

# The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, FEBRUARY 24TH, 1894.

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SYDNEY, SATURDAY, FEBRUARY 24, 1894.

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### NOTES AND COMMENTS.

**Personalia.** The BISHOP OF NEWCASTLE has been elected a Vice-President of the Y.M.C.A., Newcastle.

The Rev. E. D. MADGWICK has been presented by the members of the St. Peter's Young Men's Institute with an oak silver-mounted inkstand. The Rev. J. A. COOPER has resigned the Incumbency of the Parish of Coonamble, as he objects to the letting of the Parish Hall for dancing, and theatrical purposes. Mr. HUBERT C. CORLETTE, A.R.L.B.A., second son of the Rev. DR. CORLETTE, has been awarded the silver medal and five guineas for second place in the competition for the PUGIN Scholarship, and gold medal in the R.A. School of Architecture, London. The Rev. W. LUMSDAINE is taking a short holiday and is visiting Tasmania. Messrs. W. A. CHISHOLM and E. B. BARBER have been elected Lay Representatives in Synod for the Parish of St. Saviour's, Goulburn, Messrs. E. M. ZOUCH and J. E. P. WALKER for St. Nicholas', and Messrs. H. B. MONKLEY and J. BLAGG for Christ Church. The Synod is summoned to meet on Wednesday, April 4. A new volume of Sermons by CANON SCOTT HOLLAND, entitled 'The City of God,' will be published immediately by Messrs. LONGMANS and Co. It contains four addresses delivered at St. Asaph on the spiritual and ethical value of belief in the Church, together with other sermons on kindred subjects. ARCHDEACON FARRAR has completed an entire revision of the text and notes of his LIFE OF CHRIST. It is stated that the ARCHBISHOP OF CANTERBURY has informed a correspondent that there is not the slightest foundation for the statement which has been published that 'he endeavoured to induce Mr. TOM MANN to take Orders in the Church of England.' The ARCHBISHOP had an interesting conversation with Mr. MANN last year at Lambeth on various topics, but no reference was made to the subject of Mr. MANN'S ordination in the Church of England. Mr. A. R. JOHNSTONE, M.A., St. John's College, Cambridge (Sixth Wrangler), now Mathematical Master at Exeter Grammar School, has been appointed Mathematical Professor; Mr. Tubbs, of Melbourne University, Professor of Classics; and Mr. C. W. EGERTON, M.A., of Trinity College, Dublin, Professor of English at Auckland University. The death of Mrs. COLENSO, widow of the late Bishop of Natal is reported from Pietermaritzburg. The ARCHBISHOP OF CANTERBURY has consented to consecrate the Rev. HERBERT TUOWELL as Bishop in Western Equatorial Africa in succession to the late BISHOP HILL. If Mr. TUOWELL accepts the offer and can reach England in time, his consecration will take place to-day (St. Matthias' Day). It is reported that the Rev. H. WALKER TAYLOR of St. Augustine's, Balli, is acting as mediator between the masters and men at Heleensburg. The DEAN OF HOBART states that his nomination in the Synod of the Diocese of Grafton and Armidale as Bishop was entirely without his knowledge and consent. The Rev. DR. D'ARCY IRVINE, Incumbent of St. Nicholas', Goulburn who has been ill for some time, left for New Zealand on Wednesday under medical advice. ARCHDEACON WILSON returned to Dubbo yesterday, being much benefited by the short rest he has enjoyed. We regret to hear that the Rev. JOHN VAUGHAN on arrival at Colombo, en route for England, was not much improved in health.

**Ourselves.** Once more our accounts have been sent out in hundreds, to all subscribers not yet paid. The best advice we can tender is, deal with them at once; if put away until next week, or next month, they may be forgotten, as we are afraid some who are badly in arrears, constantly do: they take great care of the accounts, but not for the prompt settlement.

**Open Air Mission.** Attention is invited to the report of the Committee meeting of the Church of England Open-Air Mission, held in the Diocesan Registry on the 15th inst. A branch of this organization—over which the Most Reverend the PRIMATE presides—has been established in the Cathedral grounds for the past three months, under the superintendence of the Rev. T. B. TRESS, the result of which has been much blessing. Assistance is earnestly sought by the Committee from ladies who are willing to assist in the singing from 1.15 to 2 daily, Saturdays and Sundays excepted. Also from workers for that branch of the Mission and the one held in the Domain on Sunday afternoons.

**Visit of Missioners.** It is announced that the Rev. F. C. Carter, M.A. (Canon Missioner of the Truro), and the Rev. Arthur E. Robinson, M.A., of All Hallows, Barking, will (D.V.) arrive in Sydney about the end of May, and that the consent of the PRIMATE has been given to their holding Missions in this Diocese. As their time is limited to about four weeks, it has been thought desirable by some of the Clergy and Laity to call a public meeting of Church people to make the best arrangements for their visit. The meeting will be held in St. James' Hall, Phillip street, on Monday next, 26th February, at 4.30 p.m.

**The Bishop of Manchester.** During Bishop MOOREHOUSE'S Episcopate of nearly eight years in Manchester, some forty-five new churches have been consecrated, the cost of erection having been about £200,000. The total number of confirmations for the past year (exclusive of special Confirmation at the Cathedral on December 14) has been 18,198, being the greatest number recorded since the Diocese was constituted.

**The Bishop of Ripon.** Of the Episcopal New Year's letters which reaches a higher level than the majority, and contains much food for reflection. "Is it too much to say," his LORDSHIP asks, "that the temptation of our own day is to those mistaken confidences which the prophets of old denounced? We rely on our organizations as Israel relied on its horses and on its chariots and its allies. We rely on our carefully-made plans, our privileged position, our noble lineage; and we forget that these are merely external advantages—valueless unless filled with the living power of God. We need to remember the Apostle's words, 'the second ADAM was made a quickening spirit.' The realization of this saves us alike from false confidence and false diffidence—on the one hand from the danger of imagining that we can do everything without Him, and on the other from that of thinking that even with Him we can do nothing."

**The Papal Encyclical.** The Tablet publishes the text of the recently issued Papal Encyclical on the study of Holy Scripture. It is a ponderous document in Latin, occupying ten closely printed columns. The POPE takes the highest authoritative ground concerning the Bible, conceding nothing to the critics. He declares the modern Rationalists to be the children and heirs of the heretics, who in a former age asserted the right of private judgment in the interpretation of Scripture, apart from tradition and Church authority. The poison of the new criticism, which dares to suggest that some Biblical narratives are fictitious, and that some so-called prophecies were uttered after the event, is being disseminated in every possible way. As to errors and discrepancies in Scripture, while there may be such in existing copies, to say the original writers were guilty of any is to declare God capable of falsehood. The Encyclical recommends to Catholic authorities throughout the world the assiduous promotion of Biblical studies, including a knowledge of Oriental languages, of the principles of criticism and interpretation, and also a knowledge of natural science. The Church must have theologians and interpreters able to show that nothing scientifically proved is contrary to the Scriptures when properly explained.

### Selected Acorns from Stalwart Oaks.

The smallest living acorn is fit to be the parent of oak trees without end.—Carlyle

TIME, FLIGHT OF.—"My weeks and months are hardly distinguished in memory other than as a running web out of the loom; a bright stripe for a day, a dark stripe for a night, and when it goes faster, even these run together into endless gray."—Carlyle

LIFE PREGOCIOUS.—"There is a set of men who begin to live at full gallop while yet they are boys. As a general rule, they are originally of a sickly frame which can scarcely trot, much less gallop without the spur of stimulants."—Lytton

DEATH, A PROMOTION.—"What is death? A change of situation—an enlargement of liberty—a privilege—a blessing—an apotheosis."—Lander

ETERNITY AND TIME.—"When I go out of doors in the summer night, and see how high the stars are, I am persuaded there is time enough here or somewhere for all that I must do; and the good-world manifests very little impatience."—Emerson

THE FUTURE, FAITH IN.—"Faith over-leaps the confines of our reason And if by faith, as in old times was said, Women received their dead Raised up to life, then only for a season Our partings are, nor shall we wait in vain Until we meet again."—Longfellow

HEAVEN AND DEVELOPMENT.—"Be assured there will be no such imperfect and incomplete beings in Heaven as infants in intellect and in sense for ever. All will be perfect and complete according to the plan of God, who made us for fellowship with Himself and with all His blissful family."—MacLeod

MAN—A PESSIMIST VIEW OF HIM.—"What is man? A foolish baby; vainly strives, and fights, and frets; demanding all, deserving nothing. One small grave is what he gets."—Carlyle

TRUE BRAVERY.—"If there be one thing upon this earth that mankind love and admire more than another, it is a brave man—it is a man who dares to look the Devil in the face, and tell him that he is a Devil."—Garfield

### THE INNER LIFE.

**A HEART TROUBLE.** Care exercised even upon legitimate objects, if carried to excess, has in it the nature of sin. The precept to avoid anxious care is earnestly inculcated by our Saviour again and again; it is reiterated by the Apostles; and it is one which cannot be neglected without involving transgression. For the very essence of anxious care is the imagining that we are wiser than God, and the thrusting ourselves into His place to do for Him that which He has undertaken to do for us. We attempt to think of that which we fancy He will forget; we labour to take upon ourselves our weary burden, as if He were unable or unwilling to take it for us. Anxious care often leads to sin. He who cannot leave his affairs in God's hands, but will carry his own burden, is very likely to be tempted to use wrong means to help himself. This sin leads to a forsaking of God as our counsellor, and resorting to human wisdom. This is going to the "broken cistern," instead of to the fountain, a sin which was laid against Israel of old. But if, through simple faith in His promise, we cast each burden, as it comes, upon Him, and are "careful for nothing," because he undertakes to care for us, it will keep us close to Him, and strengthen us against much temptation. Then comes peace, God's own great peace, which nothing earthly can disturb or destroy.

**THE SOUL'S SAFETY.** I think it is Toplady who remarks thus:—A celebrated heathen said, "I wrap myself up in my own virtue." A true believer has something infinitely better to wrap himself in. When Satan says, Thou hast yielded to my suggestions; When Conscience says, Thou hast turned a deaf ear to my admonitions; when the Law of God says, Thou hast broken me; when the Gospel says Thou hast neglected me; when Justice says, Thou hast insulted me; when Mercy says, Thou hast sinned; Faith can say, "All this is too true; but I wrap myself up in the righteousness of Jesus Christ."

Our possibilities in life are less As we grow older. Youth's the sowing time; Age, the mere reaping.



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The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: T. S. Scholefield, "Harrow Villa," Kogarah; Hon. Secs.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Whittington.

The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.

The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Hon. S. A. Stephen, M.L.C.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street.

The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.

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The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas, Glebe, C. K. Walsh, Esq., Supreme Court, Sydney; Hon. Treas.: John Kent, Esq., The Strand, George-street.

Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King; Hon. Treas., Robert Hill, Esq., Post Office Chambers, Pitt-street.

Melanesian Mission—Hon. Sec., Rev. H. Wallace Mort, Hon. Treas., E. H. Rogers, Esq., Ashfield.

"Bethany": A Church of England Deaconess Institution—Hon. Secs., Messrs. Robert Hill, Post Office Chambers, Pitt-street Sydney, and C. H. Gooch, Charles-street, Balmain, Sydney.

We shall be glad to receive Subscriptions to aid any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager. E. GREYHER.

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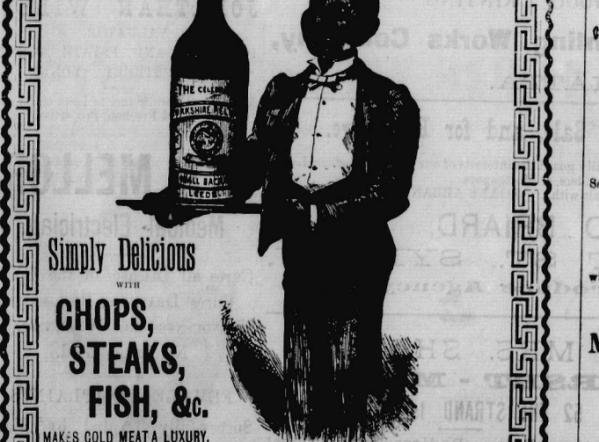
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### MERCURY OFFICE

### PARRAMATTA.

NEWS OF THE WEEK.

Friday, February 16.

Half-hour service at the Cathedral, 1.15 to 1.45. Preacher, Rev. J. Hargrave. Sale of Work in connection with St. Aidan's, Annandale, continued. The Sixty Second Annual Commemoration of the King's School, Parramatta, held. Canon Sharp, M.A., was the special preacher. Meeting of the Diocesan Corresponding Committee of the Board of Missions, 4.30 p.m. Committee Meeting, Echo Farm Home held. Satisfactory report presented. St. Paul's Young Men's Union held usual weekly meeting. The remains of Mr. E. M. Stephen interred in the family vault in St. Jude's Churchyard, Randwick. The Dean and the Revs. A. W. Pain, B.A., and W. Hough were the officiating Clergy.

Saturday, February 17.

Sale of Work in connection with St. Aidan's, Annandale closed. The PRIMATE left Springwood for Katoomba. Anniversary of St. John's, Beecroft held. Tea meeting, Concert, and addresses delivered by the Rev. George McIntosh and Dr. Rutledge. Sir Henry Ogle entertained about one hundred members of the Working and Factory Girls' Club at a Harbour Excursion and Picnic. The party proceeded to Big Tree Point, Middle Harbour. Tea was served, and on the way home, Dr. Harris on behalf of the Committee and Council of the Club, thanked Sir Henry Ogle for the treat he had given them.

Sunday, February 18.

The PRIMATE preached at St. Hilda's, Katoomba morning and evening. The Preachers at the Cathedral were:—11 a.m. The Preceptor; 3.15 p.m. The Dean; 7 p.m., Canon Kemmis. Special service held at St. Paul's, Burwood in memory of the late Mayor. The Masons of the local lodges attended. Preacher, the Rev. A. R. Bartlett, M.A.—The Rev. E. G. Higgin of Seymour, Diocese of Melbourne, preached at St. Thomas', Balmain at the morning service and addressed the Sunday-school in the afternoon. Mr. Higgin was for some years a teacher in St. Thomas' Sunday-school.—The Rev. J. Hargrave preached at St. Paul's, Redfern at the morning service.—An Eight-days Mission was commenced at St. Saviour's, Redfern. Mission Preacher, Rev. D. H. Dillon.—The Rev. H. W. Mort, M.A., preached at St. James', King-street at the morning service. A window erected in St. Paul's, West Maitland, to the memory of the Rev. A. A. MacLaren was unveiled by the Bishop of Newcastle. The Bishop of North Queensland, Archdeacon White (N.Q.), Archdeacon Tyrrell, and the Rev. E. A. Anderson were present.—The Bishop of North Queensland preached at St. Paul's, Paterson at the evening service.

Monday, February 19.

Committee of the Sydney Diocesan Educational and Book Society met at 4 p.m.—Half-hour Service in the Cathedral 1.15-1.45. Preacher, Rev. S. Fox.—Organ Recital at St. Paul's, West Maitland by Mr. G. F. King.—British and Foreign Bible Society Meeting held at Camden. The Revs. C. J. King, B.A., G. H. Allnut and W. H. Murray were among those who took part in the proceedings.—A concert held in St. Matthew's Hall, Bondi, under the presidency of Rev. J. Best.

Tuesday, February 20.

Committee of the Diocesan Church Choir Association met in the Men's Vestry, the Cathedral at 4.30 p.m.—Half-hour Service in the Cathedral 1.15-1.45. Preacher, Rev. S. Fox.—Meeting held at Kelso to bid farewell to Archdeacon and Mrs. Campbell on the eve of their departure for Mudgee. A large attendance. Hon. Geo. Lee, M.L.C. presided.—The PRIMATE passed through Mount Victoria en route for Mount Wilson.—Under the auspices of the Christ Church Emmore Literary and Debating Society, Dr. M'Alister delivered a lecture in the Oddfellows Hall on Hypnotism. The Rev. E. B. Proctor presided.—Monthly Meeting of the Mount Victoria branch of the C.E.T.S., held under the Presidency of the Rev. T. J. Heffernan. New members joined.—The St. John's Bishops-thorpe Institute held its usual meeting under the presidency of the Rev. S. S. Tovey, B.A.

Wednesday, February 21.

Half-hour Service in the Cathedral 1.15-1.45. Preacher, Rev. S. Fox.—Annual Meeting of the Lay Readers Association held 6.30 p.m.—Service in the Cathedral at 7.30 p.m., at which Mr. E. P. Field and Mr. Wheeler were admitted to full membership as Lay Readers in the Diocese.—Application made to the Chief Judge in Equity by Captain Ross for an extension of time for the payment of a sum of money into Court under an order of the Judge made in November last. Application granted for one month.

Thursday, February 22.

Half-hour Service in the Cathedral 1.15-1.45. Preacher, Rev. S. Fox.—Labour Home Committee met at 4 p.m.—Special Service at St. John's, Beecroft. Preacher, Rev. John Dixon.

Friday, February 23.

Half-hour Service in the Cathedral 1.15-1.45. Preacher, Rev. S. Fox.—General Meeting of the Shareholders of the Church of England Newspaper Company held at the office 176 Pitt-street 4 p.m.

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

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THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon. Sun., Feb. 25.—11 a.m., Rev. R. J. Read. 3.15 p.m., Canon Sharp. 7 p.m., Rev. A. W. Pain 9 a.m., Holy Communion. Half-hour Services during the week (1.15 to 1.45 p.m.) Holy Communion on Wednesday, at 8 a.m.

DIOCESAN.

Frid., Feb. 23.—General Meeting of the Shareholders of the Church of England Newspaper Company will be held at the office, 176 Pitt street, 4 p.m. Sun., Feb. 25.—St. Paul's, Lithgow; Preacher, The PRIMATE. —Continuation of services in connection with Eight Days' Mission at St. Saviour's, Redfern—7.30 and 11 a.m., 2.30, 3.30, and 7.15 p.m. Mon., Feb. 26.—Meeting of the Standing Committee, 4 p.m., The PRIMATE. —Thanksgiving Services at St. Saviour's, Redfern, 7.30 p.m. —Meeting of Clergy and Laity in St. James' Hall, Phillip-street, at 4.30 p.m., to arrange for the visit of the Rev. E. C. Carter, M.A., Canon Missioner of Truro, and the Rev. Arthur E. Robinson, M.A., of All Hallows, Barking. Tues., Feb. 27.—Centennial Fund Committee, Chapter House, 4 p.m., The PRIMATE. —Council Church of England Grammar School, 4 p.m. —Council Meeting Brotherhood of St. Andrew, St. Philip's Vestry, 8 p.m. Thurs., March 1.—Council of the King's School, 2.15 p.m. —Cathedral Chapter, 4 p.m. The PRIMATE. Sun., March 4.—Opening of new Church at Sutherland, 10.30 a.m. The PRIMATE. The Cathedral, 7 p.m. The PRIMATE. —Opening Services of an Eight Days' Mission, to be held at St. Aidan's, Annandale, by the Rev. J. Dixon. Services will be held daily through the week, at 7.30 a.m., 4 and 7.30 p.m. Mon., March 5.—Committee Church Society, 4 p.m. Wed., March 7.—Meeting of the Centennial Board, in the Chapter House, 2.30 p.m. The PRIMATE. Mon., March 12.—United Prayer Meeting of Open-Air Workers, to be held in the Chapter House, at 7.30 p.m.

CHURCH OF ENGLAND OPEN-AIR MISSION.

A Committee Meeting of the above was held in the Diocesan Registry on Thursday afternoon, the 15th inst. Present: The Revs. T. B. Tress (Chairman), R. J. Read, and J. H. Mullens; Messrs. W. H. Dibley, E. Ireland, and J. W. Daunt.

The Chairman, who had had charge of the meeting in the Cathedral grounds for three months, reported some blessing, and strongly recommended the advisability of carrying on that branch of the Mission, and the Secretary was instructed to write to the Chapter for further permission of the use of the Cathedral grounds. The following resolutions were carried:—

- 1. That Mr. J. W. Daunt be appointed Hon. Lay Secretary to the Mission. 2. That the Rev. T. B. Tress be appointed to superintend the Branch in the Cathedral grounds. 3. That an Executive Committee be appointed, consisting of the Superintendent, the Secretaries, and Mr. W. H. Dibley.

The following gentlemen have agreed to take the Open-Air service in the Cathedral grounds once a week for three weeks: Monday, Rev. J. Dixon; Tuesday, Mr. W. H. Dibley; Wednesday, Rev. J. H. Mullens; Thursday, Rev. T. B. Tress; Friday, Rev. J. W. Gillett;—every fourth week being left open for special addresses, the first special week to start from March 12th to 16th, when the speakers for that week will be duly announced.

It was arranged that a United General Prayer Meeting be held in the Chapter House on Monday, March 12th, commencing at 7.30, for the special purpose of asking God's blessing to rest on all Open-Air work, and the Secretary was instructed to write to all members of the Committee inviting their co-operation and the attendance of all interested in the Mission on that occasion.

Doing nothing for others is the undoing of one's self. We do most good to ourselves when doing for others.

OPEN COLUMN.

Gambling.

Some few years ago in a letter I received from a man who has seen a good deal of 'life' in his time, both in England and the Colonies, the remark was made that a great deal more evil resulted from gambling than from drunkenness, and that it would be well if some of the strenuous efforts which are being made to forward the cause of total abstinence from intoxicating drinks were directed against the other and more widespread vice. This struck me as having great force in it. The evil results in the one case are more palpable, but it is questionable whether they are evidences of a greater demoralization. The drunkard shows in his outward man a considerable measure of the havoc caused by his sin, but there is often some corner of his heart in which lingering traces of good may be discerned; while the gambler may retain fairly bodily health, but from the nature of his vice, his heart must by long continuance in it become terribly callous.

From some utterances of leading public men in England, including a Bishop and a Public School Headmaster, it is evident that not a few think that the evil of gambling lies in excess and that a moderate use of it is not harmful. I hope by calling attention to one or two great principles to demonstrate that gambling in any degree is wrong.

The indictment that I bring against gambling is, that it breaks two great laws binding on man:— 1. Six days shalt thou labour. 2. Thou shalt love thy neighbour as thyself.

Gambling is the perversion by misapplication of a noble faculty. The spirit of venture we find implanted in our nature, and this rightly used leads to heroic actions and to public advantage, but when degraded by its subordination to selfish and mean ends like all great gifts it excels in its abuse. But this spirit is not the supreme motive of the gambler; it plays a large part in his pursuit, but the ruling passion is that root of all kinds of evil—the love of money. This has been affirmed with great emphasis by that keenest of observers.—Disraeli.

Gambling is a breach of the law of work. Playing for money is often in a sense very hard work—but it is not honest true work, it is not reproductive work, and it does not deserve the name of work though it may be an occupation. It is a sort of work that does harm and no good—no even to him who wins, may more harm to him than to any other. All true work after the pattern of God's work will improve, will leave him who does it and the world in which it is done, something better than it was before. As well might we call begging work, or thieving, as describe a gambler as a worker.

Gambling is a breach of the great Christian law, 'Thou shalt love thy neighbour as thyself.' It is an entirely selfish pursuit, for the gambler seeks to gain from another without giving anything in return. The success of the one means the loss of the other. This is inhuman and therefore unchristian. To the Christian, it should be enough to ask 'Would my Master do this thing?' Instantly when placed in such a light we see that this is wrong.—to feed myself by my brother's hunger, to clothe myself by his nakedness, to rise by his downfall—this is a thing that no true man can do to his fellow.

What can we do as Members of the Church to heal this sore? In society we can refrain from encouraging, and we can discountenance all playing for money—all betting—even for gloves.

As parents, we can teach our children the sacred meaning and obligation of work; the duty and joy of love to all as if ourself; the valuelessness of that love of money, that covetousness which is idolatry. Those of us who are Clergymen can teach definite principles or guides for action; can show that evil is not to be measured by its external and apparent results, but by its corroding influence on character; and we can put ourselves in steadfast uncompromising opposition to gambling by lottery or raffle for the support—one should rather say for the destruction—of the Church.

REVIEW.

We have received a Catalogue of New and Second-hand Books from Messrs. Angus and Robertson, of Castlereagh-st., Sydney, consisting of Books in all departments of literature, Ecclesiastical History, Theology, Missions, Philosophy,—also a list of the latest new Theological publications. In this latter department we notice the sixth series of the Expositors' Bible, portions by the Ven. Arch. Farrar, Principal Rector, Professors Adney, Blaikie, and Fuller, and A. MacLaren, D.D. The seventh series will shortly be published and orders are now being booked. Sermons by M. G. Pearse, Smith's Dictionary of the Bible (revised), The Preachers of the Age, covering many interesting subjects in Theology and History, by writers of the highest repute; Rev. W. Sandy's Bampton Lectures for 1893, with Essays on the Church and the Working Classes; new and enlarged. The Sermon Bible, containing the essence of the best Homiletic Literature of the day (several vols.); a large collection of Mission books both in the English and Polynesian languages; Clerical Library, containing outlines of sermons for ordinary and special occasions; and many other works suitable for the clergy, the student, and the general reader. As we are informed these Catalogues are supplied free on application; if any of our readers may obtain one by forwarding name and address to above.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

I referred lately to those Churchmen who become so bewildered with the number of Missionary organisations that, in their indecision as to which most deserves their support, they end by supporting none at all. Something of the same kind must take place, I think, with regard to wealthier Churchmen when they are making their wills. It cannot be that they have no money to spare to leave to the Church, for the daily papers record for our satisfaction (or dissatisfaction) how many tens of thousands of pounds have been left. It cannot be that the wish to help the Church is wanting, for many of the people of whom I am speaking have been earnest workers in it. So it must be that as they do not wish to show favouritism to any particular organisation of the Church, they impartially leave nothing to any. If any such person may chance to read these lines I hope they may induce him to come to a decision, and to notify his lawyer to that effect.

How, then, can £12,000 be left so as to do most benefit to the Diocese in which the testator resides? It goes without saying that it will be best to leave the money to the "Church Society," or "Bishops' Fund" of the Diocese, because there is no more certain way of making sure that the benefits of the legacy will be well and fairly distributed. But people who leave large sums of money don't, as a general rule, care to leave them vaguely for any body of men to do just as they like with. The prejudice against doing so may be unreasonable—I think it is—but it is in strict accordance with human nature; as is proved by the fact that Church Societies and Bishop's Funds receive so few legacies in proportion to their needs and their deserts. People like to leave their money for some stated object. And yet there are so many objects that it seems impossible to choose. Take up, for example, the report of the Hobart Church Congress, and in every discussion there are mentioned half a dozen excellent objects where money would be well used.

Sometimes, I may remark in parenthesis, those discussions spoke favorably of ways in which the money would not be so well used. The discussion on the Cathedral system, according to the brief report of it which I have seen, was rather like a man with a ragged shirt discussing the excellent appearance of some gold shirt-studs. The Cathedral of a big City, such as the capital of a Colony, has doubtless room enough for schools of theology and music, for canon-missioners, and training schools for evangelists. But for a testator to leave money to country Cathedrals for such objects would be like trying to make water run up-hill. Take for example, the Diocese in which I am living. It is an excellent thing that that Diocese has a beautiful Cathedral, which not only serves as a place of worship for the large population of the City in which it is built, but also is a model of reverence and dignified worship to the Clergy and Representative Laity of the Diocese when, once a year, they are assembled for Synod. But all the rest of the population of the Diocese, except those who live close by the Cathedral City, are likely to be three times as often and as long in Sydney as in that City, and thus the learning of music or theology or the indoctrinating of reverence of worship would have infinitely more effect if the whole effort were centralised in Sydney than distributed in all the Cathedral Cities. I am an earnest advocate for the multiplication of Bishops; but if each Bishop added to the number means the multiplication and division of schools of music, and so on, the result will not be beneficial but the contrary. It is the multiplication of leaders that we need, not the multiplication of centres of training. And this brings me to my subject again.

My own suggestion (not now made for the first time) is that the £12,000 should be bequeathed to provide for an Annual Stipend of £600 for an Archdeacon who shall have no parochial charge, but shall spend the greater part of his time in visiting the various Parishes in his Archdeaconry. And I think that the personal address of Archdeacon Langley, of Gippsland, reported in last week's RECORD, will tend to prove that the idea is a good one. I believe that such a bequest is likely to produce for the Church in every year nearly all the £600 that it expends; for the impetus given to all Church work by the constant visits and supervision of the Archdeacon must mean the increased receipt of quite the amount of money. But the spiritual work of the Church is what the Church exists for, and not even the increase of money received will be likely to be half so beneficial to the Church's working as the increase of zeal resulting from the frequent visits of an earnest supervisor. He will himself be the "Canon-missioner" which every Diocese needs. Instead of the school for theology music, and training of Evangelists, which would cost a goodly amount of money, we should have in such a one a peripatetic schoolmaster of the same sciences. And while he would not equal a Bishop in powers of Confirmation and Ordination, he would be free from the disadvantages which the appointment of a Bishop brings, for he would not necessitate the extra expense of a Cathedral

and a Synod, or the separate organisations of every kind by the multiplication of which the influence of our Church is sub-divided and to some extent destroyed.

Have I proved my case? If so, who is going to give the £12,000?

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

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

I would like to see some plan arranged by the S.S. Institute for arranging the parishes of Sydney and the suburbs into groups, as is done in Melbourne. Each group has its own group Secretary or Convener—call him what you please—who relieves the Secretary of the Institute from the task of arranging the meeting in that group. The meetings might all be held in the winter; and each group might either confine itself to one model lesson a year, or might have one meeting of that character and another for conference. Such gatherings of the workers of adjoining parishes are often very pleasant affairs, and most of the meetings of this kind in Melbourne during the last few years have been well attended.

If at such meetings one of the Committee of the Institute was always present, and spoke a few words, I feel sure that the Institute would gain in popularity, would become better known, and would be likely to have a larger number of schools join in its scheme of lessons. The discussions, also, after the model lessons would probably produce some valuable information for the Committee as to what is desired by teachers in the way of progressive reforms.

In the matter of undeviating regularity and punctuality Mr. J. G. Fleest once wrote as follows:—"Be at school before your class. A teacher who can and will do this has already gained half the battle as to behaviour. Unhappily, there are too many of us who think our arrival at the bell rings the very acme of punctuality, and expect to find our little folks, already quietly seated in their places with their hands before them! Surely it is enough to draw attention to this mistake to show how unreasonable we are! Again, we must all have our eyes open. A teacher should see and hear everything that goes on in class, though he may sometimes find it wise to let certain things pass without IMMEDIATE notice. Many of my readers will probably agree with me that one of our most frequent trials is the fidgettiness that seems part of the very nature of some children. Some of this must be borne with as a "necessary evil," but not so the playing with any little articles of dress or in the pocket, nor such moving about as interferes with other children. I do not advocate a solemn lecture to the offender, nor bitter rebukes as if the restlessness were a great and wilful sin; our aim should rather be to help and encourage the culprit to cultivate orderly habits in school, and the lesson may be worth a great deal to teacher and scholar. I remember on one occasion having a good-humoured struggle with a boy over such a fault. I had to look at him several times; to say a word (literally but not—his own name) and once or twice to touch him. At last he looked up in my face with a smile and an air that seemed to say "I give in," and the annoyance entirely ceased. Another great secret in discipline is of course to keep the class interested. We know the proverb about idle hands, and we know that it applies also to idle minds. When the teacher has thoroughly gained the attention of his class there will be no disorder—the happy superintendent looks on in silent gratitude, and all the school profits more or less by the example."

J. W. D.

God and the Soul.

WHEN thou turn'st away from ill, Christ is this side of thy hill.

When thou turnest toward good, Christ is walking in thy wood.

When thy heart says "Father, pardon," Then the Lord is in thy garden.

When stern Duty wakes to watch, Then His Hand is on the latch.

But when Hope thy song doth rouse, Then the Lord is in the house.

When to love is all thy wit, Christ doth at thy table sit.

When God's Will is thy heart's pole, Then is Christ thy very soul.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if YOU ARE IN ARREARS WITH YOUR PAYMENTS. Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

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 PSALMS IN DIVINE SERVICE.

To the Editor of the Australian Record.

Sir.—Your contributor of "Notes from the Bush" who signs himself "Colin Clout," speaks in your last issue in a slighting way of the Congregational use of the Psalms in Divine Service. Surely he must have forgotten their unceasing use in the service of the Church in all ages. From the Jewish Church they have passed into the public and private devotion of the Church of Christ, embodying as they do a profound sense of a spiritual communion with a God upon whom the soul can rest with an absolute trust. "Colin Clout" can hardly have realised how great a part the Psalms have played in history and biography. I have notes of various incidents connected with them in books as well as in literature. We may refer "Colin Clout" to Thackeray's beautiful use of the 126th Psalm in "Henry Esmond," when they sang in the anthem, "When the Lord turned again the captivity of Zion, then were we like unto them that dream." In Mrs. Carlyle's journal for 1855, we find her quoting the 6th Psalm, "Have mercy upon me, O Lord! for I am weak, O Lord heal me for my bones are vexed. My soul also is sore vexed, but Thou, O Lord, how long?"

The 20th Psalm was called, by the late Sir James V. Simpson, "Mother's Psalm." When she was hard pressed with thinking and toiling and could not see her way "through," she would sit down and repeat it and rise refreshed.

Probably the Northernmost grave on the surface of the earth is one made for a member of Sir George Nares' expedition, buried where, hung like a lamp over the door of the unknown, shines the Polar Star. A copper tablet at the head bears the words, "Wash me and I shall be whiter than snow" (Ps. 51, 7). And so on. The Psalms are a part of our religious life. Their congregational use in Divine Worship is the most inspiring portion of the Church of England's Morn and Evensong. I do not think anyone can have failed to feel his heart lifted up when the responsive verses are audibly and generally read.

Personally speaking, I can truly say that if the use of the Psalms were curtailed, the Service of the Church of England would be shorn of one of its principal attractions. Take everyone of the occasional services of our Church, and how would they not suffer if shorn of the Psalms?

But I do not wish to pursue the subject at any great length. I simply wish to give my own opinion, in direct opposition to that of "Colin Clout," that the congregational hearty use of the Psalms in the Service of the Church of England is one of its most enlivening and devotional features.

CLERGYMAN, C. E.

A CHALLENGE REPEATED.

Sir,—In the issue of your journal of the 13th January last, I noticed a letter in which a challenge was given to the Rev. J. L. Taylor, of Christ Church, Emmore, calling upon him to prove a statement made by him that the Church of England was never Protestant, but that she was Catholic and Apostolic (the last words in italics are mine). I have, with others, waited for a reply from Mr. Taylor, but have waited in vain. How is it possible that a Clergyman can say that the Church of England is not Protestant, and proclaim it from the pulpit, and to further aggravate the matter, declare, as Mr. Taylor has declared, "that the day is not far distant, when the Church of England will stretch out her hand across the Adriatic Sea, and grasp the hand of her sister, the Church of Rome, and drive back the Master who pulled down the Cross."

This last was, I believe, said upon the occasion when he delivered an address on "The Reformation and its Results."

Yours truly, A MEMBER OF THE CHURCH OF ENGLAND.

Notice to Correspondent.

C.E.T.S. Report too late for this week.

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TERMS ON APPLICATION.

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NEW BOOKS JUST RECEIVED:—

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

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-

posted 6/8.

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

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/6; posted 2/7.

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

Homespun, Annie S. Swan; 1/6; posted 1/8.

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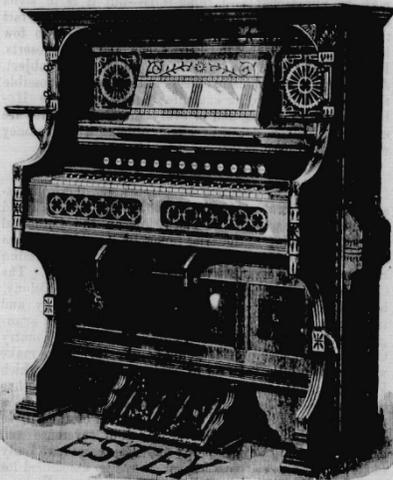
The publications of the S.P.C.K., R.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

The following Books have just arrived:— Supplies of S.P.C.K. NEW BOOKS, R.T. Society publications; Nelson and Sons, Wells, Gardner and Co.'s, and other leading publishers. Christmas and New Year Booklets, Cards, &c., &c., in great variety.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE"

SATURDAY, FEBRUARY 24, 1894.

THE BELLENDEN KER MISSION.

WHILST so much has lately been spoken and written about Foreign Missions, comparatively little interest has been shown towards those Missions in our own Continent. There is a danger of our neglecting the heathen in our own land, in our zeal to assist those in what are known as the "Regions Beyond." The Aborigines have a very special claim upon our sympathy and support. From the facts that have reached us, it would appear that the Christian public needs this word of caution. They need to be reminded of the efforts that are being made to help the 'Australian blacks,' as well as the requirements of those who are working amongst them, with a view to ameliorating their condition. We hope that such a reminder is all that will be required, and that those who are charitably disposed will not stand quietly by and see such important and pressing work languishing for want of funds. Little enough has been done for the Aborigines, without our being compelled to abandon in any one place the work that has already been commenced.

A brief account of the Mission at Bellenden Ker may, we trust, awaken interest in this and other similar Mission Stations throughout Australia. As most of our readers are aware Bellenden Ker is in Northern Queensland, some fifteen hundred miles distant from Sydney. This Mission Station, on which there are five thousand Aborigines, is under the control of the Church of England. How comparatively few are being reached by this agency is apparent from the fact that there are about 70,000 'blacks' in Queensland alone. The circumstances under which the Church of England Mission Station known as Bellenden Ker was founded will be of interest to those of our readers who are not acquainted with them. In 1890 Baron Von Mueller, the famous Botanist, met the late Rev. J. B. GRIBBLE in Melbourne, and asked him if something could not be done on behalf of the Aborigines in Queensland. Having had his attention drawn to their condition Mr. GRIBBLE—who afterwards became known as the 'blackfellow's' friend—at once interested himself on their behalf. In 1891 he went with the Rev. JOSHUA HARGRAVE to inspect the country in North Queensland, and soon after their return an influential deputation waited on the PRIMATE to see if the Board of Missions would undertake the work of starting a mission at Bellenden-Ker. It was resolved to do so. Next the Queensland Government set aside 51,200 acres to be worked under the control and management of the Church of England. In 1891 Mr. GRIBBLE resigned the parish of Adelong, and early in 1892 he went about collecting funds for the purpose of founding the Church of England Mission at Bellenden-Ker. He managed to gather some £400. It may be here stated that the Queensland Government promised £500 for building purposes, but we regret to say that this promise up to the present time is unfulfilled. In 1892 Mr. GRIBBLE, with full authority from the PRIMATE and the Board of Missions, arrived at Bellenden-Ker and commenced work clearing the land, building house and school, etc. But the days of this devoted servant of the 'blacks' were numbered. He was not to remain long at the work he had so much at heart. His untimely and regrettable death, which took place on the 3rd June, 1892, is still fresh in our minds. Such is a brief outline of the formation of the Church of England Mission at Bellenden-Ker. The work now is being carried on under the direction of Mr. ERNEST R. GRIBBLE, who is assisted by several co-workers.

Much good work has been done at Bellenden Ker on behalf of the Aborigines during the short period of its existence. We regret, however, that the present financial condition of the Mission is by some regarded as unsatisfactory. And it is a reflection on the Church of England in

Australia that her response to appeals that have been made for those who have been disinherited of the best part of their native land, has been so small and half-hearted. It is to be regretted that this work is suffered to languish through want of funds? It may be, however, that the reason of this is because the needs and condition of the Mission Station in question are not widely known. The financial state we believe is briefly this: The money that has been expended up to the present time at Bellenden Ker if £1000. The annual working expenses are about £250. This is a small sum which ought without difficulty to be obtained. The money that has been received during the past nine months is only £100 and the present debt is £431. Surely these facts present an object lesson. It shows a want of interest and sympathy. We are glad to know, that at a meeting held at St. David's Surry Hills, on the 18th of last month, £110 was promised if £400 could be raised before Easter. We shall be very glad to open a subscription list in the columns of this paper for the purpose of helping to obtain the required sum. We understand that the Rev. JOSHUA HARGRAVE, who from the establishment of our Mission at Bellenden Ker, has taken a deep interest in its welfare, will, if the deficit of £431 be not defrayed before Easter, proceed to England to appeal for the necessary funds for this Mission work. Australia ought certainly to support her own Missions, but if she does not there is no other course open but to appeal elsewhere. There can be no doubt that the financial depression has had something to do with the shrinkage of funds for religious and charitable purposes, but notwithstanding, Australia is able to do more. It is not a question of inability. What is it, then? Is it unwillingness? What are the facts? According to Dean VAHL the celebrated Danish Missionary Statistician, the total amount raised in Australasia in 1891 for Foreign Missions, was only £38,756. And yet the amount spent in intoxicating liquors in our own Colony alone was £4,512,200! And this is less than is expended for the same purpose in Victoria or South Australia. In the face of these facts who will say that £38,756 is all that Australasia can afford, or who will say that she is unable to support her Missionary work? However should it be that there is no other course left open to Mr. HARGRAVE but to go to England on his proposed philanthropic and self-sacrificing mission, we trust that he will be met with the support and encouragement that he will deserve. But our regret is that Churchmen should allow such an appeal to England to be necessary. It is to be hoped that our readers will take the facts and figures, we have brought forward, to heart, and that more prayer and sympathy, and more work on behalf of the Aborigines will be the result in the future. "Attempt great things for God, expect great things from God."

Beecroft.—The pretty little village of Beecroft was held last Saturday afternoon, the occasion being a tea-meeting to celebrate the anniversary of the opening of St. John's Church of England. Six tables prettily decorated and sumptuously laden with various dainties were presided over by ladies of the district, and though the weather was not altogether favourable, a large number of residents and visitors from Sydney were present. After the tea-meeting an adjournment was made to the Church, where addresses were given by the Rev. G. McIntosh, Dr. Rutledge and others. A programme of sacred music was also carried out, and was much appreciated by those present. As an instance of the rapid development of this favourite suburb it may be mentioned that the Church has only been erected four years, and it now requires considerable additions to meet the wants of an increasing population. St. Aidan's, Annandale.—On Thursday, Friday and Saturday, a Sale of Work was held in connection with this Church in the School Hall, Trafalgar-street. In preparing for the Sale, two rules were strictly observed throughout. (1) There would be no raffle, lucky-bags, shares, etc., allowed, and (2) That all goods would be marked at the lowest Sydney prices. On Thursday, 15th inst, the Sale commenced. After singing and prayer, Mrs. H. I. Richards formally declared it open. There were eight stalls presided over by the ladies of the Parish. Mrs. Allan Taylor successfully carried out the duties of Hon. Secretary, and Mr. Taylor those of Hon. Treasurer. Mr. Upton, the Hon. Choirmaster, arranged a good programme of music for each evening, and the Rev. F. W. Reeve exhibited a series of beautiful photographic views of various parts of the world by an optical line-light lantern. The result of the Sale, after paying all expenses, was £137 17s 6d towards the building fund of the Memorial Chapel and Window now being erected to the memory of the late Rev. H. I. Richards.

Diocese of Newcastle.

St. Paul's, West Maitland.—A very large congregation assembled at 4 o'clock on Sunday afternoon last on the occasion of the dedication of a window erected in memory of the late Rev. Albert A. MacLaren, First Head of the Anglican Mission to New Guinea, and formerly Incumbent of St. Paul's, West Maitland. The window was dedicated by the Bishop of the Diocese in the following terms:—"To the glory of God, Amen. For as much as certain persons have subscribed for the erection of this window to be memorial of our dear brother in Christ, Albert Alexander MacLaren, who through a period of three years ministered as Incumbent of this Church, and afterwards went forth to New Guinea to establish there a Mission to the heathen in the name and under the direction of our Anglican Communion, and whose faithful labours were suddenly stayed by the hand of death while voyaging along the coast. I dedicate this window to his memory in thankful remembrance of the grace given unto him, and commending the example of his self-denial to us who remain, that we also may be partakers of the glory that shall be revealed at the coming and kingdom of our Lord Jesus Christ to whom with the Father and the Holy Ghost be honour and praise for ever. Amen." There was a full choir, which sang the hymns and music excellently. After the Dedication the Bishop of North Queensland gave a pathetic and stirring address.

St. Paul's, Paterson.—Immediately after the above Dedication, the two Bishops started for evening service at Paterson, where a crowded congregation was assembled to meet the Bishop of the Diocese, and hear the Bishop of North Queensland preach. Owing to a mis-direction they missed their way, and went several miles out of their road. They arrived at the Church door immediately before the hymn preceding the sermon, and robed at the steps. They then to the great delight of the congregation entered the Church, and Bishop Barlow ascending the pulpit preached a very beautiful sermon which rivetted the attention of every one present. They left for Morpeth the same evening, having won the esteem and thanks of the Incumbent and congregation for the efforts made on their behalf. It would be one o'clock on Monday morning before they reached Morpeth, where we hope they arrived safely. Our own good Bishop writes that his brother of North Queensland has come south for "rest and cooling." He has not had much rest, for he has done much work, and if he has cooled himself, he has done much to warm others.

Gosford.—Mrs. Rogers, whose death was noticed in last Saturday's RECORD, was the widow of the Rev. Edward Rogers, formerly Incumbent of Gosford, then called Brisbane Water, which Cure he left for Sydney on the creation of the Diocese of Newcastle somewhere about the year 1847. Travellers by the Great Northern Railway going North, and looking across "the Broadwater" to the right as they near Gosford may notice a picturesquely situated house standing out on a point close to the water with four fine Norfolk Island pines in the front of it. This is the Church of England Parsonage built by Mr. Rogers' exertions, and the pines were planted by his own hands. Mrs. Rogers was the youngest daughter of Mr. Henry Donnison of Erina, Brisbane Water. She and Mr. Rogers were deservedly beloved by their people, and even after this long lapse of time there are those living who will still speak of Mr. Rogers and his untiring devotion to the duties of his high calling. Mrs. Rogers was a most excellent and amiable lady. Incumbents of Gosford have been—The Rev. Edward Rogers (first Incumbent), Revs. Arthur Douglas, Alfred

Australian Church News.

Diocese of Sydney.

St. Paul's, Sydney.—During the past month there have been seven annual meetings in the Paris: viz., that of the Sunday-school Teachers, the Boys' Institute, the Parochial Association, the Band, the O.E.T.S., the Young Women's Union, and the Young Men's Union.

The Labour Home.—The Weekly Meeting of the Committee was held on Thursday afternoon, the 15th inst., at 557 Harris-street, Ultimo. Mr. John Sidney, occupied the chair. A financial statement of accounts was submitted by the Hon. Sec., Mr. Charles I. K. Uhr, and passed for payment. The Manager, Mr. E. Grether, reported that during the week ended 10th February:—Number of meals served, 574; beds occupied, 189; employment found for 3; left, 4; now remaining, 22.

St. Paul's, Sydney.—The Annual Meeting of Teachers was held on Wednesday evening, 31st ult., in the Infant Schoolroom. The Incumbent presided. The reports were satisfactory, and showed £12 12s in Missionary money. The following were elected unanimously:—Superintendent, Mr. J. S. McGowan, M.P.; Hon. Secretary, Mr. Andrew Young; Treasurer, Mr. W. B. Johnson; Librarian, Mr. A. R. Douglas; Assistant Secretary, Mr. Stephen Williams; Committee, Misses McDonnell, Conlin, Boswell, Zucker, Loveridge, Mr. Everett, and Mr. Frank Boyce. The mission money was devoted as follows:—Bellenden Ker (Aboriginal), £5; Indian Zenana, £3 12s. New Guinea, £2 10s; Melanesian, £3; Mission Room, £5; Parochial Association for Missionary work in the Parish, £10.

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Glennie, Fredk. White, J. Shaw, C. D. Newman, Alfred C. Thomas, G. H. Johnstone, J. K. Brown (present Incumbent).

Grafton and Armidale.—The Synod of Grafton and Armidale on Thursday, 15th inst., met at Armidale, for the election of a Bishop. The greater portion of the sitting was taken up by a preliminary Conference, the press and the public being excluded. Two names were discussed in Conference, the name of Archdeacon Green, of Ballarat and the name of the Rev. J. T. Evans, and a tentative vote was taken upon them. Archdeacon Green receiving 33 votes, and the Rev. J. T. Evans, 23. It was then agreed that only Archdeacon Green's name should be submitted in Synod. Accordingly when the Synod was thrown open at nine o'clock, Archdeacon Ross nominated him for the vacant Bishopric and he, Archdeacon Green, was unanimously elected amid great applause. It will be remembered that the selection of a Bishop had been originally confided by the Synod to the Bishops of Melbourne, Newcastle, and Bathurst. Of these the Bishops of Melbourne and Newcastle had selected Archdeacon Green and the Bishop of Bathurst had selected the Rev. J. T. Evans, thus necessitating the recent proceedings which have been so appropriately carried out.

Morpeth.—The Church Social which was held last week to create an interest in the support of the Clergyman and in Church matters generally, was well carried out and proved very successful. The Bishop of the Diocese and the Bishop of North Queensland, as well as Archdeacon White of North Queensland, were present, and gave capital addresses. Maitland friends and Miss Lart contributed songs and a recitation, and every one was pleased and interested. Morpeth has an endowment of £100 a year, and it was decided to raise in addition £250, making the annual income £350.

FOR THE CHILDREN.

A Sermon about Childhood.

THERE are four things I want you to remember: 1. Childhood is the time to be happy. God's law is that all young creatures should be happy. Older people have their cares and troubles. Children are free from these; they ought therefore to be happy. But they can only be happy when they do what is right. If they yield to temper, if they disobey conscience, if they give way to jealousy or envy, they are sure to be unhappy. So I ask you to put away these things, and instead to be loving, honest, and true, for it is your duty to be happy.

2. Childhood is the time to make other people happy. Children are intended to be God's unburms in the home. They are by their cheerfulness and goodness to be "strongholds" for tired men and women; as the Psalmist said, "Out of the mouths of babes and sucklings Thou hast ordained strength."

3. Childhood is the time to grow. You are to grow in stature; your body is to grow and your limbs are to grow. In order that they may do this you must give them exercise and play. But you are to grow, too, in other ways—in wisdom, in good habits, good thoughts, in the love of what is true and right, in the hatred of what is false and mean. Of that wonderful Boy who lived at the Carpenter's shop in Nazareth it was said: "He advanced in wisdom and in stature, and in favour with God and man." This is the very purpose of childhood; it is the use to which you ought to put it.

4. Lastly, Childhood is the time to find God. There are some things you cannot find until you are grown up, nor do you need to find them; for such things you can afford to wait. But it is not so with the finding of God. "I love them that love Me," He says, "and those that seek Me early shall find Me." "Suffer little children to come unto Me," said Jesus, "and forbid them not, for of such is the kingdom of heaven."

How are you to find God? How are children, while they are children, to discover the greatest and most wonderful of beings? Hear what was said by one who had found God: "He that loveth knowledge God, for God is love." And we must love not only those who love us, but even those who love us not. This was the way Jesus loved, and this is the love of God. And those who love like this find God; they dwell in God and God in them.

Now, boys and girls, do not sit and dream too long by the river-side. The ever-moving stream of time is quickly carrying away your childhood. Wake, then, ere its golden hours be gone. Wake, that while there is yet time you may use this priceless treasure well. And remember what I said, "I love them that love Me, and those that seek Me early shall find Me."—Sel.

ESTD 1852 JOHN WATSON DISPENSING CHEMIST 581 GEORGE ST SYDNEY

MISSION NOTES.

Are Christian Missions on the whole gaining on heathenism? Some answer, at least, to this question is supplied by a comparison just published betwixt the statistics of the Church Missionary Society in 1873-1883, and 1888 respectively. Here, for example, are the figures which show how the number of Missionaries are grown:—

Table with 3 columns: Year, Clergymen, Laymen, Women. Rows for 1873, 1883, 1893 and a Total row.

It is significant to note that the number of University men in the Mission has arisen from 44 in 1873 to 158 in 1883 and 1893. Here, again, are figures which show how in twenty years the number of Native Clergy has increased:—

Table with 3 columns: Year, Native Clergy, Lay Teachers, Female Teachers. Rows for 1873, 1883, 1893 and a Total row.

The Native Ministers, that is, have more than doubled in twenty years! The revenue of this great Society has grown enormously. The average of the four years preceding 1873 was £155,644. The average of the four years preceding 1883 was £202,200. The average of the four years preceding 1893 was £244,844. For the current year it is estimated to be £265,759. These figures do not show dwindling energy or decaying faith.

The C.M.S. Committee have passed a resolution expressing their deep sorrow at the loss sustained by the death of Bishop and Mrs. Hill.

The Bishop of Norwich has become a Vice-President of the Church Missionary Society.

The Chinese Bible Women's Missionary Society organised in 1890 to work in China or Zennara Society lines in connexion with the C.M.S. proposes to undertake, at Ningpo, the important work of preventing, in a measure, infanticide, which is so prevalent among the Chinese heathen by opening a creche or home for infants, thus rescuing these poor little babies from an untimely death, and bringing them up from their cradles in the name of Christ as Christian children.

The Bishop of Sierra Leone is about to establish a Lay Workers' Union in his Diocese.—One of the new versions printed by the Bible Society has been for the use of a tribe in Western Africa within the sphere of French influence—the Fang—a people inhabiting a large territory extending several degrees north and south of the Equator, just inland from the West Coast. They are one of the largest tribes in that region, and are remarkably intelligent though morally degraded. The greater part of the Book of Genesis has been translated, and St. Matthew is now being printed.—The Gospel of St. Luke in Kwagutl is passing through the press. Kwagutl is the language spoken on the north of Vancouver Island. The Canadian Indians of the region were once considered the most barbarous and depraved of their countrymen, but there has been a great change for the better. The C.M.S. missionaries have been at work; they are now everywhere welcome. The Gospel has been explained round the family fire, and there is good hope that soon all will embrace the Christian faith.—A pioneer band of Missionaries have gone forth to Tibet which is a large district to the north of India and West of China, and covers an area ten times as large as England and Scotland together. There is not a Protestant Missionary (so far as is known) within its borders. The pioneers will go to Dargeeling in the Himalayas near the frontier of Tibet, to learn the language from Tibetan teachers there before seeking entrance into the country.

AMONGST THE MAGAZINES.

THE RELIGIOUS FOSSIL.—Sunday School Times. Oh, yes, we know all about religious fossils! We have seen scores and hundreds of them. The Church is full of them. There are lots of them in our Church. There is Deacon Smith, and Brother Brown, and Sister Green, and— Wait a minute; not so fast. Evidently you do not catch my idea. True, there may be a few fossils inside the Christian Church; we won't deny it. But the great majority of them are outside the Church. They exist in various spiritual strata that have been brought to light by the upheaving of mighty revivals, or laid bare by action of the ceaseless tide of truth, in short they are the men and women who hear the Gospel week after week, year after year, and who believe it too, but who neglect or refuse to act upon it. Your Gospel-hardened hearer, but not doer, of the Word, whether in the Church or out of it,—he is your true religious fossil.

You know how some fossils are formed—do you not? Some dead organic matter, a dry bone, or a shell, or the trunk of a fallen tree, becoming buried in a bog or marsh, gradually decays. At the same time, the fluids in the earth, acting upon the dead organism, replace its particles with

their own minerals or salts. Where the process is complete, the organic matter is wholly consumed, and we have in its stead an exact counterpart in lifeless stone.

The very fluids which, coming in contact with a live organism like the root of a growing tree, or the digestive organs of an animal, are transformed into living tissue, and give new vigour of life, when they come in contact with that which is dead, only serve to complete its destruction, and to transform it into a type of the most utter lifelessness.

Do we not often see a like process going on in the spiritual world? The Gospel of Christ coming into contact with a living mind—that is, an eager, attentive mind—and being received and assimilated, becomes the source of a new and larger life. But there is nothing in the world that will produce such hopeless spiritual petrification as the constant neglect of the truth we hear and believe. The same Divine truth that is in the one case a "savour of life unto life" is in the other "a savour of death unto death."

Now this is above all things else the danger that besets us in America to-day,—the danger of becoming so accustomed to the sound of truth that it shall harden instead of arousing us. These very privileges that we enjoy, the regular preaching of the Gospel, the Sabbath worship, the study of the Bible, the constant appeal of duty, may become a source of evil instead of good. A man may get so in the habit of hearing the truths of the Gospel presented to him and resisted by him; he may hear the message of duty and promise so often, and so often neglect to act upon it,—that by-and-by truth becomes meaningless to him, it finds no real entrance into his heart, but falls on the outside of him, like rain on a rock or snow on the roof. In Central Africa, where the Gospel comes as a new revelation, this danger is unknown; but here in America, where the Gospel has been proclaimed every Sunday for more than two centuries, and where the Church bell is heard in every hamlet, the danger is real and insidious.

Are there not among the regular attendants at almost every Church many like Fennyson's Northern farmer, who said of the parson:—

'An' I hallus comed to's choorch afour my Sally war dead: An' eerd un a bummin away loike a buzzard-clock ower my yeard. An' I never know'd what a meand' but I thowt 'ad summat to say. An' I thowt a said what a ow't to 'a said an' I comed away.'

Do not the lines express a too common experience of almost every one? We talk about the danger of becoming hardened in sin; but there is another danger—the danger of becoming sermon-hardened. And that is a danger to which the respectable Church-goers of America are peculiarly liable.

How is the danger to be avoided? "Be ye doers of the word, not hearers only." There is no danger if we always act upon the truth we hear. Then do the truth, not merely think about it. Will imaginary consecration bring the power of Christ into your soul to vitalise and redeem it? Will words, however earnest or wise, strengthen the Church of Christ, or help in the accomplishment of her work? Do the truth, not merely talk about it. Do it yourself, not wait for others, not complain of others, not even set others to work, but up and about it yourself, up and about it now.

POETRY.

LOOK FOR JOY.

Trip lightly over trouble, Trip lightly over wrong; We only make grief doleful By dwelling on it long. Why clasp Woe's hand so tightly? Why sigh o'er blossoms dead? Why cling to forms unsightly? Why not seek joy instead?

Trip lightly over sorrow; Though all the day be dark, The sun may shine to-morrow. And gaily sing the lark: Fair hopes have not departed, Though roses may have fled; Then never be downhearted, But look for joy instead.

Trip lightly over sadness, Stand not to rail at doom; We've pearls to string, of gladness, On this side of the tomb; While stars are nightly shining, And heaven is overhead, Encourage not repining, But look for joy instead.

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THE KING'S SCHOOL.

ANNUAL COMMEMORATION.

The Commemoration of the 62nd Anniversary of the foundation of the King's School, and of the opening of the School Chapel, took place on Friday, the 16th inst., in the presence of a large and distinguished company. Among those present were Dr. Harris, Head-master of the School; Ven. Archdeacon Gunther and Rev. Canon Hey Sharp (Members of the School Council); Rev. D. E. Evans-Jones; Rev. E. S. Wilkinson; Rev. G. E. C. Stiles; Mr. C. L. C. Badham (P.M., Parramatta), and a large number of ladies and gentlemen representing Parramatta district as well as other parts of the Colony. The ceremonies of the day were commenced with a shortened form of Evening Service conducted by Rev. Dr. Harris, assisted by Ven. Archdeacon Gunther and Canon Sharp. The hymn "Oh, God, our help in ages past," having been sung, the Psalms appointed for the occasion (Psalms xviii. and cxxviii.) were rendered and the lesson for the day was read by the Ven. Archdeacon Gunther. The "Nunc Dimittis" was sung. The Rev. Dr. HARRIS announced that the offerings of that day would be devoted to the funds for the improvement of the School Chapel. The building in which they were assembled was finished on the 6th February, 1889; and at that period a debt existed upon it of £1200. For two years now that debt had been a thing of the past; and the money now raised would be devoted to the further improvement of the interior of the Chapel, the completion of the carvings, and probably the extension of the Church building westerly. After this announcement the hymn 439 was sung, and the Rev. Canon Hey Sharp preached the Commemoration Sermon.

Canon HEY SHARP took as his text Ephes. iv. 25, "For we are members one of another." The preacher said:—

Another year of our history has passed, and we are gathered together once more to keep the birthday of the King's School. Year by year, as ever new generations of boys go out into the life of Australia from this school, there will be, we may trust and believe, a larger number of those who will look back upon their life here with feelings of gratitude and pride and affection. The Annual Commemoration of an institution like this is before all things a festival of fellowship, of brotherhood,—an emphasis of what may be called the social side of school life. They say that this is so in the case of English schools in a sense and to a degree in which it is not so in the case of the schools of any foreign nation. There are schools in other countries—in Germany for instance,—of which it may be said that they turn out boys with more learning, better and more cultured scholars, than we turn out of our English schools. But those schools don't seem to bind their boys together in the same way in which our schools do. They don't seem to have the same power of uniting their boys, past and present, by the bond of common sympathy. They don't seem to stamp themselves in the same vivid way upon their imagination, to lay hold in the same high degree of their affections. The old associations, the attachment to grounds and buildings, the local traditions and influences,—these things don't count for so much with them as they do with us.

Well, if this is so, mark how it deepens your responsibilities to the society to which you belong! You boys who are passing through the school now, you are by your lives here writing, as it were one page in the history of your school. Let it be as clean and clear and bright a page as you can possibly make it. Let it be a page that will bring you no shame and no reproach when you come back here on future anniversaries, and spend an hour or two in wandering about the old school, and freshening up the old memories. It isn't merely intellectual success or failure that we have to think about here. It isn't merely a question of how fast and how far we can get a boy on in his studies, so that he may have the best chance of making his way and earning his bread. It isn't merely that we feel an anxiety to get a boy to make the best use of his opportunities, and not like a fool to let them all slip through his fingers and do him no good. These are of course sound thoughts and care and matter which rightly call for constant thought and care on the part of the masters. But above all these there is the greater matter still of the development of character. What a man is in himself, and what he is growing into,—this is what signifies most both for himself and for those amongst whom he lives and works. Is he honorable, or treacherous? Is he generous, or selfish? Is he manly, or feeble? Is he pure, or vicious? Is he temperate, or self-indulgent? Is he an honest and patient workman, or is he a gambler for wealth?

Now, don't you see that if you look at it in this way, if you realise that the value of a school is not truly gauged, not so much by its successes in brain-work or in games, as by the type of character which it fosters and tends to produce in the boys who pass through it,—then it follows that it is scarcely possible to exaggerate the importance of dwelling upon the life of a school as something that goes on from generation to generation, as something that we ought always to be trying to enrich and to make purer and better. For I say that our greatest business in a school is to develop character. We have to deal with the life of a school as we do with the life of a plastic, most capable of being shaped or moulded, for good or for evil. The surroundings into which boys are brought when they come to school will have an immense influence upon them. The character of those surroundings will go a long way towards inspiring them with true and lofty ideals of life, or towards dragging them down to a poor and low and ignominious level. See, then, of what importance it is that you should recognise your responsibility to those who will come after you. See how great a service you are doing if you are helping to transmit "a tone and tradition which may warm and nerve young hearts when ours have ceased to beat." (Potts, 216.)

Suppose you try now and look forward a bit into the future. We are celebrating the 62nd anniversary of this school, look forward another eight-and-thirty years. That will seem a long time to you now; by-and-by it will seem shorter. Well, if all human probability, in 38 years' time there will be a great gathering here to celebrate the completion of the first century of the school's life. It is quite possible that some of you who are here to-day will come back to join in keeping that notable event.

There will be a great deal of difference in yourselves, and there will be a great deal of difference in the old school. Not only will masters and boys all be different, but by that time there will be, I hope, many great improvements to be noticed in the material equipment of the school;—a completed Chapel, more commodious school buildings, greater facilities for the games which are so indispensable an element in the wholesome development of young life. But, with all this difference, the school then will have much in common with the school now. It will have passed since it was founded. It will be what the many generations of boys and masters that are past have made it. It will be strong with their strength, or weak with their deficiencies. Then try in your own lives to be true to what you are, and help yourself to do this by thinking a little, if you can, of what may be your own feelings if you should take your share in that distant celebration of which I have been speaking. What

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will there be in your mind as you look back thoughtfully upon the long-ago time when you were yourself a boy in the school? Will it not be a great happiness to you if you can then thank God that you were brought safely through this wonderful time of your youth,—with all its hopes and possibilities of good, and with all its perils and threatenings of evil? Will it not be the greatest happiness of all if you can humbly thank God that you were here and to put down the evil, so that they who came after you might find their path the easier and the safer to tread?

But we must not forget that while the anniversary which we are keeping to-day comprehends the school as a whole, it also includes a special reference to one particular part of it,—I mean the School Chapel. It is, I think, five years now since this beautiful and solemnising building was opened for use. Now to my mind a School Chapel is a very bright and hopeful spot in a community. I set very great store by it. It is simply incalculable what good may be done through a School Chapel in wise and earnest hands. I know something of this by personal experience. Let me tell you a little of what I have to look back upon in this particular aspect of my own school-life. I was a boy at Rugby,—the school of the famous Tom Brown, whose history I hope you know well. Dr. Temple, the present Bishop of London, was Head Master in those days, and a grand Head-Master he was. For work and endurance he seemed made of iron; and yet he was no less remarkable for tenderness and affection. Well, it was in the Chapel better than anywhere else that we realised the Head-Master's wonderful union of strength and gentleness. Many a time I have seen him standing like a tower of strength in his pulpit, while, as he preached to us 500 boys one of those incomparable school sermons of his, the tears of deep emotion were rolling down his face. And it was wonderful, too, what a power he made of the Chapel in connection with the Holy Communion. I have often thought since what a marvellous thing it was that there was always so large a number of boys present as Communicants. What the actual number was I could only guess, until a few months ago, when reading the life of Archbishop Tait, I happened to come across a statement of the number on a particular occasion in the last year of my own school life—an occasion of which I have a distinct recollection. Dr. Tait, who had once himself been Head Master, and who was then Bishop of London, had come to preach in the Chapel. And of that day he writes:—"This morning I administered the Holy Communion to above 250 boys. A noble, cheering sight." (i. 324.) And yet, you may be sure, there was no manner of pressure put upon us in the matter. At dusk on the Saturday evening before the monthly celebration, Dr. Temple used to give an address to intending Communicants in the Chapel. It was at dusk so as not to interfere with our games. We were perfectly free to go or not to go; but, as a matter of fact, we used to troop into Chapel in large numbers, fresh from cricket or football as the case might be. And the Masters, too, I have no doubt it was a great help to us that the two or three and twenty assistant Masters, a splendid body of able men, were regular Communicants. Who shall measure the helpfulness and the responsibilities of the Masters in a great school? Well, there in the darkening Chapel, with just a couple of lights in the pulpit, Dr. Temple would pour out his heart to us in words of plain earnestness, some of which stick to me still after 30 years. Yes, a School Chapel is a thing which men whose lives have been influenced for good by that Chapel at Rugby. And that is only one out of many in the old country. Oh! it is a thousand pities that we can't have more of them here, and on a larger scale, to train and discipline the young life of this community. When we set aside and think little of the fear and the love of God, when we allow large sections of our people to sink back into virtual paganism, what wonder is it that we should have amongst us an epidemic of fraud?—what wonder that reckless gambling, and drunkenness, and impurity, and larrikinism that fears not God neither regards man, should be rampant amongst us? The foundation of any manly, noble life is reverence,—reverence for that which is above us, reverence for that which is highest within us. What are we doing as a people to lay that foundation? We are giving plenty of instruction,—and giving it well—in our State Schools. But instruction isn't education; and no education is worthy of the name if it confines itself to the intellect, and leaves out the heart and the will. Where are we to look for deliverance from our moral evils? I will quote the answer of another distinguished Head-Master,—a Layman, the first Head of the great Fettes College at Edinburgh. That deliverance should come "by natural progress or evolution, I admit; but it will come only by the faintest expectation. There is the testimony of the Spirit on the individual heart; there is the testimony of history to Christ; but who will put his finger for me on the page of history where infidelity has wrought any deliverance for man, or where more natural human progress has not gone downhill into the sea?" (215.)

The man who wrote the words I have just quoted died between four and five years ago, of a terrible form of disease, unexpectedly and in the midst of his work. Hear his last message to his boys:—"I wish particularly to offer to all the boys at Fettes College, particularly to those who have been here any time, my grateful acknowledgments for their loyalty, affection, and generous appreciation of me. I wish, as a dying man, to record that loving kindness and mercy have followed me all the days of my life; that firm faith in God is the sole firm stay in mortal life; that all other ideas but Christ are illusory; and that duty is the one and sole thing worth living for."

The service was brought to a close shortly afterwards with the hymn "The Church's one Foundation," and the Benediction. Mr. C. S. Childie presided, at the Organ.

After the service in the Chapel the boys were mustered on the lawn in front of the Headmaster's residence.

Dr. HARRIS presented the certificates won by the students at last year's University Examination. Whilst doing so, he remarked that the success achieved by the King's School boys at the Examinations in question did not represent at all the amount of work the boys did in preparing for the ordeal. Many of the boys working for the Examinations at the time—23 of them in fact—were stricken down with measles, and were scarcely out of quarantine before the time for the Examination came round.

Dr. HARRIS apologised for the absence of Sir Joseph Abbott, the Most Reverend the PRIMATE, the Dean of Sydney, and Rev. H. W. Mort at the Commemoration service.

The VENERABLE ARCHDEACON GUNTHER delivered a very short but a fervent address to the boys of the School, emphasising the fact that the Council took an earnest interest in the intellectual progress and spiritual vitality of the school, as well as in its more material prospects. He hoped that from the King's School in years to come would be raised up many able, good men, bright ornaments of both Church and State. The visitors were afterwards invited to partake of light refreshments provided on the School premises.

Four Hours too Late.

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

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

An intelligent woman says—"In October, 1890, I had an attack of illness from which I never expected to recover. I had aching pains all over me, and a cough that nearly shook me to pieces. I obtained no good sleep night or day, and had to take 1 to my bed. I was fed with liquid food from an invalid's cup, for I could not raise myself in bed. My heart fluttered so you could hear it beat on the pillow, and often pains struck through it as though somebody had stabbed me. I lay perfectly helpless, and could scarcely breathe. A doctor attended me over a month, but I grew weaker and weaker. Sometimes at night I was so bad he feared I would not live till morning. He called in a consulting physician, and both agreed that my condition was critical. I was fed with brandy to keep me alive. My husband and daughter stayed with me almost constantly. None of the medicines administered had any effect. I was almost at death's door. At this time Mr. Keeling, of Mutley, near Plymouth, a friend of mine, urged me to try a medicine called Mother Seigel's Curative Syrup. I procured a bottle, and after a few days I was able to take and digest sufficient food to give me some strength, and the worst symptoms were greatly abated. After having used six bottles of the Syrup my health was completely restored, and I have since felt better than for the previous thirty years. My two daughters have also been cured of indigestion by it. I will gladly answer any enquiries.

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

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

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

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

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# The Brotherhood of St. Andrew in Australia.

## OFFICERS AND CHAPTER NOTICES.

President: Mr. J. BARNET JOHNSTON.  
 Vice Presidents: Dr. HOUSTON; Mr. J. McKERN.  
 Joint Hon. Secretaries: Mr. W. NEILLY.  
 Mr. K. E. BARNETT, 149 Forbes-street, Woolloomooloo; Mr. R. W. GEORGE, 9 Paddington-street, Paddington.

The Council consists of two delegates from each chartered Chapter, and meets at St. Philip's, Church Hill, on the last Tuesday of each month, at 8 p.m.

## CHAPTER NOTICES.

1. St. Peter's, Woolloomooloo, K. E. Barnett, 149 Forbes street, Woolloomooloo.
2. St. Mary's, Balmain, A. P. Reynolds, Ballast Point Road, Snail's Bay, Balmain.
3. St. Stephen's Newtown, F. J. Harris, Moore College.
4. St. Andrew's Summer Hill, W. J. McKern, "Dursley," Nowran-street.
5. St. Thomas', Balmain, Henry Richards, 21 Reynold-street.
6. Christ Church, Enmore, G. C. Mackenzie, c/o Dent & Perry, 151 Sussex street.
7. St. Bartholomew's Pyrmont, J. H. Mullens, Parsonage, Pyrmont.
8. St. Philip's, Church Hill, Stephen Houston, 144 Phillip-street.
9. All Saints', Petersham, E. Thornton, c/o Mason Bros., Barrack-st. City; or, "Aythia," Railway Terrace, Petersham.
10. Trinity, Brisbane, Solomon Wanner, c/o Rev. J. Spooner, Trinity Rectory, Brisbane.
11. St. James' Croydon, John Bibb, Harbours & Rivers Department, Phillip street.
12. Christ Church, Cootamundra, Chas. Edmunds, c/o F. A. Morgan, Cootamundra.
13. St. Simon's and Jude's, Bowral, H. E. Russell, Bowral.
14. St. Paul's Ballarat, H. Woodger, 64 Humfray-street, Ballarat East.
15. St. Luke's Sussex-street, C. H. Goff, 28, Druitt-street, City.
16. St. Saviour's, Goulburn, W. E. Harper, c/o Rev. A. T. Publicombe, Goulburn.
17. St. George's Glenmore road, R. W. George, Mines Department, Phillip-street.
18. Holy Trinity, Kelso, Ven. Archdeacon Campbell, Kelso.
19. All Saints', Marulan, Rev. A. F. Moseley, Parsonage.
20. Kempsey, G. D. Hilder, C. E. Parsonage, Kempsey (Macleay Riv.).
21. A. Lawrence, 77 Studley-street, Abbotsford.
22. Rev. Samwell, Port Adelaide, S. A.
23. Rev. W. Swindellhurst, Wickham, Newcastle.

Reports, etc., intended for insertion in these columns, should be forwarded at least one week before date of publication as follows:—  
 City and Suburban Chapters: Mr. Aubin, Aubrey House, Darguin street, Glebe.  
 Country and Intercountry Chapters: Mr. J. McKern, "Wacah," Bogan street, Summer Hill.

Mr. W. G. McKern, Dursley, Nowran-street Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.  
 Chapter Secretaries should order copies of publication from Mr. R. W. George, 9 Paddington-street, Paddington, one week in advance.

## EXTRACT FROM THE CONSTITUTION.

**OBJECT.**—The sole object of the "Brotherhood of St. Andrew" is the spread of Christ's Kingdom among young men, and to this end, every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood, so long as he shall be a member. These rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the work of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church, and in young men's Bible classes.

**BASIS OF UNION.**—Any organisation of young men, in any parish, mission, educational institution of the Protestant Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such to representation in its Conventions unless such approval be withdrawn.

No man shall be an active member of a Chapter who has not been baptised, and no member shall be elected presiding officer or delegate to the Convention who is not also a Communicant of the Protestant Episcopal Church.

For several months, owing to the inability of the publishers to continue the issue of the "Brotherhood," the Council of the Brotherhood of St. Andrew has been without the means of placing before their fellow-members of the Church, in adequate form, the work which the Brotherhood has been carrying on during that period. Now, however, arrangements having been completed with the management of the Record, it is intended to publish monthly such items of news, and records of our proceedings as will serve to illustrate the purpose for which the Brotherhood was organised, and justify its existence within, and as part of, that larger Brotherhood, the Church of Christ.

Probably, to some of our readers the principles and objects of the Brotherhood of St. Andrew are unknown, so upon this occasion when we make another venture in the columns of a Church newspaper, we deem it wise to point to an extract from the Constitution appearing elsewhere which defines its sole object to be "the extension of the Kingdom of Christ among young men." Its rules are extremely simple viz:—The pledge of (1) Daily Prayer for each member, and for blessing upon the labours of the Brotherhood, and (2) the conscious effort weekly to bring at least one young man into the Church of Christ—into living touch with Him—by means of such services as the Parish Church ordains or sanctions, and by means of Bible Classes established with that object in view.

It will readily be seen that a Brotherhood formed for such a purpose should consist solely of men who, rejoicing in the consciousness of having found the Messiah for themselves, are constrained, like St. Andrew, to go in search of a brother and bring him to Christ.

In such a spirit as this, is each member called upon to pray and work from day to day. There can be only one result, and we are happy to be in the position to state that week after week men are being brought within hearing of the Gospel by means of the Brotherhood, and in not a few reported instances have been led to embrace the salvation it offers, who humanly speaking, might otherwise never have come within its saving knowledge.

From various causes which thoughtful Christian men are unable to agree upon, and which many writers in the secular press attempt to guess at, men do not attend the services of the Church in such numbers, and with such regularity as the past generation; while the stress of business, and the increased facilities for excessive pleasuring, only too surely tend to still further thin the attendance of young men at Church. It is only natural that such men will avoid any conference with the Clergy, and the latter necessarily "lose touch" of them. If they are to be reclaimed and to be led back to the House of God, the leading, must largely be done by Christian Laymen, who come into daily contact with them who work side by side with them in the office or workshop; men who are ready to speak words of gentle rebuke or loving persuasion, or personally influence them by a sanctified life, proved with all the trials of the "daily round, the common task." These are the privileges which a godly Layman possesses, and the fact of his membership in an organisation which pledges him to active service on behalf of his fellow-men, will stimulate him to take advantage of such opportunities as come within his reach.

These Laymen might be compared to the service pipes of our City Water Supply—they connect with the great reservoir—the Church—and are not merely stand pipes set up in certain places in the City where men may come and obtain what they need, but they carry the refreshing stream right home to individual members of the community, and by their very presence among their fellow-men, are continually suggesting to them how very near, within reach, is that "Living Water" which alone can "quench the deep thirst of their souls."

The Brotherhood began its labours in the Episcopal Church of America, over ten years ago. It numbers now about one thousand Chapters in that country, which assemble in Convention annually, and the testimony which is more emphatic each succeeding year, is that by its agency the Church in America has been enriched by a large staff of godly Laymen, working under the direction of their Clergy in a thousand different centres. Can we wonder to find that such Churches are quickened, when we learn that there are twelve thousand such men pledged to active service, and striving each to bring another man every week within their walls.

It is but the day of small things in the Australian Brotherhood, but the Chapters are working vigorously, while constantly throughout the months of our existence comes the gratifying news of new centres, and the hearty testimony of successful work by the Chapters which have been established.

We aim at the extension of the Kingdom of Christ among men, we go forth to that work in the name of the Lord, realising that the "Lord of Hosts is with us" and expecting that He will conquer by the force of brotherly love, as exhibited by the Great Elder Brother, and in a lesser degree (alas! how much less) by the lives of the members of our Brotherhood.

## Council Notices.

The Council will meet at St. Philip's Vestry on Tuesday 27th inst., at 8 p.m. Delegates from all Chapters are requested to attend. Hitherto the attendance at these important meetings has been above the average attendance of Committees generally—some Chapters are regularly represented, while with others such is not at all the case. We are aware the Chapter delegates, as a rule, are the busy men of the parish, and have other important duties to attend to locally. Yet with two delegates to each Chapter, it should be mutually arranged for the representation monthly by at least one, so that the Chapters may be kept in touch with one another, and up to date with the doings of the Council. A little self-denial of time at most, only two or three hours per month, will result in profit to the Chapters represented, and certainly to the souls of the delegates. The meeting is not for play or pleasure, but for planning and acting for the saving of men's souls, and the building up of the Church of Christ.

On Tuesday, the 30th ult., the usual monthly meeting was held. The President occupied the chair. The following members were also present:—Vice Presidents, Dr. Houston and Mr. J. McKern; Delegates from Christ Church Chapter, Enmore; St. Mary's Chapter, Balmain; St. Philip's Chapter, Church Hill; All Saints' Chapter,

Petersham; St. Peter's Chapter, Woolloomooloo; St. Andrew's Chapter, Summer Hill, and the Secretary.

After opening with Prayer, the minutes of the previous meeting were read and confirmed and letters were then read from:—Mr. A. Lawrence, Abbotsford, Melbourne, Rev. A. E. Bellingham, Marrickville, Archdeacon Günther, Parramatta, Rev. W. Swindellhurst, Wickham, Mr. Geo. D. Hilder, Kempsey (2), Rev. F. W. Samwell, Port Adelaide S. A., the acting Secretary, St. Stephen's, Newtown, and a letter from Mr. G. C. McKenzie, resigning his position as Press Correspondent to the Council, as he found it impossible to be present on Tuesday evenings. Mr. McKenzie's resignation was accepted with regret, and a vote of thanks was accorded him for his valuable services in the past. The President expressed regret at the loss of such a promising member. An officer will be elected to fill the vacancy at the next meeting.

An application for Charter by St. George's, Chapter, Glenmore Rd., Paddington, was submitted for approval and granted. Mr. J. McKern reported having recently visited many Parishes in the country, going as far north as Warwick, in Queensland. At the latter end of last year, it was decided to hold Quarterly Meetings for Bible study, in the various Parishes, where the Brotherhood is represented. The first meeting was held at St. Philip's, Church Hill, early in January. Subject—"What is Sanctification."—Opened by Dr. Houston. The address was most interesting and helpful. The Rev. J. D. Langley was present. The second meeting will probably be held at St. Stephen's, Newtown, early in April.

The Brotherhood Journal was then brought under notice and after several brothers had spoken, it was decided to elect a committee to obtain estimates as to the best means of publishing *Brotherhood News* in the future. A special meeting was arranged for the 6th inst., to receive the report of the Committee.

On Tuesday the 6th inst, the special meeting was held to receive the report of the Committee appointed to obtain particulars as to the best means of publishing *Brotherhood News*. The Council after hearing the various proposals, decided to accept the offer of the Manager of the *Australian Record* for two pages monthly in that journal. Officers were then appointed by the Council to conduct this portion of the paper. An application for Charter by All Saints' Chapter, Kempsey, was submitted for approval and granted. The meetings closed with prayer.

## Chapter Reports.

**ST. STEPHEN'S, NEWTOWN.** Last month branches of this Chapter were formed at St. Philip's, Camperdown, and the Mission Church, Kingston, and it has been arranged that on the first Monday each month, the three branches shall meet at St. Stephen's for devotional exercises and ad dresses, and once a month in each local meeting room for purely Chapter business. It is expected that the work will by this arrangement be done more efficiently. The success which has attended the labors of this Chapter is most encouraging, and shows in a marked manner what a band of devoted men, joined together for the work of God in a parish, can do in the direction of bringing men to the services of the Church. The attendances have greatly increased since the Chapter seriously set to work. Most of the brothers visit each Sunday, at their homes, men who are known to absent themselves from the House of God. About 80 families are thus visited weekly, and many opportunities are afforded of serious and profitable conversation. This leads, oftentimes, to the removal of prejudices, and the clearing away of many misconceptions, objections and excuses which are so current among non-churchgoers. God is working with us, of a truth, and the prayer and service enjoined in the brotherhood are verily bearing fruit.

**BOWRAL CHAPTER.** Since the formation of this Chapter, steady progress has been made. We have on the roll eleven brothers and eight probationers, all of whom are deriving benefit from being connected with the above. We hold a Bible reading on Friday nights once a fortnight, the attendance averaging about twenty. We also hold our Chapter meeting of brothers once a fortnight on Thursday. At our last meeting held on Friday, 9th February, the PRIMATE was present, and expressed himself very pleased at the way the meeting was conducted. We have now a brotherhood card for the use of brothers and others, which we find invaluable in helping the cause. Through the efforts of the brothers in their dear Master's cause, one conversion has resulted that we know of, and we believe all that come are being either strengthened or convicted of sin. We regret that our treasurer, Brother Copeland Bennett has to resign his position owing to his leaving Bowral for Bundanoon. We all wish him God speed, and trust he will not be long, by God's help in starting a branch there too. Brother Charlie Pembor also leaves us next week for West Australia. We have found him doing yeoman service in brotherhood work among us here, and in his removal from us, we are sure God knows best, and will make greater use of him in his new

## Country Chapter Work.

The report of the travelling delegate, which was read on the second night of our last Convention, stated that about thirty parishes had been visited in the interests of the Brotherhood, embracing many important places in the Dioceses of Newcastle, Goulburn, Bathurst, and Grafton and Armidale, besides some outlying towns of the Sydney Diocese. Since then an extended tour has been made through the Newcastle and Armidale districts, with a fair amount of success. The only Diocese unvisited is that of Riverina, and we hope shortly to be in a position to report that the large parishes therein have been visited, and some Chapters formed. The reply of the Bishop of Riverina to an invitation to attend the Convention, encourages us to hope that some of his parishes may be induced to take up the work. Chapters are at work, and reporting active service in all the Dioceses save the latter, and we feel assured that, when our aims and objects are well known and personally brought before the Clergy and Churchmen in that Diocese, some of the churches will enter upon the work.

We are constantly met with the remark in country parishes that there is not the scope for Chapter work in country places as in the city and suburbs; and this is considered sufficient answer to our desire to have a chapter formed in the country. Certainly there is a degree of truth in the remark; but let us remember that where there are souls to be saved there is plenty for a Chapter to do. In several small towns where this has been urged, we have seen as many young men lounging at street corners on Sunday nights as would fill all the local churches if there were other men ready to bring them in. There is a valuable article in the *St. Andrew's Cross* bearing on the work of country Chapters, which we have much pleasure in publishing in full:—

### IN THE COUNTRY CHAPTER.

The questions have been often asked of me, "What does a country Chapter find to do?" or, "Don't you find a great many obstacles in the way?" To the first question I always answer, "Considerable, if you look for it." To the second, "Yes! a great many." But, then, who, in doing a good work, does not find a great many obstacles in the way?" So I say to directors of country Chapters, Do not complain of the lack of work, for there is plenty of work to do if you are hunting for it.

Now to mention some of the "briar patches" which present themselves to the director. Distance in the country, and a lack of facilities for getting about, are drawbacks to a full attendance at meetings. This means lack of enthusiasm at meetings. What has the director to do? If he inquires into the reasons for the non-attendance of any member, he will usually find that the member is lukewarm. To overcome that he must try to make the meetings more attractive, less perfunctory, and, best of all, give each member some specific work to do, thereby making him more active in the work of the Chapter, and impressing upon him the importance of his individual effort. Perhaps at a meeting the secretary reads the resignation of some member the reason being simply inability to attend. Here the director must be quick to realise the importance of keeping the Chapter together, and by his reluctance to accept the resignation, or his instructions to the Chapter to lay it on the table, and to make personal efforts to see the member, show the rest of the members that it takes a pretty good reason to excuse a man from membership once he has become one of us. Ask them if they would send in their resignation to the Church because they could not attend every Sunday.

Where there appears to be a lack of work, as seems to be the case in some small towns and villages, the director must be continually on the lookout for ways of employing the energies of the members. He should always impress upon the members the fact that in the Brotherhood work, machinery is much less important than the personal element, and that good work can be done even in a limited field, if a great deal of one's self is put into it. The country Chapter of six or seven members, without a single committee, is just as important in the life of the whole Brotherhood as the big and highly organised city Chapter. It is a good plan to assign a verse or chapter in the Bible for study at Chapter meetings, and the special teaching of one verse to this member, and another verse to that, thereby giving all members an active part in the class. Open a reading room for the loungers about the railroad station and stores, and assign a night for each of the members to be in attendance. The director should be in accord with the work being done by the Rector, and be at his service for any duty he may be called upon to perform. Let him be punctual in his attendance at Chapter meetings. Let him see that the Chapter is ready to be a quiet helper in all the work of the parish, and thus to make the Chapter one of the prime factors in the parish. If the director does all this, and the way still seems dark, with a lack of work to occupy the members at the meetings, in the opening prayers ask God that your eyes may be opened, that you may see the work to be done and how to do it. Then the help you need is sure to come if you do your own part faithfully.

JOHN A. WHITAKER.  
 Christ Church, Ridgewood, N.J.

### How to Start a Chapter in a Parish.

Obtain the consent and approval of the Incumbent or minister in charge.

Send to Mr. K. E. Barnett, General Secretary, 149 Forbes-street, Woolloomooloo, for the necessary instructions and blanks.

Ask a few picked men, three or four, if no more are available, to meet and consider the matter. By picked men are not necessarily meant men of large gifts or exceptional ability, but men of purpose and determination, who will bring to the work of the Brotherhood the same energy, tact and common-sense they would apply to any business venture. To these business qualities must be added faith and prayerfulness. First look over the field for work—that is, the local parish or neighbourhood—for what needs to be done, and decide whether you will try to do it. Then take up the Brotherhood Handbook and "Points on Brotherhood work." Read them over carefully, discussing and explaining any points that may not be perfectly clear. If a man who has already had experience in Brotherhood work can be secured to attend this meeting to answer questions so much the better.

Having now looked over the field and examined the instrument which other men have used to work it, send the men home to think and pray about their duty in the matter. At the end of a week or more call the same men together again, and let those who acknowledge that it is their duty and privilege to work for the spread of Christ's Kingdom among men, and who propose to do it faithfully and systematically, proceed to organise. Two men are sufficient to effect organization.

The members of the provisional Chapter thus formed can begin work at once in fulfilment of the rule of prayer and the rule of service, without formally pledging themselves. Work on this basis for four or five months to give the men opportunity to test themselves and the Brotherhood. If at the end of that time they are willing to continue their work, and feel that the Brotherhood of St. Andrew offers them the most available means for doing it, they may proceed to the formal organization of the Chapter by ratifying the constitution of the Brotherhood, and pledging themselves in the admission office, suggested by the Council, to work faithfully for the one object under the two rules. Any men who are not willing to take this step may drop out quietly. A report of these proceedings, duly attested by the officers, and approved by the Incumbent, should be forwarded to the General Secretary on a blank furnished for the purpose, accompanied by the proper amount for the quota of the Chapter. A charter will then be issued.

This probationary period for a new Chapter is not absolutely required by the Brotherhood, but experience has proved its wisdom. Many Chapters have held membership in the Brotherhood so highly that they have proved themselves by a six months' or a year's service before asking to be enrolled. To-day they are among the strongest in the Brotherhood.

This Brotherhood work is not a matter of fancy to be taken up or dropped as the mood may be upon one; it is not an enlistment for six months or a year, or ten years even, but for life or the war. It is important, therefore, that haste should be made slowly, and that only those men should be selected who, while they may be raw recruits, are not faint hearts, who will turn coward at the first onset but men of grit, who will endure.

## Gleanings from Abroad.

The Detroit Convention, having recommended the adoption of a concordat with the Australian Brotherhood, Messrs. James L. Houghteling, of Chicago, and Wm. Aikman, junr. of Detroit, were appointed commissioners to represent the American Brotherhood, and sign the agreement when drawn up.

The Convention was attended by over 500 delegates. The Brotherhood now numbers, in the United States, 1676 chapters; in Canada, 142 chapters—with several Chapters in Scotland, 1 in England, 1 in Dresden (Germany), and 23 in Australia. It was formed in Chicago on St. Andrew's Day, 1888.

The fourth Convention of the Canadian Brotherhood was held at Ottawa, in January last.

The annual conference of the Scotch Brotherhood was held in Glasgow on St. Andrew's Day. Important business was transacted. The Rules of Prayer and Service were confirmed. Commissioners were appointed to enter into a concordat with the Brotherhood in the United States, Canada and Australia.

## A Brotherhood Missionary.

At a meeting of the Council, held at Detroit, the matter of sending a Brotherhood Missionary to Japan, in response to the call made by Bishop McKim, of Yedo, was considered. The Council have recommended to the Brotherhood, that one or more of the men who responded to the Bishop's call be selected, and that the money for their support be raised by a week of self-denial.

## ST. PETER'S CHAPTER, WOOLLOOMOOLOO.

ON WEDNESDAY, 14th MARCH, it is intended to hold a Special BROTHERHOOD SERVICE at ST. PETER'S CHURCH, WOOLLOOMOOLOO.

The REV. DAVID LASERON will preach.

All are invited to attend. Members of other Chapters are specially invited to be present. At the close of the Service there will be a Meeting for Men Only.

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