

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 alliance 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 chap. 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.

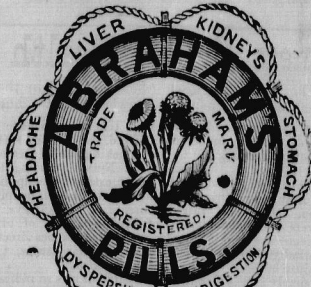
THE OUTCOME.

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.

ABRAHAM'S PILLS.

The Great Remedy of the 19th Century

FOR LIVER AND KIDNEYS.



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.

The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

Sold everywhere at 1s. 2s., and 5s. per box.

PREPARED ONLY BY

J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET. SYDNEY.

The Australian Record.

SYDNEY, SATURDAY, MARCH 11, 1893.

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

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 Gressford, 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 skillfully 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 unhurt. 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 we 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.

The Charm.

A really Charming and Beautiful Biscuit.

AULSEBROOK,
Biscuit & Cake Manufacturer
CAMPERDOWN.

Light as a feather, Crisp,
Nourishing. Ask your
Grocer for Sample.

J. HUBERT NEWMAN
Photographer,

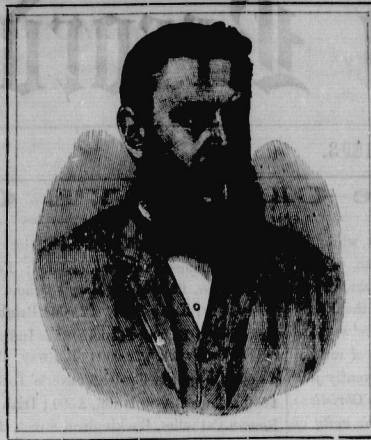
Melbourne Age, September 28, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It 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 method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

Under the Patronage of His Excellency the Governor
12 Oxford-st., Sydney

Telephone No. 18 N.

AND SOLE

MANAGER



PROPRIETOR

BREAD - BAKING BUSINESS

ON THIS SIDE OF THE GLOBE.

We are now using 900 superficial feet of Oven Room, surpassing anything previously attempted in the colonies.

THE FIRM EXCELS IN THREE IMPORTANT PARTICULARS, viz.,
Quality, Regularity, & Civility.

My WHEAT-MEAL BREAD is recommended by the faculty. It is Easy to Digest.

We have unrivalled facilities for catering successfully for the public. The ventilation and sanitary arrangements of our manufacturing premises have no superior in the Southern Hemisphere. ORDERS BY POST or otherwise for a cart to call in Sydney or any of the Suburbs will have prompt attention. If not satisfactorily served, try.

WEEKS WHITE,
ENMORE RD., NEWTOWN, & KELICK ST., WATERLOO.

READ THE
Australian Record

Price, Threepence,
or,
12/- per Annum, in advance.

Office—176 Pitt Street, Sydney.

By Special Appointment
SOAP MAKERS
TO HER MAJESTY THE QUEEN.



With poor Soaps and old fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed labour-saving **SUNLIGHT SOAP** anybody can do a Wash with comparative ease by following the simple directions. With "Sunlight" there is no hard rubbing, sore knuckles, hot steam, or tired backs. Facsimiles of the beautiful Academy Picture, "HEADS OVER TAILS" (by Miss Dorothy Tennant), which created such a sensation in London, can be obtained (until further notice), Free of Cost, by forwarding to
LEVER BROS., Ltd.,
CLARENCE STREET, SYDNEY.
SUNLIGHT SOAP WRAPPERS.
It will be framed; and with 100 Wrappers, gilt. This Picture is fit for any drawing room.

F. J. MINTY,
Tailor,
MILSON'S POINT, NORTH SHORE
(NEAR FERRY).

Now showing suitable goods for Spring and Summer Seasons, and, by a Ready Cash System can give the best value for money; added to this, he will undertake to satisfy the most fastidious as regards

FIT, STYLE, AND FINISH.

Ferry to and from Milson's Point, 2d; saving on suit, 4d.
Tailor-made Garments. Suits from £3 5s. Trousers from 10s 6d.

A Brilliant Complexion AND SOFT, WHITE HANDS.

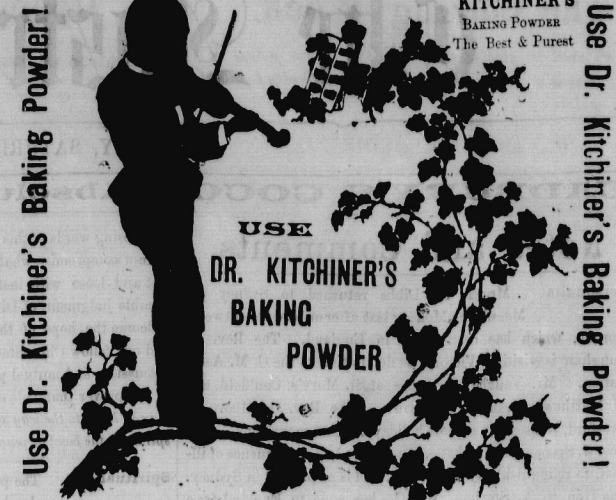
Pimples, Freckles, Blisters, Black-heads, and all Skin Eruptions
VANISH LIKE MAGIC
By a few applications of

PROFESSOR DEVON'S COMPLEXION LOTION.

The most wonderful cure of the 19th century. No more sallow or dull complexions. Not only will the Lotion clear the face of all that is unsightly, but one bottle will restore the face to the softest and purest maidenly loveliness. Sixty thousand bottles sold in Paris and London Monthly.
Beware of worthless counterfeits, they are both useless and dangerous.
5s. 6d. PER BOTTLE, carriage paid and full directions sent.

PROF. DEVON, 20 Castlereagh St. SYDNEY.

W. STEWART,
UNDERTAKER,
STEAM SAW MILLS,
PITT AND BATHURST STREETS,
SYDNEY.



"SILENCE, PLEASE, WHILE I SING!"
A first-class powder here you see,
Makes the best of cakes for tea,
Though expensive, not too free,
Just as right as right can be.
KITCHENER'S is the best that's sold;
Worth its weight in cooks' and bakers' gold;
Our cakes are splendid, hot or cold—
Ta-ra-ra-boom-de-ay, &c. (Eight times for puff pass-e.)
It is not extravagantly high
You'll say when KITCHENER'S once you try;
If you have taste, it makes you sigh—
And wish you had a store close by.
While the wife rolls out her paste
Husband clasps her round the waist,
And asks his darling, thus embraced,
To bake the cakes they long to taste—
Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

The Federal Manufacturing Co., Ltd.,
28 YORK ST., SYDNEY.
Sole Manufacturers of Dr. Kitchener's Baking Powder. T. RILEY, Manager.

DO NOT GO TO SEA
Without sending for a bottle of PROF. DEVON'S
Celebrated SEA SICK CURE.

Try a bottle and enjoy your trip. The greatest and most wonderful Remedy the world has ever known. NO ONE SHOULD TRAVEL BY SEA WITHOUT IT. Forwarded to any address on receipt of 2s. 6d. in Stamps.

PROF. DEVON, 20 Castlereagh Street, City.



AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY
ESTABLISHED 1872
HEAD OFFICE, Corner Pitt & King Streets Sydney.

WALTER CHURCH, MANAGER.
20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873—



DR. WAUGH'S BAKING POWDER
IS ALWAYS THE BEST

SCIENTIFIC DRESS CUTTING SCHOOL.
MRS. KING,
360 Darling Street, Balmain.
NEAR TOWN HALL.

Charles Hensela.
UNDERTAKER

Ladies taught the Scientific System of Dress Cutting and Making until perfect. PUPILS WORK ON THEIR OWN MATERIAL ONLY.
Dress Patterns Cut from Actual Measurement and warranted a Perfect Fit. Dressmaking done in all its branches on the Shortest Notice. First-class Style and Perfect Fit Guaranteed. Tuesdays and Thursdays: 3 till 5, and 7 till 9.
Charts, Tracing Wheels, and all requisites on sale. Certified by the Scientific Dresscutting Association, 272 Regent Circus, London, W.

765 GEORGE STREET, opposite Christ Church,
116 OXFORD STREET, 78 DARLINGHURST ROAD,
WAVERLEY, near the Tea Gardens.
Also at ROCKDALE, opposite Station.

TELEPHONE 993

March 11, 1893.

THE AUSTRALIAN RECORD.

5

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.

" " 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 strifes would soon disappear, we should be more united to each other and our common family, and we should not be grieved by the public use of such an expression as "I don't care two straws what Church a man belongs to so long as, etc." (Vide S.M.H., Feb. 27th.)

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. Gladstone and his followers, while professing to honour and revere the Church of England, appear to be only waiting for a good opportunity to rob her, wound her and cripple her work in every direction. Possibly, therefore, if not probably we, Colonial Churchmen, shall shortly be called to rally round and to take our part in defending our Mother Church, to whom, in the Providence of God, we owe such great and inestimable blessings. Such selfish and ignorant Churchmanship as "does not care a straw which Church a man belongs to, etc." will be a terrible source of weakness to our Church when our time of trial comes, as indeed such disloyalty is our weakness at the present day. Churchmen who like to boast that they love the Church of Christ so much that they do not care particularly for the Church of England, are like children who profess to love their family so much that they do not care to honour their mother or father. This, of course, is the result of ignorance as to what the Church of England is, and as to the way in which the loving care of God, the Great Head of the Church, has watched over her, shielded, preserved, and purified her for eighteen hundred years. If Churchmen would only read her history for themselves, they could not but honour and love the Church which has been and is so dear to God.

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. If we Churchmen love and honour the Bible, I think we should not slight God's Church and (for these go together), the Sacraments which Christ ordained and which the Church has preserved for the English nation for so many centuries.

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. She it is also who has preserved the sober and reverent Administration of the Sacraments from extravagant mysticism on the one hand, and irreverent familiarity on the other. Can it, therefore, be right in the sight of God who has placed us in this Church and household, that we should make it merely a matter of taste and convenience, whether or not we are true and loyal adherents—whether or not, we attend the Church Services or those of some other body? "But," says someone, "Don't be bigoted, we are all trying to get to the same place and serve the same God!" I question whether we are serving the same God and trying to walk in His way to His House, if we Churchmen set up our own likes and dislikes before our God-given Churchmanship. I am not speaking of those who have been born and bred Romanists or Dissenters—but of my fellow Churchmen, members of the purest and most scriptural branch of the Catholic Apostolic Church of Christ.

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. We cannot wonder at Churchmen being apathetic and indifferent as to their Church privileges, unless we are careful to instruct them as to what these privileges are, and the value that God Himself evidently sets on them. Church History is the way of all others to teach the meaning of the words—"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

B.

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. She used this so carefully that not only young governesses have been saved from poverty, but, in some cases, a "home" has been rescued from destitution. Her private charities were unbounded, and were known to very few, for, with a delicacy only too rare, she did not, when obtaining help, publish the names of those families to whom she was enabled to forward clothing and domestic requisites.

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. Mrs. Strong went to Shaftstone, and at once realising Miss Allwood's danger, sent for Dr. Goode, who, from the first gave no hope of recovery. She suffered very little pain, and on the 11th January, 1893, she quietly passed from death to life eternal, without a pang. 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. Gamsey (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. If that 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, plunged 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 ANNOUANCE 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."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for and we shall always be."

He turned around with sudden gloom. She said: Love, be at rest;
You cut the grass, worked soon and late, you did your very best—
That was your work; you've naught at all to do with wind and rain,
And do not doubt that you will reap rich fields of golden grain;
For there's a Heart and there's a Hand we feel but cannot see,
We've always been provided for and we shall always be."

"That's like a woman's reasoning; we must because we must."
She softly said: "I reason not; I only work and trust,
The harvest may redeem the hay; keep heart, what'er betide,
When one door shuts I've always seen another open wide.
There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for and we shall always be."

He kissed the calm and trustful face; gone was his restless pain;
She heard him with a cheerful step go whistling down the lane.
And when about her household tasks, full of a glad content,
Singing to time her busy hands, as to and fro she went:
"There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for and we shall always be."

Days come and go; 'twas Christmas-time, and the great fire
burned clear;
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has bought the hay, you know."

She lifted then a smiling face, and said: "I told you so,
For there's a Heart, and there's a Hand, we feel but cannot see;
We've always been provided for and we shall always be."

NEW SOUTH WALES CHURCH
MISSIONARY ASSOCIATION.

The Annual Meeting was held in the large Hall of the Young Men's Christian Association on Tuesday evening last. The weather was most unfavourable, a strong wind from the S.E. with heavy rain set in about six o'clock, and hindered many friends of the Association from being present. The Most Reverend the PRIMATE presided, and the Very Reverend the Dean, W. Martin B.A., T. B. Tress, A. E. Bellingham, M.A., J. Dixon, F. T. Whittington, L. L.B., A. W. Pain, B.A., M. Archdall, M.A., Messrs. John Kent, C. R. Walsh and W. E. Shaw occupied seats on the platform. The Revs. T. Holme, D. H. Dillon, T. Jenkin, M.A., J. Gillett, B.A., J. H. Mullens, H. T. Holliday and J. Spooner (Brisbane) were also present. Punctually at 7.45 the Primate announced the opening hymn, "Lord thy ransomed Church is waking," which was sung to the tune *Austria*. Miss Young Oganist of St Mary's Balmalm who is always ready to help in any good work, presided at the organ. After prayers had been said by the Rev. W. Martin, the Primate said there was one feature about this, the first Annual Meeting of the Church Missionary Association of N.S.W., which distinguished it and could not be repeated; that was, that the meeting would have to adopt the Constitution of the Association. He heard that the description of the Association founded in 1825 and extended in 1892 had been a matter of dispute, and that it was possible that it would never be conclusively settled. The Association in one way was an old one and dated from 1825, but in another sense it was new, because last year it separated from the parent Association and became to a certain extent independent—a new edition, with corrections and amendments and extensions.

The Constitution was then read.

CONSTITUTION.

I.—PRINCIPLES.

1. It is a primary duty of the Church of Christ upon earth to preach the Gospel to all nations, in fulfilment of the great commission given by the Risen and Ascending Saviour.
2. In the fulfilment of this duty it is the right and privilege of members of the Church of Christ to form societies for the purpose, based upon such distinctive principles as will unite them together in mutual sympathy.
3. This Association is a society of members of the Church of England, based upon the Evangelical and Protestant principles which have been universally recognised as the principles of the Church Missionary Society for Africa and the East from its foundation.

II.—OBJECTS.

4. To correspond with the C.M.S., and generally to act on its behalf in the Colony of New South Wales, and in any neighbouring Colony not possessing a similar organisation.
5. To send Missionaries to the Mission-fields occupied by the C.M.S., in connection with and under the direction of the Committee of the Society hereinafter called the Parent Committee.
6. To engage in Missionary work in such other fields, not occupied by the C.M.S., as the Providence of God may direct.

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.

IV.—GOVERNING BODY.

8. The Association shall be conducted by a President, Vice-President, Treasurer, Secretaries, Trustees, and Committee.

9. The President, Vice-President, Treasurer, and Secretaries shall be appointed by the Committee annually.

10. The Trustees shall be five in number, and shall, in the first instance, be the following gentlemen:—The Very Rev. William Macquarie Cowper, Dean of Sydney; the Reverend John Douse Langley and Mervyn Archdall; and Messrs. John Kent and Charles Richard Walsh. Any Trustee may be removed from his office by the unanimous vote of his Co-Trustees. In case of this action being taken, a statement of the facts shall be immediately forwarded to the Parent Committee. Vacancies in the body of Trustees shall be filled up by the remaining Trustees as soon as possible, subject to the approval of the Parent Committee.

11. The Committee shall consist of not less than twelve members, clergymen and laymen, being communicant members of the Church of England, and shall be elected at each Annual General Meeting of Members. In addition, the President, Vice-President, Treasurer, Secretaries, and Trustees shall be *ex officio* members of the Committee, and of all Committees appointed under Clause 12.

12. The Committee shall have power to fill up vacancies, to act notwithstanding vacancies, and to appoint Communicants, either from amongst themselves or from other members of the Society (being communicant members of the Church of England) for such purposes, and with such delegated powers, as they shall deem expedient.

13. Five members shall form a quorum of the Committee. In cases of equality of votes, the Chairman shall have a second or casting vote.

14. The Committee shall have power to acquire property of every description for the purposes of the Association. All property so acquired and other funds, save and except so much and such as shall, in the opinion of the Committee, be required to be in the hands of the Treasurer, shall be held and invested by the Trustees, under the direction of the Committee. Such investments may be varied and realised from time to time as may be deemed expedient.

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.
- (b) Candidates may either be accepted for service forthwith or received for training. In the latter case, formal acceptance shall be deferred till the training has sufficiently advanced.
- (c) The length and nature of the training of any candidate shall be determined by the Committee.
- (d) On the acceptance of a candidate proposed to be sent to a C.M.S. Mission, the Committee shall inform the Parent Committee thereof, and shall correspond with them regarding his location. The decision regarding location shall rest with the Parent Committee, unless that Committee shall have authorised the Association to settle the matter.
- (e) Accepted candidates, on the settlement of their location, shall be despatched to the Mission-field by the Committee.
- (f) No candidate shall be sent forth without a resolution of the Committee declaring that they are satisfied regarding his spiritual character, doctrinal soundness and accord with the fundamental principles of the Association, and fitness in other respects, which resolution shall be communicated to the Parent Committee.

16. On arrival in the Mission-field, the Missionary shall place himself under the direction of the local governing body of the Mission representing and appointed by the Parent Committee, and shall so remain during the period of his service in that Mission.

17. Every Missionary shall be a probationer until he has passed his language examination (unless exempted therefrom by the Parent Committee), and until the local governing body has reported concerning him to the Parent Committee. If then finally accepted by the Parent Committee, he shall stand in the same relation to the C.M.S. as Missionaries sent out from England, except as to pecuniary support.

18. In all ordinary cases, Missionaries sent forth by the Association shall be supported by the Association, which shall make all arrangements regarding outfit, passages, allowances in the Mission and at home, and be entirely responsible for them; no pecuniary responsibility attaching to the Parent Committee unless otherwise arranged between the Association and the Parent Committee. But if a Missionary sent out by the Association should be appointed by the Parent Committee to a recognised post for which that Committee is already responsible, the Parent Committee may, at their discretion, undertake his maintenance.

19. The Parent Committee shall have absolute power to discontinue any Missionary sent out by the Association.

20. This Section shall apply also to females, whether Candidates or Missionaries.

VI.—MISSIONS OTHER THAN THOSE OF THE C.M.S.

21. The Association shall, in accordance with Clause 6, have power to undertake Missions in countries or districts not occupied by the C.M.S.

22. With this object the Association shall have power to combine with other Associations in the Australasian Colonies based on the same principles, and with the same objects, and to make arrangements for joint action.

23. For such Missions the C.M.S. shall not be responsible.

24. The Association shall also have power to aid other Missionary organisations in such ways as the Committee may think expedient, provided always that nothing be done inconsistent with the principles of the Association as above expressed.

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.

(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 Committee.

28. The Committee may summon a Special General Meeting of the Members of the Association, at which not less than twenty shall constitute a quorum, at any time, and they shall do so on receipt of a requisition, in writing, addressed to the Secretaries, and signed by not less than fifteen members, and specifying the objects of the meeting. Ten days' notice shall be given in two Sydney newspapers of any such intended meeting, and of the purpose for which it is called, which shall be deemed sufficient publicity.

29. None of the Laws and Regulations of the Association shall be repealed or altered, nor any new ones made, except at the Annual Meeting, or at a Special General Meeting called for that purpose. All alterations or additions shall be subject to the approval of the Trustees of the Association.

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."

THE DEAN OF SYDNEY seconded the motion, which was carried unanimously.

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. Again and again your Committee had to silently and regretfully witness the spectacle of competent candidates going out to the Mission Field under the auspices of societies other than those of the Church, not from lack of desire to still remain connected with Church Organisations, but because no provision existed for their being accepted, trained, and sent direct from Australia to the one or other of the great Mission Fields.

The Parent Committee shared this view, and generously expressed their readiness to entrust your Committee with such enlarged power and discretion as would meet the case. Our English friends could not have given truer assurance of their trust and goodwill than by sending out the deputation composed of their Editorial Secretary, Mr. Eugene Stock, and the Rev. R. W. Stewart, for many years a Missionary at Foo Chow in the Fuh Kien Province of China.

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 invaluable 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 kept 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 now 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.

Again, in the closing days of December, the members of your Association were called together to join in a prayerful farewell to the Rev. W. Newby Fraser and his wife, who having been accepted by your Committee, were then appointed

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.

That 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 *Gleaner* 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:—

The Treasurer in account with the Church Missionary Association, FOR THE YEAR ENDING DECEMBER 31st, 1892.		RECEIPTS.		DISBURSEMENTS.	
£	s. d.	£	s. d.	£	s. d.
		Subscriptions and Donations	175 8 0	The Rev. & Mrs. Newby Fraser for outfit, passage, and travelling expenses	100 0 0
		Contributions from Churches, Sunday-schools, and Branches	338 10 10	Remitted to Calcutta for expenses	75 0 0
		Callings at Public Meetings	49 3 6	Miss Phillips' Travelling and Fare	37 0 0
		Booths and other contributions	8 11 3	Miss Phillips' Travelling and Fare	37 0 0
		Branches	60 0 0	Printing reports, hymns, tracts, telegrams, cablegrams, stamps, & general matter; advertising & stationery	33 11 11
		Sales of Work	60 0 0	Hire of hall, including boxes	23 9 6
				Expenses of the C.M.S. Deputation travelling within the Colony, and petty expenses	12 6 6
				Balance at A.J.S. Bank	280 13 10
					£651 14 3

Examined and found correct, G. R. HANCOCK, Auditor.

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 this 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 they 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, Revs. 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, R. 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.

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, Revs. 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, R. 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.

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 "story" 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 that interest when we hear of different prizes that are given to different schools. He may have been and always would be interested in all that pertains to the Sunday School. He might just say, in passing, that one of the greatest objects of Sunday School teachers ought to be to interest their scholars so as to make them really good and useful members of the congregation. It made considerable difference to the minister if there were in the audience those who had been trained for their work. In working up for an examination, he wished to lay stress on one particular, and that was, it 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, Scoury, Eczema, Skin and Blood Diseases, and sores of all kinds, its effects are marvellous. Thousands of testimonials. Sold in bottles, 2s 6d and 11s. Proprietors, THE LINCOLN AND MIDLAND COUNTIES DRUG CO., Lincoln, England.

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.
5. Attend no Church gatherings if you have the opportunity of going anywhere else.
6. If a stranger be near you in Church never hand him a Prayer-book or Hymnal.
7. Never speak to anyone whom you see there Sunday after Sunday unless you have been regularly introduced.
8. If you are ill do not send to the Vicar, but let him find it out for himself. He will then probably call by the time you are well enough to go out to work. In the meantime, take every occasion to tell other Church people that you fear the Vicar is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for ages; and that all the time you have been so miserable.
9. If times are hard at once diminish or withdraw your subscriptions, for fear lest, when you have paid for your cigars, ribbons, jewellery, etc. you may have nothing left for your holiday.
10. Always grumble at the sermon, and fear that you cannot stand the draughts much longer.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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

Special Advertisements.

ALBERT BOND,
ARCHITECT,
BELL'S CHAMBERS, 131 PITT STREET,
SYDNEY.

GORDON'S, 296 BOURKE STREET,
Near Oxford Street, SYDNEY.

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.

J. FORSYTH & SONS
Leather Merchants, Tanners & Curriers,
Importers of
Grindery and Shoe Findings, Tanners' and Curriers' Requisites,
(Wholesale and Retail),
29 and 31 GEORGE STREET WEST, SYDNEY.
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 BAILL,
Principal.

DOYLE'S
NEURALGIA
POWDERS.

Give instantaneous relief in all affections of the head and face.
Price, 2s 6d per box. Sold by all Chemists. Sent post free to any
address in N.S.W. Take no substitute. Sole Manufacturer,
W. DOYLE, CHEMIST, PARRAMATTA.

EDUCATIONAL

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. Specialities:
SHORTHAND, BOOKKEEPING, TYPEWRITING, MODERN
LANGUAGES, and the technical and ACTUAL BUSINESS
ROUTINE by a gentleman of extensive commercial experience.
Pupils are also prepared for the Junior and Civil Service Examinations,
and 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.

READ THIS CAREFULLY.

Revolution in the Music Trade!!!—For cash or on time payments,
700 Violins from 3/11 to £25; 550 Accordions, from 3/6 to £25; 120
Banjos, from 2/ to £10; Zithers, from 2/1/ to £10; Mandolines, from 25/-;
Guitars, from 7/6; Cornets, 30/- to £30; Flageolles; Flutes, from
6d; Drums; Anglo and English Concertinas, from 25/-; German
Concertinas, from 2/11; Nigger Bones, Bows, Cases, Cellos, Double
Basses, Brass Bands, String Bands complete, Pianos, Organs, Combs
Song Books. New Music by every mail; New Waltzes every week;
New Songs by every mail. Pianos Exchanged and Tuned. Any
kind of instrument thoroughly repaired by experienced English
workmen. Write for full particulars; the prices will astonish you.
25,000 SONGS AND PIECES—3d. EACH.

Howard and Co.,

QUEEN STREET, WOOLLAHRA, SYDNEY.

Agents Wanted: Good Commission paid for Good Business.

JOHN JACKSON,
Plumber and Gasfitter Galvanized Iron Worker.

ELECTRIC BELLS fitted up. Hot and Cold Water
Baths and Cisterns fitted up. All kinds of Sanitary Work
done. Gas Fittings and Gas Stoves supplied and fitted.
Estimates Given.

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.

Send for Catalogue and Sight Tester (Free).

All Goods at English Cost.

W. E. TOOSE,

OCULIST OPTICIAN.

424 GEORGE STREET, SYDNEY 424

(Next to Royal Hotel).

THE GRESHAM
GRILL - AND - TEA - ROOMS.

Largest and Coolest in the City.

THE STRAND.

Ladies' and Gentlemen's Lavatories.



NEWBY'S LINCTUS.

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.

SOLE PROPRIETOR:

J. H. FOOT, CHEMIST, OXFORD-STREET.

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.

T. CORREY, Proprietor.

Postal address—Cabarita, Concord.

GENTLEMEN'S Suits Cleaned and Pressed, equal to New, from
5s. Suits Dyed and properly Pressed, from 7s. 6d. Coats and
Vests Re bound. Alterations and Repairs done in first-class style.
COX and EGAN,
154 Liverpool-street, east of Oxford-street.

FRED'K W. TIDD,

(Organist, Congregational Church, Kogarah),

Teacher of Piano-forte, Organ & other Instruments

THEORY and HARMONY.

ROCKY POINT ROAD, ROCKDALE.
(Near Skidmore's Bridge).

R. ANDERSON,

43 PARRAMATTA STREET, GLEBE.

Manufacturer of

BABIES' CARRIAGES and INVALIDS'

WHEEL CHAIRS.

Cash or Time Payment. Repairs, etc.

Palace Aquarium Swimming Bath,

COOGEE.

MISS H. ELPHINSTONE DICK

Will give Swimming Lessons to Ladies and Children at the
above bath on
MONDAY and THURSDAY, 10 a.m. to 2 p.m.
Terms (in advance), 22 2s.; Single Lesson, 5s.

Special arrangements made with Schools and Families for
Private Classes. For further particulars apply, The Ladies'
Gymnasium, Liverpool-street, Hyde Park, Sydney.

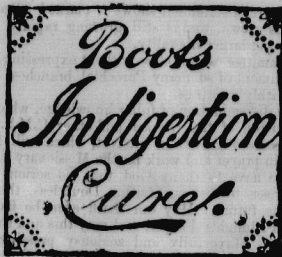
LADIES AND GENTLEMEN ARE RESPECTFULLY INVITED TO VISIT

The Swedish Institute for Massage and Gymnastic Treatment, 108 Phillip Street.

The Best and Most Successful Cure for Organic Weakness, Diseases of Muscles, Nerves and Joints, such as Rheumatism, Lumbago, Sciatica, Migraine, Tic, Cramp and Paralysis, Dislocations and Fractures, Oedematous Swellings, Stiff Joints, Flat Foot and its consequences, Curvature of the Spine, etc.; also for most Chronic Diseases of the Heart, Lungs, Liver, Kidneys and Bowels. CONSULTATION FREE. Hours: 8 a.m. to 8 p.m. Directors: DR. W. NYSTROM, HERB A. WESTMAN. Diploma from The Royal Medical Orthopaedic Institute, Stockholm. Subject to a sufficient number of patient putting their names down, a Special Treatment of Curvature of the Spine—so common amongst the rising generation—will be instituted at popular prices. Treatment in accordance with the most advanced Modern methods, practiced at the Royal Central Gymnastic Institute, and the Royal Medical Orthopaedic Institute of Stockholm.

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
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 in-
creased amount of gratitude on our part in
these hard times.



PRESCRIBED by a legally-qualified
Medical Practitioner for the past 50
years, is

Not a "Cure All,"

but an absolute Cure for

INDIGESTION.

Sold Everywhere. Price, 3/6.

Laboratory—35 Sussex st., Sydney.

AUSTRALIA TO THE RESCUE!
A NEW EUCALYPTUS!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of
Australia by Mr. Nance, turns out to be of a most wonderful nature.
Since its discovery several of our leading medical men, who have been
examining and subjecting it to tests, have pronounced it to be the
purest and best Eucalyptus yet known. Its healing properties are
something astonishing. Those cases in which it has been tried for
consumption prove beyond a doubt that in the first and second stages
it is a perfect cure, and those in the third stage will find that it
prolongs life and gives greater relief than any other medicine under
the sun. It will stop a raging cough immediately on taking one dose.
Also in the cure of all diseases connected with the Respiratory
System, such as Cough, Influenza, Asthma, Bronchitis, &c., it stands
pre-eminently forth as the most wonderful medicine the world has
ever seen. It has a power over diseases hitherto unknown in medicine.
In purchasing you must ask for NANCE'S MIA MIA, and see
that you are supplied with it. It is sold by all the leading chemists
at 1/6 and 2/6 per bottle.

Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

VICTOR ANTHONY MANCHIN,

(Established 1878)—TAILOR.—(From Paris).

Back of 625 GEORGE STREET (near Liverpool-street), SYDNEY.

(First Floor).

All Orders attended to with despatch. Gentlemen's Own Material

Made up. Gentlemen's Suits Made and Trimmed as under:—

Tweed Suits, 2/6; Worsted Suits (bound), 3/2s.; Fit Guaranteed.

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills,

Eq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House

Bathurst-street.

The Diocesan Educational and Book Society—Hon. Secs. and Treas.

Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow

Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising

Sec.: Rev. F. T. Widdington.

The Sydney Diocesan Corresponding Committee of the Board of Missions—

Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.:
Rev. W. A. Charlton.

The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting

Treasurer: Hon. S. A. Stephens, M.L.C.; Organising Sec.:
Rev. J. Dixon, the Chapter House, Bathurst-street.

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

The Church Building's Loan Fund—Hon. Treas.: T. A. Dibbs, Esq.

Acting Treasurer: Hon. S. A. Stephens, M.L.C.; Hon. Sec.:
Rev. J. Hargrave, St. David's, Surry Hills.

The Clergy Widows' and Orphans' Fund—Hon. Treas.: Captain

Deane, R.N., Queen-street, Woollahra; Hon. Sec.: W. Blair,
Esq., 176 Pitt-street.

The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq.;

Acting Treasurer: Robert Hills, Esq., Post Office Chambers,
Pitt-street; Hon. Sec.: J. Vickery, Esq., Waverley.

The Church of England Temperance Society—Hon. Sec.: Rev. E. A.

Colvin, C. B. Brownrigg, Esq., Courtenay Smith, Esq.

The Church Home—Hon. Sec.: Rev. T. B. Tross, Mrs. W.

Coyne.

The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St.

Barnabas, Glebe; C. R. Walsh, Esq., "Chifra," Balmain;

Hon. Treas.: John Kent, Esq., The Strand, George-street.

Church of England Mission to Seamen—Hon. Sec.: Ven. Archdeacon

King; Hon. Treas.: Robert Hills, Esq., Post Office Chambers,
Pitt-street.

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

"Bethany": A Church of England Deaconess Institution—Hon. Secs.,
Messrs Robert Hills, Post Office Chambers, Pitt-street

Sydney, and C. H. Gooch, Charles-street, Balmain, Sydney.

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

Royal Agricultural Society of N.S.W.

GRAND EXHIBITION,

MARCH 29th to APRIL 4th.

ENTRIES CLOSE

11th MARCH.
11th MARCH.
11th MARCH.

F. WEBSTER, Secretary,
Tattersall's Chambers, Hunter-st.

THE AUSTRALIAN
PARISH MAGAZINE

Has a Guaranteed Minimum Circulation of
5,000 COPIES MONTHLY, 5,000
Is supplied to Clergy in quantities to order, and with additional
LOCAL MATTER as required.

Sample Copy sent, on application to the Publishers, to any part of
Australia.

THE AUSTRALIAN PARISH MAGAZINE is an Excellent
Advertising Medium, and is in every way worthy of support.

Write for Rates to the Publishers:

THE CENTRAL PRESS AGENCY, Limited,
CASTLEREAGH ST., SYDNEY.

Church of England Book Depot,

176 PITT STREET, SYDNEY.

Sale of Surplus & Damaged Stock

e. g. Bibles, Prayer Books, Hymn Books, Gift Books for
Children, Theological and General Literature, Stationery of
various descriptions, etc.

The whole to be Cleared off

—AT—
GREATLY REDUCED PRICES FOR CASH ONLY.

N.B.—The Goods are on view in a room on the 1st Floor
—opposite the RECORD Office.

BY ORDER OF THE COMMITTEE.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

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

Hon. Secretaries:

The Rev. J. D. LANGLEY, ROBERT HILLS, Esq.

Organising Secretary:

The Rev. S. S. TOVEY, B.A.

Bankers: The Commercial Banking Company of Sydney.

Comparative Statement of Free Fund Receipts:—1892, to 28th
February, £604 9s.; 1893, to 28th February, £140 13s. 7d.;—decrease,
£213 15s. 5d.

RECEIPTS FOR THE MONTH ENDING 28th FEB. 1893.

Subscription—

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

Mr. Isaac Haddon .. £ s. d. .. 1 0 0

FREE at Easter for Parochial Duty. Rev. T. HARRISON,
Pitt Town.

M. R. EDWARD HARRIS, experienced Visitant and Faithful
Worker, is desirous of Title for Trinity.
Apply, CATECHIST, Camden.

TUTOR FOR STATION OR FARM.

ENGINEERING STUDENT desirous of recruiting health in dry
inland parts of New South Wales, seeks engagement as above.
Has passed 4th year (Melbourne University Honours).
Comfortable and Christian Home first object.
G. F. W., P.O., Mount Victoria.

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, 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 Gowan 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. Hilliar, Miss Snowdon Smith, Mrs. Wilkinson, Mrs. Kellick, Mrs. Seeman, 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. Seeman. 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. I. 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, Warne, 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 Carate'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 for a grant towards Carate's stipend; (3) from Dulwich 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. Robson. 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 £85 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 bye to "Pacifcus" letter which, broadly speaking, is anything but heroic, embodying 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 iles*," 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 Funèbre."—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 Colonist 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 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 reposing here.
Blest 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

was what was needed elsewhere. He saw at a glance, however, that more Mr. Nicolson were wanted, that Little Plains and Nimitybelle each required a Curate of its own. Hence, though Cooma had done well it had yet much more to do. Charity, he had said, began at home; but it did not stay there. In the address to himself reference had been made to the indebtedness of the Church Society to Cooma. Well, if he could take the Church Society by the throat and make it pay, he would make it pay Cooma. But it was like a sponge—it sucked in all it got. The Society would pay if it could, but it had many claims on it. One of the objects of his tour was in aid of some organisation, by whose help the poorer parishes might be supported and encouraged; and such a fund was vital to the interests of the Diocese. However much the people might be sick of the Church Society, or hate it, its mission was to do what he had said a Diocesan organisation should do, no matter by what name it was called; and therefore he claimed help for it. He was trying to get a strong effort made to put the Church Society on its legs again, and once this was done Cooma would get her hundred pounds. While there was one parish in the Diocese wanting aid, the other parishes were failing in their duty, and therefore, he appealed for help for the Church Society. He also desired to say that Missionary work was very dear to his heart; and he hoped Cooma would give out of its abundance to the New Guinea Mission—that child of the Church of England in Australia. It would be seen that he had given the people enough to do; but he hoped that all would be workers, and not merely "be-ers" and "seemers." If it was only to collect 6d a year for the Church Society, let each one collect it, so that he or she might do something. He concluded with an earnest appeal for more workers, and hoped that the people's new Bishop would be instrumental in stirring all to renewed action.

The Rev. Mr. BEVAN, in a characteristically humorous speech, advocated warmheartedness and sympathetic feelings among the people, and with that warmheartedness and sympathy he welcomed the Bishop heartily to Cooma.

The proceedings terminated with a hymn given out by the Bishop, who also pronounced the Benediction.

THE "TIMES" AND EVENING COMMUNION.

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 trivial 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 things 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.

and there can be no doubt that the celebration of the Sacrament was previously a service which followed Morning Prayer. But the early years of the present century saw a hopeful change in the religious life of the nation, and not the least valuable result of increased attention to public worship was the inauguration of services on Sunday evenings. In London and in many provincial towns people who could not be present at Church on Sunday morning, and who would not go in the afternoon, became regular worshippers in the evening, and the recent introduction of gas gave a practical impetus to the innovation. With evening services came Evening Communion, and, even if those who fostered the practice had in their zeal exceeded limits afterwards found to be prescribed by competent Church authority, it would nowadays be graceful indeed to speak harshly of them. It must be remembered that nearly a third of the century had run its course before there was a sign of the Oxford Movement, and that the truisms of modern Anglicanism had not been evolved. But when the Tractarian did begin they got to work in earnest, and in no department of religious progress has the leaven of their influence been more marked than in the multiplied opportunities of Sacramental worship which are now afforded. That these opportunities are not neglected is within the common experience of every member of the Church of England. In a letter which we published on Saturday, "A Welsh Vicar" adduces some striking figures which it would tax the ingenuity of a Liberatorist statistician to explain away. . . . On the other hand, "A South London Incumbent" supplies us with this morning with some significant evidence from a parish of which the Rev. Arthur Tooth, one of the prosecuted Ritualistic Clergy, was formerly the Vicar, but which has since become an Evangelical stronghold. . . . Figures such as these, on one side and the other, certainly suggest that it would be inadvisable to lay down a rule of cast iron rigidity as to the hours of celebration. The remarkable body of evidence, practically uncontested, brought forward by the Bishop of Exeter shows that there is neither historical nor disciplinary justification for prohibiting Evening Communion.

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 lean 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 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 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 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.

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

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 orained 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 very 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 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 a certain 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 flouraceous 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.

T. M. SHERIDAN,
CHEMIST AND DENTIST,
19 PARK STREET, SYDNEY.

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

HALES & COLE,

Corner KING & KENT STS., SYDNEY.

TEA MERCHANTS

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE 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." Now, if there is a semblance of truth in the view mentioned above, it may not be regarded as irrelevant to elucidate one or two instances regarding this apparent obscurity. Take the opening sentence in the Old Testament Scriptures, where it is written, "In the beginning God created the heavens and the earth." Now the word "God" here is in the original; "Elohim," a word derived from *El*, power; Elohim in the plural the powers; "bara" he created is in the singular number, indicating the unity of the Deity. Now, the plural Elohim signifies, at least, two persons, and in the next verse it is written, "And the Spirit of God moved upon the face of the waters." Here we have the third Person in the Deity co-operating with the two former-mentioned Persons in the Deity, in the work of creation. Thus, in the first verse of the Bible, we learn the doctrine of the Trinity in Unity in the Godhead. Again, it is written in the 26th verse of this first chapter, "And God said, let us make man in our image, after our likeness, etc." There the same word "Elohim" is employed, and here we have the Three Persons in the Deity, deliberating and consulting about the creation and formation of man.

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." In this Divine Name it is to be observed that the word "Yehovah" is in the singular number, indicating the unity of the Godhead, and the noun "Elohim" in the plural number indicating the plurality of Persons in the Deity; and those two phrases combined, constitute the name by which the Divine Ruler of the universe is made known to us in the sacred record. The phrase—"The Lord God," occurs repeatedly in the subsequent portions of the Scriptures, and when the attentive reader meets with it in the Bible, he there beholds a grand proof of the doctrine of the one Triune God—Yours etc.,

GEORGE KING, L.L.D.

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, despise both the authority of the Primate and the decision of Synod. Some of these openly, others covertly. Therefore I wrote strongly, knowing the harm done to our Church. It is by their own doing with the situation to say they come here of their own sweet will unsolicited, and, therefore, should not be interfered with in their "good work." Good? When persisted in in spite of the Church's counsels? Good? When some of the Clergy are aiding and abetting insubordination and infraction of duty. To this day the Primate's enquiry as to who invited them here is not answered. That what I have said re the Kilburn Sisters is not a myth, or of malice or without foundation.

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, hard 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 deceptions and blasphemous fables now being foisted on us—Yours, etc.,

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.

COOLD'S LABOR BUREAU,

Established 15 Years.

SYDNEY AND BRISBANE.

G. COOLD 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. Upon Brisbane. All Orders received will have immediate attention. Strictly confidential before engagements made.

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

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,

J. HOWELL PRICE,

St. Saviour's Parsonage,
Young-street, Redfern.

Amount required (reduced)	£	s.	d.
Sums already acknowledged	43	10	0
Mrs. D. C. T. Scott ("Lisgar," Darlinghurst)	7	1	9
"Well-wisher" (Coogee)	2	0	0
"Well-wisher" (Sydney)	1	1	0
Mrs. F. L. Barker	0	10	0
Mrs. F. E. Winchcombe	0	3	0
	0	5	0

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 1886 I was ordained by Bishop Tyrrell 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. About three or four years before Bishop Tyrrell died, he sent for me, and said, "I shall give you no more, Mr. C., but wherever you go, the Clergyman of the Parish is to give you a guinea and expenses." My answer was, "Very well, my Lord." After this conversation between myself and the Bishop, I was frequently engaged for the Sunday by the Clergy, but, with few exceptions, no remuneration followed. A short time before the Ven. Archdeacon Child resigned the Incumbency of Morpeth, he was very unwell, and I regularly assisted him in his Sunday services, and faithfully received the fee from him. One day, as we happened to be conversing, the Archdeacon casually asked me if the other Clergy paid. My answer was, "Not often." The Archdeacon replied, "This is very unfair," and he subsequently wrote me a letter requesting me to enforce the Bishop's order. From that day up to the present time I have made a point of mentioning the Bishop's order, when asked to take any services, the upshot of which is, that this guinea affair has practically closed my Sunday duties. Mr. Nash, I may explain, was in receipt of £150 a year. I receive no stipend.—Yours, etc.,

W. K. COLYER.

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.

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.

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 thereby 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.

Restoratives were applied which brought him to, but he was not as 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 paralysing dream.

People, old and alarmed he consulted physicians, who prescribed for him, without, however, producing any noticeable improvement. The strong clear-headed man of previous years was gone—changed as 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. Everon, of Ocoold, 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 Thornthwaite, proprietor of the "Grapes Inn," Church-street, Epsom, Surrey, 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 INFALLIBLE 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, Dr. Caine's Phosphoric 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 ANNOTT'S MILK ARROWROOT BISCUITS, in the house for the children.—ADVT.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,

13 DARLINGHURST ROAD.

G. GOOLD 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. Upon Brisbane. All Orders received will have immediate attention. Strictly confidential before engagements made.

G. GOOLD, Manager.

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

An Indisputable Fact!

NO BETTER VALUE IN

PIANOFORTES, PIANOFORTES,
can be obtained than at

W. H. PALING AND CO., Limited,

The oldest established Music Warehouse in Sydney.

W. H. Paling & Co. Limited
ESTABLISHED 1853

338 George Street,

LARGEST IMPORTERS OF PIANOS IN AUSTRALIA.

NO BETTER VALUE TO BE OBTAINED ELSEWHERE.

FOR CASH OR TERMS.

Large Stock. Great Variety. All the Best Makers.

The "Victor" and "Belling" 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.

W. H. PALING AND CO., Limited,

Sole Agents for the Celebrated Pianos of

Steinway and Sons, Julius Feurich, Uebel and Lechleiter, Carl Ecker, The "Victor" and The "Belling."

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

Largest Stock of New and Popular Music.

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 is 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. 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 a patent medicine lunge, 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 neutralizing 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. Not to show or reveal its contents outside of their own families. This 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 speedsily 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."

"Presbyterian" of July 4, says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

"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."

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

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

"Truth" says:—"It is beyond a doubt all that is claimed for it."

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

"Brisbane Evening Observer" says:—"A feature of the treatment is that it requires no extra expenditure after the first cost of the pamphlet, and can be applied as easily in the bush as in the city."

"The Parthenon and Australian Independent" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

The editor of the "Australian Independent" says:—"The health process discovered by Dr. A. Wilford Hall, of America, is a 'sweet reasonableness' itself. To suffering humanity we regard the discovery as a wonderful boon."

The "Echo," "Bulletin," and other leading papers speak in unqualified terms.

Australian Independent says:—"To suffering humanity we regard the discovery as a won-ful boon."

Editor "The Sydney Gazette" says:—"The treatment commends itself to our common sense. We have covered with well-known gentlemen who have adopted the treatment with success."

MR. ARTHUR VIRGIN,

Surgeon Dentist, Rigney's Dental Rooms,

151 KING ST., SYDNEY. 151

T. BEAVER,

Jeweller Watchmaker and Diamond Setter.

SPECTACLES ADAPTED TO ALL SIGHTS.

11 HUNTER STREET, SYDNEY.

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 special reduced rates. Office.—Hay-street, Darling Harbour, 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.

Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair.

EDWARDS' "HARLENE"

POSITIVELY FORCES
LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS,

THE WORLD-RENOVED
REMEDY FOR BALDNESS,
From whatever cause arising.

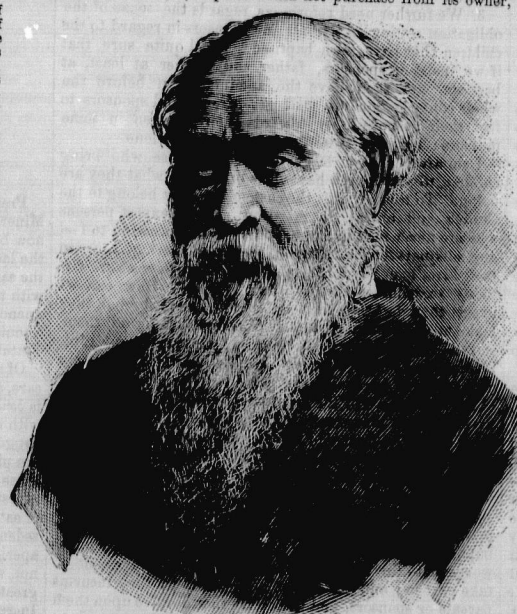
As a producer of
WHISKERS AND MOUSTACHIOS
it has never been equalled.

As a CURE OF WEAK AND THIN EYELASHES,
OR RESTORING GREY HAIR TO ITS ORIGINAL
COLOUR, never fails.

AFTER USE
Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredients.

1/-, 2/6, 5/6, and 5/- per Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.

EDWARDS & Co., 95, HIGH HOLBORN, LONDON, ENGLAND.



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

PLEDGE OF HONOR.

Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, a for his treatment of health and longevity, with the pamphlet unfolding the same, I hereby pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, nor allow it to be seen by any person; nor of whom a promise shall be granted not to reveal the treatment to others.

This pledge does not deter the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this day of 18.....

ONE WITNESS

..... P. O.

Cut this out and sign with one witness, and send with One Pound to Dr. Hall's

Agent, J. C. OAKMAN, 8 O'Connell Street, Sydney, who will forward the Pamphlet by return mail.

"J. C. Oakman,
"Dear Sir,—I have very much pleasure in testifying to the efficiency of Dr. Hall's hygienic treatment. I have suffered from indigestion and constipation in its worst forms for the last eight years, and during that time I have consulted four (4) medical practitioners of great skill, but have received very little relief. I have used a terrible lot of pills and patent medicines. At first they used to give me a certain amount of relief, but for six months before using Dr. Hall's remedy they were quite useless. For three months before using the hygienic treatment I suffered terrible pain in my stomach and bowels, especially at night. I could not sleep but very little and had frightful dreams. Mrs. M. Jones had to put mustard plasters and hot flannels across my stomach before I could get any relief. I have been using the hygienic treatment for five weeks, and thank God, it has given me great relief. Since I first started to use it I have not felt any pain, and can sleep quiet every night. I have not felt the slightest touch of indigestion since, and can eat three hearty good meals every day. Everybody says how well I begin to love my wife and daughter use it with good results. I have not the slightest doubt but that it will cure diseases of the stomach, liver, kidneys and bowels. I faithfully yours,
"(Signed) EWAN MINNIES (M.M.), Teacher."

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

J. C. OAKMAN, Sole Agent for
Dr. A. WILFORD HALL, PH.D., F.S.S.C., &c.

Fred J. Bird, Paddington
Thomas Martin, Beaumont
Cyril Haviland, Secretary School of Arts, Sydney
Chas. W. Lister, Junior, North Shore
Henry A. Morgan, Ashfield
Fred. Nichol, Clarence-street, Sydney
James Cox, King-street, Sydney
T. E. Kinn, George-street, Sydney
T. Wille, Pottsford, Sydney
W. A. T. Watt, Pitt-street, Sydney
Thos. Galsford, Treasury, Sydney
Rev. Robert Day, Editor "Australian Independent"
Fred. Walsh, J.P., Patent Agent, 26 Elizabeth-street, Syd.
J. S. Carve, Editor "Australian Christian World"
Edmund J. Brady, Editor "Australian Workman"
Rev. T. Owens-Mell, Glebe Point
Captain P. R. L. Rossi, Goulburn
E. Davis, Bowral
W. Fudley, Commercial, Wollongong
J. Baker Macmillan, Churchville, Sydney
Fred. J. Baynor, Sydney
Phillip Quirk, Baker, North Shore
John Gray M'Neil, Coach-builder, Brisbane
John Perry, Lonsdale-street, Melbourne
William Holly, Lonsdale-street, Melbourne
T. R. Proctor, Oculist, Optician, Melbourne
Ewin M'Innes, Public School, Deep Lead, Parks
Thos. Leo, Wodonga, Victoria
William Muir, Minni, New South Wales
E. M. Houston, Rockwood, N.S.W.
J. Gregory, Rockwood, N.S.W.
R. W. Stewart, Hillston, N.S.W.
F. Barnett, Bismarckville, North Queensland
R. N. O'Connell, Wellington, N.S.W.
Robert Tarrin, Goulburn-street, Sydney
John Greenhalgh, Swamp Oak, N.S.W.
William Owen Alexander, Sydney
Samuel E. Wood, Cobar, N.S.W.
Arthur J. Popplewell, Levensham, N.S.W.
Thos. Sutton, "Protestant Standard."

Artificial Teeth at one-half the usual charges.

Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

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. Anything on the other hand that creates formality, and lessens the solemnity of the act, or decreases the sense of the responsibility on the part of those who receive the ordinances is to be strongly deprecated, and if possible removed. Now it seems to me, that the present lax method of receiving children to baptism is one reason why parents and sponsors fail to understand the responsibility undertaken for their children, and do not seek to fulfil the obligations entered into on their behalf. I will endeavour to point out where I consider we have departed from right methods, and where a remedy can be found. The more we go back to the Prayer Book ideal of the Administration of this Sacrament, the more likely are we to attain the end we have in view—solemnity, reality in the conduct of the service, and responsibility on the part of those who seek baptism. In fact, we need reform, not in the service and rubrics, but in our methods of administration in respect to practices that have grown up among us, and are really a departure from our Church's true method.

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

In the majority of cases mothers bring their children without godfathers or godmothers, and not even the father is present. I have never felt justified in refusing to baptise the child under such circumstances. I am, however, continually making my protest, but I am afraid this has had, so far, but little effect, as the evil seems to increase rather than diminish; besides it is very little use for one Clergyman to make a stand in such a matter when virtually he stands alone, or very nearly so. What is needed is a general agreement on the part of the Clergy that they will observe the rubrics as far as they can. They can surely demand this, that where no other sponsors are provided the presence of both father and mother should be regarded as a *sine qua non*, and that the Clergyman or Reader in every district should give notice of the Church's requirements, and explain that baptism would not be administered, where there was not, at the last, a reasonable effort made to provide such guardians as were required by the Church as to the fulfilment of the baptismal covenant.

The evil of the present mode of baptising 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; and too often she just comes, not with any idea of an important spiritual act, but just to go through something right and proper, something that ought to be done. Why, she does not know or care very much. The whole service as it is set forth in our office, implies the presence of more than one person; and, as it is sometimes used, is unreal and delusive.

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. You will see at once, that when these guarantees are ignored by us, in a very important particular, we cannot expect others to observe what we disregard.

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. I am very doubtful if it would make any considerable difference in the number of children who would be brought to baptism, and, if it did—surely it would be far better to raise the character of our work in this most important part of our service, even though we missed baptising a few of those to whom baptism would be of no material benefit. As they would be very unlikely either to learn the nature of their baptism or call to fulfil its obligations, would it not be far better, instead of going through what is to them a mere form, to wait until such children come to years of discretion, and, after careful instruction, admit them to baptism before the time of their confirmation?

Our justification for the baptism of young children, is that they promise repentance and faith by their surties. When there are virtually no surties, surely our justification is taken away, and, it is better, as the choice of two evils, to leave them till we can have some guarantee from personal confession, after understanding the nature of the Christian obligation, that the persons to be baptised understand, and are prepared to aim at the fulfilment of the Christian covenant.

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. "Give the Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation." If there is an occasion in that life now to be dedicated to God, when prayer, earnest prevailing prayer, is needed, it is at this time. How important there should be present not merely the mother and the clerk, but as many praying people as can be found; and that they should learn to exercise fervent desire and humble yet expectant faith that God will fulfil his promises—"When ye call I will answer;" "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

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. In districts like those with which we have to do, we might, with great advantage even to the elder people, make *baptisms* a part of the morning service on stated occasions, taking the opportunity of explaining the meaning of the service, and the importance of opportunity for prayer and praise, for faith and hope.

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? These persons are virtually excommunicated by their own act. How can we expect them to bring their children up for God when they make no profession whatever of personal religion themselves—when they live as pagans: no prayer—no Bible reading—no family religion—no attendance on the means of grace? If we could only rouse such persons to a sense of the importance of the spiritual interests of their children we might get them soon to think of their own. If we let them come as a matter of course, and have their children "done," as they say, are we not encouraging them in their carelessness, giving them the idea that they do very well as they are?

I would recommend earnest exhortation 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 en 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 Eucalypti 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' Eucalypti 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.

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

ABRAHAM'S PILLS.

The Great Remedy of the 19th Century

LIVER AND KIDNEYS



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is *bona fide*, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES. The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

Sold everywhere at 1s., 2s., and 5s. per box.

PREPARED ONLY BY

J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET, SYDNEY.

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. Merwyn 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:

CHRISTIANITY AND WORLD-RELIGIONS, 1893.	
Reformed Church	300,000,000
Roman Catholic	195,000,000
Greek and Eastern	105,000,000
Jews	8,000,000
Mohammedans	180,000,000
Heathens	812,000,000
Professing Christians	500,000,000
Non-Christians	1,000,000,000
The Human Race	1,500,000,000.

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 and Sunday Opening. After all, the Chicago Exhibition is being opened on Sundays. The directors, in announcing their judgment, say that in their opinion it is 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 employé 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 archaeology 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 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 requirith 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 overladen, and yet take no pity of a brother, where as there is no living member of Christ but hath spiritual leprosy infused into him and some ability to comfort others. Deal

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 unreasonable 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 he destroyeth. His temple him will Christ destroy.—1 Cor. iii., 17.

Reckless Criticism. 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. Souther 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.

The Charm.

A really Charming and Beautiful Biscuit.

AULSEBROOK, Biscuit & Cake Manufacturer CAMPERDOWN.

Light as a feather, Crisp, Nourishing. Ask your Grocer for Sample.

J. HUBERT NEWMAN Photographer,

Melbourne Age, September 26, 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 Kenyon (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 method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

Under the Patronage of His Excellency the Governor.

12 Oxford-st., Sydney