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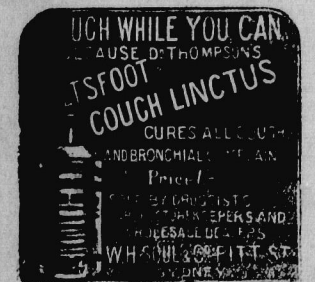
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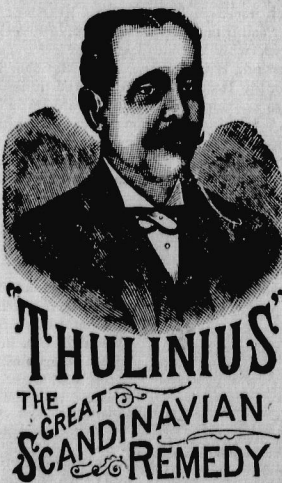
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cians doing her any good. When we had
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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 1, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,

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

NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE may be expected to arrive in Sydney by the "Arawa," which is due on September the 9th. The Agents say the "Arawa" may not get into port until the following day, Monday, the 10th. All being well, however, the PRIMATE may be expected on Sunday next, or on the following day, the 10th.—Mr. E. R. HOLME, B.A., of the Church of England Grammar School, North Sydney, has been appointed English Lecturer at the Sydney University in the place of Mr. A. B. PIDDINGTON. He has been presented with a revolving walnut bookstand by the boys of the school. J. F. FITZARDINGE, dux of the school, made the presentation, and in doing so mentioned that every boy in the school had subscribed to the present. Mr. HOLME acknowledged the gift, and wished the school every success—the Rev. A. E. SHAW, of Germantown, has been nominated to succeed the Rev. A. C. MOSLEY to the Incumbency of Marulan—BISHOP TUGWELL, of Western Equatorial Africa, has been appointed by the Bishop of Sierra Leone, Archdeacon of Lagos, in order that so long as Lagos remains a part of the Diocese the native Church may have the advantage of his frequent residence there.—The BISHOP of BATHURST received a hearty and enthusiastic welcome on July 25th at Hedon, one of his former Parishes. The weather was very unpropitious. Notwithstanding, upwards of 1000 working men were present in St. Augustine's Church in the afternoon. Speaking on the subject of Friendly Societies, the Bishop said it was not the mere fact that through their means upwards of two hundred millions of capital stood between the wage-earning community and poverty, but the promotion and cultivation of such grand principles as self-denial, forethought, prudence, and temperance by the members of such Societies, which made him such a strong advocate for them. He did not believe in compulsory insurance, which must deprive the working men of liberty and many privileges which they enjoyed; but he did believe in working men who said, 'We know that poverty must be relieved, but we shall not be dependent upon others for this. In the time of health and strength we mean to provide against the time of sickness and old age.' The Bishop preached again in the evening to a very large congregation of the Parishioners.—Mr. H. V. MILLARD, Solicitor, of Newcastle, son of the Rev. H. S. MILLARD, M.A., has been entertained and made recipient of several presents on the occasion of his departure for Cooma.

A Delusion. Says a contemporary: "There is no more singular delusion than the impression that the Roman Catholic Church is making progress anywhere. Relatively to the increase in the population, the Roman Catholic Church is weaker in England to-day than it was 100 years ago; and were it not for the Irish emigration it would scarcely exist at all. But take the United States of America where especially the Church of Rome is supposed to have made great progress. Her own organ, 'Sadlier's Almanac and Ordo,' states that in 1880 the total Roman Catholic population of the United States was 5,884,222, in 1892 it was 8,618,155, in 1893, 8,632,621, and in the present year it is 8,806,648. That is to say, for the 12 years from 1880 to 1892, there was an annual gain of 204,745. But during the last two years the annual gain has dropped to 94,231. It is notorious that the Roman Catholics always include every human being not actually buried, in order to swell their numbers, and yet this is the result." Our contemporary adds: "The ceaseless emigration of Roman Catholics from Ireland, Italy, and Germany accounts for more than the nominal increase, and let it not be forgotten that the total population of the United States of America is at this moment more than 63,000,000. The Roman Catholics, therefore, according to their own figures, number only 8,806,684 out of more than 63,000,000! Some of their own writers have admitted that if they had only retained their own emigrants from Europe they would to-day have numbered in the United States, not less than 9,000,000, but more than 25,000,000. As a matter of fact, a hundred years ago the Roman Catholic population of the U.S. was twice as great as the Protestant population. Now we are about equal, and in another generation the Roman Catholics will be left far in the rear."

An Eloquent Statement. CANON BOWERS makes public a statement of the Bishop of LLANDAFF at Cardiff, which is eloquent as to the condition of the Church in Wales. The occasion was the consecration of a new Church, and the BISHOP said: "In this Diocese, during the last ten years, we have consecrated more new Churches than the Diocese of London. We have provided over 40,000 extra sittings; this, probably, no other Diocese could say. I have ordained twenty Nonconformist Ministers, and I might have ordained sixty-two."

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THE ENGLISH CHURCH UNION.

A PROTEST.

TO THE EDITOR OF THE AUSTRALIAN RECORD

SIR.—We are of opinion that the recent utterances of the President of the English Church Union (Sydney), are of such a character as to call forth an emphatic protest on the part of Members of our Church.

We are Senior Clergymen in this Diocese, connected by the ties of personal friendship—representing various schools of thought—loyal alike to the Catholic Order of the Church of England and to the Reformation Settlement.

(1) We question the value of comparisons drawn or suggested between Church life here and in England, the conditions and circumstances being so widely different. In proportion to her position and means, the Church in the Diocese of Sydney does not compare unfavourably with the Church at home, at any rate in respect to real work.

(2) We deprecate the giving undue prominence to such matters as Altar Lights, &c., as evidences of religious progress. We do not undervalue dignity and beauty in public worship, but there is something of higher import by which the power of the Church may be gauged.

(3) With regard to the Cathedral, there is much to mourn over, but we dispute absolutely that there, this is due to the Reredos. We may or may not regret the removal of the Central Panel, but the fact that it was removed does not account for the falling off in question.

(4) We deny that this Diocese is in so dead a state as the President of the English Church Union asserts. There is much real work, spiritual and practical, going on in the Diocese.

(5) We strongly protest against the bad taste of the references to the Bishop—uttered in his absence, and apparently endorsed by the meeting. We dispute the implied charge of partisanship. We, at all events express our belief that the Bishop has acted with firmness and fairness and above all things, that he has been thoroughly straightforward in his dealings with men of all lines of thought.

It is surely not too much to expect that those occupying such positions as that of the President of the English Church Union should not waste time and energy in finding fault with their brother Churchmen. All parties may surely recognise good in one another, may work together in all possible ways in harmony, may stimulate one another to love and good works. Love, sympathy, and forbearance among her Members will prove to be the most effective weapons for that defence of the Church for which we are told the English Church Union exists.

We are, sir, etc.

ERNEST C. BECK,
CUTHBERT BLACKET,
EDWARD LAMPARD,
WILLIAM MARTIN,
FRED W. REEVE,
THOMAS R. REGG,
HERBERT J. ROSE.

[Note. I certify that this is a true copy of letter signed by the persons whose names are appended, in my house, on this day August 27th.—H. J. ROSE.]

Acknowledgment.

Subscriptions received per Australian Record, August 29th, 1894:—

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Church Missionary Association	1	0 0
Melanesian Mission	1	0 0
Board of Missions	1	0 0
Chinese Mission	1	0 0
Per W M M			

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NEWS OF THE WEEK.

Friday, August 24.

Open-air Services within the Cathedral Gates, 1.15-2 p.m.
The Annual Meeting of the Bishop of Adelaide's Home Mission Society was held in the Town Hall. The Earl of Kintore presided over an immense attendance. A resolution expressive of thankfulness for the work done for the Church through the agency of the Society was carried amidst great applause. A second resolution recording the high appreciation of the services which the Bishop as President of the Society has devotedly rendered to the Diocese during nearly 12 years, and expressing a sense of the loss which the Society and the Church throughout Australia will sustain by his removal, was carried with enthusiasm.

Saturday, August 25.

The Foundation Stones of the enlargement of St. Clement's Church, Mosman, and of a Parsonage were laid by the VERY REVEREND THE DEAN.

Sunday, August 26.

The Preachers at the Cathedral were:—11 a.m., The Precentor; 3.15 p.m., Archdeacon Gunther; 7 p.m., The Dean.
—The Dedication Festival of St. Thomas, North Sydney, was held. The Bishop of Newcastle preached morning, afternoon, and evening.
—The Rev. J. Crotty was the morning preacher at All Saints', Woodahill, the morning and evening.
—The Rev. J. Campbell, M.A., F.G.S., and the Rev. J. N. Manning, M.A., L.L.D., exchanged morning duty.
—The Rev. A. W. Pam, B.A., was the morning preacher at St. Philip's, and the Rev. P. W. Dove, B.A., the evening preacher.
—The forty-fifth Anniversary of St. Bartholomew's, Pyrmont, was celebrated, 11 a.m., Rev. W. Martin; 7 p.m., Dr. Rutledge.
—The Anniversary of St. Saviour's, Redfern, celebrated, Preachers, Rev. J. H. Price and C. J. Byng.

Monday, August 27.

The Standing Committee met at 4 o'clock under the presidency of the Dean.
—The Town Hall, Adelaide, was crowded with Colonists, representative of every class, to bid farewell to Bishop Kenyon—Bishop Designate of Bath and Wells. Chief Justice Way presided, and the Governor, Lord Kintore, and Ministers of every denomination were present. Speeches were made by the President of the Legislative Council, the Speaker of the Assembly, and others, congratulating the Bishop on his translation to the See of Bath and Wells, and expressing great regret at his removal from the Colony. A farewell address from the citizens, engraved on a silver salver, was presented to the Bishop, as well as addresses from the Members of the Synod and the Industrial School for the Blind. The Chairman announced that public subscriptions amounting to over £500 had been received, and in accordance with the wishes of the Bishop this amount will be devoted to establishing the Boys' Brigade on a more permanent basis.
—Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. G. E. Gibbes.

Tuesday, August 28.

A concert in aid of the Parsonage Fund of Christ Church was given in the School of Arts, North Sydney. His Excellency the Admiral and Mrs. Bowden Smith were present.
—The Council of Bethany Deaconess Institution met at 3 p.m.
—The Council of the Church of England Grammar School met at 4 p.m.
—Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. W. A. Charlton.
—The Bishop of Newcastle administered the Right of Confirmation at St. John's, Wallerawang. Ten candidates were presented.

Wednesday, August 29.

Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. E. D. Madgwick.
—Musical Festival at All Saints', Woodahill, in aid of the Organ Fund.
—The Bishop Designate of Bath and Wells and Mrs. Kenyon left Adelaide for England by the R.M.S. *Massilia*, after a very hearty farewell demonstration at the Adelaide Railway Station and at the Anchorage.

Thursday, August 30.

Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.
—Committee of the Church Missionary Association met at 4.15 p.m.

Friday, August 31.

Festival Service held at St. Aidan's, Annandale—Preacher, Dr. Harris.
—Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. F. B. Boyce.
—First Bishops of Tasmania (Nixon) Antigua, Guiana and Gibraltar consecrated 1842.
—St. Paul's, Sydney, consecrated 1855.

NEXT WEEK.

SUNDAY.

THE FIFTEENTH SUNDAY AFTER TRINITY.

Lessons: Morning, 2 Kings 18-1 Corinthians 12 to v. 28; Evening, 2 Kings 19 or 23 to v. 31—St. Mark 6 to v. 14.

THE CATHEDRAL—11 a.m., THE DEAN.

3.15 p.m., Canon King.

7 p.m., The Precentor.

Holy Communion at 8 and 11 a.m.

MONDAY.

Lessons: Morning, Ezekiel 18 to v. 15-1 Corinthians 12 to v. 28 and 13; Evening, Ezekiel 18 to v. 10-St. Mark 6 to v. 14 to v. 30.

Committee Church Society, 4 p.m.

TUESDAY.

Lessons: Morning, Ezekiel 20 to v. 18-1 Corinthians 14 to v. 20; Evening, Ezekiel 20 to v. 18 to v. 33-St. Mark 6 to v. 30.

Committee Lay Helpers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, Ezekiel 20 to v. 33 to v. 44-1 Corinthians 14 to v. 20; Evening, Ezekiel 22 to v. 23—St. Mark 7 to v. 24.

THURSDAY.

Lessons: Morning, Ezekiel 24 to v. 15-1 Corinthians 15 to v. 35; Evening, Ezekiel 26 to v. 21—St. Mark 7 to v. 24 to v. 10.

The Council The King's School, 2.15 p.m.
Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning, Ezekiel 27 to v. 26-1 Corinthians 15 to v. 35; Evening, Ezekiel 27 to v. 26-St. Mark 8 to v. 10 to v. 9.

Diocesan Administrative Committee of the Board of Missions, 4.30 p.m.

SATURDAY.

Lessons: Morning, Ezekiel 28 to v. 20-1 Corinthians 16; Evening, Ezekiel 31-St. Mark 9 to v. 2 to v. 30.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I was glad to read the letter in last week's RECORD supporting the resolution of the Berrima Ruri-deacon Chapter in favour of "Working Archdeacons." Every voice lifted in favour of a reform hastens the day when the whole Church will demand it, and that day now is fast approaching. But the question is one of finance. Where is the money to come from? I trust that the readers of the RECORD carefully perused the paper which the Rev. J. D. Langley wrote for the Parramatta Conference on Church Finance. I should like to see the probabilities of Endowment by Insurance discussed in the "Correspondence Column," for such a discussion would prepare the way for a discussion in Synod. Let me jot down a few ideas of my own—hasty and perhaps mistaken, but enough to form a basis for the comments of others.

Endowment by Insurance has certain advantages, but it must not be supposed that it is any saving of money. Some of the insurances may fall in quickly and thus supply the Fund with capital to provide an Archdeacon quickly; but the calculations of the Insurance Companies are so made that the probabilities are in favour of our paying more for our money than we should pay if the money were paid direct to the Church and invested. The advantages are that the clerical work would be done gratis for us by the Societies, and that Churchmen will be more ready to subscribe if they know that in case of their leaving their families badly provided for, their premiums will be returned to them. This last proviso, however, while quite right and proper, may sometimes lead to the Church losing by an insurance instead of gaining. Another advantage is that a man does not feel drawing a cheque for, say, £21, so much as he would feel drawing two cheques, one of £20 for the Insurance Company and one of £1 for the Church. It is odd that it should be so, but so it is. Would the scheme be popular? I am not bold enough to hazard a prediction, but it *ought* to be; and the boldness of seeking to provide £100,000 is likely to make it more popular. I suppose that if a man preferred to give a donation at once, the Church would be willing to receive it, provided that it were at all commensurate with the amount that the same gentleman would be likely to insure for. I believe, and have often stated my belief in these columns, that a "Working Archdeacon" (although I am the inventor of the name I am painfully aware that it is not a very satisfactory title) would by his exertions add to the Church, a revenue which would equal if not exceed his stipend, and if the need of such an officer were fully seen by Churchmen there ought to be a good prospect of success in any plan for an Endowment.

The *Daily Telegraph* possesses the pressman's art, so conspicuous in its London namesake, of "booming" a controversy in which the general public takes an interest. By the time these lines are printed the discussion may have grown wearisome. But one or two points seem as yet to have escaped sufficient notice. For example, no one has yet considered why young men and women "go wrong." Gambling, the theatre, billiards, drink, or dancing, may be the channel through which they "go to the bad," but many of them, if not most, would go to the bad just the same if their particular channel were not open. Drink stands on a somewhat different level from the others, inasmuch as its effect is physical as well as moral, but even with that the usual course is the unrestrained impulse of the mind. A young man who puts no restraint on his mind will run to excess in something or other, and although you may divert him, by restraint, from one particular vice, he will go to another. The careful parent who prohibits his son from playing football because it is dangerous may be wise, but if the boy has got the boyish delight in adventure and danger he will seek these in some other equally dangerous form. Again, you can reckon up the cases of moral ruin through some amusement but you cannot reckon up the cases where prohibition of amusement caused a rebellion against moral law which brought about as bad a result. Each writer in this controversy seems unable to see that other people may be both sincerely Christian and cheerfully happy without adopting or

advocating the course which seems to the writer to be the only correct one, and the epithets of "worldly" and "kill-joy" are usually equally inapplicable. There will always be the "broad" who tend to laxity, and the Puritans who tend to overstrictness. Each is fully persuaded that he is right, and he will quarrel with him for thinking so. But I wish that he could realise that others may adopt a different course without being either fools, or enemies to Christ.

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

The author has forwarded to me a copy of "Approximate Chronology of the Life of our Lord Jesus Christ, arranged for Sunday-school Teachers and Bible Classes" by the Rev. W. H. H. Yarrington, M.A., LL.B., Incumbent of St. Mary's, West Maitland. The pamphlet is evidently the result of much study of the subject and gives reasons for adopting the various dates. It also contains discussions on some other important questions of Biblical Chronology.

The Sydney S.S. Institute will only have one official course of lessons during the next year—the Gospel of St. Luke—instead of two courses. There is much to be said on both sides of such a question. It can hardly be denied however that in previous years it has sometimes erred in the direction of requiring too much matter to be prepared, and the new plan will have the great advantage of allowing the competition of all those Schools which have only one session on each Sunday. A large number of country schools are of this kind, and I trust that there will be a large accession to the number of Schools which compete, or, at all events, which take up the official course. The Catechism will have to be learnt by the children, of course, as in previous years; but that can be as easily accomplished in the Schools that have only one session, as in others.

Those Schools which are held both in the morning and the afternoon will now have the task of choosing their other subject besides St. Luke's Gospel. I should suggest that the Teachers should decide upon it without delay, so that the necessary order for the text books may be sent to the Book Depot at once. I have frequently known of difficulties and delays resulting from neglect to order text books some months before they are required for use. *If the course of lessons is to begin at Advent, as it should do, the text books ought to be ordered at once.*

Let me remind Teachers that the Days of Intercession for Sunday-schools will be Sunday, October 21st, and the following day.

I have been asked to give a list of "books necessary and advisable for a Teacher." It is, as the slang phrase puts it, "rather a large order." The really necessary books can be reduced to two—a "Teacher's Reference Bible," with notes, index, and concordance at the end, and a text book on the subject to be taught. But when the advisable books are considered, the list threatens to spread out to the crack of doom. All literature has something in it for the Sunday-school Teacher to draw from. The more he knows on all subjects, the better will his lessons be. But perhaps it is possible to make a small list of really important works: in fact I have a dim recollection that I once attempted to do this in print, but I forget now where and when. Let me again attempt something of the kind. The chief helps to a Teacher are:—

1. A "Teachers' Bible" with references, index, and notes. I have spoken at length at various times concerning the advisability of possessing such a book. This is a library in itself, but—may I remind my readers—its value, like that of other libraries, varies according as it is used much or little. The information contained in the notes ought to be read and studied frequently by those who possess no more complete works on the subjects treated of, and in the way a Teacher with this one book may soon gain more knowledge than others with a bookshelf full of volumes.

2. A Commentary on the Book of Common Prayer. Bishop Barry's is the most handy book, and I should recommend it, but it is very condensed, and many Teachers may prefer a more elementary book with more detailed explanations of difficult passages.

3. Biblical Maps. These are in the Teachers' Bibles, but the sixpenny Biblical Atlas of the S.P.C.K. is better for use in the class.

4. A Concordance. This also is found in the Teachers' Bibles, but so abbreviated that it is often a difficult matter to find the text required. I recommend nothing less than the unabridged Cruden, which can be obtained very cheaply as published by Morgan and Scott, and probably by other publishers.

5. A Life of our Lord. Geikie, Farrar, and Edelsheim, are all good. I prefer Geikie's, but tastes differ.

6. "The Land and the Book" or some similar volume illustrating Eastern customs.

Let me pause here for a while, lest I seem to be suggesting too great an expense. All the above books are wonderfully cheap, considering the amount of information they contain, and when they have been perused and re-perused until they have been thoroughly mastered (with the exception of the Concordance which the student will find "somewhat unconnected," as the Yankee considered the Dictionary) the Teacher will be well qualified, intellectually, to teach most Biblical subjects.

J.W.D.

stands.

pion.

MISSIONS.

SOUTH SEA ISLAND MISSION, BUNDABERG.

It is with very great pleasure that we have to record a visit from the Rev. Arthur Brittain of the Melanesian Mission who has been among us for the purpose of seeing how the instruction the Islanders received here, can be utilized on return to their Islands.

He certainly seemed quite at home among the boys, meeting with very many whom he had known both in the Islands and at Norfolk Island, and who were as pleased to meet him as an old friend after a long separation.

Mr. Brittain visited a good many plantations and met the boys many times during his stay here. During the first part of his visit he was unfortunately, unwell, but after a run to Brisbane and back he was very much better and entered heart and soul into the work.

In order to give him an opportunity of meeting the boys unceremoniously, all those who attended the Sunday School and Services were invited to tea at the Mission House on Saturday evening, when 209 sat down to the good things kindly provided by the well-wishers of the Mission. After tea there was an informal meeting in the Schoolroom which concluded with singing and prayer. Next morning being Sunday, Holy Communion was celebrated in the Mission room by the Rev. Arthur Brittain, assisted by the Rev. J. Ernest Clayton when twenty-eight Melanesians partook of the Sacrament of the Lord's Supper, some of them walking a long distance during the night to be present in the morning. This was followed by breakfast on the verandah of the Mission House when thirty-one including the Missionary and Mr. Brittain sat down together.

The usual classes and services followed, Evensong being read and sung in Motu when eighty-nine boys joined in the service, the singing of the Canticles and Hymns being a special feature in the service.

Monday was spent in visiting Fairymead and preparing for a start at half-past 6 o'clock next morning. Two boys from the island of Guadalcanar were to have accompanied Mr. Brittain to Norfolk Island previous to their doing work on their own island, but unfortunately at the last moment one of them was too sick to go, so Mr. Brittain decided to take David Lugiaro with him and leave Simon Anserari to wait until another opportunity offered which was expected to be in about four months time.

A large number of boys met in the Mission Room on Monday night to bid farewell to Mr. Brittain, John Pantutun and David, which was done by prayer to Almighty God that he would guide them safely to their sphere of labour and "be with them till we meet again."

J. ERNEST CLAYTON.

August 20th, 1894.

MELANESIA.

By letters from Norfolk Island dated July 16 we learn that the whole Mission party at St. Barnabas was fairly well, excepting coughs and colds which had given some trouble of late. The Bishop was quietly making himself acquainted with the workers, and with the various departments of the work. Archdeacon Palmer says, "we had a very nice service here last evening, when 34 Candidates, 22 boys and 12 girls were confirmed. They looked so nice all in white, and behaved so reverently. . . . They are a promising set; many of them will, I hope, become efficient helpers in the Mission. Several of them are to be married shortly, and will begin work in their own homes."

Last Thursday evening the Norfolk Islanders gave the Bishop a welcome. . . . A social gathering with singing, talking, refreshments, etc., very pleasant, people of all ways of thinking were there—they all like him—they will soon, I think, be asking him to take charge of them.

The Boys from Fiji are very good, anxious to learn, and helpful. They do not understand very much English. I hope they will get on as they are zealous.

The *Southern Cross* does not leave until the 25th, having been kept waiting for the Rev. A. Brittain, whose health failed during his visit to Queensland and who returns to St. Barnabas via Auckland. The Rev. E. B. Comins, although by no means perfectly restored in health, and his wife, also go down in the *Southern Cross*. Will friends of the Mission everywhere remember the work and its newly consecrated Bishop in their prayers, during the important voyage about to be entered upon?

We have received through Mrs. Farr, St. Luke's Parsonage, Adelaide, not less than £51, proceeds of a special effort to provide the cost of a new work-room at the Mission, for the Melanesian women. This room, which has been much needed, is to be built at once. Such zeal and liberality are very cheering.

With the next issue of the *Church Gazette* there is to be issued a supplement to be called the *Southern Cross*, specially devoted to the interests of the Mission. Special attention will be given to the wants of children. It is to be sold separately from the *Gazette*, at 4d per copy.

B.T.V.

Auckland, August 21st, 1894.

A man's mind—what there is of it—has always the advantage of being masculine, as the smallest birch-tree is of a higher kind than the most soaring palm, and even ignorance is of a sounder quality.—*George Eliot.*

A WONDER!

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MOSMAN.

ENLARGEMENT OF CHURCH—ERECTION OF PARSONAGE.

On Saturday afternoon last the ceremony of laying the foundation stones of an enlargement to the Church, and of a new Parsonage, was performed by the VERY REVEREND THE DEAN OF SYDNEY, in the presence of a large gathering of the residents of this picturesque suburb. The proceedings began at 4 o'clock, when the DEAN, accompanied by the Incumbent, the Rev. E. C. Beck, and the Revs. H. J. Rose, C. Baber and D. Davies, held short and appropriate services at the sites of the Church Extension and Parsonage respectively. Among those present were Messrs. W. E. Wilson, W. J. McLeod and William M. Hamlet (Churchwardens), and Messrs. E. M. Sayers, J. Barre Johnson, P. Laws, A. G. Shaw, and T. W. Willis (Members of the Parochial Council). Mr. Wilson gave a short history of the origin and progress of the Church in Mosman's Bay, after which the corner-stone was well and truly laid by the Dean, who used a silver trowel and mallet for the purpose. A bottle, hermetically sealed and preserved, was placed under the stone. In it were copies of newspapers of the day and some silver and bronze coins, together with a parchment scroll bearing an appropriate inscription relating to the event. A similar ceremony was then performed at the site of the Parsonage, when a second hermetically sealed bottle was deposited in a niche provided for that purpose.

The Rev. E. C. Beck gave a short address, in which he said that the progress made during the past week had been most remarkable. The building contract had only been signed on the previous Monday, and that day (Saturday) they saw the foundation and corner stones laid. He took the opportunity of thanking the contractor (Mr. Robert Wilkins) and the men employed, who had worked so well and ungrudgingly to get the work advanced in time for the ceremony, all this having been done in less than a week. He took it to be a very good omen indeed when all concerned had worked so willingly and well.

Mr. J. Barre Johnson, the Treasurer, gave a financial statement, by which it was shown how the money was raised, and that it was due to the liberality and generous donations of the people of Mosman that the work had advanced to its present satisfactory stage. At the same time he paid a graceful tribute to the ladies of the district, who had, by their untiring energies, done so much towards liquidating the former debt on the Church.

After the stones were laid the DEAN gave a short address, in which he said that the two layings of foundation stones, though distinct, were nearly related to each other. The one was with a view to increased accommodation for Divine worship, the other to provide a settled abode for their Minister.

In a new country, and in a new Parish with a scattered population, it was not expedient to attempt too much at first. It was an error which had led to much heavy indebtedness in some Parishes. The first want was a living Minister to go in and out among the scattered Members of his flock and gather them together. For this, however, some kind of building was necessary, in which they could worship together. This was the initial stage, and hitherto it had been theirs. But now they found it necessary to take a step forward. The Church has become rooted, and has been gaining strength under the watchful and fostering care of their devoted Minister, and with the hearty co-operation of those who are united with him. The young plant now wants more room to grow in. And you, therefore, find it necessary to enlarge the space, and to make some additional arrangements for promoting its further fruitfulness. He thought the plan which he had seen of the arrangements well calculated to have this effect.

But, in connection with this enlargement of their temporary Church, they were taking upon themselves the responsibility of providing for their Clergyman a Parsonage. This was a still further step in advance. And it was one of no small importance to the Parish. It tended to give it an increased stability and firmness by the Endowment which was then provided. And it was a matter of much convenience, both to the Pastor and to the people, as it would indicate to generation after generation where he could receive them, and where they knew they might resort, when they wanted his counsel, advice, or help, temporally or spiritually. It was, in fact, a centre of influence for good, from which that influence would be diffusing continually.

The enlargement of the Church is so arranged that a portion, giving seating accommodation for 200 people, may be screened off and used for meetings, lectures and classes, thus serving the double purpose of a Church and public hall. The Architect for the extension is Mr. T. H. Buckridge, of Pitt-street, the Architect for the Parsonage is Mr. H. A. Wilshire, of Hunter-street, Sydney. Mr. Wilkins is contractor.

Lord Bramwell summed up the rotation of wretchedness as follows:—

"Saturday—Pay Day, Drink Day, Crime Day."

Mr. W. B. Hill, Cobourg, says: "I have used the Canadian Healing Oil for Gout, and found it all you claim it to be; can also testify to its efficacy in relieving pains in the back and shoulders."

PLAIN TALKS.

The One Test of Love.

BY CANON SCOTT-HOLLAND.

"If a man love not the brother whom he hath seen, how can he love God whom he hath not seen?" So these simple words take the conceit out of all vapouring emotions that deem this low earth unworthy of their delicacy, and find themselves too good for human nature's daily food, and claim some unknown heaven as the proper sphere of their delight. Christianity will have none of that; it does not entice us by love for the unseen to spurn what we see; it will not tolerate this empty assumption of spiritual superiority. If you love God *there*, then love what you see *here*! That is the command, that they who love God love their brother also. Here, in the brother by your side, at your door, before your eyes, is the only sure test by which your love can justify its worth. If you cannot find enough to love in him as he stands, if you think him so stupid and so ugly that he cannot satisfy your lofty needs, then you lie if you say you love God. You lie! That is not too strong a word. "If a man say I love God and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" An unanswerable argument. With that vigorous word of the Apostle we repel once for all the charge that our faith withdraws our affections from earth and man to dissipate them in some remote heaven. On the contrary, it discharges our affections down upon earth; it fastens them upon man. You would love God, it says to us, you would prove it; well, some day when you see Him you will be able to realise that love; but till then your love to Him must always find its exercise in what it can see or know.

Turn, then, this love of yours for God upon the man whom you know, upon your neighbours, your brothers; they are your present opportunities for occupying, and liberating, and enriching His love. In loving what you see you are training your capacity to love Him whom you will see hereafter. Train it now to care for them as they are in their actual personal validity; train it to stoop to understand their ways, to accept their tendencies, to enter into their characters, to sympathise with what they desire for themselves; train it to take them seriously as possessing a worth of their own, a life that you cannot make for them, but which they have a right to make for themselves; train it to respect them, to wait upon their peculiar temperament, to get itself out of the way in order that they may be free; train it to comprehend how infinitely richer human nature is in its actual manifestations in real fact than in all fictions about it or ideals for it; train it to study what is brought under its eyes, living, breathing men and women of to-day; and then it will verily be getting ready for the vision of God in His virgity whom it shall see as He is. Love the brother as you see him now; and if you find it difficult to like, and harder to love, still you cannot be excused, for in him you are still bound to see Him whom you must love—Jesus Christ! There is the brother whom you have seen—Jesus Christ—come in the flesh to be seen, beheld and handled. He is the standard and the test whether you do really love the God whom you have not seen, for in seeing Him you see the Father, and He makes all men your brothers—"Inasmuch as ye loved the least of these, My brethren, ye loved Me." He has loved that brother whom you so dislike; He takes that brother as you see him and brings him before you saying, "If you love Me, love this one, for I am in him." That is the dear and blessed brother of ours! Thank God men's eyes once saw Him walk this earth in the form and fashion of a man whom we all can see and love! Pray God we shall behold Him again on the day when every eye shall see Him. Meanwhile He is at our side in every man and woman whom He leads up to us saying, "Behold my brother; behold my sister!" Love them for Him; love Him in them; love Him here and now in those whom you can touch and know; and so at last you may humbly hope to become a little more like Him when we shall at last see Him as He is!

WHAT WOMEN HAVE SAID ABOUT MEN.

Men's love is selfish over much.—*Mary Clement.*

Comets and great men leave a trail of light behind them in which flutters a quantity of atoms.—*Carmen Sylva.*

A man's whole character and destiny is often decided by the sort of woman with whom he first falls in love.—*Mrs. Craik.*

The best man in the world is to a great extent dependent on circumstances.—*Edna Lyall.*

Good-looking men seldom have the gift of tongues.—*Rhoda Broughton.*

Men are good-natured and take you as they find you, and make the best of you.—*Rhoda Broughton.*

Men who are unpleasant companions and make frights of themselves are sure to get wives tasteless enough to suit them.—*George Eliot.*

Perhaps no man ever yet forgot by trying to forget, but he is on the highway to forgetfulness when he tries to remember.—*M. E. Braddon.*

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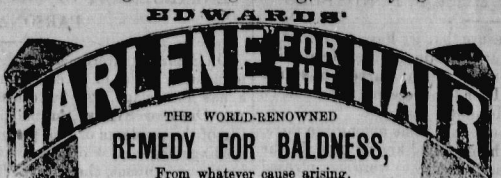
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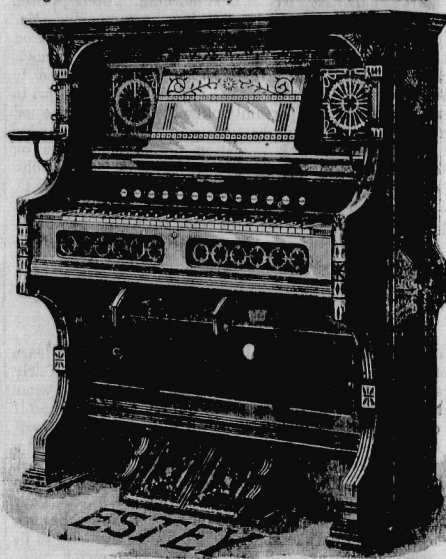
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Will be held in the Y.M.C.A. HALL, PITT STREET, SYDNEY, On SATURDAY AFTERNOON, 1st SEPTEMBER, 1894, at 3 o'clock. CHAIRMAN: Rev. J. D. LANGLEY. SPEAKERS: Rev. A. MILLER and Rev. P. W. DOWE.

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AN URGENT APPEAL.

Stamps: Postal Notes, etc. gratefully received by Rev. W. A. CHARLTON, Hon. Sec., St. John's, Balmain.

Death.

FLEMING—August 20th, at his residence, Wilberforce, JOHN HENRY FLEMING, in his 79th year.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 1, 1894.

AMUSEMENTS.

THE subject of Amusements has been brought largely before the attention of the public during the past few days. The columns of the press have been opened for its discussion, Ministers of almost every denomination and of every shade of thought have been interviewed, their opinions obtained and columns of leaded matter have been the result. One Clergyman favours the theatre, another smiles on cards, another delights in dancing, another patronizes occasionally the racetrack, and another poses as a champion chess player. The discussion is not an ennobling one, and must give the enemies of the Church of Christ great cause for rejoicing. We have not a word to say against legitimate amusement and recreation, for any endeavour to crush out this side of life is at once an absurdity and an impossibility. We do most strongly however condemn the debilitation of amusement, through which scores are and may be led to seek for it amongst scenes that we cannot name here and among companionships whose gaiety is like the gleam of a flickering candle within a grinning skull. Amusement is wanted—but it must be placed in its rightful place and measure, and in due subordination to some healthful and Christian law. In the consideration of this subject we should recognize a truth which alas is too frequently forgotten, that the body as well as the spirit has been redeemed by our LORD JESUS CHRIST. The thoughtful reader of St. Paul's Epistles cannot but be impressed with the prominence he gives in his writings to the body. It seemed to possess an interest which almost amounted to a fascination. He expends on it some of his profoundest and choicest thought and expression. Its place and functions, its sanctity and honour; its part in the great redeeming work of Christ; its participation in the final and glorious issues of God's government upon earth are dwelt upon with great power and fulness. Take for

instance that Epistle which we are reading every morning as ordered in our daily service, we find him in 1 Cor. iii. affirming the sacredness of the body in words of awful solemnity; in the sixth chapter the same subject is treated with equal impressiveness and weight. In the ninth chapter is shown the necessity for subjugating it to the purposes and ends of spirit and mind. In the twelfth chapter he takes it as illustrating the dependencies and interdependencies of the Church of Christ; while the fifteenth chapter is one mighty statement and argument concerning the body's resurrection from the dead. "CHRIST is the Saviour of the body." This question of amusement we imagine would be dealt with by St. Paul in this way:—"Know ye not that your body is the Temple of the HOLY GHOST which is in you, which ye have of God?" If so, is the theatre, or the ball room, an ennobling factor in human character and destiny? That is a question to which we must give a definite and clear answer. The HOLY GHOST dwells in the body as in a temple; it must therefore have a large part in Christian growth and progress, and any man who will be perfect, who aspires to work out the highest, wisest and noblest issues must not leave the body—its discipline and subjugation out of the reckoning. Should he do so the error will be fatal to his purpose. Legitimate amusement and recreation have the full sanction of Christianity, but we must watch lest they get separated, and proceed apart from the Scriptural conception of man's nature, duty and destiny. But the young must have amusement, they will not be bound down by those puritanical notions which their grandparents clung to with such vigorous tenacity, and if the Church does not sanction this and that, the youth of the land will ask and have, seek and find amusements at any cost or risk. We have not so poor an opinion of most young persons, or most old persons either as to believe that the one or the other of these classes is utterly reckless and indifferent to the questions why and how they shall amuse themselves. One thing we are certain about, and it is that no truly godly man or woman would have sought to answer these questions by visiting the Lyceum during the last week or two. The true answer to them—from a Christian standpoint—is to be found in three principles. Our amusement must be genuine, innocent and moderate. It must be genuine, that is it must serve its purpose, it must recreate us. We ask does dancing, or attendance at a ball do this? What is a "ball"? It is simply a physical and millinery display carried on under conditions hopelessly unfavourable to hearty and kindly intellectual intercourse. What is the inevitable condition next day of those who have indulged in the whirl the night before. They are jaded, irritable, when the next day's duties roll back on them, and as a result some are constrained to spur themselves to work by the artificial means of unhealthy and ruining stimulants. The amusement of those who would seek to lead an earnest Christian life must be innocent. In the discussion to which we have referred the theatre is mentioned and its lawfulness as an amusement has been vindicated. "The Bible does not forbid the theatre," says one. Granted. "The drama may be the vehicle of very lofty and ennobling lessons" says another. Granted. "Everybody reads and the preacher quotes the immortal plays of Shakespeare. Why should we not see these plays enacted?" says a third. This plea is plausible, and is true as far as it goes. But those who state it, are stating not a real, but an ideal case. The Editor of the "Southern Cross" last week deals with this in a trenchant way. He had received an invitation with which was enclosed two free tickets to the Grand Circle to witness certain plays. An explanatory sheet accompanied the invitation headed: "GEORGE BARNWELL, THE LONDON APRENTICE. ROBBERY! MURDER!" With all the energy of italics and capital letters Mr. Coppin explains:

"This tragedy is produced as an answer to prejudiced Clergymen who spoke against the drama at the Presbyterian Conference."

CLERGYMEN OF ALL DENOMINATIONS

are invited to attend. The presentation of their card at the Grand Circle entrance will pass them into private boxes which will be reserved for their accommodation."

In sending this announcement, the theatrical manager, Mr. Coppin, says:—"This daring cartoon is drawn

with masculine power, her bitter provocations are so forcibly urged—her arguments are so cogent and pointed—and her picture of the seductive arts and cruelty of man is so true and appalling, that it is only the youth and unoffending character of her victim that place her guilt beyond forgiveness and pity. Whoever shall despise the moral of this tragedy may, either in himself or his kindred, live to repent his folly and presumption. 'Let him who standeth take heed lest he fall.' Mr. Coppin adds: "The stage as the looking-glass of the mind, reflecting vice and virtue in their proper forms and colours, and producing from them a moral calculated to awaken and improve, has seldom exhibited a lesson of deeper importance than this tragedy."

The Southern Cross pungently remarks:—"We have found ourselves unconvinced by Mr. Coppin's reasoning, and unable to accept his invitation, and it seems only courteous to explain why the Editor of the Southern Cross did not assist as a spectator in the Grand Circle of the Theatre Royal at the performance of either 'George Barnwell' or 'Under the Gaslight.' For one thing, the stage cannot be accepted and embraced in patches; it has to be taken as a whole and as it actually exists. If it gives us 'George Barnwell' one night, it will give us 'The Second Mrs. Tanqueray' the next night, or some other play, 'the open lasciviousness of whose plot,' to quote the *Ages*, 'is relieved by any approach to a moral.' It is a simple matter of fact, indeed, that the more lewd a play is the longer is its 'run' and the vaster audience does it attract. Now a dish which consists of five-sixths of wholesome food and one-sixth of deadly poison is not to be recommended as a diet to anybody; and when the proportions are inverted—when the dish is five-sixth poison, that is, and one-sixth food—who will risk his life upon it? Mr. Coppin is enthusiastic over the tiny pinch of salt discoverable in the modern stage, but he says nothing about the huge mass of corruption in which it is lost. Now if a Christian Minister throws the weight of his presence and example into the scales for the theatre at all, those who behold the spectacle will not draw nice distinctions. The youth who sees his Minister in the Grand Circle of the Theatre Royal when 'Under the Gaslight' is being played, will certainly feel that he has ecclesiastical sanction when he goes to the Opera House to see 'The Second Mrs. Tanqueray.' Or must the Minister who goes to the Theatre wear a large placard upon his back with the legend: 'Approval extended to moral plays only?'

But dismissing the theatre from our consideration as being in many cases the place where both modesty and decorum have been outraged by the mimic scene of the stage, in which spectacles are witnessed and dialogues listened to, which ought to bring a blush of shame to any honest cheek, is it not also a fact that the past few years have witnessed an illustration of how out-door sports have degenerated into an intense passion which has been associated with our national sin of gambling—a sin which has so corrupted many forms of innocent amusement as virtually to exclude from them almost every scrupulous and self-respecting person. 'Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God' is a precept we must bear in mind in the consideration of our amusements. The Church must not lower the standard of truth. Christ never did. He never made the Ten Commandments into nine. He never took two away so as to accommodate anybody. The morality of the New Testament is not an adaptable morality. To hear Ministers talking in praise of worldly amusements is saddening in the extreme. To read of Churches using them to obtain money for Church work shows an unhealthy condition of affairs. Here is a specimen which has just come to hand as a piece of 'Church News'!!! For shame sake we omit the locality; only saying the "re-union" took place within the last ten days:—

The ladies of the choir of St. — Church gave another of their charming re-unions, which they term socials, at the School of Arts, on Wednesday night. Like its predecessors the affair was a thorough success, and despite the inclement weather outside those inside the hall enjoyed themselves immensely. The funds derived from

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these social gatherings are devoted towards defraying the cost of the improvements to the new organ of St. — Church. The String Band—provided excellent music, which, combined with a splendid floor, made the dancing very enjoyable. Mr. — officiated as M.C. to everyone's satisfaction. The ladies also handed round refreshments during the evening, and an enjoyable evening was brought to a close towards the smallest hour. Is this a legitimate way for the Church of Christ to provide money to improve an organ which is to be used in the service of praise and thanksgiving? Does not the Church in this and in other ways lower the standard of morality and play into the hands of the world? We think so!

What then is wanted to guide us in this question of amusements?—A heart deep in the love of Christ—a character sanctified by the life and sunshine of the Holy Spirit, then our amusements will be the foretaste of the perfect joy and bliss and freedom of the better life beyond.

The E.C.U. of New South Wales. "The English Church Union," said Mr. GEORGE H. STAYTON last week in his presidential address, "was a purely defensive Society," and yet he attacks the Church in the Diocese of Sydney and its Bishop who is absent. No person in the Diocese, to our knowledge, has attacked the E.C.U.—very few persons know that such a Union exists, and fewer still wish to have anything to do with it. Mr. STAYTON spoke of the deadness of the Church in the Diocese, but while that may be Mr. STAYTON's opinion—and he has a right to it—it does not prove that the Church is dead after all. We read the other day of a man who met with an accident, and was carried to the hospital. The doctor pronounced him dead, but the poor fellow hearing these words raised his head and said, "Doctor, I'm not dead." His wife who stood by said, "Lie down, Jim, don't you think the doctor knows better than what you do." Mr. GEORGE H. STAYTON, M. Inst., C.E., President E.C.U., says the Church is dead, and its death has been a gradual process beginning with "the mutilation of the robes by the rejection of that beautiful representation of the Crucifixion which it originally contained." Well, the present PRIMATE at any rate, is not responsible for that mortal wound. The only sorrow we have with reference to Mr. STAYTON's statement is that six Clergymen of the Diocese had to sit and listen to it, and that one moved a vote of thanks for the address which contained it. Mr. STAYTON has, however, gained the unenviable notoriety of speaking publicly the first unkind word of the PRIMATE since his departure, and yet members of the E.C.U. boast of their loyalty to their Bishops—and their belief in Episcopacy. Perhaps that loyalty is only extended to those who favour the principles and doctrines of the E.C.U. Such a profession of loyalty reminds us of a conversation overheard between two miners in a town a little way to the north of Sydney, on the occasion of an award being given by the Arbitrator in favour of the Coal Owners, and of course adverse to the Miners. George was discussing it with Jamie, and George wound up his argument by a grand rhetorical flourish which should have convinced the stone wall against which they both leaned, by saying, "D'ye call that arbitration, why man, it's against us." Mr. STAYTON we are sure, has not raised the E.C.U. in the estimation of his fellow Churchmen but on the contrary, has done the Church and its Episcopal head in Sydney a vast amount of good.—We are glad to publish in another column an emphatic protest by the Junior Clerical Society, which would have been signed by thousands had they been permitted to do so. We only refer to Mr. STAYTON's statement lest judgement should be entered against us by default, otherwise it is not worthy of notice or the expenditure of that cheap commodity—printer's ink.

CHURCH NEWS.*

From Various Correspondents.

Diocese of Sydney.

SELF-DENIAL EFFORT.—We are requested to state that the leaflets setting forth the objects of this appeal will be distributed in the Churches throughout the Sydney Diocese on Sunday next.

BULLI.—Distress is widespread in this Parish. Benevolent efforts of various kinds are being made to relieve the wants of the poorer neighbours. The prospects of an early revival in the coal trade are small especially as the winter is well nigh past. The Church, while having much to occupy her in helping the community has been able to stir up much interest in Sunday-school work. The prize-giving, entertainments, etc., at Bulli and Austenmer evoked much interest, and have done much good. There has been

* The Editor will be glad to receive brief, interesting items of Church News, if sent off promptly after the occurrence of the events to which they refer.

too, considerable progress in the Woonona and Clifton Sunday-schools. The Concert (at which Mr. Geo. Farley, the Minister's Churchwarden, Organist, and a most earnest and exemplary Churchman was "farewelled") in aid of Church Repair Fund was well attended, and served a good purpose in bringing all classes of Christians together—the Church being the only Protestant denomination which maintains its ground at the Cliff. The Anniversary Tea-Meeting in aid of Vicarage Fund will be held D.V. on 12th prox., and some other local effort will be made to further decrease the liability of the three guarantors. An effort is being made to erect a Schoolroom for use on Sundays for Sunday-school, and on week days for meeting of young people and other parish purposes. The want of such a building has been felt keenly for years past. Other liabilities have stood in the way of awakening adequate interest in this undertaking. However, as a few promises of help have been given, and other help is being solicited from Church friends elsewhere, it is hoped that it will not be long before a Parish Schoolroom is 'an accomplished fact.'

ST. PAUL'S, REDFERN.—On Friday, 24th ult., on the invitation of the Incumbent, and his Wardens about 200 of the Parishioners, attended a Conversation in the Schoolroom. The evening passed very pleasantly; there being musical selections and short pointed addresses. The room which has been newly decorated throughout, was decorated by some willing hands. It was the 39th Anniversary of the opening of the Church. The Sunday School had been commenced several years earlier.

Diocese of Newcastle.

CHRIST CHURCH CATHEDRAL CEMETERY.—This has been closed for some years, but quite recently Mr. Wallace Brown was allowed to be buried in it, and the Municipal Council have resolved to instruct the City Solicitor to proceed with prosecutions against all the parties concerned. It is supposed the parties will settle the matter amicably, the Cathedral authorities quietly paying over the penalties.

ST. PETER'S, EAST MAITLAND.—On the evening of the 22nd August, a grand musical entertainment with living pictures was given in the Mechanics' Institute, East Maitland, in aid of St. Peter's Church.

PRO-CATHEDRAL THURSDAY MEETINGS.—On Thursday, the 22nd, steps were taken for forming a Choral Union of the Parishes in and around Newcastle together with a Sunday School Association to advance the cause of Religious Education. Similar institutions have been flourishing well for some years in the Archdeaconry of the Lower Hunter.

DEATH.—The Rev. Henry Porter who for a considerable time took occasional duty in this Diocese, died this past week and earnest man living a somewhat lonely and very blame at Ballina. He was well and favourably known as a sincere less life. He is now

Beyond these voices there is peace."
MORPETH.—(The Story of the Church of England.)—On the evening of the 23rd August, the Rev. Canon Goddard delivered the third of the series of Lantern Lectures under the above title in St. James' Schoolroom, Morpeth. There was a moderate attendance, among whom were their Lordships the Bishops of Newcastle and North Queensland, and the Rev. R. W. Thomas of Muswellbrook. Mr. Timewell attended at the lantern. Proceedings commenced with the singing of the hymn, "Onward Christian Soldiers." Speaking of the Church of England in connection with the changes which led to the Reformation (which was the subject of the evening) the lecturer said "She met them as a Church, passed through them as a Church, and came out of them as a Church."

MANNING RIVER.—Mr. J. Cross, an old, esteemed, and valued Churchman, died at his residence at Lansdowne on the 9th instant, at the ripe age of 82, having been blind during the past three years, and failing for some considerable time. Mr. Cross was one of the Manning River's oldest settlers. He came to the Colony as a child with his father, the Rev. John Cross, who was Incumbent at Windsor and Port Macquarie in the very early days of the Colony. Mr. W. Cross settled on the pastoral country of the Lansdowne before the value of the rich brush lands on the main river had become known. He was one of the few Justices of the Peace on the Manning in the early days of that district, and resigned his Commission because he found the duties were not congenial to his disposition. He was much devoted to the Church to which he belonged, and for upwards of thirty-five years acted as Lay Reader, making the Church Services his principal work, and travelling considerable distances to conduct services until old age incapacitated him. The late Bishop Tyrell licensed Mr. Cross to act in the above capacity, and he would have ordained him, but the offer was declined. He never expected any remuneration for the work and never received anything of that nature except when the Manning River people presented him with a valuable testimonial or address in recognition of his services. The "Manning River Times," referring to his demise, states that in connection with the Church of England, he did much good and useful work; that he was a thorough Christian in all his words and actions, and now that he has departed they will still remain as a sweet-smelling savour.

CHURCH FINANCE.

At the Conference recently held the following paper was read by the Rev. E. Hargrave.

SOME REMARKS ON THE RAISING AND MANAGEMENT OF PAROCHIAL FUNDS.

In the following remarks, upon the Raising and Management of Parochial Funds, the subject is viewed from a purely Parochial standpoint. The wider view from general Church grounds is, no doubt, very necessary, and would prove profitable, but neither time nor space are allowable on the present occasion.

Three general principles should prevail in all Church financing; and, therefore, in Parochial financing, viz.:

1. That God has a right to a proportion of the individual Christians' wealth.

2. That God's Honour should be most carefully considered.

3. The strictest business lines should be observed.

These principles apply equally to the Raising and Managing of Parish Money, and should be recognised alike by Clergymen, Church Officers, and Parishioners. No Parish can afford to dispense with any one of them. We hear much of the "pressure of hard times" telling on the funds of the Churches. No doubt they are telling; but many Parishes that are raising this cry have laid the foundation for their present troubles by systematically neglecting one or more of the principles I have alluded to.

The first of these principles is, I believe, to form the subject of another paper to be read to day; I would therefore deal with it briefly, and so take it first into consideration.

God has a right to a proportion of our wealth for the carrying on of what we specially call "God's work." This He tells us Himself, and at the same time tells us the proportion He claims, viz., the tenth. This is not (as some have supposed), an arrangement He made to fit into the Mosaic code, but was recognised more than four hundred years before Moses was called to the top of Sinai; and recognised in such a way that we can only conclude it was an institution well-known to men, and approved of by God. And when we add to the Biblical statements on the subject, the fact that almost every ancient religion with whose history we are acquainted, knew of and taught "tithing-giving" for the support of its ordinances, and many of these religions were but perversions of an earlier and purer worship, we may justly conclude that this, along with the ideas of sacrifice and set days for worship, came from that original fountain, head of religion, whom we acknowledge as God.

Tithing-giving is an ordinance of Judaism only as far as it was, like the Sabbath law, adopted into and systematised by the Mosaic Code.

This, then, is the Divine claim on our wealth, and as such should be recognised alike by each member of a Parish, so that, as Churchmen they might make strong the whole Church, by faithfully fulfilling God's law in this particular, in that parochial division with which they are associated.

If this was the case, how easily Parochial funds could be raised, and how simply and clearly managed, and what an influence for Missionary effort each Parish might become! By way of illustration let me give you some facts and figures of a certain Parish, that shall be nameless.

The parishioners in recognised membership are about 600, of these about 1-5th, are either wage-earners, or in receipt of an income. The average income, per individual, rich with poor is about £94 per annum. This gives 120 Christians having annually £11,280, one tenth of which would be £1128 per annum to carry on God's work with, irrespective of freewill offerings. Now allowing that 1-3rd of that amount might be given to other parts of God's work than that which is purely parochial, this would still leave a parochial income of £752 per annum. The parish in question raised last year (93) about £450; and in round figures its balance-sheet was as follows:—

Receipts.—Offering, £137; Pew Rents, £31; Donations, £10; Stipend and other collections, £174; Entertainments, etc., etc., £58; Aid from Diocesan sources, £40. Total, £450.

Expenditure.—Stipend, £275; Interest on debt, £90; Verger's Salary, £15; Donation to Organist, £5; Sundry Expenses, e.g., Lighting, Rates, Accounts, etc., £14; Repairs, £32. Credit Balance, £19. Total, £450.

This was far from being a bad balance-sheet for a struggling parish, and reflects credit on the Wardens; but when one looks into it, with a knowledge of facts concerning that parish's real condition it reveals this, viz.,—That by the widest charity one can only say that, offering, donations, and collections could come within the recognised scope of the principle we are considering; i.e., to say £321 may have been given in obedience to God's claim, and if so how few comparatively must have recognised that claim.

Further,—it shows that a parish that ought to be self-supporting, and even helping the Church's aggressive efforts, is a drain of central funds to the amount of £40 per annum. It means, moreover, that, to make up for lack of obedience in the parishioners, entertainments had to be resorted to to raise funds.

Not a penny was given to missionary objects. The Clergyman had to see to the relieving of the sick and poor out of his not over large income; as well as pay his household. And it means that a huge debt still overshadows that parish.

Now how different would be the state of affairs if those 120 Christians with their wealth, recognised God's law. That parish could have paid the same salaries, and in addition, the rent of the Parsonage. It might have given liberally to missionaries,—have forgone the assistance from central sources, and paid off a large part of its debt.

As however this principle is to be dealt with by others, to-day, I would leave it, only before doing so would point out that the *tithes* is God's, and its payment a matter of duty; what we bestow beyond the tenth is what we really "give," this is our freewill offering, and the Lord loves the cheerful giver. Some who recognise God's claim to a proportion of their wealth confound that amount with their freewill offering, and call the "tithes" a gift to God.

To turn to the second of those three principles, viz., that "God's Honour should be carefully considered, both in the raising and managing of Parochial funds." God has said in His Word in very close connection with this subject of offerings, "those that honour Me, I will honour," and He tells us we can "Honour the Lord with our substance."

Now since God's plan for raising funds to carry on His work has been almost abandoned, many methods have been resorted to, and some of them fail to recognise God's honour.

There exists a Church to-day in N.S.W. that was paid for by funds which were raised by two race-meetings, got up especially for the purpose, and attended by the usual circumstances of gambling and drunkenness.

Such methods earn the condemnation of all God-fearing people. From such abuses as this it has come to pass that many earnest Christians (dearly and condemn) all systems of raising parochial funds other than direct giving.

This seems to me both unreasonable and unfair. There are sincere and godly persons, who, having but limited means, and who pay God's claim on their income, yet wish to do something more, and are willing to do it, by giving of their time, or labour, or in material. Are we to refuse them? Are we to say "you shall make your freewill offerings in money or not at all." Such would be the only conclusion to arrive at from the standpoint of those who object to ALL efforts to raise Parochial funds other than by direct giving. Such a position is untenable both from Scriptural and common-sense reasons. God has accepted freewill offerings in kind from the days of Cain and Abel. In the Jewish system He arranged the method of their acceptance and disposal. He has put on record how the people gave willingly in material for the erection of the first temple, and at its re-erection in the days of Ezra and Nehemiah they gave both time and labour and material, and God accepted all.

Moreover, women ministered of their substance to the wants of our Master and His disciples when they preached the message of the Kingdom. Dorcas lent the aid of her needle and nimble fingers on behalf of the poor members of the Church, and Gaius gave his hospitality to further the cause.

What God accepted in those days we may rightly and thankfully accept for His work to-day.

What we need is to be carefully watch, lest into legitimate efforts worldly and evil customs and practices dishonouring to God shall find an entrance. Nor is such care needed only by the Clergy and Church officers, it is also desirable on the part of those who offer after this fashion. There is such a thing as giving from wrong motives after the manner of Ananias and Sapphira; so some for the sake of gaining credit before men, make a show of helping forward parochial efforts. God is not honoured by such service, neither on the concert platform nor behind the bazaar stall.

One danger that arises from the entertainment plan of raising Church funds, is that it opens the way for unlawful gains to come into God's treasury, and these will never bring God's blessing with them.

The substitution of entertainments, concerts, etc., for direct giving has become so common, that many, to avoid the trouble and fancied unpleasantness of collecting, are too ready to fall back on this indirect method; thus timidity or laziness is the reason of such an effort, and not God's honour.

But if on the other hand simple willingness to further God's work be the reason out of which an entertainment, concert, or working-bee springs, then I believe God is honoured by His people's willingness, and will bless their efforts.

This method of raising Parochial Funds has become so very common, and is increasingly so, that it is worthy of something more than passing remark. One scarcely can take up a paper without finding the notices of several such "charitable efforts" as they are styled. We have not got quite as far as America in one direction; there they have "oyster-supper" we stop at tea meetings. On the other hand, I have never heard that over there, they ever built a Church by means of a race meeting. The chief evil in the whole system, to my mind, is that it destroys honest, wholesome giving, and lowers the Church of God to the level of a tea garden. Whilst on the part of those getting up an entertainment, etc., there may be honest purpose and pure motives, whilst the effort may be carried out on pure and honest lines, yet in those who attend or come to purchase there is often created a very wrong idea subversive of all Christian liberality. They make the pretence of helping God's work but really are seeking an equivalent for the money they spend, whether it is on a concert ticket, or bunch of flowers at a bazaar.

Then too with the strongest desire to be charitable, and not judge harshly, the fact remains that many of these

efforts, bazaars, etc., are not conducted on honest lines, petty gambling, and dishonest practices are indulged in. The vulgar display of female charms is made a bait for "silly dukes," and many secondary evils attend them, which no amount of pecuniary gain can outbalance. Take it all in all, they do not bring peace to a parish, for they mostly are a source of heart burnings and jealousies and little spite that mar the unity of the parish.

Of the various other methods which obtain amongst us for raising Parochial Funds the first that claims our attention is the "Offering" so-called, or collection during Divine Service. This has the authority of ancient custom back almost to Apostolic days, for Justin Martyr mentions it as an invariable part of the Holy Communion Service, and there are not wanting some who regard St. Paul's words to the Corinthian Church as Biblical authority for the custom. "Upon the first day of the week let each one of you lay by him in store as he may prosper that there be no collections when I come." Be that as it may, the practice is in entire accordance with the general tenor of Scripture teaching on the subject of giving, and quite agrees with God's expressed will on the manner in giving in O. T. times. Bishop Barry's words on this method are worthy of attention. He says, "Laid as these offerings before God, they are an integral part of worship, and like the first fruits under the Jewish Law, a practical acknowledgment that all we have is from Him."

Our offerings at Divine worship are essentially an act of worship in the true sense of the word, by them we would show that we honour God. With proper means of collecting, the opportunity for ostentatious display and the admission of wrong motives is reduced to a minimum. By this method expense is saved in gathering in necessary means, and the management of the funds is simplified. Here might both tithe and free-will offering be simply yet solemnly paid to God, in His House and thus consecrated to holy purposes. The person offering, by enclosing the amount in an envelope could notify how much was tithe and how much free will offering if thought necessary. This I believe to be the purest, simplest and most Scriptural method, and that which honours God most. But before it can be successfully and fully carried out, Christians as a body will need to recognise that first principle which I have mentioned, and also the true nature of a freewill offering. Though in the Master's time on earth there were some who cast into the treasury abundantly, the averages of the usual Sunday collection to the number of the congregation in these days, rather goes to show that the widow's mite is in favour. Perhaps it is so because many Christians fancy our Lord attached a peculiar blessing to the smaller coin, which blessing has been inherited in some way by the modern threepence, and in bestowing that amount they secure a part of the blessing and save their pockets at the same time.

Another method of raising Parochial Funds is by annual subscriptions amongst the members of the congregation, this, as the former method may provide a way in which conscientious persons can pay God's dues or make freewill offerings, or do both, it lacks some of the advantages of the former method, but has a least, the advantage that if properly managed, every parishioner has the opportunity of giving, brought home to him personally, and the meanness of unscrupulous ones is made apparent by the printed Easter sheets. Such a method entails the trouble and expense of collecting. Sometimes a paid collector is employed who collects on commission, sometimes honorary collectors do the work, and sometimes the Wardens do it, and, after an experience of all these plans, I say unhesitatingly the third is far and away the best. Honorary collector rather than the Wardens, not having the same interest in keeping the accounts straight, nor the intimate knowledge of Church funds are often wanting in punctuality and perseverance. The paid collector system, however unobjectionable from a business point of view, does not work well in practice, too often there is a lack of that gentle tact so necessary in such a work, unpleasant friction between Church officers and members of the congregation is produced, and many earnest Christians deprecate any part of their contributions going to pay for services they deem unnecessary.

It has often suggested itself to me, that a happy combination of the two methods would be obtained if Christians would give conscientiously, on God's plan, that which He claims, or what part of it they devote to parochial needs, in the form of an annual subscription; and of their freewill offerings make their gifts in Church, then these latter might be devoted as originally intended, to the aid of the poor and needy.

The third method of raising Parochial Funds is by renting pews, or sittings in the Church. In America pews are sometimes rented for only a specified time, a year or more, and are let by auction to the highest bidder, thus the best fall to the possession of the wealthy and vice versa: this custom chiefly obtains in Churches which have popular preachers.

Another plan is to put the choice of pews up to auction, thus the highest bidder can take the first choice and so on. The outcome of this system is worldliness, jealousy, malice and vain glory. The devil has quite enough influence in managing Church matters amongst us, let us hope his pet invention in this line may not become popular in Australia.

With us the pew or sitting is usually rented for an indefinite period. No doubt much can be said both for and against this method of raising a parochial income; personally I feel strongly opposed to it, both, because there is not a shadow of Scriptural reason for it, and in practice

it too often tends to dishonour God, by creating invidious distinctions at a time and place where God has specially benighted them. Generally we find the best pews are let and the worst reserved for free seats. The system breathes too much of that spirit which says to the rich man, "Sit thou here in a good place," and to the poor man, "Stand thou here or sit under my footstool." It tends to keep strangers away from the House of God, and sometimes opens the way for such rudeness as drives them elsewhere. I trust the day is not far distant when all our Churches shall be free and open alike to all without any charge to hear the Gospel and worship God.

Some few Parishes are fortunate enough to possess Endowments; this of course simplifies both the raising and management of Parochial Funds. The merits and demerits of the system have been amply discussed this afternoon.

Our last remark before quitting this branch of my subject. In raising our Parochial Funds, whatever methods we may adopt, we need to carefully regard God's honour as to whom we receive money from. The action of St. Peter in dealing with Simon could be profitably repeated by some Churches to-day. I have read it is one of the principles of the United Presbyterian Church of Scotland not to accept money from unclean hands. "Thus it came to pass that when the great Glasgow bank failure took place, some years ago, some of the directors were members of the U.P. Congregation worshipping in that city, and large supporters of their respective Churches. When by the judgment of the civil court these persons were declared to have been guilty of systematic fraud for some years past, their liberal donations were returned to them, though it more than crippled the congregations which did so."

Such action the world calls quixotic, but of it God says, "Those that honour Me, I will honour."

An aged Christian, in Sydney, once told me of a well-known Clergyman, now at rest, that when a certain publican, who kept a notoriously bad house, sent him £5 towards Church funds, it was returned with a polite note declining to receive it.

To turn to the management of Parochial Funds. In this as in the raising of them, no method or plan which will compromise God's honour in the slightest degree, should be admitted. On the whole we will find that the strictest business principles will also be those which will honour God most.

Above all things systematic method should be observed. No business can flourish long that is carried on thoughtlessly or in an unmethodical fashion; the business affairs of some Parishes are only too often let take care of themselves. I venture to say that it would not be hard to find, to-night, a goodly number of Wardens who have not the remotest idea of whether their Church account is in Cr. or Dr.

I have known a Clergyman and his Wardens astonished by a banker's letter asking them to reduce their overdraft when they thought they had money to credit.

Some Parishes never have Business Meetings, either Wardens' Meetings or other. One I know of allowed the Easter Meetings lapse for three years and the same Wardens went on filling the positions to which they really had no claim.

A remarkable balance-sheet was once shown to me. It consisted of a copy of the bank-book of the Churchwardens' Account, copied item by item, even to such as "chq. £12," "exch'ge 6d." It was duly passed at an Easter Meeting where more than a dozen men were present, and the omission of two large sums which had been paid to two persons present, was not noticed: they had been paid out of Church funds allowed to accumulate in a Warden's house before banking, hence their omission.

We do need strict systematic method in keeping Church accounts. Every penny raised and every penny spent should be accounted for, every subscribing Parishioner has a right to know what is done with the money. Every sensible Warden, Treasurer or Clergyman should see that it reflects on his honour to have "muddled accounts." To attain the desired end it is very necessary that at least one Warden should be a man of business habits; unfortunately this is not always possible, and so it comes about that good earnest men are elected to the post who have not the slightest idea of keeping accounts, and at the year's end, finding it impossible to get affairs straight without considerable personal sacrifice, they renounce all Church offices. A simple system would often save this. The following was arranged by an experienced accountant to help an unbusinesslike Church Treasurer. The sources of Church income were entered in four separate columns, viz.:—Collections, Pew Rents, Annual Subscriptions, and Occasional Sources, e.g., Donations, etc. Each column had its figure columns; on the opposite page were ruled off three similar spaces with money columns for expenditure, viz.:—Stipend, Salaries of Lay Officers, and Small Items, e.g., Rates, Assessment, etc.

This book was balanced at every Wardens' Meeting (they were held monthly), the bank-book was also produced and compared; all receipts were paid into the bank, and every payment made through it, thus a double check was obtained. Any extra efforts in the Parish, such as additions or repairs were effected under the Parochial Council, whose Secretary and Treasurer managed the accounts, and the lump sum raised was handed on to the Wardens; the total thus appeared in the Easter sheet, and the details in the Parochial Council's statement of accounts. I am aware this may seem a

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clumsy method to a book-keeper, yet it worked well in practice.

It is very necessary that regular Warden's Meetings should be held at fixed dates, recognised as such, and notified either from the pulpit or in the parish paper or almanac. The local conditions of each parish must determine their frequency, but they certainly should not be less frequently than once a quarter. Such meetings are apt to become disreputable and wanting in business solidity; to guard against this a regular minute book and secretary are highly necessary, and all motions should be duly passed and recorded, and minutes of previous meetings duly signed by the chairman.

The same rules hold good of all other business meetings in a parish, and no parochial project that entails monetary expenditure should be entered upon without a very careful consideration of the cost and how it is to be met.

I suppose we all know of Churches that were erected as the outcome of reckless zeal in places which never justified their erection, and which have since been white elephants to the parish, or, in some cases, to the diocese at large.

Then, too, it is profitable for a parish to have its accounts printed and widely circulated amongst the parishioners. Not only the accounts of the mother church but also of all branch or district churches. It gives encouragement both to officers and parishioners. The same holds good with regard to any special effort which has had its own treasurer and secretary.

The money spent in this way is never wasted, but returns itself twice over in maintaining and increasing interest and encouragement among both workers and general parishioners.

One last matter I would commend to the attention of all church financial officers, and that is, the regular payment of accounts due. It is not an uncommon thing for some parishes to let accounts such as assessments for Synod run on from year to year until they assume quite frightful proportions. I have twice had the unpleasantness in a new parish, of finding the Synod assessments several years in arrears.

When small accounts due to tradesmen and others are let stand over long, such creditors are apt to grow disgusted, and reflect upon the honesty of the church, and sometimes to throw up their connection with it.

Clergymen and lay officers of the church have to wait at times for their stipends, even when there is money in hand, and are put to very serious expense and inconvenience. All such conduct is essentially dishonest and therefore dishonouring to God.

It often falls to the lot of a Clergyman in this country that he has to carefully guard the financial interests of the parish, and he has at least a right to a voice in their management. Well would it be if all our Clergy had something of special training in business matters, as well as in those things which fit them for their peculiar work. If it were so the Church might have been spared some painful episodes, and less occasion given to the enemy to blaspheme.

I offer these remarks to your consideration, in the hope that they may be *ad maiorem dei gloriam*.

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.

FINANCE IN THE POOR PARISHES.

TO THE EDITOR.

SIR,—In the useful papers on Finance I see scarcely anything to meet the difficulties of such a Parish as St. Simon and St. Jude's, in Sydney, which has a population of from 12,000 to 16,000 souls. The dead level of poverty common to so densely a crowded neighbourhood, and in which a devoted Clergyman is left to work single handed, makes it next to impossible to raise the necessary funds for Church expenses. The demand for aid for the poor in that and several other Parishes, equally large, that I could name, is now a serious matter which draws off many ordinary Church contributions.

There should be some special attention given to such Parishes, and where there ought to be four or five curates if worked as in England. I hope some persons who are adepts at Church finance will say what ought to be done.

I am, etc.,

BETA.

PRACTICAL POINTS.

The less religion we have the harder it is to carry. Character is the fulfilment of code. Godly is the man that can see the God like in his fellow-men. Lift some soul up, if you would have a soul uplift.

Liberty is not doing what you like, but liking to do what you ought.

A lost soul is a soul that has lost God.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

AMONGST THE POETS.

THYSELF, MY HELP.

FROM "POEMS" BY HENRY SEPTIMUS SUTTON.
What mean those slow returns of love; these days
Of withered prayer; of dead unfurling praise?
These hands of twilight laid on me to keep
Dark veils on holy vision? This most deep,
Most eyelid heavy, lamentable sleep?

Lo, time is precious as it was before;
As sinful sin: my goal as unattained;
And yet I drowse, and dream, and am not pained.
At God far off as ever heretofore,—
At sin as flagrant as of old, or more.

Dear Lord, what can I do? I come to Thee;
I have none other helper. Thou art free
To save me, or to kill. But I appeal
To Thine own love which will not otherwise deal
Than prove Thyself my help, Thy will my weal.

Wake, wake me, God of love! and let Thy fire
Loosen these icicles, and make them drop
And run into warm tears; for I aspire
To hold Thee faster, dearer, warmer, nigher,
And love and serve Thee henceforth without stop.

IN THE DARK.

BY MARGARET J. PRESTON.

I met a child, at close of day,
Groping along a dusky way,
And, pleadingly, I heard him say:

"Father, the path is dark and drear,
But if I knew that thou wert near,
I could walk on without a fear."

"But when I cannot see thy face,
Nor in the gloom the pathway trace,
Nor know, amid the crossing way,

"Which one thou wastest, sore afraid,
I tremble in the deepening shade,
Without thy voice or hand to aid."

"If thou wouldst only speak to me
But in a whisper, I would be
Comforted, though I could not see"

"A step before me; I would know
That thou art here, and I could go
Straight through the dark to find thee so!"

"If thou for me this way hast planned,
Let me but touch thine outstretched hand,
And, Father, I will understand."

And thus the little straying fled,
"Just so," O troubled soul! I said,
"I must so 'mid the gloom dismayed."

"Speak but one word my heart to cheer,
And I will banish all my fear,
If I but know that Thou art here."

"And it will dare the dreariest strand,
If I may only touch Thy hand,
My listening heart will understand."

"Then cheered and comforted, I'll know
That Thou art somewhere near, and so
Straight onward through the dark, I'll go."

TEMPERANCE PARS.

VERY MUCH TO THE POINT.

Dr. Guthrie gave the following four reasons for being an abstainer: my head is clearer, my heart is lighter, my health is better, and my purse is heavier."

THE HERMIT OUTWITTED BY THE DEVIL.

The Devil took a hermit in hand for the purpose of testing him. He gave him the choice of three well-known vices, one of which was drunkenness. The hermit made choice of this because he considered it the least sinful. He got his choice, became drunk, and then went and committed the other two. So says the Roman Catholic legend.

WHOSE MONEY DOES HE SPEND?

Toby Toper boasts that he is an honest man. He despises a thief; but he is one of the meanest of thieves. Whose money is it that he throws down so recklessly when he invites a score of bleary-eyed loafers to drink with him? It belongs to his wife and children. It is the money with which he ought to buy bread, clothes and fuel for them. He knows this, and that they are shivering and starving; and yet he says that the money is his own, that he has earned it, and has a right to spend it just how he pleases. In the sight of God that drunkard is ten times more guilty than his neighbour who, maddened by hunger, steals a loaf of bread. But we arrest and punish the thief, while we pity the poor drunkard.

A BISHOP AND A PICKPOCKET.

The Bishop of Marlborough, addressing a school club at Bitton, near Rugby, the other day, said:—I shall never forget taking part in a great mission in one of the worst parts of a great city—in a place where it was difficult to be heard, because of windows being thrown open now and then, and people were abusing each other and myself. While I was preaching all of a sudden I felt something in my pocket. I looked down, and there was a tiny pale-faced boy, who was simply picking my pocket; a trained pickpocket of eight or nine years of age. I never had such a funny sensation, I don't suppose St. Chrysostom had such a funny sensation, if he had funny sensations at all; but I held that little chap's hand in my pocket tight all the time I went on preaching. I held it tight, and went on preaching because I saw a peeler, or "bobby," as they called him, had observed that the urchin was picking my pocket, and the poor little chap would have been handed off at once. I held him tight, but he did not struggle. He seemed to trust me, and when I had finished my sermon I turned round to have a word with him, and said to the policeman: "This is my affair; don't you trouble about it." That boy had a father and mother who were habitual thieves. I went to his home—a more miserable place I could not conceive. It was before the time of School Boards. There was a miserable pallet upon which the drunken father and mother and another child slept, and this boy, day after day, night after night, instead of being at Bitton School, with all your appliances for the advancement of everything good and pure—well, there he was. But there was a lot of good in the boy. I got him to a home, and he made as respectable a boy, though, perhaps, not as rich, as any of you will ever make.

COST OF BURIAL IN NEW YORK.

The remark was once made of a fashionable resort in the suburbs of London, that if it was an expensive place to live in, it was still more expensive to die in; the speaker had just received an undertaker's bill. New York is costly to live in, and very costly to be buried in, if we may trust a story told by a Church newspaper published there. "Not long ago," we read, "a gentleman had to arrange for the burial of a friend in a fashionable church in this city. He says that he found the sexton standing with his hands in his pockets, the very emblem of stentorian authority, at the church door, to whom he explained that he wanted a properly-conducted funeral, with a choral service. The sexton replied:—'If you want the thing well done there will be 25 dollars, for opening the church, 25 dollars, for the organist, 25 dollars, for the soprano, 25 dollars, for the basso, with a similar fee for the rector.' " £25 for a funeral service!

BISHOPS AND THE PASTORAL STAFF.

Speaking at Bootle on Saturday the Bishop of Liverpool said when he came to Liverpool many of his friends wished to present to him a silver pastoral staff, which was to be carried before him on all public occasions. He refused the gift, and said to his friends, "If you send me a pastoral staff I shall lock it up in a cupboard, and never use it. What a Bishop wants is a Bible, not a staff." (Applause.) Some Bishops he knew of had on all public occasions a crook or staff carried before them. He did not want anything of that kind, but if other Bishops found pleasure in the crooks or staffs he was happy to see them retain those articles.

THE HAPPIER WAY.

If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains.

I have always said that the greatest object in education is to accustom a young man gradually to be his own master.

There never was an idea started that wakes up men out of their stupid indifference but its originator was spoken of as a crank.

Honor to her who, self-complete and brave,
In scorn can carve her pathway to the grave,
And caring naught for what men think or say,
Make her own heart her world upon the way.

Let us be kind to each other here on earth; it will save us much confusion when we meet in heaven.

There are a good many men in this world who know all about what a wife should be, but who have very hazy ideas about the component parts of a model husband.—*Girls' Own Page.*

A Millionaire on Mr. Andrew Carnegie has been again Money

expatiating on the opportunities and responsibilities of the millionaire. He repeats in *Deposits Magazine* that there is only one right mode of using great wealth, and that is by administering it so as to promote permanent good to the community from which it was gathered. In other respects, he does not see how the daily life of a millionaire differs from the life of men without millions: "He works just as hard as his poorest neighbour. As I remarked the other night, the millionaire is the cheapest man in the community. He works like a slave, and all he asks of the community in return is his board and clothes. He may be happy in the possession of millions, but still his enjoyment, and even his powers, are limited. He cannot have more than he consumes. He can eat only one dinner, wear only one suit of clothes at a time, travel only in the same parts of the world as the poorest sailor, see the same plays as those obliged to sit in the gallery, read the same books as the humblest clerk."

AMONGST THE MAGAZINES.

AUSTRALIA FOR YOUNG MEN.

AN INTERVIEW WITH SIR HENRY PARKES.

In the *Young Man* for June a writer in Sydney communicates the gist of a conversation which he had with Sir Henry Parkes upon the prospects of young Englishmen in Australia. The following is an extract from the article in question, which contains many sensible observations for those who wish to try their fortunes in the Colonies:—

"One of my friends, a man in a good position here, has enlisted my interest on behalf of his son," said Sir Henry. "The young man wants to go on a station, and refuses to take a place in a City office. I have written to almost every squatter I know without success. I am almost ashamed of asking people to find a place for him on a station. Squatters are retrenching all they can, and it is now nearly impossible for a young man to find a place on a station."

"He might be a free selector," I suggested.

Sir Henry smiled. "That means hard labour," he said. "This young man does not object to work, but it must be on horseback."

Then he went on to explain that young Englishmen who come out here too often expect to rough it on horseback; they do not realise that years of hard labour must be gone through before anything like success will crown their efforts.

"A young man coming to Australia must forget that he has ancestors, and be prepared to take his chance with the working man. If he is fortunate enough to have a little money, five hundred or a thousand pounds, he should put it in a safe bank while he buys his experience. Money will be of no use to him until he knows the Colonies. He has everything to learn, for life here is quite different from life in England. He must begin at the beginning, and look out for opportunities; then if he is healthy, sober, and industrious, he is sure to get on. Opportunities for making money lie under the feet of a young man in a new country like this, if he has eyes and wit to take advantage of what he sees. One man will work for years at a thing and fail; another will follow him and succeed, because the second man will notice things that the first man did not see. It all depends on the man himself."

"What qualities are required in a man out here to insure success?"

"The same as in the old country—common-sense, perseverance, and health; with these and a little education, a young man stands a good chance of being successful in Australia; but he must put aside birth and position, and enter the list with the working man. The qualities required by the working man here are those required by the educated young Englishman who wishes to succeed in Australia."

"On the whole, then, you think the outlook for young Englishmen here is hopeful?" I said.

"Yes, providing they will work. But the world is growing too luxurious," said Sir Henry Parkes. "A gentleman, some time ago, asked me to get a position for his son; and when I pointed out to him how my own son was working, he said, 'But my son has been delicately brought up.' There is no place in Australia for people who will not begin at the beginning."

THE BISHOP OF RIPON ON SOCIAL QUESTIONS.

A GOSPEL OF "BACK TO THE LAND."

The *Sunday Magazine* publishes an interesting account of the Bishop of Ripon and Mrs. Boyd Carpenter at home. The Bishop keeps in touch with the working classes, of whom he sometimes entertains large parties in his house and grounds.

"I hate cant terms," said the Bishop. "I don't know, and you can't tell me exactly, what a living wage means. Still, I think it means something, and I am sure that it should be the first aim of an industry to provide the workers with wages sufficient to keep them in decency and comfort. How this is practically to be secured I am not political economist enough to know. We in England might arrive at a theory, but in the working of it out we would have to consider the position of other nations. At present, Germany undercuts us because German workmen can be treated in a way which our workmen will not stand. So we are suffering, you might say for our very virtues."

Dr. Boyd Carpenter keenly sympathises with the efforts of the working classes to obtain more of the things which, in a material sense, make life better worth living. He thinks they should have more opportunities for recreation, and he would like to see the Corporations of large towns doing more to secure open spaces where the workers could have fresh air and exercise. He would also like to see more institutions such as the Polytechnic, in the Borough Road. At the same time, he says, we must be careful not to destroy the self-reliance of the people by doing everything for them. Betting he thinks, is the bane of modern recreation, but he is glad to believe that the taint has not yet destroyed honest and manly competition in sports, such as football, the great game of the north.

The drift of the agricultural population into the towns the Bishop regards as one of the saddest things in English country life. He says that less and less arable land is to be seen, and in many cases even the tenants of pasture lands have much trouble in finding a market for their milk and butter. "In country schools," he says, "I

FRY'S

USE
MALTED

COCOA.

would send the boys out for two or three hours every week to learn, under a farmer, the details of country work. It would be good for them, no matter what they turned their attention to afterwards; it would develop their intelligence, and that, of course, is the real object of education."

"But to return," I said "to the depopulation of the rural districts."

"Well I should like to preach the cry 'Back to the land,' to all those idlers in towns who have no reason for living in towns. There are rows and rows of houses in London occupied by people who have no call to be in London. Why should they not go into the country and occupy the delightful houses that are now empty; I am speaking now of people with a few hundreds a year. Life often stagnates in the country for want of people to talk to. We need more people of means and education. It is a real opportunity for doing good, and if our rich people, for patriotism's sake, would set the fashion, the thing would be done. Fashion, you know, counts for a great deal in these days."

Speaking of the present position of the Church, Dr. Carpenter said he thought there was a disposition unfairly to disparage the Evangelical movement. Coming at the time it did, the Evangelical movement was of great service. When to some extent it had spent its force it was followed by the High Church movement, which in turn was followed by the Broad Church movement. The three movements he described as successive waves, at intervals of about forty years, a period which covers the lifetime of most movements.

He is in favor of lay preaching, and of permitting women to help more than they do at present in Parish work. He thinks that the voluntary schools will be taken over by the School Board, the various bodies to which they belong retaining the right to give Religious Instruction during one hour in the day.

FRAGMENTS.

The proportion of Jews in the population of the United Kingdom has more than doubled during the last twenty years.

The Chinese Young Men's Christian Association in San Francisco has recently sent 42,000 dollars to Canton, China, as a contribution by the Chinese of San Francisco, for the evangelisation of their countrymen.

It is a significant fact, says the *Missionary Herald*, that Hindoos, Mohammedans, and Parsees in India so clearly recognise the value of the Christian Sabbath that large numbers of non-Christian natives are applying for membership in the "Lord's Day Union."

Solitude is sometimes best society, and short retirements urges sweet return.

An error is more dangerous in proportion to the degree of truth it contains.

It is a good thing for you to have riches, but a bad thing for riches to have you.

The brave man is not he who feels no fear; But he whose noble soul its fears subdues.

That which we are all the while teaching, not voluntarily, but involuntarily.

Meet the first beginnings; look to the budding mischief before it has time to ripen to maturity.

HOLD THOU MY HANDS!

Hold Thou my hands!
In grief and joy, in hope and fear,
Lord, let me feel that Thou art near,—
Hold Thou my hands!

If e'er by doubts
Of Thy good Fatherhood depressed,
I cannot find in Thee my rest,
Hold Thou my hands!

Hold Thou my hands—
These passionate hands too quick to smite,
These hands so eager for delight,—
Hold thou my hands!

And when at length,
With darkened eyes and fingers cold,
And seek some last loved hand to hold,
Hold Thou my hands!

Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure. Give it a trial and be convinced.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plaid Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

How a Lot of Money Leaks Out.

What does a man do when he finds a hole in the pocket where he carries his money? Anybody can answer that question. He has it sewn up, of course, directly, and good and strong, too. I suppose it is with you just as it is with me. When I spend money, even foolishly, I can tell where it went, and may be I've had some sort of pleasure out of it. But I do mortally hate to lose money; lose it out and out, you know, and have no satisfaction from it, or know how or when it left my possession.

Well now, let me show you the worst and biggest hole any man ever had in his pocket; a hole that lets the cash leak away like water through a sieve, a hole that is the hardest in the world to sew up. A short story will show it best.

"Drammore South Cottage,
"Musselburgh, near Edinburgh,
"September 18th, 1891.

"Gentlemen,—Up to 1885 I was always strong and healthy. About this time I began to feel bad. I was tired, languid, dull, and listless, and everything was a burden to me. I had no desire for company, and what had come over me I could not make out. My tongue and mouth were dry, and I had a deal of phlegm on my stomach. The white of my eyes next became discoloured and my skin was yellow. I had no appetite, and after eating I had great pain at my chest and sides, also across my stomach. After a time the pain settled in my left side, and my heart would beat and jump in a manner that alarmed me. By-and-by I got so weak that I was not able to go about the house, and I felt that I ought to be in bed. The pains at my side and stomach became so bad that I had to remove my clothing (everything seemed so tight), and I used to press my stomach and hold my sides to try and ease the pain. Getting worse I saw a doctor at Musselburgh and was under him for three months, but his medicine gave me no relief. After this I went to a clever doctor at Preston Pans who said I was suffering from indigestion and dyspepsia. He sent to London for some celebrated medicine which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time, but I gained no strength or real benefit, and after persevering with his treatment for six months I gave it up and fell into my old state. I next went to a doctor at Musselburgh, but all his medicine did me no good. After this I saw another doctor (that is the fourth doctor), but with the same result. None of them gave me anything that reached my complaint. I now lost all faith in physic, for I had spent a deal of money and taken so much medicine 'that I lost all my teeth through it' and was no better for it. In great misery I lingered on month after month, always ailing, when in August of last year (1890) my husband called at Mr. Jack's Drug Store, High-street, Fishersrow, and told him what my condition was. Mr. Jack gave him an account of the wonderful cures he had heard of from many of his customers that had taken a medicine called Seigel's Syrup, and strongly recommended him to bring me a bottle. He did so, and I commenced taking the Syrup, and I found some relief from the first bottle, and by the time that I had taken four bottles I was as well and strong as ever I was in my life, and have since kept in good health. I tell every one what Seigel's Syrup has done for me. I never thought to get better again, and I consider it has saved my life. I wish others to know this, and if by publishing this it will be the means of helping others, as it has helped me, you can use this as you like. Yours truly, (Signed) Jimena Watson."

Look back to about the middle of the above letter and again read what the writer says: "I had spent a deal of money for medicine." Yes, and money she could poorly afford to spare. Illness and the expense of illness is the great hole in the pocket that I alluded to. It costs so much, and what does it give us in return? Pain, weariness and misery. There is another consideration besides. When we are ill we not only have to bear the increased outgo, but manage to meet larger demands out of a decreased income. Our candles are burning at both ends. "Yes," you say, "but how can we keep from falling ill?" You cannot always, but in view of the fact that most illnesses arise from indigestion and dyspepsia, a timely use of Mother Seigel's Curative Syrup will prevent it. A few shillings thus invested will save pounds in money, and perhaps months of wretchedness. Think over the striking points in Mrs. Watson's excellent letter, and you will think the same.

How to help the 'RECORD.'

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

simple that anyone of ordinary intelligence may learn in a week to write pen. It manifests 16 clear copies at one operation, and, worked with it will produce 1600 perfect copies from one stencil. The Caligraph is the stenographer which has a screw adjustment to every part.
Shore May 14th, 1890. Dear Sir,—The Caligraph I purchased from you and manuscript work has become a pleasure. I am delivered from it as it took formerly. I almost forget the expense incurred in the pleasure Pastor, Congregational Church, North Shore."

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9a Castlereagh St., Sydney