuesday, January 24, at 4 p.m., for the purpose of presenting to the Primate a duly ordained Clergyman for the parish of Holy Trinity, Miller's Point, as successor to the Ven. Archdeacon King, resigned.

LABOUR HOME, 557 HARRIS STREET.

Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager.

E. GREYHER.

## Brief Notes.

Dr. Madden has been appointed Chief Justice of Victoria. Mr. Justice Williams considers the appointment an injustice and an insult.

Serious tribal riots have occurred amongst the Kanakas on Macquod plantation, Queensland.

At the invitation of the Y.M.C.A. the Rev. F. E. Harry delivered an address on Saturday evening in connection with the Universal Week of Prayer.

Four nihilists have been arrested in Paris for plotting against the life of the Czar.

The Rev. Charles Spurgeon, son of the late Rev. C. H. Spurgeon, preached in the Albert-street Baptist Church, Melbourne, on Sunday.

Between 300 and 400 Chinese cabinet-makers in Melbourne have gone out on strike against an attempt to lower the rates for contract work.

The late Mrs. Brown of Glen Osmond has bequeathed a large sum of money for charitable purposes in South Australia. The Bishop of Adelaide is one of the trustees appointed to carry out the charitable bequests, which amount to between £100,000 and £120,000. The institutions proposed to establish are a home for crippled children, a convalescent home for children and a home for the aged blind.

On the 7th instant an anti-Jewish meeting was held in Paris. It was attended by many socialists.

A great fire has occurred in Liverpool (E.), doing damage to the amount of £200,000.

Owing to the increase of gambling among the members of the Austrian nobility games of chance have been forbidden by the Vienna Jockey Club.

The Rev. Mr. Tait has been appointed to the South Grafton Parish.

On last Saturday a hail storm passed over Walchoa, when pieces of ice fell, some of which were three ounces in weight.

The annual meeting of the Lay Readers Association was held at the Chapter House on Tuesday last.

The monthly prayer meeting of the New South Wales Church Missionary Association in connection with the Church Missionary Society was held in the Y.M.C.A. on Thursday afternoon.

The City news boys were entertained in Government House grounds on Monday afternoon.

A claim made by South Australia some years ago to a strip of Victorian territory is still unsettled. Correspondence has lately passed between the two Colonies on the subject. A suggestion has been made to ask the Imperial Parliament to pass an Act to settle the boundary line.

The weather in the Black Sea has been of the most disastrous character. It is reported that thirty steamers have sunk.

The annual meeting in connection with St. Paul's Mission Church, Harris Park, was held last week. Archdeacon Gunther presided.

A meeting of the Council of the Church of England Temperance Society was held in the Chapter House on Wednesday last.

The monthly meeting of the Sydney Diocesan Corresponding Committee of the the Australian Board of Missions was held in the Chapter House on Monday last.

The Ven. Archdeacon King has resigned the Incumbency of Holy Trinity Church in consequence of illness.

FOOTPRINTS.—A PARABLE FOR THE NEW YEAR may be obtained at the Church of England Book Depot, 176 Pitt Street.

## Open Column.

## Week-Day Services.

It seems to be an unwritten rule amongst Churchmen that week-night services are to be left entirely to the opposite sex—that it is *infra-dig* for men to be seen at the Wednesday or Thursday service. What is the true explanation of this? Men certainly have, as a rule, more engagements in the evening than women, and, working all day long, they are supposed to be too fatigued to exert themselves after tea sufficiently to attend an hour's service. Again, the religious instinct is greater in women than in men. To their honour it is said—women were last at the Cross and first at the Grave! But these reasons do not seem to me sufficient to account for the small proportion of men among the generally meagre congregations at the week-night services. Is it possible to make these nights anything like as popular and hearty as on Sunday evenings, or must we put up with this state of things as inevitable—as is now almost always done. The conduct of Churchmen generally says as plainly as possible, that the week-night service is a waste of time, light, and energy. Could not we Clergy, easily find some other work which would 'tell' far more than having a short service for just a few of our most devoted parishioners! What do the Laymen think on this subject? I wish some of them would enlighten me.

Various schemes and devices have been adopted by the Clergy to attract even a decent number to Church during the week. All these expedients are more or less unsuccessful, (generally more). In some places the weekly Choir practice is held immediately after the Service, but often have I seen the Choirmen troop in at 8.30, as if their presence at the Service were quite out of the question. As it is so seldom practicable to have a daily Service in our Churches out of the City, surely we ought to expect better attendances weekly, instead of the usual "silent protest uttered weekly by absentee Churchmen."

But a word to my brethren the Clergy. Do we give as much thought and prayer to our week-day Sermons as to our Sunday ones? Some Clergy, I think only a few, have the impious presumption to boast just before the Sunday Service that they have not yet, or only just chosen their text. I am afraid that such a thing is done frequently just before tea on Wednesday or Thursday. Perhaps this accounts for the meagre congregations to a very large extent. I myself have always found it a good plan to have a regular course of subjects, so that no time is lost in choosing something to speak on just for 15 minutes to 30 people. Missionary addresses or lessons on some Bible Book or Character have proved helpful to oneself and attractive and interesting to the congregation. But I return to task the question—"Why do our people, and especially the men stay away so persistently from the week-night Service?"

But there is another matter I should like to hear discussed and that is, *Daily Services*, morning or evening or both. In the Churches where they are held, how many attend? I believe that at St. Mark's and St. Philip's the boys from the neighbouring schools attend. These therefore cannot be taken as test examples. I am considering the advisability of starting the daily Service in my own parish, and should like to have the experience of others to help me to see my way. Daily Services ought, of course to be the rule, but then we ought to have more Clergy to help us. I have, however, come to the conclusion that it is very bad for a Clergyman to think too much of the number of his congregations. He should not be elated or discouraged by numbers large or numbers small. The sympathy of numbers and the trial of small attendances—these are known and felt, and their power acknowledged. But when owing to wet or hot weather, our numbers are small, do not the few generally represent the 'cream' the life of our workers and sympathizers? With these we ought especially to feel at home, and sympathetic. Some Clergy on wet nights out short the Service and omit the Sermon, as if to have the whole were not worth while. Is it not all the more worth while that those who have braved the elements in their earnest love for God's House, and worship should have an especially pleasant and profitable time so far as we can manage it? "A wet Sunday," or for some other reason there will "probably be a small congregation," all the more "reason why I must be there." This is the spirit our people need, and always we and they should feel that in small as well as in large assemblies in Christ's Name. There is He in the midst to bless with His rich gifts of Love and Peace.

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalyptus Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalyptus Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

The article printed in last week's RECORD concerning the "Clerical Scandal List," proved by external testimony that my criticisms of the list, though only based on internal evidence, were well founded. When the sole authority for such a "return" proves to be a person who gives a false name and address, the whole may be entirely dismissed from one's mind as being a malicious falsehood.

The action of the English Government in stopping the "Word Guessing Competitions," must have the approval of every Christian. The invention of the editor of *Pearson's Weekly* was a very clever one, and probably he had very little idea of how it would appeal to three great instincts of man,—the desire for gain, the desire to find out any puzzle, and the desire for gambling. But for this third element the competition would have been innocent enough, but as it was, it would have demoralized the lives of thousands, just as other kinds of gambling do. It was not the sweepstakes kind of gambling, when luck decides who shall win; it was the more enticing kind of gambling, in which skill is called for, yet in which skill cannot be certain of success. And inasmuch as "systems," as in other gambling, are likely to be more successful in word-guessing than ordinary efforts, the competition offers the hope, as Monte Carlo does, that a competence, or even wealth may be attained without honest working for one's living.

The growth of the circulation of papers such as the one mentioned is a very noticeable fact. The generation that the 1870 Education Act has influenced want literature—mainly moral, thank God, but above all amusing and scrappy. *The Bits* has had plenty of imitators, good, bad, and indifferent, but on the whole their influence is, I think, for good. Even the enterprising ways by which they increase their circulation do good to their subscribers, no less than to themselves. A paper that I happened to see the other day would give £1000 insurance to the relatives of any one who was killed in a railway accident, during the next week, while that paper was in his pocket. Its columns are filled by the simple expedient of offering a prize weekly for the best short story, puzzle, &c., and publishing the best of those sent. (Could not the RECORD adopt this plan for news-paragraphs?) These plans appear to me to be quite legitimate, and even beneficial. One of the passengers killed in the Thirsk railway accident had on him papers which, for the sum of sixpence or so, insured his life for £2,800.

According to the poet, the old way of conveying insinuations against one's neighbours was by frowns and nods: the modern way is by asking questions. It has the advantage of being "non-committal" for "one only asks for information." "There is a strong desire to know more about the matter." Sometimes it is by question in Parliament. An M.P. can ask a question about a civil servant which shall insinuate the most unfounded falsehoods, and yet the sufferer, as was the case once with a friend of mine, may not even succeed in getting the Member to privately express sorrow for his unfounded charge. It was only a question, you see! But the insinuator is in his best form when he writes anonymously to a newspaper. (By-the-by, I do not confess to writing anonymously, myself; for my identity is an open secret.) And, whether his insinuations are true or not, they usually do some harm, for many persons are ready to believe the worst of others, and many may read the innuendo who never read its denial.

Something of this sort has taken place with regard to my paragraph last week contradicting Mr. Labouchere's exaggeration of the amount of the Primate's Stipend. The paragraph was reprinted by the *Daily Telegraph*. Next day there appeared in that paper an anonymous letter, headed "Is it a fact or a fiction?" The writer had apparently no reason for doubting the truth of my assertion, but he asked half-a-dozen insinuating questions, for which he could easily obtain answers by applying in the proper quarter. He is outdone by a writer in the paper of to-day (Tuesday), who calmly assumes that I have written falsely, and then goes on to ask questions which show his total ignorance of the matter. I am not likely to answer these letters: first, because I do not possess a knowledge of the whole facts: I am only a country parson whom accident put into the possession of facts which enabled me to deny a certain assertion and an implied charge. (The original question, whether it came from the *Freeman's Journal* or from *Truth*, was undoubtedly the insinuation of a charge.) And, secondly, because when people, without knowledge of the facts, choose to doubt or contradict an assertion, made after enquiry, one feels that one has received an unjustifiable insult.

COLIN CLOUT.

FRENCH LANGUAGE.

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## THE BROTHERHOOD OF ST. ANDREW.

A Convention was recently held in Boston at which the Right Reverend Bishops Brooks, Huntington, Courtenay, Thompson, Tuttle, and Nichols, were present.

A look from the platform while the Convention was in session showed the prevailing type to be that of the intelligent, capable, straightforward man of affairs. The younger men had the look of those who were rising in their callings, and who deserved to rise. There was nothing sanctimonious or professionally religious in their cheerful, frank faces, which bore the sure mark of a Church which does not encourage self-assertion. They did not look as if they would ever degenerate into religious mollusks or harden into religious fossils. They were a hopeful-looking set of men. That is what a man on the platform saw; but you may say he was prejudiced. Probably he was. Still the Boston Herald called them a "new type of young men," the Globe spoke of "the religious fervor of these young business men," and one of the reporters said he was glad he had been assigned to the convention, because, for the first time he had learned that a Christian could be a man.

The convention included men engaged in almost every honest occupation. Some of them could have designed a house and drawn plans for it; others could have built it, painted it, or furnished it. There were men of every line of skilled labour needed to build a railroad—track, bridges, rolling-stock and all; and others who could have manned and managed the road from brakeman to president. There were men who as lawyers could try cases, and others who could edit a paper or write a book, several reporters, others who could set the type, feed the press, make the paper stock, or turn patterns for the machinery. There were quite enough farmers to make quite a village; teachers and students enough to start several schools and colleges; doctors enough for a hospital; and as many clergymen as there are in the Diocese of Virginia. Some of the men could design a piece of cloth, others could weave it, and others could make up the garment. There were men who could turn and survey a field and others who could plough it. There were men who could build ships and men who could sail them; men who could build engines and men who could run them; men who could manage a business, keep the books, buy goods or sell them; men who spend most of their time on the road as salesmen, and men who sit in offices and keep travellers busy. There were coachmen, telegraphers, artists, postmen, plumbers, mill-workers, barbers, blacksmiths, miners, scientists and merchants in almost every line of business. They all stood together as citizens of one Kingdom.

Geographically the convention was as representative as it was socially, commercially, and politically. These men came from all over the country until they rolled up a total of 922. San Diego shook hands with Halifax, Tacoma with Jacksonville. New York sent 208 men. Massachusetts came next with 147. Pennsylvania sent 90; Connecticut, 72; New Jersey, 55; and Illinois, 54. Virginia with 47 men made a fine showing. There is something about Virginians that endears them to everybody. Twenty-six men from the District of Columbia and 25 from Maryland belong to one diocese. Ohio sent 23; Missouri, 22; Maine, 15; Michigan and Kentucky, 12 each; Minnesota and Tennessee, 5 each; Iowa, 4; Arkansas and Indiana, 3 each; California, Colorado, Georgia, and Texas, 3 each; Alabama, Delaware, Florida, Mississippi, Nebraska, North Dakota, Oregon, South Dakota and Washington, 1 each. There were 38 of our kinsmen from Canada.

Such a body of men, while its chief tendency would be to make better Churchmen and better citizens, might have effects not so good. Surprised at their own numbers and proud, not each of himself, but perhaps each of the others, these men were in possible danger of yielding to overconfidence and even conceit. The report of the Council, read to the Convention by Mr. Houghteling, opposed any such tendency with its timely contrast between what might be expected of Brotherhood men and what they had actually attained, with its stern warning against satisfaction, and with its solemn reminder of the rules of prayer and service.

The following address was delivered by Mr. James L. Gordon, the General Secretary of the Y.M.C.A., Boston:—

Mr. President and Gentlemen of the Convention:

On behalf of the President of our Association, and the Board of Directors, and the four thousand young men who compose the membership of the Boston Young Men's Christian Association, and, may I say, on behalf of the Christian young men of this community, I bid you a hearty welcome to New England, to the City of Boston, and to our Association. We regret that our building, owing to some repairs which have been going on the last two months, is not just in the shape we would like to have it. But I would like to say that, from the President down to the Superintendent of the building, we shall do all in our power to make your sojourn in the city and your sessions in this building pleasant and profitable. Every look shall be regarded as unlocked and every door unopened, and every court and corner and corridor of our building open to you all. You are more than members. You are our members' friends; and we shall try to express

in action the welcome which I shall try to express to you in a few words at this time.

They tell me that, while your organization is scarcely ten years old, you are here representing an army of ten thousand young men, and, as I have said to myself, "ten thousand young men whose hearts God has touched;" ten thousand young men with the Holy Spirit resting upon them; and, if I may use the words of another, "ten thousand young men with the health of the winds upon their cheeks, the strength of the mountains out upon their brows, the light of the stars in their eyes, and the prophecy of coming millenniums chiming like cathedral bells in their brains."

Ten thousand young men, true to the Church of God, true to the Word of God and true to the Son of God.

Ten thousand young men, big-hearted and broad-shouldered, clear-brained and fine-grained. Ten thousand young men who are so absolutely reckless in their loyalty to the Son of God, that they care not what the World thinks or says or does or fails to do, so long as they are conscious of the fact that they are keeping step with the music of heaven and marching with the heroes of all the ages.

I gladly welcome the representatives of such an army.

Some time ago I read a book that made a profound impression upon my mind. I suppose all of you have read it—Dr. Strong's book, entitled "Our Country." And those of you who have read the book have discovered that there loom up on the living pages of that remarkable book, like four great mountain ranges of truth, four startling propositions:

I. The Anglo-Saxon race will one day rule the world.

II. The home and the throne of the Anglo-Saxon race will be America.

III. The great West and Northwest of America will one day dominate and control the East.

IV. The character of the West for good or for bad—for Christ or against Christ—and the destiny of the world for a thousand years are to be fixed by the enterprise of Christian men and Christian women, who reside in the East during the present generation.

The logical sequence of these four propositions are as clear as a ray of sunlight. The character of the West and the destiny of the world for a millennium or more are to be determined by the Christian enterprise of Christian men and Christian women who live this side of the Mississippi river during the present generation.

Now I have four propositions which I desire to lay down, which, perhaps, are not as startling or striking as those just mentioned, but which I am sure bear as close a relation to logic and truth:

I. Young men are, and always have been, an important factor in every community.

II. Responsibility is thrown upon the shoulders of the average young man twenty years earlier than fifty or a hundred years ago.

III. We are living in an era of young men. Young men are being crowded to the front all along the line—in the pulpit, on the press, in politics, in positions of responsibility and power. The call is for young men.

IV. The young man is the key to the situation, socially, politically and religiously. Capture the young men of a village and you have captured the village. Capture the young men of a metropolis, and you have captured the metropolis. Capture the young men of the State, and you have captured the State. Capture the young men of a continent, and you have captured the continent. Capture the young men of the world for the Church and for Christ and you can "take this round world of ours and roll it up to the throne of God."

"God give us men! A time like this demands strong minds, great hearts, true faith, and ready hands; Men whom the lust of office does not kill."

Men whom the spoils of office cannot buy; Men who possess opinion and a will; Men who have honor; men who will not lie; Men who can stand before a demagogue;

And damn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog In public duty and in private thinking."

God grant that through the instrumentality of the Brotherhood of St. Andrew there may be raised up and reared up a generation of men,—young men,—Christian young men,—for

"Ill fares the land, to hastening ills a prey, Where wealth accumulates and men decay."

When I was in Portland, Maine, some time ago (I suppose Portland is represented here to-day), I heard a preacher up in that city say something which I have often repeated since then. Said he: "Wealth understands wealth, poverty understands poverty, sympathy understands sympathy, love understands love, men understand men, women understand women; and," said he, "a young man understands a young man as nobody else in this world understands him." And away down in my Presbyterian heart I said Amen to that proposition.

It seems to me it is the very acme of all wisdom for the young men of the Protestant Episcopal Church of America to band themselves together in one glorious campaign for the salvation of their comrades and companions. For the grandest instrumentality in the world to-day for the salvation of young men is a warm-hearted, broad-shouldered, consecrated young man whose heart God has touched. You are moving along the right line.

Emerson has said that America is another name for opportunity; and the greatest poet of the Anglo-Saxon

race has said that "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Gentlemen, I have a profound conviction that we are moving on one of the greatest flood tides of all history, and I believe the hour has come when the Christian young men of America can capture the continent of America and chain it up to the very throne of God for century after century, if not for millennium after millennium. And I want to say to you that I would rather go up to the great white throne from the heart of Africa, without one ray of Divine light having ever pierced the darkness of my soul, than to go up to the judgment seat of Jesus Christ from the heart of America without having made one tremendous, gigantic, colossal effort to swing this old world nearer to the throne of the Eternal.

There has never been a moment since Adam left the Garden of Eden, when it was ever such a serious thing, such a sacred thing, such a splendid thing, to live, as it is at this moment.

The young man who can live to-day, in the closing decade of the nineteenth century, beneath the skies of the New World, without having his nerves thrill, his blood grow warm, and his brain catch fire with an all-absorbing ambition to do something for God and humanity, could have stood beneath the frowning brow of old Sinai, with its flashings of light and crashings of thunder, unmoved and unconcerned.

"We are living, we are dwelling, In a grand and awful time, In an age on ages telling: To be living is sublime."

Oh, let all the soul within you, For the truth's sake, go abroad: Strike: let every nerve and sinew Tell on ages, tell for God!

These words were never so true as they are this morning as you gather within these walls.

When the Assyrian hosts were about to sweep down upon Israel, and the king of Israel, faint-hearted and discouraged, was about to make an unconditional surrender, the prophet of Jehovah suddenly appeared on the scene and announced that deliverance would come. "By whom?" said the king. "Even by the young men of the princes of the provinces," said the prophet; and deliverance came by the young men of the princes of the provinces.

From that day to this God has honoured consecrated youth. Jesus Christ was a young man. When God wanted to save a lost world he sent a young Man to save it. The Apostles were young men. A large proportion of the early Church was composed of young men. Paul, the Apostle to the Gentiles,—a young man. Peter, the Apostle of the Circumcision,—a young man.

From that day to this God has honoured consecrated youth, and consecrated middle life, and consecrated old age; when I think of the late Emperor of Germany doing his best work between sixty and ninety; when I think of "the Grand Old Man," William E. Gladstone, doing magnificent service for God and humanity at eighty-three, I feel like singing:

"All for Jesus! All for Jesus! All my being's ransomed powers, All my thoughts and words and doings, All my days and all my hours."

And I have said sometimes that if every moment of my life were a ray of sunlight, I would gather all the sunbeams of a lifetime and I would weave them into a crown of light, and with that crown I would garland the brow that was pierced for me, and I would sing, "All for Jesus, all for Jesus!"

Now you are impatient to go on with your business, and I will just add a final word. Let me suggest that eighteen hundred years ago there wandered over the hills and through the valleys of Palestine, a young Man to whom we apply the appellation, "Our Lord Jesus Christ." He never wrote a book. He never formulated a creed. He never organised an army. He never established a government. He belonged to a despised people, and an insignificant country, and he died the shameful death of the cross. And yet to-day millions worship Him as the very Son of God. Thousands have died for Him, and thousands would die for Him rather than deny Him. Julian the Apostate, dying on the field of battle, is said to have taken a handful of his heart's blood and throwing it upward toward heaven's dome to have exclaimed, "Thou hast conquered."

But I want to tell you, gentlemen, that from voices which number ten thousand times ten thousand, and thousands of thousands, there arise, not in words of hissing hate, but in words of highest Hallelujah, those words of praise:

"Hail, Thou once despised Jesus! Hail, Thou Galilean King!"

and under his banner we shall move forward.

Did you ever hear of the time when Douglas led his men to meet the enemy? On his person he carried the dead heart of Bruce encased in a jewelled casket; as he moved onward with his men and met the enemy, and the enemy swept down on them like an avalanche, and Douglas knew that if the day was to be won something must be done at once to inspire the hearts of his men, he took the dead heart of Bruce, and with one tremendous effort threw it over in the ranks of

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the enemy, and then shouted, "Men, men! fight for the heart of Bruce!" Any of you who are Scotchmen know that the Scotchmen won the battle that day.

I want to tell you that I am here not to inspire your hearts by the dead heart of a dead leader. Our Christ is a risen Christ, our Christ is a living Christ; and I point you out to Jesus Christ, who, in the words of Jean Paul Richter, "being the Holiest among the mighty and the Mightiest among the holy, lifted with His pierced hands and off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

Go forward, then, in His name, and may God bless you; and believe that we love you and are glad to have you here, and that we regard ourselves as highly honoured by your presence. And my prayer is that your hearts may burn within you as you talk one with another. May there rest upon each one of you eleven tongues like as of fire, and when you go out from this building, may you go out to kindle fires all over the continent of North America, that shall burn and burn until every valley shall be flooded with the love of God, and every mountain top shall be transfigured by the glory of God.

At the close of the address Mr. Houghteling said: Mr. Gordon, we shall later on in our session pass some pretty cordial votes of thanks, but we cannot wait for them to say "Thank you" for your very kind and inspiring words.

## Trust.

I cannot see, with my small human sight, Why God should lead this way or that for me; I only know he saith, "Child, follow me; But I can trust."

I know not why my path should be at times So strangely hedged, so strangely barred before; I only know God could keep wide the door. But I can trust.

I find no answer, often, when beset With questions fierce and subtle on my way, And often have but strength to faintly pray. But I can trust.

I often wonder, as with trembling hand I cast the seed along the furrowed ground; If ripened fruit for God will there be found; But I can trust.

I cannot know why suddenly the storm Should rage so fiercely round me in its wrath; But this I know, God watches all my path. And I can trust.

I may not draw aside the mystic veil That hides the unknown future from my sight; Nor know if for me waits the dark or light; But I can trust.

I have no power to look across the tide, To know, while here, the land beyond the river; But this I know, I shall be God's for ever; So I can trust.

## LAY READERS ASSOCIATION.

At the Annual Meeting held in the Chapter House on Tuesday afternoon the 10th inst., the Very Rev. the Dean of Sydney in the chair. The following report was read by the Hon. Secretary:—

In presenting the Seventeenth Annual Report, it will be seen that your Committee have very little to communicate, but a simple record of steady, continuous, plodding work during the year ended 31st December, 1892.

During the first quarter 11 Lay Readers conducted 132 Services.

" " Second " 10 " " " 111 "

" " Third " 10 " " " 100 "

" " Fourth " 11 " " " 126 "

A Total of 469 Services conducted in 57 different localities.

The names of the several localities together with the number of Services are tabulated as under:—

Armidale .. .. .	37	Moorfields .. .. .	2
Ashfield .. .. .	4	North Ryde .. .. .	5
Austiner .. .. .	1	Prince Alfred .. .. .	1
Bankstown .. .. .	8	Hospital .. .. .	1
Beer ft .. .. .	40	Prospect (Rev.) .. .. .	1
Bexley .. .. .	50	Parramatta Gaol .. .. .	7
Botany .. .. .	23	" Industrial School .. .. .	7
Blackheath .. .. .	1	" Lunatic .. .. .	1
Burwood .. .. .	10	Asylum .. .. .	2
St. Paul's Mission .. .. .	1	Rockwood .. .. .	16
Bullis .. .. .	1	Starwood .. .. .	7
Carlingford .. .. .	6	Sydney .. .. .	6
Castle Hill .. .. .	14	St. Andrews .. .. .	21
Castlereagh .. .. .	2	SS. Simon & Jude .. .. .	4
Clifton .. .. .	3	Female Refuge .. .. .	75
Dural .. .. .	2	Night Refuge .. .. .	3
Drumoyne .. .. .	3	Sherbrooke .. .. .	1
Emu .. .. .	1	Thorne .. .. .	48
Erminford .. .. .	6	Waterloo .. .. .	1
Field .. .. .	2	Wentworth Falls .. .. .	4
Enfield (Kurrajong) .. .. .	1	Diocese of Newcastle .. .. .	3
Five Dock .. .. .	3	Gosford .. .. .	3
Galston .. .. .	1	Cook's Creek .. .. .	1
Haris Park .. .. .	3	Erina .. .. .	1
Hunterville .. .. .	3	Kincumber .. .. .	1
Home of Hope .. .. .	2	Ouinbuh .. .. .	1
Kenthurst .. .. .	3	Penang .. .. .	2
Kogarah .. .. .	2		
Lawson .. .. .	1		
Mount Victoria .. .. .	1		
		Total .. .. .	469

## The Church Society.

The monthly meeting of the Committee was held on Monday last under the presidency of the Very Rev. the Dean of Sydney. A statement submitted showed that the ordinary free-fund income for the year had reached the sum of £4611 0s 1d, being slightly in excess of the previous year, and that including the special fund the total unappropriated income was £5292 10s 10d. A further sum of £600 from legacies had been received during the year. The year's accounts would close with a credit balance of upward of £86. The recommendations of the sub-committees re grants for 1893 were then considered and the following grants were voted:—

R. D. Berrina.	£	s.	d.
Berrina .. .. .	40	0	0
Bong Bong .. .. .	35	0	0
Mittagong .. .. .	55	0	0
Wingecarribee .. .. .	60	0	0
R. D. Liverpool and Camden.			
Appin .. .. .	100	0	0
Campbelltown .. .. .	30	0	0
Cobbitty .. .. .	54	0	0
Pictou .. .. .	40	0	0
R. D. Penrith.			
St. Mary's .. .. .	60	0	0
Emu and Castlereagh .. .. .	50	0	0
Mount Victoria .. .. .	70	0	0
Hartley Vale .. .. .	25	0	0
Lithgow .. .. .	73	0	0
Wallerawang .. .. .	85	0	0
Mulgoo .. .. .	60	0	0
R. D. Wallongong.			
Dapto .. .. .	70	0	0
Jamberoo .. .. .	30	0	0
Shoalhaven .. .. .	25	0	0
Berry .. .. .	50	0	0
Kangaroo Valley .. .. .	60	0	0
Ulladulla .. .. .	50	0	0
Bullis .. .. .	70	0	0
Helensburgh—Austimmer .. .. .	50	0	0
R. D. Richmond.			
The Kurrajong .. .. .	65	0	0
Pitt Town .. .. .	50	0	0
R. D. Parramatta.			
Granville and Guildford .. .. .	65	0	0
Rookwood cum Bankstown (Curate) for six months .. .. .	50	0	0
Castle Hill (Curate) .. .. .	65	0	0
Pennant Hills .. .. .	65	0	0
Smithfield .. .. .	100	0	0
R. D. Petersham.			
Marriokville .. .. .	70	0	0
Dulwich Hill .. .. .	50	0	0
Belmore and Morefields .. .. .	50	0	0
Five Dock .. .. .	70	0	0
Strathfield .. .. .	50	0	0
"St. George for three months .. .. .	12	0	0
Crondall .. .. .	25	0	0
R. D. Balmain.			
St. Mary's (Curate) .. .. .	75	0	0
St. John's .. .. .	10	0	0
R. D. North Sydney.			
St. Stephen's, North Willoughby .. .. .	100	0	0
Gordon and Hornsby .. .. .	75	0	0
Mossman's Bay .. .. .	35	0	0
R. D. West Sydney.			
St. Luke's (Curate) .. .. .	50	0	0
Botany .. .. .	50	0	0
Macdonaldtown .. .. .	30	0	0
St. Saviour's, Redfern .. .. .	80	0	0
Darlington .. .. .	70	0	0
St. Barnabas (Curate) .. .. .	50	0	0
Holy Trinity (Curate) .. .. .	73	0	0
R. D. East Sydney.			
St. Peter's, Woolloomooloo (Curate) .. .. .	75	0	0
Christ Church, St. Lawrence (Curate) .. .. .	50	0	0
S.S. Simon and Jude .. .. .	62	0	0
Watson's Bay .. .. .	45	0	0
CATECHISTS.—			
Mortlake .. .. .	50	0	0
Pitt Town (outlying Districts) .. .. .	70	0	0
HOSPITALS, &c.—			
Asylums, Parramatta .. .. .	90	0	0
Infirmary Chaplain .. .. .	90	0	0
Little Bay Coast Hospital .. .. .	50	0	0
Prince Alfred Hospital .. .. .	25	0	0
Warangesda Mission .. .. .	25	0	0
Chinese Mission (Rev. George Soo Hoo Ten) .. .. .	50	0	0
RNLT.—			
Sussex Street Mission Room .. .. .	60	0	0
	£3,491	10	0

\* As a final grant.

It was agreed to postpone the question of the appointment of unattached Clergymen for a period of three months. An application for a grant towards rent of a Catechist's house at the Oaks, was referred to the Finance Committee.

## AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CAINS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will gladly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LAMAR's Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/.

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Special advantages for Resident Pupils.  
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TERM COMMENCES JANUARY 16, 1893.

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700 Violins, from 3/11 to £25; 500 Accordions, from 3/6 to £3; 120  
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New Songs by every mail. Pianos Exchanged and Tuned. Any  
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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Address: The Chapter House, Bathurst-street, Sydney.

Hon. Secretaries:  
The Rev. J. D. LANGLEY, ROBERT HILLS, Esq.  
Organising Secretary:  
The Rev. S. S. TOVEY, B.A.

Bankers: The Commercial Banking Company of Sydney.

RECEIPTS FROM 1st DEC., 1892, TO 9th JAN., 1893.

Subscriptions—	£	s.	d.	Shoolhaven	£	s.	d.
Mr. J. H. Cardew	2	0	0	St. Luke's, Sydney	2	0	0
Mr. F. Perks	5	0	0	Summerhill	13	4	0
"The Scribner"	1	1	0	Mount Victoria	0	8	0
Messrs. Dibbs & Gibson	1	1	0	St. Barnabas	18	1	8
Mr. C. B. Stephen	5	0	0	St. James', Sydney	3	8	2
Messrs. C. Chapman and Co.	1	1	0	Castle Hill	8	0	0
Mr. William Drew	1	1	0	Kenthurst	1	0	6
The Very Rev. The Dean of Sydney	10	0	0	Dural	0	14	3
Sir Joseph Abbott	2	2	0	Sutton Forest	2	12	3
Mr. R. C. Walker	1	1	0	Moss Vale	1	6	3
Mr. James Vickery	1	1	0	Mt. Agony	2	14	5
Mr. Edmund Burton	0	12	0	Enmore	3	2	6
Rev. S. S. and Mrs. Tovey	2	10	0	St. David's, S.H.	3	0	0
Gertrude Tovey	0	12	0				
Mr. W. R. Beaver	2	2	0				
Mr. Charles Medcalf	1	1	0				

Donations—				Richmond	1	13	0
Mr. John H. Read	1	1	0	St Mary's, Balmmain	1	11	9
Mr. F. Winter	0	10	0	St Mary's, Western			
"A Thanksgiving to Almighty God for many Mercies"	10	0	0	Line	1	14	7
				St. John's, Bishops- torpe	2	7	0
				St. Mark's, Darling Point	2	17	0
Perpetual Subscribers Fund—				Summerhill	6	7	4
Rev. S. S. Tovey	5	0	0	Five Dock	1	5	0
Mrs. Tovey	5	0	0	Christ Church, St.			

Offerings, Advent—	£	s.	d.	Special—	£	s.	d.
Luddenham	0	14	0	St. John's, Darlinghurst	7	8	8
Greendale	0	5	0	Trinity—			
St. Luke's, Burwood	17	10	5	St. David's, S.H.	3	4	6
Gordon	1	0	0	Auxiliaries—			
Hornaby	2	11	6	Camden	4	16	6
St. Andrew's Cathedral	22	10	3	Woollahra	19	13	0
Bull	2	14	3	S. Saviour's, Redfern	10	0	0
Clifton	0	8	0	St. Paul's, Burwood	58	0	0
Dulwich Hill	4	7	4	Hunter's Hill	32	12	3
Rookwood	1	3	6	Emu and Castlereagh	5	0	0
Bankstown	0	3	7	Christ Church, St. Law-	2	5	9
Ashfield	10	18	6	Point	332	16	6
S. S. Simon & Jude	2	3	10	Rouse Hill	6	10	0
Berrima	13	17	9	Rookwood	1	8	6

Offerings, Advent—				St. Paul's, Redfern	11	5	0
Luddenham	..	..	0 14 0				
Greendale	..	..	0 5 0	Special—			
St. Luke's, Burwood	..	17 10 5		St. John's, Darlinghurst	7	8	8
Gordon	..	..	1 0 0				
Hornsby	..	..	2 11 6	Trinity—			
St. John's, Parramatta	12	15	0	St. Paul's, Sydney	2	13	0
Canley Vale	0	10	0				
Campbelltown	8	4	9				
Dunham Court	1	0	0				
Dapto and Macquarie	1	7	6				
River	1	7	6				
St. Paul's, Burwood	28	10	5				
Mortlake	0	15	0				
Ultimo	0	17	0				
Windsor	4	4	9				
Holy Trinity, Sydney	0	17	7				
Albion	2	0	0				
Kogarah	2	13	6				
Hurstville	2	4	5				



But we have a right to know who the critics are—and what they are. Can a deaf man who never heard a sound tell what music is, no more can an unbeliever do that which is fair to any question he opposes. By this inquest "Faustine" stands convicted.

### THOUGHTS ON CHURCH FINANCE.

[No. 2.]

I cannot surely be thought that the poverty and consequent powerlessness of the Church is in harmony with the Divine purpose and plan concerning her. Turning to Holy Scripture we find prophets and teachers exhorting all poetic figures in portraying her glory and beauty, and triumph, and increase! She "rises from the dust"—"She puts on her beautiful garments"—"She is a crown of glory and a diadem of beauty in the hand of her God." All nations flow unto her—she is "the joy of the whole earth," going forth to bloodless conquest and victories of peace. "Clear as the moon," "bright as the sun and terrible as an army with banners," "the shout of a King is in the midst of her," and "the glory of the Lord is her reward." And by what agency? By the consecrated gifts and services of His people, for God has cast the support and extension of His Church upon the love and service of her children. Reminding them of His own infinite and spontaneous beneficence He says, "Freely ye have received, freely give."

Nor does He leave this great primary duty of Christian life solely to the spontaneity of grateful love, there is added the constraint of solemn responsibility. The Christian is a steward. Money is a trust and God is to be regarded as the real owner of it. The teaching of the New Testament is that whatever of it (money as representing all other possessions) a man possesses he is to understand that he holds it for Him, and under certain plain conditions—that as He could have given it to another; or could at any moment resume it; so He has a right to prescribe what is to be done with it, and to demand an account of it whenever He pleases. In proportion to the trust confided to a steward, much may be left to his intelligence and honour as to the manner in which he may discharge his obligation. Instead of stringent rules and specific prescriptions regulating his procedure, the nature and end of his office may be defined; but in carrying it out he may be "a law unto himself." Everything is left to principle and conscience, to judgment and wisdom, faith and love.

The great thing is obedience to conscience, loyalty to duty, serious solicitude to be in harmony with the Divine will, for "it is required of stewards that a man be found faithful." "The Master whom the Christian serves is not only just but infinitely generous. The conditions of stewardship are not the terms of bargain and hire, but of promise and grace."—Binney, in "Money," 270 seq.

While the New Testament does not give stringent rules for the discharge of our stewardship in regard to money, it does give inspired counsels on the subject. We will only quote one of these—I Cor. xvi. 2: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." Here we have inculcated the duty of the Church and the divinely appointed means of her relief from all her financial difficulties—Systematic and proportionate giving.

If this apostolic principle and plan were adopted every Christian would on each Lord's Day set apart a due and determined proportion of his income for purposes of religion and charity, and apportion to different objects in each category its fair amount. Nothing would be left to accident or impulse; all would be given according to the dictates of enlightened conscience, an instructed judgment, and the sympathy of a heart gladly obedient to the inspirations of the love of Christ. But Christian giving must be proportionate as well as systematic. We cannot find that the Scriptures tell us how much we shall spend, or save, or give—all that is left to conscience and love. But we are plainly taught by our Lord that our giving must sometimes reach the point of sacrifice or we fail to catch His Spirit. The poor often give more than the rich, because the measure of liberality is not what a man gives, but what remains to him after he has given.

The rich man cast in larger gifts than the poor widow—after they had given they had thousands left—but she showed her faith, her love, her self-sacrifice by casting into the Lord's treasury "all the living that she had," and so the Christ said she had given more than they all! Only let the rich and the well-to-do deny themselves and give as the poor often do, and there will be no lack of Church funds, for God never sets His people tasks which they are unable to perform—every necessary work could be accomplished and all the questions of Church finance would be infinitely simplified. The painful anomaly of pew-rents in the House which we call God's, would be removed, and the abominations of Lotteries, Bazaars, Tableaux, &c. and other pious swindles would be relegated to the limbo of discarded and defunct heresies, and the noble duty of Christian giving take its right place in the trinity of Divine service with praise and prayer.

But in the meantime, there should be in every parish a systematic weekly or monthly collection of stated offerings to a General Parochial Fund. The shorter the interval of collection the better, because to most persons it is easier to give small sums frequently than to give larger sums at longer periods. Many a man can give five shillings per month who would feel it an inconvenience to give three pounds in one sum at the end of the year. Too often the

Church loses the three pounds because she has not the common sense, humility, or industry to call for the five shillings.

To some weekly or monthly subscriptions would be troublesome but they should submit to the inconvenience in order to give the encouragement of a good example to their poorer brethren—experience has amply shown that while this plan is scriptural, it is, as might be expected from that fact, most effective wherever it has been adopted and properly worked it has relieved, if it has not entirely removed, financial difficulties.

Upon the same or very similar lines there should be in every Diocese an organization for the all important Missionary work of the Church, whether Home or Foreign.

We should stop the terrible leakage in the shape of interest on our Church debts which in some Parishes is found so weakening, and so detrimental to all new enterprises; and by which in many cases we are paying for our Churches twice over; by the vigorous working of a "Church Buildings Loan Fund," such as has rendered invaluable service in the Sydney Diocese.

It may be said and truly enough, that the religious needs of the country have so far outstripped the lagged progress of the Church—(We have only to glance at one aspect of the case, Church accommodation for 50 per cent of the population!) that we cannot wait the slow development of such a plan as has been indicated that we must have something in addition to it, that the urgency of the case demands creation rather than evolution, that we have not only to make up for lost time, and get rid of vast arrears, but also to make provision for the future, especially in the acquisition of land for Churches, and Schools, Parsonages and Glebes, the erection of Churches, Schools, Colleges, etc., the formation of new Dioceses, and Parishes, and the increase by duplication at least, of the number of the Clergy. All this we grant—may we go farther and venture to say that all this ought to be done and done at once, and all this can be done if we only apply to the solution of its difficulties, the common sense business principles which guide men to triumph success in worldly enterprises.

What would a wise Government or Mercantile Corporation do, if it found itself confronted by imperative demands for great reproductive works for which it had not sufficient capital?

It would utilize its credit. This is exactly what the Church should do.

### Moore College.

Lent Term begins on the 28th inst. Gentlemen desirous of joining the College should communicate at once with the Principal, Moore College, Newtown.  
Jan. 10, 1892.

## Australian Church News.

### Diocese of Sydney.

Enmore.—An interesting event took place after the Choir practice in connection with Christ Church, on Wednesday evening, the 4th inst., when Mr. T. Boulton, late of Clergymen's Warden, in a neat speech, at the request of two ladies who represented the parishioners, presented Mr. W. Bullock, jun., with a substantial purse of sovereigns in recognition of the services rendered by the recipient for the past two years as the hon. organist. Mr. Perry, who has left the parish for Randwick, was presented with a nicely bound and engraved Prayer Book. Both recipients suitably responded.

St. Thomas' Balmmain.—On Wednesday afternoon, the 4th inst., the monthly meeting of St. Thomas' Benevolent Society was held at the Parsonage. The receipts for the month had been as follows:—For Christmas gifts to the poor, £18 7s 8d; goods to the value of £3 10s; members contributions for the month, £1 17s. The expenditure had been: Christmas gifts, £13 7s 8d; and monthly relief, £2 17s 10d. In addition to the above sums, £2 5s 6d had been contributed through the poor boxes in the Church, making a total sum dispensed in Christmas gifts and relief during the month of £22 1s. Four parcels of clothing and sundry articles of furniture and bedding had been sent to the Committee and distributed. The election of office-bearers for the year took place. Mrs. G. Boulton was appointed President, Mrs. Venables, Secretary, and Mrs. Dixon Treasurer.

St. Thomas', North Sydney.—A strikingly successful musical service was given in St. Thomas', on Friday night, the 6th inst. The special feature was the rendering of the first part of the "Messiah." The chorus consisted of about 50 voices, and the vigorous manner in which the choral portions of the work were delivered was a testimony to the effective training the vocalists had received under Mr. J. Massey. In "For Unto Us," "He Shall Purify," and the "Hallelujah" chorus the attack was firm, and the runs were given with a crispness that was worthy of high commendation. Among the soloists Mrs. Tierney figured with distinction. In "Rejoice Greatly" she sang the florid passages with ease and refined taste. Her performance as a whole was pleasing and artistic. Mrs. Edwards in the delivery of "O, Thou That Teltest" displayed her rich telling voice to great advantage. Her phrasing was cultivated and her expression effective. This lady also sang

"He Shall Feed His Flock;" "Come Unto Him" being given by Master Clough, who also pleasingly sang the recitatives following the pastoral symphony. The other soloists were Mr. Sayer (tenor) and Mr. J. Elliott (bass). Mr. J. Massey presided at the organ, his judicious instrumentation being supplemented by a small orchestra. Mr. A. Massey conducted.

Liverpool.—An afternoon Tea Party was held on Thursday, Dec. 29th, to enable a number of Churchworkers to show their appreciation of the good work done in Luke's parish by Mrs. C. Priddle, since her arrival in Liverpool two years ago. After tea, Miss Bosley addressed the meeting, and with a few heartfelt and affectionate words, presented Mrs. Priddle with a beautiful pearl and diamond bracelet and a silver table match box. The recipient replied in grateful terms. Mrs. Priddle has endeared herself to the great majority of the parishioners through her kind and untiring attention to the sick and needy of the parish.

Clergy's Widows and Orphans Fund.—The quarterly meeting of this Fund for the Diocese of Sydney, was held in the Diocesan Registry on Tuesday last. Present: the Rev. Dr. James N. Manning, (presiding), Captain Deane, Mr. Robert Hills, and the Secretary.

The Secretary reported that £97 5s. on account of pensions, was voted to nine widows and seven children. The balance sheet was read by the Treasurer, who reported that the fund, which, on the 31st December, 1891 stood at £20,256, 4s 6d had been increased to £21,553 10s 7d on the 31st December 1892, and that the increase of the fund for the past year had amounted to £1297 6s 1d. Particulars of claim from the representatives of the late Rev. Edward Smith, Chaplain of the Church of England Cemetery was received, when a pension to his widow of £42 per annum was sanctioned.

Harris Park.—The annual meeting of the congregation of St. Paul's was held on Friday evening, the 6th inst., the Ven. Archdeacon Gunther, presided. The Revs. S. G. Fielding and C. Presswell were also present. The treasurer, Mr. G. Hack, presented a statement of accounts, which showed that, after the payment of working expenses, there remained a balance of £59 5s 1d to be handed to the Churchwardens of St. John's Church, Parramatta. The report was adopted on the motion of Mr. H. Coates, seconded by Mr. H. Meads. Archdeacon Gunther congratulated the congregation of St. Paul's on the success that had attended the work of the year just closed. Referring to the history of the Church of England, the Chairman said it bore abundant testimony that it would never progress without the teaching of Christ. There were drones in the Church of course; but on every hand there were signs of her vitality and earnestness. The Church had played a great part in the history of England. The Rev. S. G. Fielding proposed a vote of thanks to the Committee, the Choir, the Collectors, the Organist, and the Verger. The following were elected a Committee:—Messrs G. Watt, Tuckerman, W. H. Webb, H. Coates, W. H. Hughes, M. Meads, G. Hack, and J. Pilcher. During the evening several ladies and gentlemen contributed musical items.

St. Mary's, Balmmain.—A Testimonial Address has been presented to Rev. T. Aitken Haslam, upon his leaving the Curacy of St. Mary's Balmmain, where he has been during the past year.

Echo Farm Home.—The following contributions are thankfully acknowledged:—A former member of the Home, 15s; J. Bremner, £1; T. H. Icton, £1 1s; Miss Gosling, 2s 6d; Miss Wiseman, 10s; R. J. Black, £1 1s; Sir W. Manning, £1 1s; Mrs. Burgess and friends, 4s 6d; Harry Langley, 10s; Snowballs, 12s; Miss Martin, collected, 12s; J. W. Hedges, £1 1s; Dr. Crago, £2 2s; Dr. Crago (for Christmas), £1; Committee collected, £1 0s 6d; Mrs. —, £1; Sale of work, etc., 27 1s; Mrs. H. C. Russell, £1; Mr. Justice Stephen, £1; Maintenance, £1 1s; Miss Clements, 1s; C. R. Walsh, £3 3s; W.C.T.U., Gunnedah, £1; collected by a sister at Gunnedah, £2; produce, 10s 4d. Total to date, £2205 4s 8d. Also contributions in kind:—Tea, J. A. Bull and Co.; Butter and Scones, Mrs. Johnston; photographs, Mrs. Leslie; fancy goods for sale, Mrs. Langley; blinds, books, varnish, etc., C. A. Vaughan; pictures, Miss Rumsey; bacon, Williams and Co.; books and magazines, Mr. Justice Stephen; water tank, Miss C. M. Ward; pudding and meat, Mrs. Martens; Dr. Ward; butter, Miss Ward's young friends. The first report and balance sheet will be issued in January. Courtenay Smith, hon. director, Trafalgar House, 9 Princes-street, Sydney; 31st December, 1892.

### Diocese of Newcastle.

Stroud.—A Watch Night Service was held in St. John's Church on New Year's Eve. The congregation numbered between seven and eighty.

The Organist of St. John's and St. Barnabas' Churches was the recipient of an offering of two guineas from the latter on Christmas Day, and three guineas from the former on New Year's morning.

The Parochial Council met on Saturday night, and voted the amount due for stipend to be sent to the Diocesan Treasurer.

During the year 1892 in the Parish of Stroud, there have been 189 Sunday services, 130 week day services, 30 visits to Public Schools, 109 Baptisms, 37 confirmed, 8 marriages, 10 burials.

### Diocese of Grafton and Armidale.

Macleay River.—The Christmas Services were of a brighter nature than usual. An early celebration took place at St. Alban's Church, East Kempsey, at 9 a.m. Morning Service with celebration of Holy Communion at Holy Trinity, Frederickton, at 11, and Choral Evensong and sermon at All Saints' Church, West Kempsey, at 7.30. The Magnificat was Parian and Nunc Dimittis. Elden in C. Goss' "Behold I bring you good Tidings," was nicely rendered by the choir. Rev. R. H. Kelly Incumbent, preached an appropriate sermon from Luke ii. 30 v. "He shall be Great." The Church was nicely decorated with bagalows, ferns, evergreens, flowers and appropriate texts. On Saturday, 31st December, a trustee's meeting was held for the purpose of electing a trustee in the place of F. G. Paulton, Esq., J.P., resigned. There was only a small attendance of parishioners, and J. W. Wilson, Esq., J.P., was elected to fill the vacancy.

### Diocese of Northern Queensland.

The Bishop has just returned overland from a visit to the Herbert River, where he has been inspecting the mission to the Kanakas in charge of Mr. Tyson. The Bishop was greatly pleased with the progress made. A deputation of Kanakas waited on the Bishop at Halifax, begging that Mr. Tyson's ministrations might be extended to them.

Rev. F. Barton Parkes has succeeded Canon Edwards at St. Paul's, Charlton Towers, and is making headway with the work of this large and difficult parish. The Bishop will hold the first Ordination held at Charlton Towers for many years on Sunday next, when Rev. J. H. Farbrother will be ordained Priest.

Special services were held at Ravenswood on Christmas Day, when Archdeacon White said farewell to his parishioners previous to leaving for a year's holiday in the old country. The special offertory amounted to £35 2s. During the present incumbency the parish has been entirely freed from the debts on the Building and General Funds, which amounted a year ago to over £150. Archdeacon White leaves Sydney by the Austral on Jan. 30th. The Rev. J. B. Stephenson has been having a rough trip over the country inland from Cooktown. He visited Limestone, Laura, Maytown, and other centres, and held Mission services which were well attended.

Archdeacon White returned just before Christmas from a visit of inspection in the most northern part of the Diocese, visiting Normanton and Croydon. It shows the vast extent and scattered character of the Diocese, that in order to visit only two parishes, it was necessary for him to travel 2300 miles, and be absent more than five weeks. The Cathedral services are now in regular working order, and are much appreciated. The authorities have been fortunate in securing the services of Mr. L. Weston, as Organist, and the organ is now able to show its capacities.

### THE SIGNS OF THE TIMES.

THE FINANCIAL.—A thoughtful article on this subject has been written in one of our English contemporaries. The signs of the times, are, according to it, anything but promising. Looking at the financial world abroad, it sees Russia, Spain, Portugal, Greece, Servia on the verge of bankruptcy, and France, Germany, Austria and Italy draining their natural resources to their utmost extent for warlike purposes. Australia is advised not to attempt to place any loans on the English Market yet awhile. The value of the Rupee in India and the condition of taxation are causes of anxiety to the Government. In England itself the amount of capital lying idle is unprecedented.

THE POLITICAL.—Here all is unrest. Germany, Austria, Italy, France, Russia are armed to the teeth. They are each waiting for some unexpected spark to fall upon the train already laid, by which to set all Europe in a conflagration. No one can forecast whence the spark will come nor where alight. But come it must. While the South American States are, in a deplorable financial and political condition and are likely to remain.

THE SOCIAL.—The Social aspect is bad. Many of the outlook, states of Europe and England are threatened with internal commotion. Capital and labor are in conflict. They are, as it were, armed to the teeth, each preparing for a wholesale attack upon the other. No single country is free from the teachings of anarchists, and the social democrats are striving to bring capital under the immediate drastic control of the working classes. Strikes, intimidations, riots, bloodshed are of common occurrence. How necessary it is for capital and labor at once to unite on friendly terms, and to work for the good of the whole community instead of each striving to destroy the other.

THE RELIGIOUS.—The Religious outlook is most unpromising. Indifference, Agnosticism, Atheism are rapidly growing. But the "most prominent feature in the religious world of England 49-day," so the writer of the article says, "is the determined efforts of the Roman Catholics to re-capture and bring our country once more under the dominion of the Church of Rome." In England Rome is increasing the number of her churches, her priests, her monasteries, her

convents, her sisterhoods, her schools, her converts. But in Italy—in Rome itself—the central seat of her operations, the power of the Papacy over the people is waning. Orders are given by the Pope "to pray for the conversion of England to the Papacy." Mark! Not for the conversion to Christianity, or to faith in the Redeemer of the world, but "for conversion to Rome!" The article thus concludes:—

"Is England gone to sleep? Are the people aware of the deadly enemy to their liberties, their freedom, their honour they are nursing in their bosom? Papal Rome is ever the same—her policy is unchangeable—insidiously she plants her feet, cautiously she moves, with a skill and craft never exceeded outside Rome; she works in the darkness or in the light, as may best suit her purpose, but she works relentlessly with one object only, the subjugation of man, body and soul, under the dominion of the Papacy; and to accomplish this nothing has been left undone, nothing will be left undone that gives the least promise of aiding its accomplishment. The time has come once more when it is the duty of the press to lift up a warning voice against the enemy that is so secretly, and yet so openly, working in our midst against the best interests of the English people."

The article is indeed remarkable and suggestive. There is unrest everywhere. The sky is truly "red and lowering." Never was there an age when the "signs of the times" were more gloomy, more threatening, more indicative of some pending calamity, excepting where we look back to the break up of some past age. And our Christian age is already much longer than any past one in which a divine communication has been made to mankind. The judgments of God now are surely abroad in a very distinguished manner. May we learn from the "signs of the times," the profound lessons of they are intended to teach—those of watchfulness, of preparedness, of increased personal holiness, of greater activity in the Lord's work. As to indifference and agnosticism and the spread of Roman Catholicism this is so to a large extent; but, let us not forget that side by side with them the Word of God is increasing ten thousand times more. However, there is need for special work and prayer amongst all Christians. We need more and more to hold up and not to be ashamed of the Gospel of Christ.

### Dedication.

OH LORD,  
I PRESENT My Self to Thee,  
My Will,  
My Time,  
My Talents,  
My Tongue,  
My Property,  
My Reputation,  
My Entire Being,  
To BE and TO DO anything that Thou requirest of me.  
Now, as I have given myself away, I am no longer my own, but ALL THY LORD'S.

I BELIEVE  
That Thou dost accept the offering I bring.  
I TRUST  
That Thou work in me all the good pleasure of Thy Will.  
I AM WILLING  
TO RECEIVE what Thou GIVEST,  
TO LACK what Thou WITHHOLDEST,  
TO RELINQUISH what Thou TAKEST,  
TO SURRENDER what Thou CLAIMEST,  
TO SUFFER what Thou ORDAINEST,  
TO BE what Thou REQUIREST,  
TO DO what Thou COMMANDEST,  
TO GO where Thou SENDEST,  
TO WAIT till Thou sayest GO.

If you go to the banks of a stream, and watch the flies as they bathe in it, you will see that while they plunge their bodies, they keep their wings high above the water, and after swimming awhile they fly away, with their wings unwet, through the sunny air. Here is a lesson for us: that though immersed in the cares and business of life, we should keep the wings of the soul, our faith and love, out of and above the world, that with these undogged we may always be ready to take our flight to heaven.

### DR. TYSON'S SANITORIUM.

#### THE DISEASE OF DRINK ERADICATED.

WE BID YOU HOPE.  
However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanitoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, beyond a doubt that others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate forever from the system all desire for alcohol; this we will do by the administering of mind doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt Street, Sydney.

THE children's delights are ANNOT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

### Fragments of Thought.

It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case.

"Wherever a duty is shirked, there Christ is rejected."

Never let the machinery of your mind turn rusty. The way to keep it in tune is to keep it going.

"Only let us have faith in God and we shall not lack the means of doing good."

The assertion that the "man behind the sermon tells more than the sermon," is capable of precise application to Sunday-school teachers. It is quite right to dwell much on the preparation of our lesson, and on the effective teaching of the lesson, but it is well to keep in front of us that the man or the woman behind the lesson is more than the lesson.

"True glory consists in doing what deserves to be written; in writing what deserves to be read, and in so living as to make the world happier and better for our living in it."

Very few people possess the gift of rhetorical eloquence, but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best teaching after all is the teaching of a daily life.

Every day is a white page to be written; write it beautifully, and the book of the year will be beautiful.

### "IT IS THREE THOUSAND MILES LONG."

We allude to the great Mississippi River in America. For hundreds of miles of its course it is yellow with the earth which the swift current has torn from its banks. Probably the Mississippi bears constantly in solution ground enough to make many a rich farm, though the amount is, of course, greater at times of flood. Thus, for drinking, and even washing, the water of the Mississippi must first be purified.

It is the same with anything which either for appearance or utility is in some way thrown out of character. For instance, the blood in our body is a river. From the heart to the extremities it is of a bright red colour, but on its return through the veins it is dark and sluggish. The reason is that when it starts from the heart it has just been purified, and when it comes back it is loaded with all sorts of refuse matter it has picked up in its journey. In other words, the blood—which is only food fully digested—carries life on its red current and brings away disease and death on its dark one.

Speaking of her own condition at a period about six years since, a woman writes that her skin gradually became first yellow and then of a saffron colour. Connected with this she experienced several symptoms of illness. She had more or less pain at the sides and considerable difficulty in breathing. Her appetite, previously good, began to fail, and after eating comparatively little there was much distress in the region of the stomach. There was an attendant loss of energy, both of mind and body, and she felt tired, languid, and weak.

Now we must observe that in case of natural fatigue from labour or any exertion rest is an unfailing remedy. Sleep and relaxation renew our powers. But there is a kind of fatigue which rest does not relieve—for which the Angel of Sleep brings no healing in his wings. What vile counterfeits it is! She adds: "I finally took to my bed and was visited by a doctor, who said my liver was wrong, and that I had jaundice. He gave me medicine, but as it had no good effect he advised me to go to the hospital. As I objected to this, he said I might try a change of air and see what that would do for me. So I gave up my place and went to my home at Fairfield, in Gloucestershire. Failing to obtain any benefit from the change, I consulted another physician, who attended me for some time, but I grew no better. Whatever I did I could not recover my strength, and my friends thought I was in a decline."

"I did not eat enough to feed a bird, and began to despair of ever recovering my health. With many ups and downs in the way of feeling, and of fear and hope, I lingered along until July, 1890, when an acquaintance recommended me to try Mother Seigel's Syrup. Indeed, so much was I impressed with what was said about this medicine that I sent my niece four miles to procure a bottle of it. After taking the contents I felt better. A weight seemed to be lifted from my chest, my relief for food returned, and by degrees I found myself in every way stronger. I will conclude by saying that after having used two bottles more of the Syrup I was able to return to Birmingham quite well, and have had no signs of the ailment since. It is only just to mention that I feel better now than I have done for many years, and had I sooner known of Mother Seigel's Syrup I should have avoided an amount of suffering and misery which it saddens me even to look back upon."

The lady referred to is Miss Sarah Hawkes, of the "Lion Inn," Longmore Street, Birmingham. That yellow or saffron colour of the blood was caused by the failure of the liver to secrete, or take away, the bile from the blood. Remaining in the blood it was carried to all parts of the body, and necessarily showed itself through the skin in the ghastly hue she names.

Understand, please, that the bile, useful to help move the bowels, is a poison when in the blood. The entire malady of biliousness in all its forms is a symptom of indigestion and dyspepsia, the source of most of our woes, pains, and diseases. It is no new thing to say that the success of Mother Seigel's Syrup in reviving the torpid digestion, stimulating the liver, and thus purifying the blood, sets it apart from all other medicines as an article to be relied upon when the use of ordinary drugs has been followed only by disappointment. The blood holds the secret of life, and this remedy keeps that ruby river clear and clean.

The family friends are ANNOT'S MILK ARROWROOT BISCUITS useful for both young and old.—ADVT.

**T. M. SHERIDAN,**  
CHEMIST AND DENTIST,  
19 PARK ST., SYDNEY.

ARTIFICIAL TEETH SUPPLIED: Single Tooth, 10/-; Two Teeth, 15/-; Full Set, upper and lower, £5 5s.  
EXTRACTIONS: Adults, 1/-; Children, 6d. Family Contracts made. All kinds of Anæsthetics used.  
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ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

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Prices all Reduced in consequence of the Remission of the Duty.  
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## Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

## THE REV. C. STIRLING'S SECESSION.

To the Editor of the Australian Record.

SIR,—I regret seeing such prominence given in your last issue to the letter of the Rev. C. Stirling, because I fear it would lead people to suppose you endorse his action, which to say the least, is highly schismatical. Besides this he does not hesitate to speak evil of dignities, and to include the Bishops generally in a railing accusation.

Any one who has studied the rulings of the Judicial Committee of the Privy Council, from the time of the Gorham case (which resulted in Cardinal Manning's perversion to Rome), must be painfully aware that one judgment flatly contradicts another as often as not; and even if these judgments are binding on the Church in the Colonies (which I certainly fail to see), we are none of us called upon to observe or follow the practices tolerated by the recent decisions in the Lincoln case, into the merits of which I have neither wish nor intention to go further.

In some minds a panic seems to have set in of late; and without for a moment denying that there is room for anxiety and even alarm, it seems to me deplorable that such a line of action as that taken by Mr. Stirling, and his letters bearing upon it, should receive such notice by the prominence given them in a leading Church of England newspaper, as would lead readers to suppose him to be taking an exemplary and praiseworthy course.

We have sects and divisions amongst Christian people already enough to make the heart ache, and recent additions to them by so-called "Free Churches of England," have by no means tended to decrease bitterness of feeling, or to promote our Lord's Kingdom. In point of fact, their Free Churches have only split again and again amongst themselves; and so again I say, I deplore any prominence being given to action which can tend only to disintegration, and further splitting up of what is meant to be one body.

Allow me to draw attention to the much more admirable line of action of many Evangelical Clergy in England at the present time, which is this:—They have determined to unite funds and forces for Church of England work in every form, so that by concentration of energy and means they will be able to spread their principles in a way they could not hope to do by allowing their energies and their funds to meander into numerous channels—channels good enough in themselves, no doubt; but which tended to anything but concentrated and united action for the Church of England at the present crisis in her history.

In any case, instances might be quoted of men, who, after almost any one of the Privy Council judgments of late years have adopted Mr. Stirling's policy of striking out a line for themselves;—some, like Manning, going to Rome, others joining other religious bodies; and some forming "Free Churches" of their own. Therefore, I submit with all deference, there is all the less reason for any prominence being given to Mr. Stirling's words and deeds in the excitement of a trying juncture. Even if he is a man of weight (which I question) his lamentable action is nothing new, and is to be deprecated rather than otherwise, to say the very least.

Apologizing for my criticism, and the length to which it has extended.

I am, &c.,

PRESBYTER ANGLICANUS.

Epiphany, 1893.

## EMPLOYERS AND EMPLOYEES.

DEAR SIR,—It is a matter of deep regret, that such an article as was written and appeared in your most valuable paper, the RECORD, during the month of September last, should have passed away without much correspondence. And first, I humbly apologize to my Christian brother for having made use of the word "Summersalt" in the few lines of comment made by me with reference to it. Now, the correspondence has closed, it would not be fair to again disturb that much vexed problem, "The relations of employers to employees," and sincerely hope that the lessons it has already taught to all who may be eager to rush and be led away by those stump orators, who partly fatten on strikes, and the results accruing therefrom, may be of lasting benefit. One cannot help seeing with half an eye open, that this present depression has been entirely brought about by the recourse to strikes. It has widened the gap of friendly feeling between master and men, into a spasm of suspicion and hatred. It has closed the natural channels of employment, kept open before strikes were resorted to. It has thrown many respectable families into deep poverty. Looking through the spectacles of a working man, one is apt in hasty moments to lay blame on those who in a great measure could do something by their timely influence, to prevent these sad occurrences; and, had

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courts of arbitration existed, much disaster might have been prevented. Slowly and surely the Church will have to step in and make its softening and peaceful influence more and more widespread. It will by its earnest and practical sympathy draw as it were the harder feeling from the minds of the unfortunates, who have no thought except the present, and who are strangers to the teaching of God's words and commandments. It is the Church alone that can soothe the angry feeling and passions oftentimes shown and felt towards each other. It is a feeling of trying not to be antagonistic but to at least bear ever so little with those whose lot on life's highway is cast amid many troubles and difficulties. The wind that fills the sails of the homeward bound ship, may be the reverse to the vessel going out. We cannot rule the universe. King Canute found, although persuaded by his followers that he could command all things, could not stop the tide, and so we who are oftentimes convinced of our strength, fail miserably when we array ourselves in arms to give battle. Much may be done by humbleness, much can be obtained by straightforwardness and patience, and much may be got by considering our littleness. We would then not be so ready to sound the war note at the first false alarm. We would then look to ourselves, and not to others, and we would feel our dependence and lose our vanity.

I remain,

Yours etc.,

W. S. MILTON.

51 Hugo Street,  
Redfern, 1/10/93.

## PAROCHIAL WORK.

SIR,—In your comment on "Parochial Work," you take no cognizance of the statement in my letter preceding the article, to the effect that "Mrs. Marshall is the authoress of a book entitled 'The Third Order,' which has since been re-established under the Episcopate of the late Bishop Lightfoot, of Durham." This should surely and completely set aside your assertion, "what is now needed is action, and not words and theories."

I will amplify what I have previously written by informing you that the Third Order has also a good footing in the Diocese of London, while in some of the Australian Dioceses (not, it is true, in Sydney, at present) steps are being taken to establish the Order as a living organization. As regards Mrs. Marshall, she has for years been an active Church worker, and is far too practical to be a mere theorist.

As regards the main portion of your comment, you do but trifle with the various matters under discussion. I could have wished, for the good of the cause, you had taken a loftier and more comprehensive view of the subject. So far as I am concerned, I hope, if health and strength admit of it, to give full proof that I am on the alert, and will not let any opportunity slip by; but under any circumstances I shall ever endeavour to work within lawful bounds.—Yours, &c.,

FRED. P. FITZMAURICE.

Woollahra,  
Epiphany, 1893.

## C.E.T.S.

SIR,—Will you allow me through the medium of the RECORD to express the earnest hope of the Council of the C.E.T.S., viz., that the Clergy of the Diocese will cheerfully respond to the invitation to hold a Temperance Mission in their respective parishes.

The importance of this work no one can deny. Why then is our great Church comparatively asleep in this Colony in the holy cause of Temperance Reform? Is it not clear to one and all of us that some special effort is needed in every parish to meet this special evil? If the Church of Christ does not cry aloud against the curse of intemperance then undoubtedly she is unfaithful to her mission. To combat this gigantic evil amongst us aggressive work must be done by the Church in the direction of Temperance Reform, and in order to carry on this aggressive work some Temperance Organisation, to my mind is absolutely necessary.

I am thankful to be able to point to the great and good work done by the parent society in England, and the large number of agencies connected therewith.

Why should we not do this work every bit as well? I know various reasons would be assigned by some of our friends; but my solemn opinion is, that what we want is their enthusiasm and holy determination to do likewise, and to see on this side of the Pacific a living branch of the parent vine.

The proposed Temperance Mission offers a splendid opportunity to us all to make our C.E.T.S. a power in this Diocese. Let the Clergy only co-operate with the Central Council, and earnestly and prayerfully take up the work, and I am persuaded God will make the Mission a blessing to hundreds.

In every Parish our Church would speak out emphatically against the sin of intemperance in a way she has not yet done; Church Temperance workers (and there are some in every parish) would be greatly stirred; the temperance sentiment, which is now so low in the community generally, would be quickened, and become a mighty force; some drunkards surely would be saved; and some (especially young men) who are in great peril would be warned and rescued; and the outcome of a wise and well-conducted mission

would result in the formation of a vital Branch of the C.E.T.S. in every Parish. A good deal will depend, of course, upon how the Mission is carried out. It must be strictly upon the lines of the C.E.T.S. The Missioner must be a sensible and judicious man, while at the same time dead in earnest in his work. Appropriate Temperance literature of a local character should be spread broadcast. The whole work must be carried out in love, and with the tenderness and pity of the Master for sinners. If the Clergy will join in the good work, then our C.E.T.S. in this Diocese will be no longer a sham and a disgrace.

Yours, &c.,

EDMUND A. COLVIN,  
Hon. Cler. Secy.

## THE LEAKAGE BETWEEN THE SUNDAY-SCHOOL AND THE CHURCH.

SIR,—In your valuable and suggestive article on the above subject, you are good enough to invite discussion of the matter through your columns. Availing myself of this kindness, I would take the liberty of placing before your readers some extracts of reports of conferences held by the Brotherhood of St. Andrew in America, with the view of forming a junior department of the Brotherhood, whose object would be specially work amongst boys.—At the Annual Convention of 1889, a Sectional Conference on work among boys, petitioned the Convention to appoint a committee to draft a plan for the formation of an organized work among boys on Brotherhood lines. The petition was granted, a committee was appointed, and upon their presenting a rough draft of an organization to be called "Cadets of St. Andrew," they were appointed to act as a Standing Committee of the Convention in this connection.

At the Convention of 1891, a further report was presented on the work accomplished, and the subject again fully discussed, with the result that the Council instructed its Executive Committee to summon a Conference of Clergymen and Laymen interested in the matter to discuss the whole work of Brotherhood work among boys. This Conference met in New York in February 1892.

The discussions naturally rested upon three questions; (1) the advisability of an organized work among boys, under the auspices of the Brotherhood; (2) the form which such an organization should adopt; (3) the object to be kept in view.

(1) It was shown that an earnest and effective work among boys is more difficult though more encouraging than work amongst men; that the work of cadets is designed to be, and is in practice quite as definitely a spiritual work as that of the Brotherhood, that it would occupy a place at present vacant in Church work, appealing to the highest nature—the capacity of work for others—of every boy who would join for what he could do, and not for what he could get. It was further urged that the Brotherhood needed some means other than a brief period of probation for preparing prospective members for the work, and it was asked what better means could be devised than that of training for the Brotherhood, the graduates of the Sunday-school, the boys of the choir, and others of like bringing up—and so timing over the most dangerous period in the boys' life—that period when the Church strengthens, or loosens her hold on him, it may be for ever.

(2) It was agreed that only very slight organization was needed. The Chapters of the Cadets should be directly responsible to the Incumbent of the Parish and his Brotherhood Chapter. The entire Committee should be simply a Committee to stimulate, and not to direct the work. The work should not be a work by men for boys, but a work by Brotherhood men among boys, for the purpose of training those boys for membership in the Brotherhood, and a work of boys for boys to bring them into the Church.

The opinion of the Conference therefore was:—

(1) That a work among boys organized on Brotherhood lines, and conducted under Brotherhood auspices, is advisable.

(2) That the place of the Cadets of St. Andrew, with certain modifications, stand on a strictly parochial basis, fills the need.

(3) The object of the work in the eyes of the men conducting it, should be the establishment and perfecting of a training school for boys who may later join the Brotherhood; and that in the eyes of the boys, the primary object should be "the spread of Christ's Kingdom among boys."

The Convention lately held, referred to the whole subject of a junior department of the Brotherhood to the Council, with full power to act.

The Council issued a manual on Boys' Work in December last. One of our Clerical brothers has already applied to the Central Secretary in New York, for further particulars, and hopes by next mail to be in receipt of much valuable information on the subject, which I have no doubt he will be willing to share with any who may desire it. Meantime, any Clergyman who has already a Chapter of the Brotherhood in his parish, will doubtless be able to avail himself of the services of its members in dealing with this difficulty, with regard to the training of his boys.

Yours truly,  
J. BARRE JOHNSTON.

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"Martin's Pione and Farm" says:—"We can recommend it as a genuine thing."

"The Australian Star" says:—"It is thoroughly purifying, hygienic and rational in the highest degree."

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(Signed) EWAN M. INNES (M.M.), Teacher."

In order that readers of Dr. Hall's advertisement may feel sure that it is genuine and worthy their attention and earnest consideration, I have asked a few gentlemen (among the thousands of those who already have the pamphlet and are using the method) for permission to publish their names as a guarantee to the public that they are free from any fetch-penny scheme or fraud in purchasing the pamphlet.

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### The Bishop of Tasmania's Visit to Norfolk Island.

On Saturday, August 13, after watching and waiting for many days, the joyful news reached the Mission that the "Southern Cross" was really in sight and would soon be anchored off the Cascades. The ship's arrival is always exciting, but this time it was particularly so, as we were expecting the Bishop of Tasmania on his long-promised visit, and the Rev. C. Browning and his family to join the Mission, besides old friends returning from a short holiday. By 10.30 a.m., as many carriages as could be mustered and as many human beings as could spare the time were collected at the Cascades landing place awaiting the boats from the ship. They soon came, bringing the Bishop looking well and thoroughly prepared for any adventures; Mr. and Mrs. Browning followed, and the rest of the party, and the procession lost no time in starting for the Mission. The day was lovely, just the kind to give the strangers the most favourable impression possible of Norfolk Island, but the roads, after six weeks almost ceaseless rain, were in a terrible condition. By Saturday evening everyone seemed settled, and a very busy programme arranged for the Bishop's flying visit. Of course one of the first effects of having his bright, cheering presence among us was to scatter sunshine and good-spirits all around, and apart from his more public and general offices everyone in the Mission seemed soon to feel that they had gained a friend and a clear minded, sympathetic adviser who could enter into the separate interests and cares of each. During the evening service on Saturday, the Bishop specially addressed a few words to Mr. Browning on his joining the Mission, and a special prayer in Mota was offered for him at the commencement of the service. On Sunday morning the usual services were held, an English Celebration of the Holy Communion following the 11 a.m. service; but immediately after dinner the Bishop's work began, as he had to hurry away to the town to confirm a large number of young people whom the Rev. T. P. Thorman had prepared in readiness for his visit. Several spoke afterwards of how helpful his words were to them. At 7 p.m., a very impressive service was held in the Mission Chapel when ten Melanesian boys and four girls were confirmed. One of the girls was the wife of William Veget whom the Bishop so soon afterwards ordained Deacon, and almost all the candidates were destined to leave the Mission school for their own islands a few days afterwards. There is a peculiar solemnity and reverence attaching to all special services in the Mission Chapel, and it was so that Sunday evening, the girls were dressed entirely in white, the dresses being the gifts of thoughtful friends, and the boys in dark blue trousers and white shirts. The Bishop himself read the greater part of the confirmation service in Mota, but, of course, gave his address in English, Mr. Palmer standing beside him and interpreting. Everyone seemed surprised and delighted at the Bishop's success in reading Mota. On Monday the Bishop disappeared from the Mission for the greater portion of the day, he spent it under Mr. Brittain's guidance taking photographs of all parts of the island. After evening prayer, that night, the Bishop gave a most helpful address to the members of the Mission Staff on their work and responsibilities. This quiet little service seemed very restful and refreshing to those who have to give so much and receive so little human help. Tuesday again there was much to do, and all at the Mission were early astir; at 8 a.m., immediately following the regular morning prayers, William Veget, from Merelav, was ordained Deacon. He has been studying for a long time, and though not brilliant or clever seems so thoroughly good and earnest, and has exerted such a good influence in the school that there is much hope he will prove a really efficient helper in Merelav, where he has already returned to take charge of the Church and school. A large number of the Norfolkers were present at the service and joined us afterwards at breakfast in the Hall. The day was spent as a holiday with cricket, and a picnic dinner on the grass, the Bishop of course played vigorously, but, nevertheless, his side was beaten. In the evening a general invitation to the heads of families to meet the Bishop in the Mission Hall, was largely accepted, and about 200 Norfolkers were gathered together there. Mr. Palmer heartily welcomed the Bishop and Mr. and Mrs. Browning, and then told all that he could of our own beloved Bishop, as gathered from his and Mrs. Selwyn recent letters, after which the Bishop of Tasmania and Mr. Browning gave short addresses, which with music and conversation, passed a very pleasant evening. The hall had been turned for the time, by Mr. Brittain, Mr. Forrest, and the boys, into a most delightful drawingroom. The great event of Wednesday, was a reception in the town, combined with the annual meeting of the Horticultural Society. The Bishop gave a most interesting address on Tasmania, and seemed very pleased at the kindly welcome and the beautiful decorations prepared for the occasion. The roads were so bad that it was really quite a business to get the whole Mission party home in safety, they were certainly well shaken while being taken! Thursday, of course, there was business to be done, the trip to the Islands, finally discussed and plans arranged, or rather, first disarranged, for everything was altered from the original idea. It was decided that Mr. Palmer and Mr. Forrest, who were to have remained, should both go, leaving Mr. Brittain and Mr. Browning in charge at Norfolk Island. This arrangement seemed best, as Mr. Palmer would be able to go with the Bishop everywhere,

while he would otherwise have had to be handed on from one to another, but, of course, for the moment, it meant much confusion. That evening, all the members of the Mission, who were able, with a few visitors, met together at Mrs. Palmer's for tea, and a bright friendly evening, enjoying the Bishop's society, and listening to his reminiscences of Dean Stanley, which they will not soon forget. Friday, August 19th, the day fixed for the ship to sail, came all too soon, and the rain which had held off during the week, came down to add to the general gloominess of parting. An early celebration of the Holy Communion in English, in the Chapel, then a busy morning of packing, writing and saying good-byes, for a large number of the boys and girls were going, including four recently married couples, so that there was many a wrench to be borne, as these "children" came to bid farewell. Soon after dinner, we set out for the town, when after an hour lingering in the rain, we and our friends rowed off; everyone hopeful and cheered, but heartily sorry to lose the Bishop who in his short stay had won all hearts, and renewed hope and courage. Though the rain made things damper than they inevitably must be on these occasions. The sea behaved well, and there was no difficulty in getting the mixed multitude of passengers on board. We returned to the Mission very limp and feeling quite tired out after a week of such unusual excitement and disipation, but quite hoping that when the "Southern Cross" again comes in sight, we shall find the Bishop still on board, ready to see us and to do all that could not be squeezed into the hurried days of his recent visit, instead of having taken a short cut home to Tasmania, as he proposes to do if possible. The vessel is expected to return about the middle of November.

### Melanesia.

The *Southern Cross* returned to Auckland on the 2nd ultimo, bringing the Rev. J. D. Oyanne, who has left the Mission; Dr. Metcalfe, Miss Farr, daughter of Archdeacon Farr, of Adelaide, and several members of the Norfolk I. Community, including some candidates for treatment at the Hospital. The Bishop of Tasmania had returned home, having inspected almost the whole Mission field, and leaving Melanesian Christians and their Clergy much cheered and strengthened by his visit. He had confirmed 216 candidates, being 73 at Florida and Bugotu, no less than 45 at Peranna Lava, and the rest in other parts of the field. He had also consecrated three graveyards, one at Santa Cruz, and two in the Banks Islands. The site of the first Mission station in these Islands (Alomake, Mota) is to be set apart for this purpose.

Mr. Palmer says that Bishop Montgomery is strongly of opinion that the New Zealand Church, as a whole, is doing far less than it should for a Mission begun from its shores and by its own first Bishop, and adds "I wish that she would rise to her privileges and responsibilities in this matter. I always preach and especially to my Banks Islanders, that it is the greatest blessing to be a Missionary Church, and I have never yet withheld any of my best teachers from going where they are wanted. . . . If God puts into the heart of a man to offer himself for some far off post of work, I believe that He will raise up another to take that man's place. . . . God helps and blesses those who are endeavouring to spread the knowledge of his salvation."

There have been several deaths of valued teachers in the Banks Islands during the past year; Viletuwale and Nunwia at Mota, Rowolue's wife at Talawa, and Andrew, the teacher at Pek since the death of Edwin Sakelao. Mr. Palmer says of this last, "Andrew was not clever, but steady and good, and his influence was very great with all the people in the neighbourhood. . . . the people met me very sorrowfully. The life and death of these two good men must prove a great blessing to them."

I saw great progress in many places since I last visited the Northern Islands, Florida and Bugotu are practically Christian. . . . The South end of Malaita was quiet, and I think there is progress. Johnson a Mota lad, who asked to be sent there to help the people, seems quite happy in his work. They have given him a young girl to be his future wife, and she has come to Norfolk Island to be trained. Clement Maran is doing very well at Ulawa; but here as elsewhere, the cry is for more teachers. . . . I landed on the large Island of Santa Cruz. They are a noisy, wild looking set of people, but quite friendly, difficult however to deal with. . . . We visited Nakapu, it was with very solemn feelings that one stood on the very spot where our dear Bishop was killed, we gathered round the Memorial Cross, and Bishop Montgomery offered up a prayer. The setting sun lit up the Cross, and the noisy people were quieted for a short space, as they saw our attitude, we sadly need more teachers, and another white man for this group. . . . The Rev. A. Brittain has been left at his station in N. New Hebrides, and will probably wait there until the return of the *Southern Cross* in April. There are now 196 scholars in the Central School on Norfolk Island; the general health is good, and the time of the school is excellent.

The Rev. Dr. Codrington left Auckland for the Norfolk Island in the *Sarah Pile* on the 19th ultimo. His visit, unexpected as it is, will awaken an enthusiasm of delight at St. Barnabas. He is, in reality, far from well, though he looks in good health. The *Sarah Pile* takes down a quantity of much needed stores for the large party on the Island, who at last dates were running short of food.

The last letter from Bishop Selwyn is dated November 4th. He mentions that he is getting about on crutches again after the last operation, and has good hope of the leg lengthening under the daily treatment to which he is subjected; but, he adds, "it is a slow and painful process." Mrs. Selwyn senr. had been dangerously ill with bronchitis, and the alarm felt about her health had brought out the warm love and affection universally felt for her at Lichfield. Thank God she had shown signs of mending for two days ere the letter closed.

The Treasurer earnestly reminds all friends of the Mission of the urgent need for liberal contributions, not only to meet current expenses which include the maintenance of the new ship, but also to clear off the overdraft, and to put the Mission in funds ere a new Bishop is appointed.

"FOR THE BLOOD IS THE LIFE."—CLARKE'S WORLD-FAMED BLOOD MIXTURE is warranted to cleanse the blood from all impurities from whatever cause arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, and sores of all kinds, its effects are marvellous. Thousands of testimonials. Sold in bottles, 2s. 6d. and 11s. each, by Chemists and Patent Medicine Vendors everywhere. Sole Proprietors, THE LINCOLN AND MIDLAND COUNTIES DRUG CO., LINCOLN, ENGLAND.

**PAY UP.** As the year has expired, we shall be greatly obliged if all who have not yet paid their Subscription will do so, and enable us to start 1893 with a clean sheet. We regret that the number is larger than usual, and trust an effort will be made to pay up to date.

**FOOTPRINTS.**—A PARABLE FOR THE NEW YEAR may be obtained at the Church of England Book Depot, 176 Pitt Street.

"ALWAYS keep a small tin of ANNOT'S MILK ARROWROOT BISCUITS in the house for the Children."—ADVT.

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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 21, 1893.

## CADBURY'S COCOA—Absolutely Pure—CADBURY'S COCOA.

### Notes and Comments.

**Personalia.** At the forthcoming annual meeting of the Bowral School of Arts the Rev. J. W. Debenham, M.A., will be nominated for election as a life member, in recognition of the many valuable services he has rendered the institution. The Rev. T. R. Begg has entered upon his duties as *locum tenens* at St. Luke's Liverpool, during the absence of the Rev. C. F. D. Priddle. The Rev. S. S. Tovey, B.A., was introduced as a visitor at the monthly meeting of the Field Naturalists' Society on Tuesday evening, and also proposed for membership. The Hon. S. A. Stephen, M.L.C., had the misfortune to be thrown from a horse on Monday; several of his ribs were fractured; he is reported to be progressing favourably. The Rev. Dr. Corlette has returned from New Zealand, and is now resting at Springwood.

**Religious Instruction.** Friends of Religious Instruction in State-schools, in Victoria, will be glad to know that the Hon. James Campbell has given notice of a motion in the Legislative Assembly to the following effect: "That in the opinion of this House the time has arrived when the Hon. the Minister of Public Instruction should arrange for the introduction of the books known as the Irish Scripture Lesson Books into the State-schools of this colony."

**The Public Danger.** It is scarcely possible to take up the papers without reading the account of some very fast passage of a steamer. Each Company tries to out-speed the other. Each steamer tries to break the "record" between port and port. No notice whatever is taken of this racing, and passengers and crew are greatly excited—until an accident happens, when there is a panic accompanied by fatality. Then the press condemns of course—when the damage is done. Just now there is great rivalry in the harbour itself. Two lines of Ferry Boats, running to the same place, are doing everything they can to out-speed and annoy one another. It is to be hoped that this recklessness and foolhardiness will be stopped before the inevitable accident happens. But the chain generally snaps before the defective link is discovered. Will this be the case with the Balmaln Ferry Boats.

**A Black Record.** The various annual returns dealing with the business transacted during the year 1892, at the Water Police Court have just been completed amongst them is the following prepared by order of the Legislative Assembly, dealing with the convictions under the Drunkenness and Licensing Acts. It shows number of convictions for drunkenness alone, 3097; number of other convictions in which drunkenness formed part of the charge (drunkenness and disorderly conduct), 1030; number of women convicted of foregoing offences, 957; number of foregoing offences committed between 8 a.m. on Saturday and 8 a.m. on Sunday, 898; number of foregoing offences committed between 8 a.m. on Sunday and 8 a.m. on Monday, 415; number of convictions for Sunday selling, 29; number of convictions for selling during prohibited hours other than on Sundays, 39; number of convictions for selling liquor without a license, 7.

**American Roman Catholics.** American Roman Catholics are busily making great preparations for a Congress and an Exhibition at Chicago, says an English contemporary, as a kind of supplement to the World's Fair next year, and no doubt their Church will derive much benefit from the enterprise. The Romanist leaders show extraordinary skill in associating their Church with every public movement, and the publicity which is thereby attracted to it, is very much to its advantage. From their point of view, they are quite right in their action, and although we may regret the use they make of their influence, we are unable to refrain from admiring their foresight and zeal. If Anglicans in the States showed as much enthusiasm as the Romanists, they would exercise much greater influence on the life of the nation, and they might well in this respect learn something from the ways of their opponents. We understand that there are many Anglicans in the States who feel that their Church ought to be represented at the great Congress, and we must say that we agree with them.

£10,000 a year. Would it be thought that in an intelligent community a person could earn a living by singing such doggerel as the following:—

"I give my tart a korfee bean for Christmas,  
Because I blew my wages on the spree,  
And I feed my bull-dog up on sparrow grass,  
Because I blew my wages on the spree."

"Tart," it may be necessary to explain, is the costermonger's equivalent for wife. Not only is it possible to earn a living, but to command a princely salary, as is shown by the fact that the man who is most famous for this style of song in the London Music Halls, has just entered into an engagement of four years at £10,000 a year. England's Prime Minister gets £5,000 a year, and is never sure of a four years' engagement. Who will say that the Clergy, or the Bishops are overpaid after this princely salary for singing doggerel.

**Important Pastoral of American Bishops.** The House of Bishops of the American Church have issued an important Pastoral Letter in which various matters of wide and general interest are referred to. The first matter mentioned is the Prayer Book, "revised, amended, and enriched by the labour of learned and godly men," which has been "constitutionally sent forth for the use of the Church." On Church Unity it also dwells. In the Declaration of 1886 the American Church set forth the grounds upon which it stands for Unity. These we have detailed before. It said in effect that for the sake of the oneness which our dear Lord prayed for on the night on which He was betrayed, they would yield, if need were, all but "first principles." On preaching it says, "High character and sound learning in Clergy are essential to the worthy work of the Church, in this time and land especially. . . . Devotion, self-consecration, clear intelligence, a learning abreast of the times, secular knowledge, as well as thorough training in theology that Queen of sciences—are imperatively required in those who are set to teach the people of this age."

**The Pulpit and other subjects.** Of the Pulpit it says,—"Its one great purpose is to instruct and enlighten in the things belonging to God. Definite positive doctrine, about the deepest things is ours to teach." Of marriage it makes these significant remarks:—

It is with sad foreboding that all Christian people must see how the sanctity and permanency of the marriage bond has been outraged and broken by the lawless legislation of so many of our States. The more respect or validity in her consciousness than the legislation, on the same subject, of Turkey, or the "customs" of Dahomey. Indeed, she must consider it not only an outrage upon the Christian conscience, but upon the inherited race-consciousness of our people. Long considered against a tendency which, in our judgment, can lead only to the ruin of the civil State and the destruction of all religion and purity of living among men. We are convinced that treated in legislation and practice is due to the first falsehood which considers the individual as the unit of human society and demands therefore that the motive of all civil arrangements shall be the pleasure and contentment of the individual. As a matter of historical fact, as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family.

It concludes by urging upon all an increasing activity in work. "The field is everywhere white to the harvest. Send the reapers forth with your love, your prayers and your help, and they will—it is God's faithful promise—they will return with joy, bringing in the sheaves with them."

**The Panama Canal Scandal.** This Scandal is growing bigger every day. It promises to out-scandal every other scandal of the age. Republican France and Republican America are noted for their "corruptions." As a contemporary points out it is not a good advertisement for a Republican form of Government. The "corruption" under this form of government is believed to be greatly in excess of anything that has ever occurred under monarchical institutions. Briefly, the history is as follows: In 1879 an International Congress sat in Paris and decided to undertake the Panama Canal scheme. They invited M. de Lesseps to be at the head. He only agreed on condition that the main problems should be referred to a body of experts. The estimates of the experts proved to be utterly insufficient. New and unforeseen difficulties arose every week. When all the funds—some fifty millions—were swallowed

up, the corruption commenced. Politicians were bribed to hush up the failure, and the Press was bribed—and so the poor peasants and the people of France were ensnared and enticed to keep throwing all their savings into the "Canal".

**Gambling a Crime.** A leading firm of merchants in this city have issued instructions to the heads of each department in their establishment that anyone under them who is known to gamble must be reported to the head of the firm, the penalty being instant dismissal, and the order further states that should any of the heads attempt to cloak or neglect to report anyone so doing they will be at once discharged. We commend the wisdom of this firm; it indeed comes to us as a ray of light, revealing one of the best antidotes for gambling.

**Lotteries.** The friends of morality in Victoria have again to thank God that there is a Legislative Council. The Bill to legalise the holding of lotteries in connection with Friendly Societies and Churches was defeated there "on the voices."

**Three Apocryphal Writings.** Professor Harnack, of Berlin, is to publish, in the January number of the *Preussische Jahrbücher*, an account of some codices of three apocryphal writings found in a twelfth-century grave in upper Egypt. They are "The Revelation of Peter," which Clement of Alexandria accepted as Scripture; "The Gospel of Peter," which found favour among the Syrian Churches, but was afterwards condemned as Gnostic; and "The Book of Enoch."

**A Study.** Mr. Dawson Burns has published a study of the drink statistics of Great Britain. His figures constitute the most terrible indictment of the "Christianity" of England imaginable. The manner in which the wealth of the nation is expended is no bad test of its moral character; and here are the chief items of expenditure for Great Britain in 1889:—

Missions, Bible Societies, etc.	£2,000,000
Education . . . . .	12,000,000
Tea, coffee, etc. . . . .	22,000,000
Sugar . . . . .	27,000,000
House-rents . . . . .	70,000,000
Bread . . . . .	74,000,000
Intoxicating liquors . . . . .	132,000,000

These are the figures for 1889; the British drink-bill for 1891 amounted to £141,000,000!

**£400,000,000.** It is estimated that about £400,000,000 is invested in the drink trade in England and Wales. At least half of this is represented by the market value of licenses, which, however, are liable to withdrawal without compensation.

**Missionary Notes.** We extract the following from a *Missionary Magazine*, Boston: "India contains 25,000,000 widows. Indian scholars who study English are set down as numbering 333,515. Only one man in 42, and one woman in 856 in all India knows how to read. The population of India has during the last ten years increased by 31,000,000. If the Hindus were to take hold of hands the line would reach three times round the world. The Hindu women alone would form a column sixteen abreast, reaching from New York to San Francisco. There are now 1,588 missionaries 16,173 native helpers, 1855 churches, and 222,283 members 20,850 of whom were added in one year."

**Africa.** The people of Basutoland have increased one-third during the last sixteen years. At Lake Nyasa 55 natives and six Europeans partook of the Lord's Supper on a recent Sunday. The Congo Valley contains 1,300,000 square miles (one-tenth of Africa), with an estimated population of thirty-three millions—all open to missionary operations. Seven of the directors of the British East Africa Company have started, a new mission, to be called the East Africa Scottish Mission, and has personally subscribed for the purpose the sum of 50,000 dollars.

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*Melbourne Age, September 25, 1892.*—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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