

THE EVANGELICAL PRESS.

The Church and the Press. At the Islington Clerical Meeting the Rev. A. R. Buckland, Morning Preacher at the Foundling Hospital, spoke on "The Church and the Press," which he did from the standpoint of an Evangelical Churchman, and with an especial eye to the importance of its development. He argued that to support a paper was to be responsible in some degree for its tone and contents, and illustrated the point by saying if a paper makes it a special feature to report in all procurable detail the most revolting cases brought into Divorce or Criminal Courts, we ought to find some other journal less willing to pander to the lowest tastes of humanity. We do not ask for silence as to all such cases; that would favour the criminal. But just exposure need not run into detail openly reported or hinted at with masterly suggestiveness. Again, we unite in deploring the twin evils of betting and gambling. It is probably impossible to get a morning paper free from betting intelligence; but, if we cannot secure this we ought to draw the line at tipsters' advertisements and editorial advice as to the probable winners. Journals which supply these and other incentives to gambling, and so provide a short and easy way to ruin, ought not to flourish by our subvention. These reforms will never be made until some voices are raised: why should not Evangelical Churchmen raise theirs?

The Evangelical Press and its Support. But I want to come nearer home than this. We have our own Evangelical papers. No one presumes that any one of them will please all, or that each is incapable of improvement. Perfection is unattainable; and until we have but one standard of taste; one type of character, and one opinion upon things indifferent as well as upon things essential, there will never be unanimity. We are at one, I hope, in entire fidelity to our Master, and to those Protestant principles of which, as Churchmen, we shall never be ashamed. But we may, and do, differ upon non-essentials. Our papers labour to advance the same cause by different ways; seek to reach different classes of minds and varying depths of pockets. But however much we may differ we ought all to find one or other of them very much to our tastes. Having found the paper we ought to support it. As a matter of fact, do we? Do the Evangelical Clergy (or laity either; but they are unrepresented here) give their own Evangelical papers—one or the other, or all—the loyal support they might? Is it not a fact that many take no Evangelical paper, but do patronise either journals published in the interest of High Anglicanism—journals consistently attacking Evangelical Institutions and Evangelical men—or, on the other hand, journals openly or tacitly Nonconformist?

The Retort. Of course there is an obvious retort. The objector may tell us that the Evangelical papers are so inferior that he must go elsewhere. I submit that in the judgment of impartial experts this is not true; and that, if it were true, his conduct is still indefensible. If there is weakness, it is his duty to help that weakness into strength. Every newspaper owes much to its intelligent readers. Their criticisms—if they cannot be discussed—are valued, weighed, and allowed their influence. Their intervention is not resented; it is prized and courted. But it is always the deficiencies of our own journals which cause them to be slighted? One cannot help fearing that, in some cases, the true reason is of quite another kind. In certain quarters there is a lurking suspicion that it is not quite the thing to be an Evangelical; that we must all show a complete freedom from party feeling; that it is therefore much more respectable to have the Guardian on the table than the Record, and even to read the Church Times or the Church Review rather than the English Churchman or the Rock or the News. Is this liberality of sentiment either fair or safe? Would this most liberal of Evangelicals like the Evangelical papers to ignore his work, and paragraph that of the extreme Ritualist, who is his neighbour? And is not his conduct perilous to others? He himself, he tells you, can discern right from wrong. Extreme Sacerdotalism, attacks on Evangelical Societies and Evangelical men—all these are harmless in his case. Can he be sure that they are equally innocuous in the case of his sons and daughters? It may look well to seem independent; but a fair show is often a costly enjoyment. Instead of deserting his colours, ought he not to lend his support to the cause he believes to be true? Our own papers do not give him all he wants? Then let him deal tenderly with them; perhaps when he and others have lent their aid improvement may come. It must be obvious that we cannot do without newspapers of our own; it must be equally obvious that we shall never change the character of hostile papers by sending them our subscriptions and our advertisements. Is it not time to unite for the common cause?

The Evangelical Press—its Value. It is easy to say, "The papers should sell themselves." They do; but we want to make their influence as wide as possible, and accordingly we remember that a Church newspaper is not a necessity of life; it is a luxury, and one for which a taste has to be acquired. But remember what the value of such a taste may be. It is important that our people should be educated in all that concerns the government and work of our Church; the progress of the Gospel at home and abroad; the things waiting to be done, and the way in which they can help therein. We need the papers as an educational power. We need them also to secure a continuity of religious principles in our families. I submit that the "development" we need is the development of a more loyal and active support of our own journals. Each will choose, and rightly choose, that which to him seems the most trustworthy guide. But in any case, let there be an end of desertion of ourselves coupled with alliances with that which consistently, and sometimes even malignantly, assails the principles and the institutions Evangelical Churchmen hold most dear.

EXTRACTS FROM AN ADDRESS

By the Rev. George Wilson, M.A. (St. Michael's, Edinburgh).

GRACE.

When grace enters the daily life, when the grace of God makes the husband tender and considerate, the wife patient and devoted, the children reverent and ready, the parents prudent and wise, the servant conscientious and faithful, and the master brotherly, just and regardful of the feelings of those under him, then men around begin to take knowledge that they have been with Christ and that the Christ-life is entering into and moulding the common things of daily life.

RELIGION IN DAILY LIFE.

There is a great deal of beautiful nonsense talked about religion in common life. Men shrug their shoulders and say "I am a business man, I don't read the Bible, I never pray, I don't believe in Christ, but I pay twenty shillings in the pound, cheat no man, and bear in market and on 'change the record of a spotless life.'" Another says, "I have no altar in my home, no Bible on my table, and my children are not taught to pray, but I do not beat my wife or growl at my children, and I have a fairly bright and happy home; that's the religion of daily life I believe in." Yes, you believe in a religion which scarcely reaches the land of civilised heathenism. Now, where does the Bible place this common life? It places it around the Cross. Take the great classic passage on this common life (Rom. xii.), the most beautiful of all treatises on the domestic, social and commercial life; where does it begin? By laying deep the foundations on the doctrinal and logical statements of man's ruin by the fall, of redemption by the Lord Jesus Christ, of our glorious privileges in Christ (at chap. viii.) and it even sweeps in the Jews (in chaps ix., x. and xi.) and then on that grand foundation and platform comes the opening "Therefore," of chapter xii. Thus the whole principle of Christianity in common life springs from the Cross and from union with Christ.

THE CROSS.

So in daily life we must recognise this Cross, and that in three ways; there are, of course, many more aspects, but on these alone can we stay now. First,—if I am to live in right relationship to my fellow men I must begin with a right relation to my God, for until then I will never understand aright my relation to my fellow men. Jesus Christ puts me in a right relation to God as my Father, and then it is I learn my brotherhood with all fellow believers and my relation of sympathy and help with every man in the world, that is even those outside of Christ. Therefore I venture to say that when we have anything to do with putting a man in any position of trust, our first question should be, "Is he a Christian?" That is the great test of a man's fitness for any place of trust, if we would view the matter as God views it.

ADEQUATE DIRECTION.

The second thing is adequate direction, for even when we have been redeemed we cannot be left to ourselves. We need light along the line of the will of God, opened to us by the Blessed Spirit and in the teaching of Providence as God leads us day by day. This guiding we all need. As I want to be quite practical I may say here to husbands and wives,—there is something far more important than a bright, happy, respectable home. Is it a Bethel? Is it God's house? Is it a house of prayer? Are you being guided along the lines of God's will? Do you learn from His Word and in prayer how to watch the Divine Hand in daily life?

What are you going to do with these gifted sons of yours? Train them for high positions in banks and other enterprises? Or is it your first aim to send them out as servants of the living God in daily life? Never mind the wealth of money if you have the wealth of true godly manhood. If you aim at this you will have divine direction for it. I do not deny the value of ameliorating laws and social improvements, but the labour question and other hard problems of the kind can only be solved by Christ, who brings us into true relation with all men.

ADEQUATE ENDOWMENT.

Now, the third thing, is adequate endowment. We may get into the right relation, and we may know there is adequate direction, but we need executive power. We would, but we cannot. Then remember there is power; power available and in Jesus Christ. Some person says, "That man knows nothing about it; he has not a wife and sickly children in a bare home, or a small income and great difficulties. He would not speak as he does (you say) if he knew how my hand trembles as I open the morning letters and read of crashes here and there. He does not know how the timbers begin to creak in the anxieties and cares of life." Well, I don't know all, though I do know something; but this I do know, that God knows all. Tried husband and weary wife, harassed parents and children, anxious masters and servants, these are resources in Christ yet untouched by you; He is able to solve all your difficulties and to enable you to overcome all hindrances in His strength. That is the incoming we need for a true outcome in daily life.

THE OUTCOME.

Need I dwell at length on the outcome? This only will I say,—it will be ruled by the greatest law in life, the law of the universe, and that is fruit after its kind. That is a law never broken, and God will have us bring forth fruit in this manner. I have known men preach a good sermon, lead admirably in prayer, sit down by the bedside of some struggling soul and help greatly, but I have known that they were not always liked in business or kind to their wives. Then to speak plainly I say it is a sham. There must be fruit after its kind. If you are a pious man on Sunday you must be one on Saturday. What you preach in the pulpit you must live in the office and in the home. The world can somehow find some answer to our best logic and weightiest arguments, but it has no answer to the witness of a common business man or woman who live Christian holiness in daily life. Sanctification lived before the eye of the world—that is fruit after its kind—fruit to the glory of God.

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The Australian Record.

SYDNEY, SATURDAY, MARCH 11, 1893.

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Notes and Comments.

Personalia. Mr. T. A. Dibbs returned to Sydney per Massilla on Monday last after an absence of twelve months, which has been spent in England. The Rev. J. Vaughan is visiting Victoria as deputation to the C. M. Association. Mr. Vaughan preaches at St. Mary's, Caulfield, and St. Matthew's, Prahran, to-morrow. The Rev. G. Moore, of Gresford, is spending a short holiday on the mountains. The Rev. J. Spooner, of Brisbane, is compelled, in consequence of illness, to relinquish duty for a while, and is at present in Sydney. The Hon. S. A. Stephen, M.L.C., has gone to England for a short holiday. The Rev. J. D. Langley, who has been very ill while at Launceston, is reported to be improving, and is expected to return to town to-day. Mr. Courtenay Smith has resigned the office of Hon. Organising Secretary to the C. E. Temperance Society.

Ourselves. We regret that we have been compelled to take extreme measures in some cases where those indebted to us would neither reply to our letters nor make any arrangement as to payment. Several cases were heard on Wednesday last at the Water Police Court, and a verdict in our favor was awarded in every instance. We are very sorry to have to resort to this mode of procedure, but cannot avoid it. Our accounts must be paid, and those who are indebted to us ought to have, at least, some consideration for us, and a little respect for themselves. Our solicitor is preparing a fresh list and will take proceedings unless arrangements are made.

The Church Home. The friends of this valuable Institution will be pleased to read in another column that the Church Home is successfully settled in its new premises, and that a Dedication Service will be conducted by the Most Reverend the PRIMATE on Tuesday, the 28th instant.

Scribner's Magazine. This interesting publication is full of instructive and interesting matter. Its contributors possess the happy faculty of presenting their subjects in an attractive form, and the illustrations with which it abounds are skilfully executed. The issue for March is a good solid number, of more than average value.

Cure for Drunkenness? The Financial News sends the Church News a warning about the "Golden Specific Company," which professes to supply a cure for drunkenness. The News asserts that the company, which consists of a single individual, purchased from a firm in Melbourne a harmless tonic at the rate of £1 per thousand powders, which it retails at £1 and £2 per package as an infallible cure for alcoholism. This is worse than that special medicine company, the report of which showed an income of £10,000, expenses £8000, of which £6000 had gone on advertisements, and £1000 on the substance of the tonic itself.

The Church Times and the Evangelical Party. In the Church Times of January 13th is a leading article on "The Present Position of the Evangelical Party." It will surprise some of our friends to read such a noble tribute to the power of Evangelicals as that given by the recognised organ of the High Church party: "We should regard the collapse or demoralisation of the Evangelical party with sorrow and dismay. We have never failed to recognise most heartily that this school of thought has an historical place within the English Church—a place assured by a most honourable record of noble service to the cause of Christ, and adorned by the devotion of many a saintly disciple. . . . The Evangelical party embodies, as we believe, a great truth, which it keeps before men's minds just as does the Catholic school. The one represents what may be called religious individualism dwelling upon the supreme importance of the individual soul before God, its sin and its salvation, its personal relation to the Lord Jesus Christ, its private rights and responsibilities. The other gives prominence to the place of the individual as a member of the Body of Christ, to the necessity of organisation, to the outward and visible signs ordained as the means of communicating inward and spiritual grace, and so on. The natural tendency of men's minds is to forget, or even to depreciate, that side of truth and that mode of its outward expression which does not commend itself to their own tastes and feelings." We heartily endorse

the closing words of this article: "For our own part, while we cannot compromise what we believe to be God's truth, or play fast and loose with institutions and duties which are, in our humble judgment, of Divine obligation, we yet most thankfully welcome the hope of the transference of questions between us and our fellow Churchmen to the legitimate regions of mutual discussion, and mutual prayer for light; and we fervently join in the prayer that 'all who profess and call themselves Christians may be led into the way of peace, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Amen.'"

Spiritualism. The present is a time when not a few would make believe that Spiritualism, or perhaps, more correctly, Spiritism, is a reality. The idea has certainly been gaining ground of late. But it is well to have the testimony of an undoubted authority on the subject. This authority is Mr. Maskelyne. He, who ought to know something about it, pronounces it to be a delusion and a sham. This is what he says:—"If there had been anything in the remotest degree approaching genuine phenomena connected with it I must have discovered it. But I am bound to say I never met with anything genuine except the mere movement of the table. Chicanery and trickery I have found in plenty. Cupidity and credulity, fraud and folly—these are the foundation stones of spiritualism, and the superstructure is entirely in accordance." This it must be admitted, is strong language but it comes from one who knows.

A New Protestant Society in England. The latest Society that is being formed in the Mother Country is that which has taken the name of the Church Protestant Aid Society. Its avowed purpose is to maintain and fight for the Protestant principles gained for the Church of England at the Reformation. It will specially help poorer districts where Romanism and Ritualism are spreading to succour Evangelicalism. A contemporary says—Passing over merely ecclesiastical questions, the promoters emphasise the importance of fidelity to revealed truth; and, bearing in mind the fact that the days are evil, they call upon faithful men to hold fast that which they have received of the Lord, to whose speedy coming they add a bold and timely testimony.

Inspiration and the Bible. No subject has received more attention of late than that of the Inspiration of Holy Scripture. It is around the Old Testament that the battle is being waged. Germany is the stronghold of the rational criticism. It has made itself felt in Oxford and Cambridge, and so is being reflected on the world at large. Every kind of periodical discusses the situation, as one may call it. But the Inspiration—the Divine Inspiration of the Bible remains unshaken. If the 'false science' of man could have explained it away, we should certainly, from what has been written, have a Bible without any inspiration—indeed, we might go farther and say that if the opinions and learning of scholars could have done so, the Bible itself would have been long ago explained away. One thing is certain: that it is just as impossible to explain away the Inspiration—Inspiration in the sense that the Bible is the Word of God—of the Bible as it is to explain away the grand old Book itself. The attacks of man can never disturb this impregnable Book. The Inspiration and authority of the Bible is a subject that needs to be preached and taught more at the present time.

A magnificent Liberality. The personality of a Clergyman of the Church of England in England was sworn not long ago at the large sum of £580,011. There are many people who no doubt think it infamous that a Clergyman should possess so enormous an amount. But contrast this good man's will with that for instance of a worldly man such as Jay Gould. "The Church Missionary Society (one moiety to be devoted exclusively to purposes connected with Missions in China) £50,000; the Sussex County Hospital, Brighton, £30,000; the British and Foreign Bible Society, £20,000; the Church Pastoral Aid Society, £20,000; The Moravian Missionary Society, £10,000; the Colonial and Continental Church Society, £5,000; Asylum for Idiots, Earlswood, £5,000; Infant Orphan Asylum, Waustead, £4,000; London Orphan Asylum, Watford, £4,000; British Orphan Asylum, Slough, £4,000; Royal Asylum of St. Anne's Society, Redhill, £4,000; Deaf and Dumb, Old Kent-road, £4,000; Brompton Hospital for Consumptive Patients, £4,000; Royal Hospital for Incurables,

Putney-heath, £4,000; London Society for Promoting Christianity amongst the Jews, £3,000; Female Orphan Society, Beddington, £2,000; St. Mary's School for the Daughters of Poor Clergy, Kemp Town, £2,000; Brighton, Hove, and Preston Dispensary, £2,000; School for the Indigent Blind, St. George's-road, Southwark, £2,000; Railway Benevolent Institution, £1,000; Operative Jewish Converts' Institution Palestine-place, £500; Church Association, £500; Irish Church Missions to the Roman Catholics, Buckingham-street, £500." The legacy of £25,000, (the moiety of the £50,000, bequeathed to the Church Missionary Society) intended to be employed solely for purposes connected with Missions to China as well as the legacy of £30,000 to the Sussex County Hospital are to be reduced, if necessary, for the payment in full of all other legacies. Of his residuary estate the deceased bequeathed 8-20ths to the London Hospital; 4-30ths to the London City Mission; and 2-30ths to the Royal Alexandra Hospital for Sick Children, Brighton. Such is his last Will and Testament. If men of wealth would only endow religion more, how vast a work would be done for Christ, and how much sooner would the Gospel of the Kingdom be preached in all the world. If men cannot really part with their wealth when in life, surely they ought to leave part of it in such a way that it will be wisely distributed for Christ after their death.

The Archbishop of Canterbury & Charities. The Archbishop of Canterbury has given utterance to some words of undoubted wisdom in regard to the distribution of money to the poor. The words apply to Australia as well as to England. Poverty is pressing sore upon hundreds at the present time. Want of employment is also a question of vital significance. His Grace warns against indiscriminate giving. Such dealing out of money only tends to further pauperism. "Strengthen," he says, "the existing means of relief, assistance, rehabilitation. Multiply their power of dealing in detail with poverty and want of employment. Work personally where work is wanted in investigation, committee, and correspondence." Christian people in the Colony will do well to ponder this advice.

Infant Baptism. The following remarks of Mr. Eugene Stock, who writes in the Church Missionary Gleaner for December, on Infant Baptism, will be read with interest:—"In many interviews with inquirers about Missionary Work in the last few years, both in England and in Australia I find one subject a constant source of difficulty. A great many of our best candidates in a spiritual sense are troubled about Baptism. They have heard some friend, who is a Baptist or an "Open Brother," affirm that every true believer must, after conversion, be baptized, and that baptism in infancy is not fulfilment of Christ's command. Well, Mr. Spurgeon and many other good men have held that, and though we think them wrong, we do not complain of their teaching what they believe to be true. But why should young Church people be exercised on the matter? I was once told by an educated and intelligent gentleman in England, a solicitor, that though he was Churchman, and wished to be a Missionary, he could not join the C.M.S. because we were not true to our convictions, for our Missionaries are allowed to baptize children in deference to a Church custom, although we Evangelicals (of course) knew that it was unscriptural! He could scarcely believe me when I told him that he regarded infant baptism as an essential part of Christ's command, and that the denial of it is unscriptural. When will our leaders give us a really conclusive tract, &c., on this subject which we can distribute? Still more, when will our Evangelical Clergy instruct their congregations about it? They are quite ready to fortify them against High Church doctrine, from which our most spiritually minded people are in little danger; but I find very few who have been taught, say, the analogy between circumcision and baptism, and to ask the question, Are children under the new covenant in a worse position than children under the old?"

The Gospel of St. Peter. In the so-called Gospel of St. Peter there are six expressions of St. Matthew, five of St. Mark, nine of St. Luke, and eleven of St. John—a proof, it is contended, that St. John's Gospel was of equal authority with the others.

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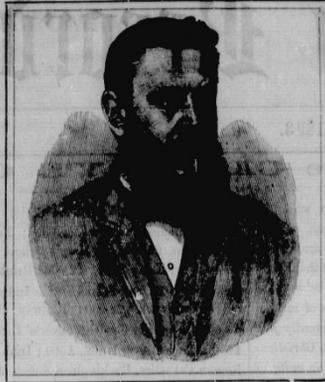
J. HUBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the meshed of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., March 12.—11 a.m., The Dean. 3.15 p.m., Canon Kemmis. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion.

Half-hour Daily Service, from Monday to Friday, with Address, at 1.15 p.m. Preacher—Rev. A. E. Bellingham, M.A.

Holy Communion, Wednesday, 8 a.m.

DIOCESAN.

Sat., March 11.—Kurrajong. Visitation by The Primate.

Sun., March 12.—Morning, Enfield (Kurrajong). Confirmation. The Primate.

" " 12.—Afternoon, Kurrajong Heights. Preacher, The Primate.

" " 12.—Evening, Kurrajong. Confirmation. The Primate.

Mon., March 13.—Kurrajong. Visitation by The Primate.

Tues., March 14.—Kurrajong. Parish Meeting. The Primate to preside.

Wed., March 15.—Mount Victoria. Visitation by The Primate.

Thurs., March 16.—Evening, Mount Wilson. Preacher, The Primate.

Fri., March 17.—Evening, Hartley. Confirmation. The Primate.

Sat., March 18.—Evening, Mount Victoria. The Primate to preside at Parish Meeting.

Sun., March 19.—Morning, Mount Victoria. Preacher, The Primate.

" " 19.—Afternoon, Mount Victoria. Confirmation. The Primate.

" " 19.—Evening, Blackheath. Confirmation. The Primate.

LABOUR HOME, 557 HARRIS STREET.

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

E. GREYER.

Brief Notes.

On Sunday last, the Rev. D. H. Dillon was inducted to the Incumbency of Holy Trinity, by the Most Rev. the Primate.

On Monday evening at the Chapter House in connection with the Sunday-school Institute, prizes and certificates to Sunday-school scholars and teachers were distributed by the Primate.

A great prayer meeting has been held in Dublin to avert Home Rule. His Grace the Archbishop of Dublin presided.

Five hundred houses have been damaged, and fifty families rendered homeless by extreme subsidence in the earth at Sandgate, on the coast of Kent.

The Sultan of Zanzibar is dead.

The Annual Meeting of the Aborigines' Protection Society was held on Monday evening at the Y.M.C.A. The Minister of Instruction presided.

By the collapse of a building in Western Australia, seven men were seriously injured and one killed.

A recent cablegram from Auckland states, that recent earthquakes have caused some permanent disturbance in Cook's Straits, New Zealand.

The Annual Meeting of the N.S.W. Church Missionary Association, was held at the Y.M.C.A. hall on Tuesday evening. The Primate presided.

The Rev. S. S. Tovey conducted the Lenten Mid-day Services in the Cathedral during the week.

Bega has been visited by the heaviest flood known for years.

A thunderstorm, unparalleled in violence and duration, occurred on Sunday last at Murrumburrah.

The Twenty-Eighth Annual Session of the General Assembly of the Presbyterian Church of New South Wales was held in St. Philip's Church, Phillip-street, on Tuesday evening.

The Czar has suspended the edict under which the Jews were expelled from Russia.

The Hebrew ceremony of receiving the Scroll of Law, and of placing it in the Ark, took place at the Great Synagogue on Sunday afternoon.

Bowral was visited by a flood on Sunday last. Miss Shaw, the special correspondent of the Times in Australia, attacks our system of Government.

A terrible mining accident occurred at Bendigo (V), on Saturday last, resulting in the death of three miners.

The Primate will administer the Rite of Confirmation at Kurrajong to-day.

Open Column.

Ignorance of English Church History.

I think that one of the great drawbacks of our Church of England in Australia is the above. I therefore take the liberty of calling the attention of Churchmen, and especially of my brethren the Clergy to this matter.

For my own part, I have lately experienced much help from a closer study of this subject than I have ever before attempted. If all the Clergy kept themselves and their people well up in the history of God's dealings with our old Historic Catholic Church, I think that our party strives would soon disappear.

Judging from recent events in England, and chiefly the movement for disestablishing the Church of England in Wales which is at this moment progressing, I believe that English Churchmen will shortly have to contend with another attempt to seize the property of the Church, by the same party which some years ago robbed the Irish Church.

Again, when we consider to whom we owe our open English Bible, we are brought face to face with this fact,—that the Church of England, above all other branches of the Catholic Church, has been the Keeper and Witness to the pure Word of God—that she honours it beyond all the other Churches in existence, both in her Articles and in her services.

It was by giving the English Bible to Englishmen at the time of the Reformation, that the Church freed the nation as well as herself from the clutches by which Rome was trying to draw England into temporal and spiritual bondage.

It is in concluding this paper, I would venture to urge very strongly upon our Clergy, the consideration of this subject. "The Priest's lips should teach the people knowledge. While preaching 'Jesus Christ and Him crucified' to our people, let us not neglect to build them up in the history of the dealings of God with His people and the manner in which God has preserved this knowledge of Christ crucified for us.

A ladies' "aid" class, in connection with the St. John's Ambulance Association, Petersham Branch, was started last week, at Stanmore Wesleyan Schoolroom. An angry debate has taken place in the House of Lords, respecting the unsettled state of affairs in County Clare, Ireland.

IN MEMORIAM.

The death of Miss Allwood, will cause deep regret among the friends of many of the philanthropic Societies in the Colony. She will be especially regretted in the G.F.S. of which she was almost the senior member, for she had joined the first Committee of the Society in N.S.W., which was formed under the presidency of Mrs. A. Gordon.

For some years, Miss Allwood filled the position of Lady Registrar of the G.F.S., and her warm sympathy and active help assisted and cheered many sorrowful and struggling women. In 1889, Miss Allwood was elected Vice-President, having resigned the office of Registrar, but her sympathy with distressed women did not cease, for she frequently employed her leisure in fine needlework, receiving orders from her private friends using the money thus obtained as a Loan Fund.

In June, 1892, Miss Allwood removed to her farm at Shaftstone and in consequence of the distance from town, she resigned her Vice-Presidency, remaining a member of the Committee. In December last, after Christmas Day, she became very ill, but her attendants felt no alarm, as she declared she only needed rest; and refused to send for medical advice, or any of her friends. She remained so ill however, that she sent for her old friend, Dr. Strong of Manly, who was unfortunately absent from home.

On Friday, 13th January, she was buried in Waverley cemetery, in the grave of her parents to whom she had been a most loving and devoted daughter. The attendance at her funeral was limited, but all those who surrounded her grave were friends of many years, or were those who had received her kindness. The Very Reverend the Dean of Sydney, assisted by the Rev. Canon Moreton, read the burial service, and among those who were present were the Rev. C. F. Garnsey (Christ Church), Mr. Robert Allwood, Mr. and Mrs. W. R. Campbell, Mr. Eldred, Mr. Ernest Docker, Mr. and Mrs. Chadwick, Mr. and Mrs. Newbery, Mrs. and Miss Broad, Miss Stephen, Miss Deas Thompson, Mrs. A. P. Bedford, Mrs. Strong, Miss Levy and Miss Dodd. Miss Allwood's two maid-servants, who had been reared by Mrs. Allwood from childhood, were present.

A very touching incident was the behaviour of the two young workmen who had been employed by Miss Allwood on her farm. They brought wreaths for her coffin and took most respectful and tender care while removing her coffin from Shaftstone to Waverley.

"Thus our Father, one by one Into Thy bright House we go, With our work done, or undone With our footsteps swift or slow. Dark the door doth us divide, But—On God—The other side."

Stars in Apalling Depths of Space.

In his last lecture to juveniles at the Royal Institution, Sir Robert Ball said:—

A telegraphic message would go seven times round the earth in a second, and if a telegraphic message could be sent to the moon it would reach its destination in a little more than a second. It would take something like eight minutes to arrive at the sun; but how long did they think it would take to get to Alpha Centauri travelling thither at 180,000 miles a second? Seconds, minutes, hours, days, weeks, months would not be long enough; it would not take less than three years travelling all the time at that tremendous pace before it would reach its destination.

It was the case with respect to the nearest of the stars, what must be said of those which were farther off? There were stars so remote that if the news of the victory of Wellington at Waterloo had been dashed to them in 1815 on that celestial telegraph system, it would not have reached them yet, even if the message had sped at the pace which he had indicated, and had been travelling all the time. There were stars so remote that if when William the Conqueror landed here in 1066 the news of his conquest had been despatched to them, and if the signals flew over the wire at a pace which would carry them seven times round the earth in a single second of time, that news would not have reached them yet. Nay, more, if the glad tidings of that first Christmas in Bethlehem nineteen centuries ago had thus been disseminated through the Universe, there were yet stars of which astronomers could tell them, puffed into space in depths so appalling that even the eighteen hundred and ninety-two years that had elapsed since that event would not have been long enough for the news to reach them, though it travelled at 180,000 miles in every second.

Always keep a small tin of ANNOTT'S MILK AND/OR BISCUITS in the house for the Children.—ADVT.

NAYLOR and CO., 415 GEORGE STREET, 415 (NEXT TO LASSETTER'S).

PIANOS, ORGANS, & MUSIC. SOLE AGENTS FOR CARL DELIUS PIANOS, WEAVER ORGANS. CASH BUYERS get Great Advantages.

We've Always been Provided For.

"Good wife, what are you singing for? you know we've lost the hay; And what we'll do with horse and kye, is more than I can say; While like us not, with storm and rain, we'll lose both corn and wheat."

IV.—GOVERNING BODY.

8. The Association shall be conducted by a President, Vice-President, Treasurer, Secretaries, Trustees, and Committee. 9. The President, Vice-Presidents, Treasurer, and Secretaries shall be appointed by the Committee annually.

V.—C.M.S. MISSIONS.

15. Offers of service in the Mission-field shall be dealt with in the following manner: (a.) The Committee, or a Committee appointed by them, shall examine every candidate, and make enquires regarding him in reference to physical fitness, mental qualifications, spiritual and moral character, and soundness in the faith.

CONSTITUTION.

I.—PRINCIPLES.

1. It is a primary duty of the Church of Christ upon earth to preach the Gospel to all nations, in fulfillment of the great commission given by the Risen and Ascending Saviour.

III.—MEMBERSHIP.

7. Persons willing to join an Association based upon the above principles, and formed for the above objects, are invited to become members by payment of an annual subscription.

(c.) For any special fund or object approved of by the Committee.

26. All payments on account of the Association shall be passed by the Committee, and paid by cheques, signed by the Treasurer and one of the Secretaries. The accounts of the Association shall be closed on the 31st December in each year, and audited by one or more auditors appointed by the Committee.

VIII.—MEETINGS.

27. An Annual Meeting of the members of the Association shall be held about the first week in March, when the proceedings for the foregoing year shall be reported, the accounts presented, and the Committee chosen, and such other business transacted as may be arranged by the Special General Meeting.

IX.—REFERENCE OF DISPUTED QUESTIONS.

30. Any questions that may arise which, in the opinion of any five members of Committee, involve the fundamental principles or objects of the Association, as above expressed, shall be referred to the Trustees, who shall consult (when necessary) with the Parent Committee of the C.M.S., and the decision of the Trustees shall be final.

The Rev. W. MARTIN moved,—“That the Draft Constitution now read be adopted and a copy forwarded for the approval of the Parent Committee.”

Mr. C. R. WALSH Hon. Lay Secretary, read the following report:—

The year 1892 witnessed a change in the title of our Association. Since 1825 it had been designated the N.S.W. Auxiliary to the C.M.S., but from July, 1892, it became known as the N.S.W. Church Missionary Association in connection with the C.M.S. for Africa and the East.

The change was, however, not merely one of title. With the ready approbation of the Parent Society, the Association was then clothed with new and extended powers and privileges, and, as a consequence, incurred increased responsibilities. These changes came upon your Committee at a time when they were in the midst of the press of work incident to the visit of the C.M.S. Deputation.

Much, as will appear presently, has already resulted from the altered circumstances of the Association, but your Committee in presenting their sixty-eighth annual report are constrained to the expression of unfeigned thankfulness to God for what has been accomplished during the past year, and for the bright prospect that opens up before the Association as it now enters upon another year's work.

The important incidents that crowded into the past year are tolerably familiar to our members, but in this report it will not be out of place briefly to recapitulate them.

For a considerable time prior to 1892, your Committee had been impressed with the necessity for the Association having increased powers, if its life and action were to continue healthy and vigorous, and in any adequate measure to meet the expectations and requirements of the times.

Not only did the deputation most kindly place themselves in accordance with their instructions at the disposal of your Committee for a lengthy series of sermons, meetings and lectures in City, suburbs and country districts, but they rendered valuable assistance in the framing of the new constitution, and in the carrying out of the arrangements for the despatch of Missionaries to different fields of labour.

Your Committee desire to place on record its profound sense of obligation to the Parent Committee and to the gentlemen composing the Deputation for their generous assistance. Your Committee do not overstate the fact in saying that the year 1892 has witnessed a real deepening of Missionary spirit and the numbers who are now active members of the Gleason's Union and the manifest desire for fuller Missionary information give rise to the expectation that this spirit will continue and spread. In this, under God, lies the hope that your Association will in the future thrive.

Your Association was not long left waiting for the high privilege of sending forth some living agents. The Association was barely ended with its new powers before Miss Helen P. Phillips went under its auspices as an Honorary Missionary to Ceylon. It is with special gratitude that your Committee report the receipt from the Society's agents, in Ceylon, of most satisfactory accounts of the enthusiastic way in which Miss Phillips has entered upon her new and trying work, and of the rapid progress she has made in the acquisition of the Singhalese language.

VII.—FUNDS.

25. The Association shall receive contributions, either allocated by the donors, or to be applied by the Committee, to the following objects:—

(a.) For the Funds of the Association generally.

(b.) For the General or any Special Fund of the C.M.S.

by the Parent Committee, to labour at Agra, in the North West Province of India.

Another great cause for thankfulness, has been the opening, through the liberality of Miss Hassall, of the Marsden Training Home, at Ashfield.

The thankfulness is intensified by the fact that there are now in the Home undergoing the necessary course of training three women who have consecrated their lives to work in the Mission Field, and whose offer of service your Committee most gladly accepted.

There have been offers of service from several men, and already two are accepted, and are receiving training, whilst others who have offered are expected to come forward again at a later date.

The Treasurer's statement shows a marked advance; but as the work has grown, and is still growing rapidly, your Committee urge yet larger liberality.

Your Committee cannot close without expressing gratitude at the establishment of so many Parochial branches, which hold regular monthly meetings.

With the dissemination of fuller knowledge, which will result from the perusal of the Gleaser and other C.M.S. periodicals, there will come a growth in interest, which will find its true expression in prayer and work for the Missionary cause.

So far, we have to thank God that no serious difficulty or trial has arisen to test our faith. Doubtless, there will come trials in the future. May our faith ever be fixed upon our faithful and Almighty Father, and may this and the succeeding years find us prayerfully and zealously pressing forward in obedience to the command, to preach the Gospel to every creature.

Mr. JOHN KENT read the following financial statement:—

Table with columns: RECEIPTS, DISBURSEMENTS, £ s. d. Subscriptions and Donations, 175 8 9; Contributions from Churches, 348 10 0; Callings at public Meetings, 49 3 5; Bookings, 8 11 3; Sales of Work, 60 0 0; Total Receipts, 661 14 3.

The PRIMATE said he had listened with great pleasure to the report, because it showed that the new and extended edition of the Association had come into speedy favour in the land.

He hoped the New South Wales Church Missionary Association would remember its own particular blessings, and would by the example it set, and by the spirit it evinced, and by the aid that it would give, be helpful to other associations, and to the whole cause of Missionary work in Australia.

He was thankful for the zeal and earnestness exhibited in connection with the Association during the last year, but he would remind members that it was always far easier to begin than to go on. It was far easier to start a thing with enthusiasm than to maintain it with patience; but he hoped in this he might remember that the test of Missionary spirit was not so much welcoming with enthusiasm some new and extended work, as maintaining with patience the work already begun.

The motto which he would like them to take home with them was—"They preached everywhere." The blessing of God followed upon the witness given. It was a solemn thought for them that there were many professed Christians who, instead of proclaiming everywhere something of Christ, proclaimed it nowhere. He was earnestly looking and longing for an increase of Missionary spirit in Australia, and he must confess that at present he was rather disappointed with the small amount of support given to the principal Missions in connection with the Board of Missions, and he hoped that the spirit and example of this Association would not be confined to itself but would have blessed effects all over the world.

The Rev. T. B. TRESS moved,—“That the Report and Financial statement now read, be adopted, printed and circulated.” He trusted that each one connected with the Church would recognise it as a duty to help in evangelising the world; that was required of each one of them. More enthusiasm was needed in this as in other kindred movements. Indifference was the worst foe with which they had to contend, and he was fain to confess that a good

deal of it was due to the indifference in the Church. Then again there must be true and proper methods, and he rejoiced to think that those adopted by the Church Missionary Association came under this category.

Mr. JOHN KENT seconded the adoption of the report, which was carried unanimously.

The Rev. A. E. BELLINGHAM moved,—“That this meeting pledges itself to renewed effort on behalf of the Church Missionary Association, and requests the following gentlemen to accept office for the ensuing year:—Ven. Archdeacon King, Rev. Canon Moreton, A. E. Bellingham, F. B. Boyce, J. Dixon, H. Martin, T. B. Tress, J. Vaughan, Messrs. W. R. Beaver, W. Crane, E. Clayton, E. P. Field, G. R. Harrison, B. Hills, W. E. Shaw, A. J. Reynolds, Dr. Crago, and Dr. Houston.”

Mr. WALSH seconded the resolution, which was carried by acclamation.

The proceedings closed with singing and prayer.

HOW TO HELP THE PARSON.

(From the Hurdfield Parish Magazine.)

- 1. Pray for him, especially every Sunday morning and evening. 2. Be regular and punctual at Church on Sundays and week days. 3. Help in the Sunday Schools, Choir, Band of Hope, Visiting, and other Parish Work.

HOW NOT TO HELP HIM.

- 1. Absent yourself from morning service. 2. Stay at home whenever it rains on Sunday or is too hot or too cold. 3. Never let the Vicar know if he has done you any good. 4. Take a class in the Sunday School; never be punctual, and frequently be absent.

The Monthly Prayer Meeting in connection with the Church Missionary Association, was held at the Y.M.C.A. on Thursday afternoon.

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

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.

Dr. Tyson's Sanatorium.

The Disease of Drink Eradicated.

WE BID YOU HOPE. However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfied factory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 98 Pitt street, Sydney.

SUNDAY SCHOOL INSTITUTE.

DISTRIBUTION OF PRIZES AND CERTIFICATES.

A public meeting of parents, scholars and friends was held in the Chapter House on Monday evening last. The Most Rev. THE PRIMATE presided, and distributed the prizes and certificates. The attendance was not so good as might have been expected, owing to the unfavourable state of the weather. Among those present were the Revs. A. R. Bartlett, M.A., E. C. Beck, F. B. Boyce, the Very Rev. the Dean, Revs. R. J. Read, Mervyn Archdall, M.A., G. E. C. Stiles, B.A., Thos. Holme and Mr. W. H. Rowsell. Among the ladies we noticed Miss Snowdon-Smith. A letter of apology was read from the Rev. J. Dixon, Balmain, explaining his inability to attend. A complete list of the prizes and certificates was published in the RECORD of 11th February.

The Rev. A. R. BARTLETT, who was one of the examiners, said that he was sorry there were so few papers sent in, but what came to hand were good. In looking over them he felt pleased. He was sorry more teachers had not entered. There were many teachers to whom a little more study would do no harm; if they would study more they would not have to pull out that "stony" book so often, and which so many hate.

The Secretary, the Rev. E. C. BECK, said that 249 papers were applied for from ten parishes. 118 were returned, out of which 72 succeeded in satisfying the examiners, and 46 failed. There was a slight falling off from last year in numbers. Melbourne appeared to be far ahead of Sydney—580 children entered from 48 parishes, but our percentage of passes were better than theirs. He did not look to those examinations as being a mark of work done in connection with our schools or lessons studied. A great deal had been said about the questions that were put down for examination. He thought the questions were fairly satisfactory, the only drawback, in his opinion, was they were too easy and simple.

Mr. ROWSELL said Mr. Beck had exhausted the subject of the examination and left nothing for him to say. The efforts of the scholars who came forward deserved great praise.

The Most Rev. the PRIMATE then proceeded to distribute the prizes and certificates, after which he said if he followed the lines which had been opened to him by the different speakers he thought he should have a great deal to say; however, he would try and be brief. He was glad to be there because it was in connection with Sunday School work. He rejoiced whenever young people were trying to do their duty in the Sunday School, and were looking forward to a wider sphere of usefulness in after life. Prizes and certificates were good things in themselves. Their object was to combine two things—intellectual effort and spiritual enthusiasm. They ought to try and make the best use of what is taught. They ought not to separate those things one from the other. They ought to get the children to see there was something deeper than various details of lessons; nor ought they to go to the other extreme and forget what is the basis of our knowledge of truth. They should try and get teachers to combine these two things, and he hoped what is being done is having its effects and inducing sympathetic interest throughout the Diocese. To bring them into sympathetic interest should be the great effort of the Church at large. A meeting like that tended to increase the sympathy they had one with another; a meeting like that increased their knowledge in the particular subjects they were trying to teach. He had been an examiner at Cambridge and knew all about it. When going in for an examination it had a beneficial effect and made them study up the subject. They find they know much less than they think, and it kindles a desire for more information. One always has sympathy with those who fail. The teachers can encourage the children who fail, because no success can take place without some failures. Mistakes were not peculiar to children—Theological Students and Ministers make some quite as ridiculous as some of those which had been referred to that night. There were three things which they should try to avoid—carelessness, confusion and conceit. They should be careful and thoughtful, and they would frequently avoid confusion. One thing in particular they should try to do was to be clear in their views.

A vote of thanks to the Primate and the singing of the Doxology terminated the meeting.

"FOR THE BLOOD IS THE LIFE"—CLARKE'S WORLD-FAMED BLOOD MIXTURE is warranted to cleanse the blood from all impurities from whatever cause arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, and sores of all kinds, its efficacy is marvellous. Thousands of testimonials. Sold in bottles, 2s 6d and 11s 6d. Proprietors, THE LITTLE AND MILDRED COVENTRY DRUG CO., Lincoln, England.

THE UNITED FIRE INSURANCE CO., LTD. CAPITAL - £500,000. Fire Policies issued on all descriptions of Property. Low Rates. Churches, Schoolhouses and Parsonages specially treated with Marine Insurances Effected on Hulls, Wool and other Produce, to Intercolonial and Foreign Ports. Head Office—Corner of GEORGE and HUNTER Streets SYDNEY. THOMAS M. TINLEY, Manager.

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

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The Cheapest, Best, and Most Reliable house for PIANOS in Sydney. High-class PIANOS by all celebrated manufacturers, half the prices charged elsewhere; also, great variety of Second-hand Pianos, from £10 to £20. Genuine bargains.

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Country Orders promptly attended to.

LYNDHURST COLLEGE, KOGARAH.

High Class Day and Resident School for Young Ladies, at which every branch of a sound English and Continental Education is imparted.

Special advantages for Resident Pupils. Quarter commences date of entrance.

MRS. I. WARREN BALL, Principal.

DOYLE'S NEURALGIA POWDERS.

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BUSINESS COLLEGE, CAMPBELLTOWN.

PRINCIPALS: G. B. CRABBE (late Principal Camden Grammar School), H. OLIVER, Assisted by an Efficient Staff.

This College has been established to supply, on the American system, a BOARDING-SCHOOL, where, in addition to a high-class education, a THOROUGH COMMERCIAL TRAINING will be imparted to boys intended for Mercantile pursuits. Specialties: SHORTHAND, BOOKKEEPING, TYPEWRITING, MODERN LANGUAGES, and the technicalities of ACTUAL BUSINESS ROUTINE by a gentleman of extensive commercial experience. Pupils are also prepared for the Junior and Civil Service Examinations, &c. Special attention will be paid to young and delicate boys, for whom the salubrious climate of Campbelltown is unsurpassed. All home comforts. Splendid house. Playing grounds of 4 acres. Terms moderate. Prospectus, highest references, &c., on application to the Principal, Camden Grammar School. TERM COMMENCES JANUARY 16, 1893.

Pension commerciale de jeunes gens Français. Handels-Collegium für Deutsche Knaben. Pensione Italiana per commercio Inglese.

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35 WILLIAM STREET, WOOLLOOMOOLOO. TELEPHONE 748.

BLINDNESS is often caused by persons not wearing Spectacles until it is too late, or by wearing unsuitable ones. Do your eyes water or become fatigued? Have you difficulty in reading or sewing? If so, certain it is you need assistance. No come or write and we will test your sight and give you any information (Free). Having received nine first-class Medals and Diplomas and 25 years' practical experience, ought to be proof positive that our work can be relied on.

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Largest and Coolest in the City. THE STRAND. Ladies' and Gentlemen's Lavatories.



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The only thoroughly Reliable REMEDY for COUGHS, COLDS, BRONCHITIS, and INFLUENZA. The phenomenal local sale already established for this Remedy has induced the Proprietor to place the same more prominently before the public. It can now be had at all Chemists in 1/- and 2/- bottles.

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City Retail Agency, J. S. ABRAHAMS. Wholesale of ELLIOTT BROTHERS, Limited.

CORREY'S GARDENS, Cabarita, Parramatta River.

The proprietor of the above Pleasure Grounds wishes to thank his Patrons and the Public in general for the liberal support accorded him during the past eight years, since the opening of the now far-famed Cabarita. During this time no expense has been spared to provide every comfort and convenience for the Public; and, without a doubt, Cabarita is the Premier Pleasure Grounds of the colonies. The special attention of Ministers, Superintendents, Teachers, and Office-bearers of the various Sunday Schools of Sydney and suburbs is directed to the numerous facilities afforded them at Cabarita and its surroundings. The large Pavilion, capable of accommodating 3,000 persons (should the day be wet), the beautiful gardens, shady nooks, beautiful scenery. Just the place to take the children to spend a happy day. Persons desirous of inspecting the grounds may do so any day (Sunday excepted). Steamers from King-street wharf every hour. Letters by post promptly attended to.

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Royal Agricultural Society of N.S.W.

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Comparative Statement of Free Fund Receipts—1892, to 28th February, £664 9s.; 1893, to 28th February, £140 13s. 7d.;—decrease, £523 15s. 5d.

RECEIPTS FOR THE MONTH ENDING 28th FEB. 1893.

Table with columns for Subscription, Donation, Offeratories, After Confirmation, and Auxiliaries, listing amounts for various churches and societies.

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Table for MARCH XXXI DAYS, listing Morning and Evening Lessons with corresponding Bible verses.

PRINCIPAL CONTENTS.

Table listing Principal Contents with page numbers, including Notes and Comments, Diocesan News, N.S.W. Church Missionary Association, etc.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 11, 1893.

SUNDAY SCHOOLS.

THE presentation of Prizes and Certificates to those who were successful in the recent Diocesan Examination promoted by the Sunday School Institute, naturally turns our attention to the valuable work which is being done by our Sunday Schools. The importance of the work cannot be over estimated. It is a work which concerns itself with the young at the time when character is most plastic. It affects the future. The destinies of the world lie in the hands of the children. If they are allowed through want of instruction to regard the Holy Bible, as a volume of cunningly devised fables; if they are to grow up thinking that the voice of science is more trustworthy than the voice of the Holy Scriptures and of conscience; if they are permitted to drift onward to manhood and womanhood with the vaguest idea of religious truth, then the beginning of the next century will see a Christless and Godless civilization, and the worlds last state will be worse than the first. "No one stumbles so readily as the blind," says HARR in Guesses at Truth; "no one is so easily scandalized as the ignorant, or at least, the half-knowing, as those who have first taken a bite at the apple of knowledge, and got a smattering of evil, without an inkling of good." "There is nothing more terrible" says GOETHE "than ignorance with spurs on." It is therefore evident that it is the duty of the

Church—Clergy and Laity alike—to use all available means to instruct children in what we believe to be in the highest degree essential to the future well-being of the land—and that is—of course—religious truth. On one occasion, when CARLYLE overheard a remark to the effect that belief had done immense evil in the world, he replied with vehemence almost with fury, "True belief has done some evil in the world; but it has done all the good that ever was done in it, from the time when MOSES saw the burning bush, and believed it to be God, appointing him to be the deliverer of His people, down to the last act of belief that you or I executed. Good never came from aught else." It is a very painful fact that in many homes, the higher nature of children is rarely touched, and they are treated and educated to be mere money-making machines. In many so called Christian homes, there is very little religious instruction; with the lips God is honored, but, alas, the heart is dumb. Our streets are thronged after night-fall with girls and boys who should be in bed; with young men and women who ought to have thrown around them the best influences of home to shelter them from peril and protect them from harm. Amusements of a doubtful character are permitted to engage too large a share of the time and attention of our youth. Children are allowed now-a-days to do much as they please, and then, instead of securing a position of righteousness, of truth and of integrity, they awake at last to find they have pillowed their heads on thorns. There are scores of young people, the story of whose childhood is a tale of horror, and reads like that of JOHN STUART MILL, whose richer nature was crushed under a barren weight, and who, before he reached manhood, was tired of life. If the work of religious training has to be effectively, it must be done by the Church of Christ. The relation of the Sunday School to the Church seems yet to be most imperfectly understood. Some regard it as a necessary Church appendage, others where lessons may be said so as to gain a prize at the end of the year, others where a story book may be read for half an hour to some who will listen and to others who do not. Many of our people have yet to learn that the children belong to CHRIST, not less than the adults to whom they give tracts, and for whom they arrange missions and special services. There are persons in our congregations eminently qualified for the work of training young men and women for CHRIST, who, from sheer indolence neglect the Sunday School; others from selfishness, will not give up an hour either to the work of teaching, or paying an occasional visit to encourage either teachers or scholars. We want experienced men and women as teachers. Their watchword should be "The love of CHRIST constraineth us." MACAULAY has well reminded us of LORD BACON'S just observation that mere negation has never disturbed the peace of the world. "It furnishes," says he, "no motive for action. It has no missionaries, no crusaders, no martyrs," and we might add, no Sunday School teachers. Only the love which CHRIST doth give can persist in unselfish service. And it is sad to think of so much needed to be done in the way of educating the young in the truths of our holy religion and so few persons prepared to help in the work. "Is there not a lounging class," says PULSFORD, "in the Church as well as in the world, who are dead while they seem to live, and who forget that it is written in the Book, the authority of which they profess not to question. This we commanded you when we were with you, if any man would not work neither should he eat." It was not to ST. PETER only but to all His followers that JESUS said, "Feed my lambs," and that Church alone can claim to be doing its duty who sees to it that the children are trained by the best qualified teachers, by the most devout of its members. Among the problems of the age none is more difficult to solve than—How shall the Church best succeed in reaching the masses of the people and bring them to CHRIST? Whatever else may be included in the solution of the problem, the Church will come nearest to success, when she has discovered her real duty to the young, and strives to discharge it by caring for them, and training them up so that they may be Christ's faithful soldiers and servants unto their life's end.

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Australian Church News.

Diocese of Sydney.

Brotherhood of St. Andrew.—The Provisional Council of the Brotherhood held their usual Monthly Meeting on Tuesday week last at St. Philip's Vestry. The President, Mr. J. Barre Johnston, occupied the Chair, and the following Chapters were represented:—St. Peter's Woolloomooloo, St. Mary's, Balmain, St. Stephen's, Newtown; St. Andrew's, Summer Hill, St. Thomas's, Balmain; Christchurch, Enmore; St. Bartholomew's, Pyrmont; St. Philip's, Church Hill, and All Saint's, Petersham. The new badges were adopted, pending the arrival of the proper ones from America, and may be obtained from the Hon. Treasurer, Mr. K. E. Barnett. On the motion of Mr. McKern (St. Stephen's Chapter), seconded by Mr. J. Williams (St. Peter's), it was unanimously decided "That quarterly inter-chapter meetings be held at various centres, the centres to be fixed by the Provisional Council. It was also decided to welcome any intending probationers or others interested in the Brotherhood of St. Andrew to these meetings. The meeting was closed with prayer.

St. Aidan's, Blackheath.—A week ago, the Rev. H. M. Trickett was enabled to call a public meeting at the Public Hall, Blackheath, for a purpose of collecting money for the relief of the sufferers by the Queensland floods. At this meeting the sum of £15 was collected in the room, and a motion carried to make a house to house collection by the ladies, they being empowered to ask the sum of one shilling, and of course to accept as much more as any one cared to give. On Tuesday evening the Committee met at the Parsonage, when the Hon. Treasurer announced that the sum of £45 (forty-five) had been gathered. The sum was sent on to the head office of the fund in Sydney. And so in this manner, a far larger sum was collected, than simply by devoting a special collection in the Church, towards the relief of the poor sufferers.

All Saint's, Parramatta.—A Village Fair was opened at Gowen Brae, the residence of Mr. James Burns, at Pennant Hills, on Wednesday afternoon, March 1st, in aid of All Saint's Church, Parramatta. There were various stalls disposed about the beautiful grounds for the sale of eatables, flowers, pot plants, fruits, vegetables, fancy work, and articles of interest. The lady attendants were dressed in character, the gipsies roamed the grounds telling fortunes. The fair was opened by Mrs. Byrnes in a few graceful words at the request of the Incumbent, the Rev. John Done. Among those present were the Mayor of Parramatta (Mr. C. J. Byrnes), Mayor of Dundas (Mr. F. C. Cox), Captain Burns, and Rev. D. E. Evans Jones. The fair remained open for two days and two nights.

Girls' Friendly Society.—The Monthly Meeting of the Diocesan Council of the Girls' Friendly Society was held on March 1, at the G.F.S. Lodge. Mrs. Broad vice-president) was in the chair, and there were also present Mrs. Holme, Mrs. Hillyar, Miss Snowdon Smith, Mrs. Wilkinson, Mrs. Kellick, Mrs. Seaman, Mrs. Pain, and Miss Wilkinson. A statement of house accounts of the Lodge was received, and pronounced satisfactory, and its adoption was carried on the motion of Mrs. Holme, seconded by Mrs. Seaman. The election of the Finance and Reference Committees was considered and, after discussion, the retiring members—Hon. A. J. Riley, Rev. Joseph Campbell, and Stuart Broad, Esq., (Hon. Treasurer), were unanimously re-elected, and it was decided to add two other gentlemen to the Committee.

St. Paul's, Cleveland-street.—The Annual Meeting of St. Paul's Sunday-school was held in the school on Monday evening, the 27th ult. The Rev. F. B. Boyce presided. The officers' reports were read and passed. They showed an enrolment of 1172 scholars, and a credit balance of £9 on the school expense fund. The following were elected officers for the year:—Superintendent, Mr. J. S. McGowen, M.P.; Hon. Secretary, Mr. H. S. Gedney; Treasurer, Mr. A. Young; Librarian, Mr. A. Douglas. The Committee elected were:—Messrs. McDonnell, Conlin, Boswell, Loveridge, Messrs. Everett, Johnson, Warne, and F. S. Boyce, with the Officers and Clergy of the parish as members ex officio. The children's mission money was voted to the Church Missionary Society, the New Guinea, Chinese, Melanesian, and the Parochial Missions.

Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 3rd ult, at 557 Harris-street, Ultimo. The Rev. R. J. Read presided, and there were also present—Rev. D. H. Dillon, the Hon. Secretary (Mr. C. L. K. Uhr), and the Manager (Mr. E. Grether). The following is a report for the past week:—Number of meals served, 635; number of beds occupied, 213; temporary employment found for 4; permanent for 1; now remaining, 31. The weekly report was received from the Superintendent of the Farm at Roly Hill:—Number of meals served 209, number of beds occupied 69, remaining, 13.

St. Paul's, Sydney.—The Annual Meeting of Teachers of the Sunday-school was held last Monday evening, the 27th ult, in the Classroom. The Incumbent presided. The reports of the officers showed that the work of the school had gone on much as usual, and that good progress had been made in the library. The annual picnic had been a great

success, and had yielded a profit of £21, which went towards the working expenses of the school. The enrolment of scholars for the year showing 1,087, and an addition of 91 for the Mission Room, making in all the large number of 1,178. Mr. McGowen, Superintendent, gave an interesting address, in which he reviewed the work of the year. The reports, after some discussion, were unanimously adopted. The following officers were then elected in each case unanimously for the current year:—Superintendent, Mr. J. S. McGowen, M.P., Hon. Secretary, Mr. H. S. Gedney; Treasurer, Mr. A. Young; Librarian, Mr. A. Douglas; Committee, Messrs. McDonnell, Conlin, Boswell, Messrs. Everett, Johnson, Warner, F. S. Boyce; and to represent the Mission Room, Miss Loveridge. The Incumbent and Curate are members of the Committee ex officio. The following sums were voted from the Children's Mission Money:—The New Guinea Mission, £10; the Church Missionary Society, £7 10s; the Chinese Mission, £5; the Parochial Association, £10; the Eveleigh-street Mission Room, £3 12s; the Melanesian Mission, £3. Sundry matters for the welfare of the school were then discussed, and it was arranged that the prizes should be distributed as soon as possible.

Echo Farm Home.—The Misses Plummer and other friends are using their best endeavours to make the "Musical Evening" at Trafalgar House, on 17th inst. (next Friday), a great success. Admission will be by ticket only (price one shilling), obtainable from members of the Committee, or at the office of the Home, 9 Princes-street. Early application should be made by those desirous of attending. A further appeal is made for old boots, shirts, etc.

The Church Society.—The Monthly Meeting of the Committee was held on Monday last, the Primate in the Chair. A grant at the rate of £50 per annum, subject to the Bishop's approval, was made towards the stipend of a Curate parish, of St. Michael's, Surry Hills. The discussion on an application for the transfer of a grant from Curate's stipend to salary of a Catechist, Holy Trinity, was postponed to the next meeting. The discussion on a resolution proposed by the Rev. E. A. Colvin re stipend grant to the parish of Rockwood, was postponed till the next meeting on the understanding that it should then take precedence of other business. Applications from (1) Yarrandi for a grant towards a church; (2) from Shoalhaven Hill, for grant towards debt on School and Site were referred to the Finance Committee for report.

St. Paul's College.—A meeting of the Council of St. Paul's College, within the University of Sydney, was held in St. James' vestry on Thursday, 2nd March. There were present the Rev. Canon Sharp, warden (in the chair), Revs. G. F. D. Priddle, H. L. Jackson, and Dr. Harris, the Hon. Sir J. P. Abbott, M.L.A., Judge Backhouse, Dr. Jenkins, and Mr. E. I. Rubson. Apologies for unavoidable absence were received from Archdeacon Gunther and Mr. A. B. Weigall. A letter was read from the Hon. G. H. Cox, M.L.C., tendering his resignation on the ground of leave of absence from the colony for the present year. On the motion of Judge Backhouse, seconded by Dr. Harris, it was unanimously resolved to ask Mr. Cox, who has been an active member of the Council for nearly seven years, to reconsider his decision, and in the meantime leave of absence for a year was granted. On behalf of the Bursar, Mr. A. Simpson, there was laid on the table a statement of receipts and expenditure of the year 1892, together with balance-sheet, ledger balances, and list of investments, prepared by Mr. James C. Taylor, accountant. Current accounts amounting to £25 16s were passed for payment. The warden reported that he had re-appointed Mr. J. B. Peden, B.A., as vice-warden, on the terms and conditions approved at the last meeting of the Council. Sundry applications and other matters were considered and dealt with. The proposed trust deed for the "Augusta Priddle Memorial Scholarship," founded by the Rev. C. T. D. Priddle, was ordered to stand over pending consultation with Mr. A. H. Simpson with regard to it. The draft amending Act was also left over for further discussion, and the meeting then terminated.

Diocese of Newcastle.

St. Peter's, East Maitland.—Special Week-night Services were held at Largs on Tuesday night, the Rev. Canon Shaw of Singleton being the preacher.

Paterson and Vacy.—The Rev. A. C. Hirst, of Hamilton, preached at St. Paul's, Paterson, on Tuesday night, and at St. John's, Vacy, on Thursday, at the special monthly week-night services arranged for the year 1893.

Finances.—In my last communication, I spoke of the dark financial outlook of the Diocese. A letter signed "Pacifcus" appears in the Maitland Mercury of the 28th February, which more than confirms my forebodings. The Maitland Mercury has a large circulation throughout the Diocese, and probably two thirds of the members of Synod may be reached through its columns. There is also no doubt that many are reached through the columns of the Record, the circulation of which is increasing among us. Some answer may probably appear by and by to "Pacifcus" letter which, broadly speaking, is anything but heroic, entangling as it does, simply the policy of drift, and of letting things go from bad to worse, instead of attempting to make them better. "Pacifcus" evidently does not act up to that motto of the stern old Roman race, "Tu ne cedis malis sed contra fortior esto," which may be rendered into the

old Scotch proverb—"Put a stout heart to a steep brae." In the meantime the matter may well stand over for a week or so, even if an answer is thought to be required. If I should endeavour to reply to "Pacifcus," I will ask you to reproduce his letter to the Maitland Mercury as well as my comments upon it.

Illness.—Mr. A. Rolfe has been lying so seriously ill at the house of Mr. H. D. Portus, at Morpeth, that he was prayed for in St. James' Church on the second Sunday in Lent. Mr. Rolfe, we are happy to say, is stated to be now convalescent.

Pro-Cathedral, Newcastle.—(Special Choral Service.)—A special Choral Service will be held in the Pro-Cathedral, Newcastle, on Good Friday evening at 8 o'clock, at which the whole of the Passion Music from Handel's "Messiah," together with other extracts from the same work will be given by the members of the Choir. The musical portion of the Service will include in addition, selections from the works of Mendelssohn, Wesley, Spohr, Stainer and Gounod. The Cathedral Organist, Mr. Richmond Fleming, will play Handel's "Largo in A," Gounod's "March to Calvary," and Chopin's "Marche Funebre."—Advertisement, Newcastle Morning Herald.

Gresford.—The Rev. Geo. Moore and Mrs. Moore have gone on a well earned visit to the Blue Mountains, extending over two Sundays.

Diocese of Goulburn.

Cooma.—(Welcome Tea Meeting.) A Tea Meeting to formally welcome Bishop Chalmers to Cooma was held in the School of Arts on Wednesday evening last. There was a very large attendance from all parts of the District, and the hall was crowded, though everyone was most assiduously waited on by the ladies who looked after the tables.

A concert and public meeting was held at which an address of welcome was presented, and in reply the Bishop said he would be somewhat at loss to reply to such an excellent address. He had received, he was glad to say, a good many addresses, and they were very much alike in the main points; but the Cooma address struck out a line of its own. He was glad reference had been made to his revered predecessor, who had been a Christian and a gentleman. The second Bishop who came to the sees had an easy time of it, owing to the work of the pioneer Bishops. When Bishop Thomas came to Goulburn he had the whole of Riverina in his see, and the Diocese had been made what it was through his energy, zeal and self-sacrificing labours. It was true he (Bishop Chalmers) was an Australian Clergyman, and it was encouraging to other Australians that a Colonel had been elected to an Australian See. We appointed our judges and premiers and others from among the Australians; so why should not Australian Bishops be Australians? It was true that the best men of the Church of England were not in Australia; and the Bishops of to day were not to be compared with the pioneer Bishops of Australia. But as we could not pick out the best men of England, let us have the best men from among ourselves. The services of such men as Bishops Sharpe, Broughton, and Thomas, and others, would never be forgotten and it would become their successors to imitate them. He was learning to feel how onerous were his duties as a Bishop. He had had sympathy from a distance with Bishop Thomas; but he had now begun to feel the shoe pinching his own foot, and he accordingly felt a little sympathy with himself. He hoped bygone would be bygone, and that in future all would be peace. There was only one little legal point to settle in the Goulburn Cathedral difficulty, and he trusted when that was arranged there would be no more trouble. When he came to Cooma he was glad the citizens of all denominations had assembled to meet him. He was of Scottish descent, thought not a Scotsman; and in Scotland at one time Bishops were not liked. Some said that Episcopalians and Presbyterians used to hate each other; but this was not true. The difficulties which had arisen between denominations were mostly political, and not religious at all. This was the case in Ireland to-day; and it had been the case in the dissensions between Jacobites and Orangemen. When these political difficulties were removed, all men could love and respect each other, though each had a right to stick to his principles to the last. On Shakespeare's tomb are the words

Good friend, for Jesus' sake forbear  
To dig the dust revolving here.  
Best be the man who spares these stones.  
And curst be he who moves my bones.

This should be the feeling between denominations. Let angry thoughts be buried, and while all held to their own beliefs, let all extend to others full liberty of conscience. It was the duty of a Bishop to preach peace and to promote concord and unity, and he was here with such ends in view. The Church of England was an immense society, numbering millions; and to this society Cooma belonged, and to it owed certain duties. The people also owed a duty to themselves, for charity began at home; and nothing had pleased him more than the zeal displayed by the Congregation in Cooma. St. Paul's was the best Church he had yet seen in the Diocese outside the Cathedral in Goulburn. Of course he had not seen many churches yet; but he felt it safe to say that he might have to go far before he saw a better structure. The stone walls alone were not the Church, however. Cooma had a splendid organisation, not common, he was sorry to say, to many parishes; but this organisation

AUSTRALIAN CLERGY.

A DEFENDER IN ENGLAND.

Dr. Marsden, the former Bishop of Bathurst, has written to the Bathurst Times from Bristol (England), enclosing a letter from the Rev. A. Lukyn Williams, which will be read with interest in Church circles in this Colony, where the Rev. Mr. Williams was for several years Principal of Moore College. Mr. Williams says:—"I see that 'A Layman' has written to the Standard, urging that the meshes of the Colonial Clergy Act be drawn so tight as to exclude all colonially or laicly Clergy from settling in England. May I state the case from another side, premising that I myself have English Orders, and that there can, therefore, be no no suspicion of ulterior motives? Does 'A Layman' know anything of the Colonial Clergy? Does he realise that they are, man for man, incomparably more ready and of more popular gifts than our English Clergy, and, to say the least, as earnest in their work? And does he realise that the Church of England is, in our country parishes, still dying of respectability, and that our colonially-trained Clergy have just those powers which are likely to attract our country people back again to us? I quite grant that the Colonial Clergy are often not so polished as those from our English Universities; but (and I speak from 17 years' experience of the training of young men for Holy Orders in England and Australia) their brains are generally better, and they do their work excellently. The standard required by the Australian Bishops is already very nearly, and perhaps quite, as high as at home, and it is very possible that it will soon be higher. Is not, then, the time come to rather throw wide open the doors of our English Church to all who have been ordained in our Colonies, and so secure that fresh blood in our parishes which circumstances seem to demand?"

Bishop Marsden supplements this generous testimony by saying:—"I am sure the Home and Colonial Church would derive benefit if Incumbents here and in Australia were to exchange work for a couple of years. I find my Colonial experience invaluable in my position as Associate Bishop of Gloucester and Bristol."

The practice of Evening Communion may not be wholly acceptable to some who raise no objection on grounds of doctrine or ecclesiastical order, because much depends on early associations, personal preferences or long habit. But it cannot be denied that, in the opinion of many Clergymen of vast experience and unimpeachable loyalty, and of many devout laymen, Evening Communion meets a legitimate need, and that to suppress it, even if suppression were possible, would do a grievous injury to the work of the Church. Nor are moderate and reasonable men likely to join hands with the Archbishop of York when the inner meaning of a policy of suppression stands revealed. Among our correspondents last week was the Rev. Frederick Hall, Rector of Friern Barnet, a well-known, and respectable member of the extreme High Church party, and we are indebted to Mr. Hall for a frank avowal of the specific objection to Evening Communion. It is not, it seems, a mere matter of time of the day; what, says our correspondent with commendable candour, "is really involved is fasting reception." It is a great pity that the Archbishop of York, if he felt impelled to say anything, was not equally explicit, but it is a much greater pity that he spoke at all. Utterances like the portion of his New Year's address which has called forth this discussion do no sort of good, and cannot expect to pass unchallenged. It is probable enough that they afford intense gratification to a few advanced sympathisers, but it is certain that they greatly distress those against whom they are directed. Those who learn neither to the one side nor the other, and who, in the words of the Preface to the Prayer-book, rank themselves among the "sober, peaceable, and truly conscientious sons of the Church of England," feel that where the formularies of the Church are studiously silent it is not necessary even for an Archbishop to prophesy. The present moment, too, is particularly unfortunate for singling out the evangelical party for animadversion. A true one has been called to the religious strife which has raged for all too long a period within the Established Church, and the healing effects of the Lincoln Judgment are just beginning to be seen. The Evangelicals have lately shown a much more tolerant and charitable temper than was formerly their wont. The ecclesiastical litigation of recent years has, it is true, been wholly promoted by them, and the results have almost invariably told against them. But a healthy change has come, and wiser counsels are now prevailing. It is bare justice to admit that, with very few exceptions, the Low Church party have accepted a decision from the nature of the case not in harmony with their own principles, but springing out of the results of historical research and consonant with a higher appreciation of beauty and order as adjuncts of Divine Worship. In return for this, the Archbishop of York steps out of his way to attack one of his "desire to do all in his power to discourage it." It is a declaration which we receive with great regret and with many misgivings. The "power" of an English Bishop is not inconsiderable. The least that can be asked is that it shall not be so exercised as needlessly to hurt and wound a large body of the Clergy and a proportionately larger number of the laity, who have, and we trust always will have, a traditional and recognised place in the National Church.

THE "TIMES" AND EVENING COMMUNION.

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The Times on Monday, January 23rd, published a leading article on the correspondence, from which we extract the following passages:—

In his New Year's Pastoral, Dr. Maclagan took an opportunity, not apparently dictated by any special or imperative considerations, to express his personal disapproval of a practice which has prevailed for many years in the Metropolitan Diocese of the Northern Province, and which was certainly unchecked, if not directly countenanced by both of his distinguished predecessors. The Archbishop is sufficiently consistent, and the policy now pursued at York has the sanction of twelve years' experience in the Diocese of Lichfield. During his occupancy of the Midland See, Dr. Maclagan, in his desire to do "all in his power to discourage" evening celebrations of the Holy Communion, certainly hit upon a very effective means of accomplishing his end. We are assured by a correspondent that it was the Bishop's practice in appointing to benefices to require an undertaking that the Clergyman whom he proposed to present would not introduce Evening Communion if it was not already the custom, and would at once discontinue the practice if it was in vogue. The only excuse for such a rule must be looked for in Dr. Maclagan's strong convictions on the subject. The Archbishop tersely summarises his position by adopting Apostolic words "We have no such custom, neither the Churches of God," thus we must take leave to point out, detaching from the context an expression solely intended to compose a trival question of primitive discipline.

It is not often in ecclesiastical controversies that the initial facts are undisputed, but in this present instance this is remarkably the case. The Holy Communion is the central service of the Church of England, and to it is assigned a special and prominent place in the Book of Common Prayer. It is, so to say, the direct descendant of the pre-Reformation Mass, and, more remotely, of a much less complex institution prescribed as essential by the Founder of the Christian religion. Amid the innumerable uncertainties concerning doctrine and ceremonial with which the Sacrament is surrounded, it is not contended by anybody that there is any precise and authoritative declaration at what hour of the clock the Clergy of the English Church shall celebrate it. The Prayer Book itself is silent on the matter; there is nothing relating to it in the Act of Uniformity; the Courts of Law, civil or ecclesiastical, have, happily, never been called upon to give judgment. No less observable, though from different aspects, are the absence of any definite direction from the New Testament and the fact that no General Council of the Church pronounced upon the point. Appeals are, of course, made by partisans of either side to the opinions of pious persons, to the "mind of the Church," to medieval, or primitive, or Scriptural custom, and the information thus accumulated is of interesting historical value. But it carries itself no further, and in the end the matter resolves itself into one of propriety and expediency. The Archbishop of York asserts that the practice of Evening Communion was unknown in the English Church until the present century.

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A Meeting of the Council of the Churches was held at the Y.M.C.A. on Tuesday last.

THE CHURCH HOME.

REMOVAL TO NEW PREMISES.

Since the last notice of the Church Home appeared in the papers, the removal to new premises, known as Duxford, situated in Norfolk and Suffolk-streets, Paddington, has been successfully accomplished. The morning of the 27th February was fixed on, for carrying out the work of the removal of the inmates, and all the furniture belonging to the Home. The difficulty of the move was increased by the necessity that existed for continuing the laundry work without a break; and still more so, by the fact, that the necessary appliances could not be adjusted beforehand, as the workmen were still engaged in the work of renovation, but to the praise of the women it deserves to be recorded, that they worked with such hearty good-will, amidst all difficulties, that the week's work was carried through with unhoped for success.

Several of the ladies were in attendance on the day of removal, to assist the matron in her anxious task of conveying the women to their new Home, and also to receive them on arrival there.

To the great regret of the Committee, several of the inmates took advantage of the opportunity afforded them on the morning of departure, of regaining their freedom. No restraint was attempted; but they were fully warned of the consequences of absconding, and affectionately urged to refrain from it. Under the new conditions afforded by the removal further from the city, it is possible to permit the inmates a degree of liberty, which is more in accordance with the idea of home-life; and, therefore, the Committee feel very strongly that it is their duty to refuse re-admission to those who break faith with them by absconding; and that in thus giving them with an amount of freedom, on this understanding, they are inculcating that principle of self-restraint, which is such an important factor in the work of reformation, and raising their whole moral tone.

The first meeting of the Executive Committee was held at Duxford on the 7th inst., and was well attended; the Rev. C. H. Rich being in the chair. The matron stated that the number of women who availed themselves of the advantages of this move, was 25, and that there had been three applications for admission since, which the Committee considered and sanctioned. Several important matters were brought forward and discussed, amongst them the Dedication Service, which the Primate has kindly consented to conduct on Tuesday 28th inst.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other flour-based foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry), Porridge and Biscuits. Wholesale Agents: JAMES AMOS & SONS, 218 Sussex-street, Sydney.

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ARTIFICIAL TEETH SUPPLIED: Single Tooth, 10/-; Two Teeth, 15/-; Full Set, upper and lower, £5 5s. EXTRACTIONS: Adults, 1/-; Children, 6d. Family Contracts made. All kinds of Anesthetics used. N.B.—Attends at Mr. Hart's Dispensary, Parramatta, Every Wednesday. ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

HALES & COLE, TEA MERCHANTS, Corner KING & KENT STS., SYDNEY.

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 TRINITY.

To the Editor of the Australian Record.

DEAR SIR,—The Tract Society in writing on Egypt, directs attention to the clearly-defined Trinity-idea of the ancient Egyptians, and yet the silence or obscurity of the Hebrew Scriptures on the same subject, adds the following explanation. "It does not appear probable that men, to whom the doctrine of the Trinity of God was unknown, could have framed such a system as this; their purpose appears to have been to hide that truth, so that it should not be lost, but yet to conceal it from the many."

Again, in the second chapter and the seventh verse we have a new term, namely, "Yehovah," for the first time employed as the name of God, and it is in conjunction with the former term, "Elohim," viz., "Yehovah Elohim," which literally signifies, "The Eternal Almighty," but which our translators have rendered—"The Lord God."

Homebush, March 6th.

KILBURN SISTERS.

SIR,—As I have, erroneously, written down Mr. J. H. Watson as a cleric, I apologise to both orders in the Church, and Mr. Watson in particular.

Most certainly I did reply to Mr. Watson's query, and if he could not read between the lines of my letter, I repeat as in the motto of your paper, "Speaking, the Truth in Love." Truth stands first and fast. I readily grant, knowing the deceit practised, pro forma, to mislead unthinking men and women, by these Kilburn Sisters. I was angered ("Be ye angry and sin not"), that men in the ministry who have sworn to obey the Chief Pastor in our Diocese, together with some Laymen of the Synod, dispise both the authority of the Primate and the decision of Synod. Some of these openly, others covertly.

God forbid that I should have the presumption to place myself on the plane with the Master. He was told by the priests and Levites that, "He hath a devil." I count myself fortunate that a "priest" has dubbed me "rude," and a Layman "malicious." So be it, had names break no bones, nor will these deter me from "Speaking the Truth in Love," and that forcibly, if I am used to warn my brethren of the dangers of those deceits and blasphemous fables now being foisted on us—Yours, &c., EDWARD J. H. KNAPP.

HOME RULE AND THE CHURCH.

SIR,—I think that every loyal Protestant must feel keenly the position of their brethren in the north and other parts of Ireland, who are struggling against Rome.

GOULD'S LABOR BUREAU, SYDNEY AND BRISBANE.

Established 15 Years.

Rule. It seems to me an astonishing thing that the British Non-conformists should so readily forsake Irish Protestants and be willing to hand them over to the tender mercies of Archbishop Walsh. If it were not for the warm support of the Congregationalists, Wesleyans and Presbyterians, who chiefly form the Liberal party, Mr. Gladstone could not touch the Home Rule question.

We may feel thankful that our Church in England has remained faithful and true to the glorious minority in Ireland, and I would now like my fellow Churchmen here to aid them by whatever means lie within their power and especially by their prayers.—I am, &c., AN AUSTRALIAN PROTESTANT.

"MOTHERLESS CHILDREN."

DEAR SIR.—I gratefully acknowledge the receipt of the undermentioned additional donations towards the passage money of the above. About one-half the amount required is now in hand. The steamship by which it is proposed to send the little ones home, if they are to go at all, will leave Sydney on the 8th April next. There is, therefore, no time to be lost. "Freely ye have received, freely give."—Yours faithfully,

Table with columns: Name, Amount, and Total. Includes J. Howell Price, St. Saviour's Parsonage, Young-street, Redfern.

DIocese of Newcastle.

SIR,—In your correspondent's remarks last week re Newcastle Diocese, there is one paragraph which is scarcely in accordance with facts. Will you kindly allow me a small space to reply? The paragraph states that there is no spare Clergyman, &c., &c. In the year 1889 I was ordained by Bishop Tyrell for the express purpose of rendering help to any Clergyman who may be absent from his cure for a Sunday or two. For seventeen years or more this plan was followed, and at the end of each year the Bishop was accustomed to give me a small honorarium, varying from £20 to £40.

GEORGE KING, L.L.D.

West Maitland.

March 6, 1893.

P.S.—It is just possible that the Low Church views which I hold may militate against my services being required; I am, however, too old now (65) to change the good old customs of my ancestors, and commence to turn to the east, &c., &c.

W. K. COLYER.

BELLENDEN KER MISSION.

AN APPEAL TO THE LADY READERS OF THE "RECORD."

SIR,—Would you kindly allow me to address the lady readers of your valuable paper on the subject of the wants of the Bellenden Ker Mission in relation to clothing. My son writes that he has no garments for little black children. Those kind ladies in Launceston, Hobart, Townsville, &c., who have sent boxes of clothes have apparently overlooked the little ones. Clothing for adults and bigger boys and girls has come to hand but no small garments, consequently the little blacks have to run naked on the station.

The question may be asked, why give them clothes at all, are they not naked when in the bush? Truly they are, but that fact should not prevent us from clothing them however lightly, when they settle on a Christian Mission Station, and more than that many of the poor little creatures have terrible wounds and sores which should be bound up and covered.

Not only would new garments in the shape of little loose gowns and shirts be very acceptable, but cast-off articles also.

Parcels or boxes addressed to the Rev. J. Hargrave, Diocesan Registry, Bathurst-street, Sydney, and marked for Bellenden Ker Mission, would soon reach their destination.

G. GOULD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBROUGH STREET SYDNEY, and is in a position to supply Servants of any class upon the Shortest Notice. Patronized by Squatters, Sugar Planters and Employers generally. This Agency engaged over 20,000 hands, comprising Shearers and General Station Hands during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists of Upper Brisbane. —All Orders received will have immediate attention. Strictly confidential before engagements made.

G. GOULD, Manager. (Nephew of the late Alderman Gould, M.L.A.) N.B.—Private inquiries conducted, combined with the utmost secrecy.

I may say in conclusion that by last accounts the good work was favourably progressing. Nearly 200 natives were on the Station. Bishop Barlow had paid a recent visit and expressed his pleasure at what he had seen and heard and gave my son money to purchase a fishing net, which is a great boon to the Mission. The natives being able therewith to catch an abundant supply of fish.

A sort of deputation from the Mulgrave River Tribe (who were noted for their cannibalism in the past) had paid a visit to the station, and expressed a strong desire that a Mission should be formed amongst them also. Truly "the harvest is great but labourers" and money are sadly lacking.—Yours, &c., JOHN B. GRIBBLE.

Prince Alfred Hospital, March 3rd, 1893.

IT'S GONE ALL GONE, AND I'M GOING TOO.

For many years did the same man sweep a certain street crossing in Hampstead. Through all seasons and in all weathers, there he was, sweeping the crossing and taking such gratuities as were given him. Time wore away, and he came to be eighty years old. He appeared at his post no more. A lady district visitor looked him up at his lodgings. What a picture of squalid destitution. No fire, no food, no friends. Wife and family he had none—never had. The poor old fellow was perishing of starvation, of want. Some money was raised for his benefit and he was removed to a London Hospital. Here he lay several weeks sinking daily. One night he was clearly very low. Near him stood one of the hospital physicians and a nurse. Seeing him clutch nervously at his pillow, the nurse, supposing the patient desired to be raised up, put his arm beneath him to perform that service. In doing so the nurse's hand came in contact with an object which he withdrew. It was a dirty little canvas bag tied with a leather string. As it was laid aside the old man perceived what had been done, lifted his skeleton frame partially from the bed and, trembling with excitement, said in a shrill-whisper, "Ah my treasure, my treasure! It's gone, all gone, and I'm going too!" and sank back dead. The bag contained £500 in notes—the savings of his miserly life. And he, there, dead of starvation, even more than of age. Well, what of it? you say. The wretched old man was better dead than alive. Quite so, but most human events have a moral, a lesson, about them, if we keep an eye out for it.

What for example, can we learn from the following facts?—One night about ten years ago a man whose name we can furnish, went to bed as usual, apparently in good health and spirits. A few hours later he lay unconscious on the floor. In explanation he stated that he had been seized, suddenly, with a pain of such violence that he was compelled to rise,—a pain in the chest. After rising he lost his senses and sank down on the spot where he had stood. His wife aroused by the noise, struck a light and saw her husband in that situation. She afterwards declared he had gone black in the face, and that his eyes looked as if they were starting out of his head.

Doctors were applied which brought him to, but he was not so good before. So quickly and unexpectedly do we cross the boundary line between two opposite bodily conditions. It is like stepping from the broad blaze of day into a damp cavern packed with darkness. He felt weak and sick, with a strange "a-gone" sensation throughout his whole system. His mouth tasted badly, and was filled with a slimy sort of phlegm, his head ached, he was unable to draw a deep breath, he walked with shakiness, and went about his business like a man who is haunted by a paralyzing dream.

People, old and alarmed he consulted physicians, who prescribed for him, without, however, producing any noticeable improvement. A strong clear-headed man of previous years was gone—changed by the wand of a vicious magician into the feeble being he now was. Even with this dismal prospect before him our friend travelled not on level ground; his path led downward; he grew worse. In December, 1888, he had a distinct attack, gave up business, and went to bed. There he remained for a weary painful month—thirty days, as long as thirty years of power and occupation. The doctor said there was something wrong with the stomach and bowels.

After he once more rose from his bed he still suffered dreadful pain and could rest neither day or night. Indeed, some nights he never slept a moment. So weak had he become that when he attempted a short walk he was obliged to abandon the effort, return and go to bed.

His own words are these:—"To give you an idea how reduced I had become I may mention that I lost over three stone weight and was wasting away. I kept on like this until January, 1891, when Mr. Everson, of Oncood, told me of a medicine called Mother Seigel's Syrup and the good it had done. I tried it and in three days I felt better. Cheered and encouraged by this I continued to use it, with the result that I wholly recovered from my mysterious malady. I am now strong and hearty, and business is again a pleasure. The Syrup did me more good in a few weeks than all my ten years doctoring put together. (Signed) Albert Thornumyke, proprietor of the "Grapes Inn," Church-street, Eye, Suffolk. May 1st, 1891."

What do we learn from this?—We learn that while a miserly fool like our crossing-sweeper may starve for money, a wise man with more reverence for his bodily temple, seeks and finds a remedy for a tendency to starvation, induced by disease—that the disease was indigestion and dyspepsia, and the remedy Mother Seigel's Syrup.

AN INFALIBLE CURE FOR NEURALGIA.

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

Always keep a small tin of ARBOTT'S MILK ARBROOFT BISCUITS, in the house for the children.—ADVT.

FRENCH LANGUAGE.

MONSIEUR ED. PERRIER, Professor, 13 DARLINGHURST ROAD.

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Large Stock. Great Variety. All the Best Makers.

The "Victor" and "Bellini" Pianos, manufactured Specially to our Order.

Their sterling merits have been so thoroughly proved in these colonies during the past ten years that they have become unquestionably the Most Popular of all Low-priced Pianos. Our principle from the first has been to put forth none but thoroughly reliable instruments, and as a result, the sale has now reached phenomenal proportions.

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Pianos by all Good Makers. Estey Organs, Boosey's BAND INSTRUMENTS.

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SPECTACLES ADAPTED TO ALL SIGHTS.

11 HUNTER STREET, SYDNEY.

Pro Bono Publico.

Our Accounts up to date have been rendered to all our Subscribers not already paid, as well as the long array of those in arrears for advertising. We shall be glad to hear from the latter as well as the former, and Subscribers sending us with promptness the amount of their account, will earn an increased amount of gratitude on our part in these hard times.

CLARK & CO.

Rock Pavement and Steam Stone Crushing Works, HAY STREET, SYDNEY.

CONTRACTORS for Tar Pavement to the Municipality. Composition Tar Pavement recommended for its Cheapness and Durability. Blue Metal Broken to any gauge. Screenings, Gravel, Asphalt and Wood Pavement. Blue Stone Pitchers, Concrete Church, School, and Garden Paths neatly laid out at a special reduced rate. Office—Hay-street, Darling Harbour, Sydney.

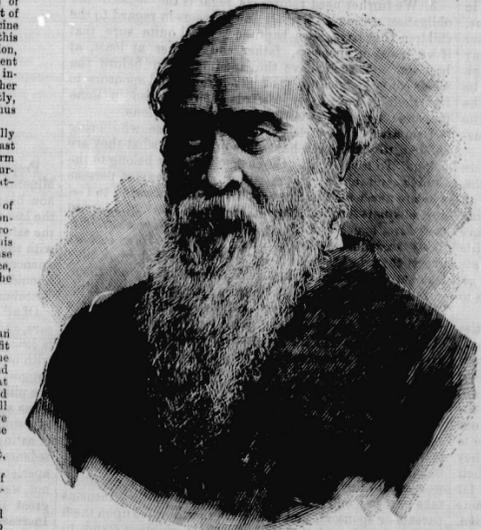
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Advertisement for Edwards' Harlene hair product, featuring two portraits of women and text describing its benefits for hair and skin.

Sickness Cured, Health Preserved, and Life Prolonged

By DR. A. WILFORD HALL'S GREAT HYGIENIC DISCOVERY.

The treatment disclosed is unfolded in the "Health Pamphlet"—a condensed prescription of 48 pages. To read and discover this pamphlet to gain a fund of physiological, pathological, and therapeutical knowledge that a hundred times the cost of the pamphlet would not purchase from its owner, could it be given back and blotted from his memory.



DR. A. WILFORD HALL, PH.D., F.S.S.C., &c.

Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, headaches, heart disease, incipient consumption, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by radically neutralising and removing their causes, thus allowing nature herself to do her work unimpeded.

We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation, without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favourably to the patient by an intelligent use of this method of treatment.

In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it. This is to show or reveal its contents outside of their own families. It is for our own protection, and as the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not chartered from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

Read the Reports from Sydney Papers. "The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most all disorders. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"The Sydney Mail" says:—"We have seen the pamphlet, and although we cannot reveal its secrets, we can bear testimony to the bona-fides of the advertisement."

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

"Sunday Times" says:—"It will, we believe, where cure is not possible, assist in alleviating; and to folks suffering from habitual constipation, indigestion, deficient circulation, and poorness of blood, it cannot fail to be of benefit."

MR. ARTHUR VIRGIN, Artificial Teeth at one-half the usual charges.

Surgeon Dentist, Rigney's Dental Rooms, 151 KING ST., SYDNEY. 151 Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

Speciality.—Cheap Gold Sets.

NEED FOR REFORM IN THE ADMINISTRATION OF BAPTISM.

(By the Venerable Archdeacon Langley)

Anything that tends to deepen the solemnity of the ordinances of the Church of God, or increase the sense of responsibility on the part of those who take part in them is of the utmost importance.

1. Let me call your attention to the way in which baptism is administered without the presence of sponsors.

The evil of the present mode of baptizing when the mother alone appears with the child is that, however much the mother may feel the responsibility of her act, in bringing her child to be dedicated to God, she is only one, and can do very little alone in the way of fulfilment of her responsibility.

The Church has been very careful to demand certain guarantees that the child shall believe certain truths, shall adopt a certain course of life, shall, in fact, have all needful instructions as to the nature of the Christian covenant into which it enters at baptism, and shall have every means taken to lead it to follow that course of life which is involved in being a true Christian.

It may be answered, that if we were to refuse to baptise under such circumstances as I have referred to above, many children would not be baptised at all.

Our justification for the baptism of young children, is that they promise repentance and faith by their surties.

I am sure however that the effect of our making a decided stand in this matter, would be, that we should call attention to the real nature of the Sacrament, and that, instead of a diminution in the number, many more parents and guardians would see to it, that the children were in their earliest days dedicated to Christ in His own ordinance.

2. Another reform in present practice has to do with the private use of a service that was intended to be used before the congregation.

We are told in the twenty-seventh article, speaking of baptism—"Faith is confirmed and grace increased by virtue of prayer unto God." The idea of baptism being performed before the congregation was, no doubt, that, at such a momentous time in the history of the child, all the Christian people should be invited to pray for those great spiritual benefits that are asked for the child—that he should be washed and sanctified with the Holy Ghost, that he should receive remission of sins, that he should enjoy the everlasting benediction of God's heavenly washing.

What is the meaning of "regard, we beseech Thee, the supplications of Thy congregation," unless there is a congregation? I know that these may be supposed to form a congregation, but is that the spirit of the service?—I trust not.

I know the difficulty, especially in large city congregations, of lengthening the now long morning service, but surely by the establishment of an afternoon service or of a monthly baptismal service, which might commence a quarter of an hour earlier, we might have those present who would come to pray for these young lives.

I am disposed to think that one reason why we see so many who were baptised in infancy grow up to live without God and without hope in the world, is that we have departed from the more excellent way; our administration has been marked by formalism; we have not been sustained by the fervent prayers of God's people, and the whole service has lacked vitality if not reality.

Let me suggest that an effort should be made to make baptism a public act, done before the congregation, and that say once a month, either at morning prayer, or at a special afternoon service, when a sermon should be preached, and people stirred up to pray and believe, and that we give up the system of private baptism now so general.

3. We further need reform as regards the sense of the obligation resting on parents and sponsors in regard to the children that have been baptised. I feel quite sure that if we insist on sponsors, father and mother at least, at baptism, and then have the administration before the whole congregation, we shall get parents and sponsors to feel their responsibility towards their children in some measure; but even more than this might be done.

I am afraid that a large number of those who bring children to the Church have little or no idea what they are doing. To them, "it is the custom." They belong to the Church, and others do it. How can we expect persons who are never seen in Church on any other occasion to feel any adequate devotion, when they come, perhaps, once in two years, to get a child baptised?

I would recommend earnest expostulation with them in private; and when they come with their children to be baptised, would it not be a good thing to say a few pointed words as to the nature of the service they are about to take part in; and the solemn responsibilities they incur as parents or sponsors, and the duties that devolve upon them in regard to the relation in which their children stand to God? You say: but all this is set forth in the service—no doubt—but if before the service you point attention to it, it may do something to give a deeper meaning to that in which they are engaged.

4. Another matter for consideration is the age at which infants should be admitted. We have a service for infants—persons who do not know the meaning of that in which they are engaged, who are admitted on the faith of those who bring them; we have another when they are admitted on their own confession. I am frequently asked and expected to baptise whole families where the parents have been so careless and godless as to neglect their children. They are persuaded by a Clergyman or Reader to bring the family to baptism, and seem very much surprised that I refuse to admit those who have certainly come to years of discretion, and who have gone so far in life that no one can legitimately answer for them, Of

course I know the age when they come to a sense of personal responsibility differs in different children, but I think we ought to establish some rule for the guidance of inexperienced Clergy who may be tempted to admit such persons at almost any age. I had a family brought to me in this way, and the eldest boy, with more sense, I thought, than those who had persuaded him to come, ran away and hid himself rather than be in a thing he did not understand, and yet of which he knew enough to understand that it meant something for which he was not prepared.

Children very early come to years of discretion with us in this Colony. It seems to me the best course in these cases is to bring such children to a regular course of instruction, and have them baptised when they understand and we have some hope they mean what they are going to do.

Everything that tends to the more solemn and reverent administration of the ordinances of God is important. I am quite satisfied that the use of the Church's methods in the particulars I have mentioned would do a great deal towards increasing the sense of the importance, the solemnity, and the responsibility of the Sacrament of baptism.

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

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The Australian Record.

SYDNEY, SATURDAY, MARCH 18, 1893.

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

Notes and Comments.

The Precursor. The Rev. G. D. Shenton, B.A., the new Precursor of St. Andrew's Cathedral, arrived in Sydney by the R.M.S. Oroya, on Saturday morning last. Mr. Shenton was met and welcomed by the Very Reverend the Dean, the Rev. R. J. Read, the Rev. Mervyn Archdall, the Hon. R. H. D. White, M.L.C., and a number of members of the Cathedral Choir.

Educational and Book Society. We beg to direct the attention of our readers to an advertisement, in which it is announced that the Annual Meeting, of the Sydney Diocesan Educational and Book Society will be held on Monday, March 20th, at 4.30 p.m. The Committee hope there will be a large attendance.

Missionary Map. The missionary map of the Free Church of Scotland has just been published. The map is coloured, and contains statistics to show the faith professed by the whole human race at the beginning of 1893. The secretary has taken the latest figures of the census of the whole of the British Empire, of the United States of America, of the principal countries of Europe, as made and published in the years 1890-92, and has added to them an estimate of increase up to the close of 1892, with this result, in round numbers:

Table with 2 columns: Christianity and World-Religions, 1893. Rows include Reformed Church, Roman Catholic, Greek and Eastern, Professing Christians, Non-Christians, and The Human Race.

Gain. The remarkable gains to the Church in the last twelve years by (1) the evangelisation chiefly of the depressed peoples of India and Africa, China and Japan, and still more by (2) the natural increase and prosperity of the English-speaking and colonising peoples in the new territories of the Americas, have raised the number professing the Reformed faith to two hundred millions, and have increased the whole number of professing Christians to five hundred millions. But unevangelised peoples, especially those under the peaceful and civilising sway of the British crown, have also been increasing, naturally, though at a very much slower rate, hence there are a thousand millions to be Christianised at the opening of the second modern mission century. Still the Church starts afresh with this fact for which to thank God, every third human being professes Christianity. That fact, too, is the result not more of the nineteenth Christian centuries than of the last, the nineteenth. When, a hundred years ago, William Carey made his survey of the human race, only every sixth human being was a professing Christian, and the Reformed Church was waking out of sleep.

Chicago Opening. After all, the Chicago Exhibition is being opened on Sundays. The directors, in announcing their judgment, say that in their opinion it would be "discourteous" to tell their foreign visitors that they are not at liberty to do abroad what they do at home, and that the closing of the gates would be a hardship to thousands of mechanics and artisans. They add, however, that the use of machinery will be prohibited, and likewise all unnecessary manual labour, and that every employe shall have one day of each week for rest, study, or recreation.

Companion to the Bible. Under the title of "The Cambridge Companion to the Bible," a new collection of popular articles on the history and archæology of the Bible, together with full indexes, a glossary of Bible words, concordance, and a new series of maps, has been prepared at the Cambridge University Press, under the general editorship of Dr. J. R. Lumby, Lady Margaret Professor of Divinity, with the assistance of eminent scholars, and will be published early in April. The new volume is intended to be bound with the Cambridge Reference Bibles in the form of a supplement, the whole constituting "The Cambridge Teachers' Bible."

Give and Take. The exchanges that are taking place in English pulpits are somewhat remarkable. It is to be hoped that the effect will be to bring about a closer union of the "Churches." This is what the Rev. J. R. Howart

Presbyterian Editor of the Review of the Churches says:—"The metropolitan pulpits are becoming a little kaleidoscopic at present. Dr. Pierson—a Presbyterian—is preaching at the Tabernacle; Mr. Meyer—a Baptist—has succeeded Dr. Newman Hall; Dr. Pentecost—a Congregationalist—is at Marylebone; while Mr. Dawson has grown tired of the Wesleyan circuit system, and come to anchor at Highbury—a Congregationalist. . . . At Mr. Dawson's induction, Dr. Parker struck a clear, resounding note when he asked, what have such men given up on changing their ecclesiastical status? Not their old hymns, not their old methods of work, not the old Gospel. The changes have been outward, mechanical, ecclesiastical—nothing vital has been altered."

Living Waters. The Church Missionary Gleaner for January last, contains the following:—"Bright, fresh, sparkling rivers of living life-giving water: whence are they to come? From the man himself, from us. The Lord Jesus actually promises that there shall be men—finite, mortal, sinful men, from whom, as they go through life, there shall flow forth living water, which shall refresh weary, fainting souls and cause the dry, barren ground of other natures to bring forth fruit to the glory of God. For observe that the rivers are not described as flowing into the man, but out of the man; they are not for his own refreshment, but that he may be a source of blessing to those about him. The promise of St. John iv., 10, is a grand one—'living waters' to drink for oneself; but this is far grander to be a spring of living water from which others shall drink. This is what we want all our Gleaners to aim at during the present year."

Obedience. Notice the glorious sequel of Abraham's surrender and faith—"Because thou hast done this thing and hast not withheld thy son thine only son from Me . . . in blessing I will bless thee"—here is a personal result—"thy seed shall possess the gate of his enemies"—here is a result touching Isaac—"In thy seed shall all the nations of the earth be blessed"—here is a result world-wide in its extent, and all brought about because this father "obeyed" and did not withhold his son from God. Surely, though we, rightly, cling in love and longing to our dear ones, it is well worth while to face the agony of parting from them at the tender call of God, if it means so much for us, for them, for the world.

Disquiet. The impure spirits are the most disquiet, and stormy spirits, troublesome to themselves and others, for when the soul leaves God once and looks downwards, what is there to stay it from disquiet? Remove the needle from the pole-star, and it is always stirring and trembling, never quiet till it be right again. So displace the soul by taking it from God and it will never be quiet.

Pride. It is a great fault in training youth for fear of taking down of their spirits, not to take down their pride and get victory of their affections. Of all trouble the trouble of a proud heart is the greatest. It was a great trouble to Haman to lead Mordecai's horse (Esth. vi.) which another man would not have thought so. The moving of a straw is troublesome to proud flesh, and therefore it is good to bear the yoke from our youth. (Lam. iii., 27.) It is better to be taken down in youth than to be broken in pieces by great crosses in age. First or last, self-denial and victory over ourselves is absolutely necessary, otherwise faith, which is a grace that requireth self-denial, will never be brought into the soul and bear rule there.

True Friendship. It is a course that will have a blessing attending it for friends to join in league one to watch over another and observe each others ways. It is a usual course for Christians to join together in other holy duties as hearing, receiving of the sacrament, prayer, etc, but this fruit of holy communion which arises from a mutual observing one another, is much wanting. Whence it is that so many drop, so many are so uncheerful in the ways of God, and lie groaning under the burden of many cares, and are battered with so many temptations, etc., because they are left only to their own spirits. What an unworthy thing it is that we should pity a beast overlaid, and yet take no pity of a brother, whereas there is no living member of Christ but hath spiritual love infused into him and some ability to comfort others. Dead

stones in an arch uphold each other, and shall not living? A Christian should have feeding lips and a healing tongue. The leaves, the very words of the tree of righteousness, have a curing virtue in them.

The Vagaries of Fashion. The consideration of fashions of dress (says a contemporary) might be thought, speaking generally, to lie outside the province of a Church newspaper; but these fashions are sometimes so foolish, or cruel, or dangerous, that we may well touch upon them in the physical, or moral interests of our readers. Those of us who are reaching middle age can well remember the days when crinolines were the fashion some thirty years ago. Nothing could be more senseless or hideous, and now it seems an effort to be made to revive these abominations. We are glad to see that a very vigorous protest is being set on foot against the nonsense by certain rightly-minded women; but no fashion, alas! is stamped out by an appeal, however forcible against its senselessness or ugliness. Some one at last has written to the papers to cry out against the thing on the score of its danger, referring to 'the series of sad deaths from burning that took place while this insane fashion was in vogue.' We sincerely trust that this appeal may have some force with those that cannot be touched by any considerations of beauty, common sense, and decency.

Christian Fellowship. Happy is he, says Dr. Sibbes, in 'The Soul's Conflict,' that on his way to Heaven meeteth with a cheerful and skilful guide and fellow traveller that carrieth cordial with him against all faintings of spirit. It is a part of our wisdom to salvation to make choice of such a one as may further us on our way. An indifference for any company shows a dead heart. Where the life of grace is it is sensible of all advantages and disadvantages. How many have been refreshed by one short apt savory speech which hath begotten as it were, new spirits in them.

Discouragements. Let men take heed of taking up Satan's offer in depraving the good actions of others as he did Job's—"Doth he serve God for nought? Job 1-9)—or slandering their persons; judging of them according to the wickedness in their own hearts. The devil gets more by such discouragements, and these reproaches that are cast upon religion, than by fire and fagot. These, as unseasonable frosts, nip all gracious offers in the bud, and as much as in them lieth with Herod, labour to kill Christ with young professors. A Christian is a hallowed and a sacred thing—Christ's temple, and that is always stirring and trembling, never quiet till it be destroyed. His temple him will Christ destroy.—1 Cor. iii., 17.

Reckless. In a review of Duhm's commentary on Isaiah, published in the last number of the Critical Review, Professor A. B. Davidson, in his incisive manner (says the British Weekly), gives some cautions to the more reckless among the critics. He warns them that the argument from language is in danger of being carried to an excess. "The literature preserved in the Bible is but a scanty thesaurus of the Hebrew language. From the nature of the case, both forms and constructions will occur in single examples, which a more ample literature might have shown to be not uncommon. The cry of 'unhebraisch' is becoming too customary. The critical gamekeepers who raise it are comparable only to gamekeepers of another sort, who shoot down every creature of God which does not show the familiar grey of the grouse." Looking down Duhm's translation, with its variety of type indicative of the supposed authors, Dr. Davidson discovers that there is hardly a chapter, and in some passages hardly a line, which has not been patched and clouted by successive cobblers. "One cannot but ask, is there any literary analogy to this? Has any other literature been subjected to similar treatment?"

Mr. George Clarke. Mr. George Clarke is carrying on a very remarkable work in Springburn, Glasgow. Mr. Souter writes: "We have had a wonderful time of blessing here, Springburn has never been so moved." For ten days the church, which holds a thousand, was crowded every night; and on Sabbath the meetings had to be divided—one being held at four for men, and another for women at six. Since the mission commenced over seven hundred have openly professed to be converted.

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