

A QUERY FOR BUSINESS MEN.

What close connection is there between commerce and foreign missions?

A general application of Christian principles to commercial life may furnish an answer. It is not in dealing with special grievances and scandals like the slave traffic, opium traffic, and rum traffic, however needful, that the root of the evil is to be reached, but in lifting up our idea of what commerce may or ought to be.

1. *The Divine idea of Business, Trade, or Commerce.* What is it? God's intention of exchange and distribution is the meeting of real wants—wants divinely intended to be awakened and to be met. This is the underlying idea of legitimate commerce; that of meeting men's natural wants, or other wants which it is right to develop; and that we do this by transporting what grows or may be found in nature—or by manufacturing or adapting what needs some process of transformation—and then exchanging it, to suit the wants of others. This is as much a Divine idea as human society itself, which indeed can hardly exist without it. This gives birth to the great system of buyers and sellers, with prices and profits, with employers and labourers, with shops and warehouses, with ships and markets, and with governments to protect industry and traffic. Only those business men who fall in with this idea can be said to be on the right lines, working "as unto the Lord." Other minor motives may lawfully mingle—that of subsistence, that of exercise of faculties and talents, that of making discoveries in the great economy of Production and Distribution, even that of stored wealth for God's ends,—but these are minor, these distract from the legitimate and elevating aim—the Divine and foundation idea of real trade.

But when we come to so-called "Wants"—never divinely meant to be gratified, but rather appetites to be repressed, indulgences, sinning against the law of love to one's neighbour, the Divine idea is thwarted, trampled on, subverted, and destroyed. There are many unreal and artificial wants that have found entry into the ledgers of commerce, but, far worse, there are noxious wants, that should be ruled out, and must be ruled out when Christ begins His rule on earth. Let the enlightened conscience of Christian men revise the catalogue, and whatever does not pass their scrutiny—as ministering to true wants of youth and age, health and sickness, life and death, and also of nations in their immaturity as well as in their full civilization—will fall to be condemned and deleted.

2. *The Divine test as applied to the business of the reader.* The characteristic virtue of this test is truth, truth in partnership with Righteousness. Note the realism of Scripture; the righteous dealing, the just weight and balance, the commercial honesty of the Pentateuch, of the Proverbs, and in Isaiah and Ezekiel. Again, the same thing crops up in the Sermon on the Mount, and in St. James, "the cry of the labourer, whose hire is kept back by fraud, enters into the ears of the Lord of Sabaoth." Nothing in literature equals this inflexible rule of dealing fairly in word and deed with fellowmen, especially where the contrary action is unlikely to have been discovered by them. The New Testament reprobates all fraudulent bargaining, all adulteration, all lying, advertising, and warranty, all unfair competition, all dishonest debt, suretyship, and bankruptcy, all double entendres in business, and the innumerable other brood of selfishness, untruth and unrighteousness.

Let the reader apply these tests to the business of the past few years, let him scan intently his actions and words in his transactions now closed, and he, may be, will find an answer to his impatient query of why God has permitted disasters to fall on him of late years.

Think of the solidity of Scripture morals. Even 3000 years ago, unrighteousness in commerce was borne down by the whole current of the Decalogue—the tenth commandment striking at the covetousness whence it springs, the eighth and ninth at the theft and lying in which it is summarily comprehended, the sixth and seventh at the violence and impurity, with which it is so naturally associated, the fifth at the disobedience to parents, from which it so often springs, and to which it equally returns. May I not say that even the fourth commandment stands or falls with unrighteousness or righteousness—the rights of the weak or unsuspecting being flouted away, and the working man, through some lure of profit or pleasure cheated out of his Sabbath rest? If now the business be remodelled, if the only safe Advocate, our Divine Master, be asked to come into active partnership, if the machinery of the office be overhauled and revised with this in view, "Whatsoever ye do," whether ye eat or drink, whether ye buy or sell, whether ye produce or distribute,—"do all to the glory of God," then we shall find ourselves again on the safe lines of real Christian commerce.

3. *The connection of Christian commerce with Missions.* The Divine Idea being introduced and obeyed in the business of each Christian man, our Christianity will carry a morality to every Pagan tribe, waking up and indefinitely increasing every echo of their natural conscience; to every Jew, also, confirming the lesson of Sinai, by the more awful sanctions of Calvary; and to every Mohammedan, writing anew all that the Koran has toned down or depraved, and giving it a sublime context.

What an evidence book, what an illuminated commentary, what a satisfactory sampling of real religion this would be.

Nothing could be so easily appreciated by the illiterate savage, than Christian commerce; and from him, upwards,

to races, sophisticated by false civilisations,—that have no faith in integrity and kindness,—would come with irresistible power the faithful righteous dealings and words of a real Christian business man.

H.B. in Victorian Churchman.

PLAIN TALKS.

Is it Worth While Trying to be Good?

By THE DUCHESS OF BEDFORD.

I suppose few people ask themselves this question very seriously. It is not unlikely that many might consider it a complete waste of time to do so. And yet it is no exaggeration to say that everything in life depends on the answer that we give to this apparently simple question. Our "No" may be only a cry of revolt, but it may lead to a revolution. Our "Yes" the first and feeblest note of a life-song, the echoes of which will never wholly die away.

We carry within us the power to be good, inasmuch as we can conceive the idea; but that power may lie dormant till it becomes non-existent. Morality may die in its sleep. The essence of moral life is activity, for the effort to realise the ideal within, in active and external form, is the only witness to its existence. The simple language of our question is not inaccurate; "trying" to be good is being good. We cannot say that moral effort has any sufficient justification for its struggle if we deny the existence of an ideal, for our soul's blood will not be shed for the ghost of a dead monarch on the battle-field of life. It is thus that deep answers unto deep: the cry of morality is heard and answered by the voice of religion.

The essence of both morality and knowledge is Progress. The instinct of humanity has discerned that a claim to perfection discounts it. The man who thanked God that he was not as other men are, had realised his ideal. He may not have been a sinner, but he could never by any means to the altar of his own heart, and had fallen in prostration before himself. Those who dethrone God, but do not discard morality, must inevitably do this in some form, for the only spiritual being a man is conscious of when he has shut out God is himself.

We must now turn and confront the facts of life as we know them to be. Is it a good world, or a bad world? It is a bad world. There may be an omer (the tenth part of an ephah) of leaven at work, but it is certainly hid in three measures of meal. We may hold what views we please about the absolute nature of good, and the inclusion of evil in its ultimate triumphal manifestation; the fact remains that evil influences exercise more power than good, and are holding far the largest proportion of human beings in their grasp. Many earnest or generous spirits seek to deny this, but, were it otherwise, human merit would be abolished, for the good would only float with the stream, instead of swimming against it.

The broad way is much more popular than the narrow; it does not entail the exertion of squeezing through the gate at its entrance, and there is no inconvenience attached to keeping a foothold. We have thought of goodness in its ultimate expression as an unreal ideal, the same cannot be said of evil. Here a man's reach does not exceed his grasp, his hand closes on something tangible. People say they must have a full life at any cost, they cannot be content with renunciation, they must live before they die. There is some truth in this. Gratification is a solid thing; it gives a sense of power, it satisfies and yet stirs; those who experience it may gain what is to them a whole world and remain supremely indifferent to so paltry a matter as the loss of their own souls. Sometimes a petty soul is bartered for a petty world—a poor enough transaction. For the best bargains are wretched ones in the last resort. The lover of sensation knows only too well that the sensation he would give all he has to experience is the power of feeling anything at all. "I would part with my honours, my riches, my credit with my Government, my reputation as a statesman, with everything I possess," said a great foreign diplomatist, "if I could regain one hour of genuine human emotion." A full life? Yes, possibly; but when conscience is dead, fulness means satiety. The old saying—"Let us eat and drink, for to-morrow we die," is altogether wrong; it is not to-morrow but to-day that we die, if the ideal of life is self-indulgence. It is not uncommon to hear people say that if they could be sure of a future life they would try and be good, but that they cannot lose their chance in this world if it is all to end in dust. Perhaps they do not realise that there is no "if" in the matter in the second alternative, whatever they may be in the first. It does all end in dust, not in a vague future, but in a definite present, to those who save their lives by taking them into their own hands. But at any rate it may be urged a man may do what he wills with his own; if he stakes his existence and loses, it is his own affair. There are cases in which he lives or dies to himself; if no one is injured he has done no wrong.

The greatest injury a man can do to his fellows is to fail to be good. Our deeds may pass, our thoughts may leave no mark, but we have missed our chance in life, the chance of being a witness to truth. We have weakened the world by our weakness we have made it poorer by our poverty. Falsehood is stronger because we have lived, self-denial

is harder because we renounced effort; someone is sadder, someone more sinful. We may have isolated ourselves in wrong-doing, but the conditions of existence cannot be escaped; there is no refuge from consequences. And the fact that penalty is heavy and remorse bitter does not alter these results. All that has been missed is left undone, though in the great mystery of restoration the broken and contrite ones are healed and comforted, and often allowed to set their hands to some form of redemption work. But if we could ask them whether it is worth while to try and be good, can we suppose that they would weigh and hesitate? We have all left undone the things that we ought to have done; but let us not go down to the grave without having desired the things that we ought to have desired, without at least bringing our will round to the side of God!

Can any words express the illuminating power of sheer agreement with God? And this sense of unity can only proceed from obedience to the moral law. Those who have clean hands and a pure heart may climb up into His Tabernacle, and dwell on His holy hill. It may be that it is not good for them to abide there, while earthly duties await them, and earthly conditions retain them; but they have not set their feet on the upward path in vain; it has led them through the clouds, and they have had Pisgah-sights from thence.

There are tests in nature and in art—tests of our harmony with truth. But perhaps the greatest test of all is association with beautiful characters and great souls. Does their presence produce a sense of harmony or discord? Do they recognise in us those who are like-minded with them? There is One who has known us all our lives, with a discernment that is more than human, and a compassion that is altogether Divine. If there is that in us which, however imperfect, He recognises as in sympathy with His mind, we shall be ready for the highest satisfactions. "Enter thou," He will say, "into the joy of thy Lord." Every aspiration has been a step into the Heavenly places, the door has opened at last, and we may go in.

Is it worth while, I ask again—is it worth while to try and be good?

"I have tried both ways; I am in spirits because I take on spirits; I am hale because I use no ale. I take no antidotes in the form of drugs, because I take no poison in the form of drinks. I have these four reasons for continuing to be a total abstainer: First—my health is stronger. Secondly—my head is clearer. Thirdly—my heart is lighter. Fourthly—my purse is heavier."

Mr. Caine, M.P., in speaking at the annual soiree of the United Kingdom Band of Hope Union, held in Exeter Hall, remarked that there were now in the country about seven millions of total abstainers, and 75 per cent. of these were so in consequence of the Band of Hope Union.

A great storm has passed over the settlement of Eldorado, in the state of Arkansas, U.S.A., the place being buried by a pillar of dust. Thirty lives were lost, and the survivors fled from the place on horseback.

To consolidate not to scatter, to build up not to pull down, to affirm not to deny, is the highest and grandest mission of all genuine philosophy and science.

The sentimental is always fraught with danger; it is dangerous in piety, in morality, in literature, in everything.

TELL IT TO GOD.

Hasst thou a care whose pressure dreads
Expects sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hasst thou a hope from which thy heart
Would flout almost death to part?
Esteem thy Lord that hope to crown,
Or give thee strength to lay it down.

Whatever care doth break thy rest,
Whate'er the wish that swells thy breast
Spread before God that wish, that care,
And change anxiety to prayer.

He who does not know when to keep silent, does not know either when he ought to speak.

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 LAUREN'S Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/.

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

The family friends are ARNOTT'S MILK Biscuits Biscuits use for both young and old.—ADV'T.

The Australian Record.

SYDNEY, SATURDAY, JULY 1, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. C. K. COLE, late of White Hills, has been appointed to the Incumbency of Christ Church, Newport (Vic.). The Rev. L. FITZGERALD of Newport (Vic.), has resigned and undertaken work in Christ Church (N.Z.). The Rev. P. N. HUNTER has been appointed Curate of St. Mary's, Balmain, and also registered for the celebration of marriages. The ARCHDEACON of GRAFTON is making arrangements to call together the Synod of the Diocese of Grafton and Armidale. Some delay may be occasioned in consequence of the time which must elapse before the death of the late Bishop can be officially reported to the PRIMATE. The BISHOP of WELLINGTON (N.Z.) who retires on October 3rd next, was the first Bishop consecrated in any of the Colonies without letters patent or licence from the Crown. His election was the first under the present Constitution of the New Zealand Church, and the first independent election of a Bishop by any Colonial Synod. The Synod of Wellington has decided not to elect a Colonial Clergyman as successor to the Bishop, but to send to England. The Rev. J. W. UPJOHN, late of the Diocese of Newcastle and now of Warialda—Diocese of Grafton and Armidale, has been registered for the celebration of marriages. The GOVERNOR paid an official visit to the PRIMATE at 'Greenknowe' on Monday last. The PRIMATE, on the third anniversary of his consecration, appointed the Revs. Dr. CORDETT, Dr. HARRIS, A. W. PAUL, CARON SHARP, A. YARNOLD, and J. D. LANGLEY as his Chaplains. The following additional members of the Hobart Congress Committee have been appointed by the PRIMATE:—CARON WHITTINGTON, Revs. C. F. GARNSEY and S. S. TOVEY.

The Rev. F. T. Whittington. To-day we have to bid "good-bye" to the Rev. F. T. WHITTINGTON, who has contributed through our columns, for the past twelve months, the Australian Mission Notes. These items of missionary news have been read with much interest, and called forth gratitude to Almighty God. Mr. WHITTINGTON, through ill-health resulting from New Guinea fever, has been compelled to resign his position as General Secretary of the Australian Board of Missions, and now becomes Assistant Incumbent of the Cathedral district of Hobart (Tas.), and a Canon of the Cathedral. Mr. WHITTINGTON carries the good wishes of a large circle of friends. He has visited nearly every Diocese in Australia, preached and addressed meetings in every city, and we might say almost every township, on behalf of the Missions of the Australian Church. He has visited New Guinea and seen the work done, and suggested how it could be extended. Such experience and knowledge of the details of our Mission work, and its vast needs, are most valuable, and the loss of Mr. WHITTINGTON in this department of work is a serious one. Our readers will, we are sure, join us in the hope that his health may be firmly re-established, and pray that much blessing may attend his ministrations in his new sphere of labour.

The Gribble Memorial Fund. We regret that the contributions for this most deserving cause come in, but slowly. Up to the present, there has been received by the Hon. Treasurers:—From the Clergy, £127 4s; from the Laity, £29 18s; making a total of £157 2s.

The Welsh Suspensory Bill. The following extract from a letter written by a Sydney Clergyman in relation to the Welsh Suspensory Bill has been communicated to the *London Guardian*, and appears in its issue of May 24th:—"From a distance I would render whatever help I may in averting what I can only regard as a terrible disaster. It is now eight years since I landed in Sydney. As Incumbent of the leading parish in what is, practically, the capital of Australia, I have had ample opportunity for studying the affairs of the young country. I do not think that such opportunity has been entirely neglected. On one point my mind is fully made up. Morally, intellectually, socially, and spiritually, Australia is all the poorer by reason of their being no establishment of any kind. It is hard to see where Christianity touches (influence) the growing national life—all religions are only too generally regarded as equally false, equally useful, or equally true. And, although relating to the question of endowment rather than that of establishment—the Churches (as they

are called) are paralysed for work as they struggle for a bare existence. Perhaps this expression of opinion may have all the more weight as coming from one who, still a Liberal, is no longer touched by those Liberation Society views which had some influence upon him before he left England in 1884."

The Naval Disaster. The terrible disaster which befel the "Victoria" on Thursday of last week, and by which Vice-Admiral TYRON and three hundred and seventy officers and men were drowned, has thrown the nation into deep sorrow. The services which the Admiral rendered to the Colonies will be long and gratefully remembered; and the remembrance intensifies the regret which is felt here for this naval disaster. In the presence of such a calamity our only hope is in God as King. He handles the universe with imperial power; He maketh disposition of angels and men as it pleaseth him. "The Lord reigneth." This quiets us in the time when we would otherwise be overwhelmed with distress. With the bereaved we deeply sympathise. In many homes there is a deep sorrow, and in the time of national distress our Christian profession should be translated into beautiful action, beneficent service, and generous sympathy. It is when such a trouble comes upon us that we are also reminded, that personally we should seek to understand the religious use of time, and hold ourselves as the custodians of the costliest jewel that can be committed to the care of creatures. Man cometh forth as a flower, and is cut down; he fleeth as a shadow and continueth not. "But if life be hidden in Christ, hidden in God, we have part in the fellowship Divine, and

"Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this, and sweeter."

False Charges. Every reader will rejoice to hear that Mr. SYDNEY MAXTED has been completely exonerated from all the charges which have been preferred against him as Director of the Government Asylums. Seven allegations had been made by two persons. Mr. O'MALLEY CLARKE says that as the investigation proceeded, it was remarkably apparent why one of the accusers had exercised the wise discretion of absenting himself. Mr. CLARKE further adds that the charges were the fruit of animus, which was evident in the cunning the accusers displayed in the language in which the charges were set forth. "Such charges," said he, "could only be made by persons who had no regard for the truth, and who, by the malicious cunning with which they presented their accusations, had no other object than to bespatter the reputation of a man against whom they had a grudge." It is marvellous how ready some persons are to injure the character of others, and what means they adopt to effect their evil purpose, and it is desirable—as Mr. O'MALLEY CLARKE says in the concluding words of his report:—"If they were made to realise that false accusations, affecting the fair fame of persons in this community, cannot be alleged with impunity, and that there is a responsibility attached to such proceedings, that cannot be evaded by silence and callous, insolent indifference."

Tunes Ancient and Modern. The Committee of "Hymns, Ancient and Modern," have lately begun to refuse permission for the use of their tunes in other books, either for love or money. This attitude is new, and the reason for it is not easy to understand. It was not the practice of Sir HENRY BAKER, who was for so many years secretary to the committee. Dr. DYKES, whose tunes are chiefly in question, never refused their use to others. His ecclesiastical views were definite enough, but they were irradiated by charity, and the more widely his tunes were sung, the better was he pleased.

The Special Articles in the *Australian Record* this week include:—
MISSION NOTES BY THE REV. CARON WHITTINGTON.
JOURNALISM AND OURSELVES.
THE CHURCH OF ENGLAND PROTESTANT BY MR. JUSTICE FOSTER.
KING'S SCHOOL PRIZE GIVING SPEECHES BY SPECIAL REPORTER.
THE PRIMATE'S CHAPLAINS.

Habitual Drunkards. The Committee of the House of Commons appointed to inquire into the treatment of habitual drunkards is unanimously in favour of more drastic measures. In their report, recently presented to Parliament, they admit the voluntary system has worked well so far as it has gone, but that to render the work of retreats generally beneficial the voluntary system must be supplemented by a system of compulsory commitment and detention. The highest medical authorities are now agreed that a year's detention is the minimum time in which a drunkard can be cured. It is therefore suggested that rules shall be made to enforce a habitual drunkard's retention, to allow his recapture if he runs away, to subject him to more rigorous discipline when he is refractory, and to keep him for two years if necessary. The committee recommends that the patient's property shall, during his retreat, be managed by a trustee, with power to apply the same to the maintenance of the man and the support of his wife and family. While urging the multiplication of retreats that should be better known and aided by the State, the voluntary system is to be encouraged as far as possible. In the matter of short sentences, Sir John Bridge, Mr. de Rutzen, Sir Andrew Clarke, and Sir Richard Quain, speak strongly of their failure from a curative point of view, and the provision of reformatories for drunkards who come within the action of the criminal law is advised.

To Attain True Progress. Mr. WILSON, M.P. for Mid-Durham—a working man M.P.—recently delivered an address, in which he said: "There are men and women who, if they touched a flannel jacket, or a fustian coat, would think they were contaminated. There's nothing undignified in the jacket, there's nothing unbecoming in the dress, there's nothing ignoble in the home. The indignity and the unbecomingness and the ignobility are in the life. If you live right, if you stand erect in self-respect, if you present to the world the front of nobility, poor as your circumstances may be, harsh as the lines of your life may stand out in their darkness, you are the equal of any man. God has no partialities; there are no favourites in His family but those who do right. To attain true progress (Mr. Wilson said), there were five sources of help: the State, the general public, the employers, ourselves and the Church." Speaking on the last, Mr. WILSON said: "There is no power in this country more effective for the true advancement of progress than the Christian teaching. I know you have seen it badly presented. You have seen mere wrangling over dogma, and not true religion. But that is not His fault. Here (putting his hand on the Bible) are its principles—justice, truth, honesty, self-sacrifice, love. Would these not help the world, think you? If all men did justly, if all men acted honestly, if all men were merciful in their relations, if all men would take upon themselves the self-sacrifice of the good Samaritan, if all men had the love of Christ for his fellows, the black ruins of wickedness and woe would soon be ended, and such a life be possible as becomes this nation."

A Second Mr. Gladstone. "Time was," says the *Daily Telegraph*, "when, as author of the pamphlet on *Church and State*, the present Prime Minister was the pride and bulwark of the Establishment. He has not changed in heart and nature; but politics have created a second Mr. GLADSTONE, from the date when he was rejected by Oxford University, and it is this 'doppel-ganger' of the pristine statesman—this Mr. Jekyll who is so entirely the contrary of Mr. Hyde—who has disestablished the Irish Church, and admitted the Welsh Suspensory Bill into the programme of the parliamentary year."

Personal Inspiration. Professor ARMITAGE ROBINSON of Christ, preached in the University Church, Cambridge recently upon the "Personal Inspiration of Christ." He said that the Church had regarded herself too exclusively, as the favourite of Christ, and had thus wondered at, or denied, the existence of goodness amongst those who were without her fold. But, if the words of Christ were to be fulfilled, the title of Son of Man was a great fact; every man, whether conscious or unconscious, believing or disbelieving it, was better, because our Lord had lived and died. Therefore as Christians we should welcome every gain of criticism, however slight, in the field of knowledge, and every effort to raise men's lives and hopes from whatever quarter it came. But the Professor did not, like so many when speaking of Christ and humanity, forget to put clearly the special power given to all who are His disciples by a real and personal faith.

AUSTRALIA TO THE RESCUE!

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 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.

A NEW EUCALYPTUS!!

J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor 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."

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(by Miss Dorothy Tennant), which created such a sensation in London, can be obtained (until further notice), Free of Cost, by forwarding to
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 Fine White Calico, 36 in. wide, 10s 6d per piece 40 yards; Medium Weight Do., 36 in. wide, 17s 6d per piece 40 yards; Fine and Heavy Do. (our Special Guinea Cloth), 36 in. wide, 21s per piece 40 yards; Grey Calico, 44½, 54½, 74½, 84½ per yard; White Sheetings, 72 in. wide, 1s to 1s 6d per yard; Do., 80 in. wide, 1s 2½d to 1s 3d per yard; Do., 90 in. wide, 1s 5d to 2s 3d per yard; Grey Sheetings, 54 in. wide, 9s 6d to 12s 6d per yard; Do., 72 in. wide, 10s 6d to 14s 6d per yard.

Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 15s 6d, 18s 6d, 21s per pair.

Toilet Quills (single bed size), 6s 6d, 7s 6d, 8s 3d, 9s 6d, 10s 6d, 12s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.

Curtains, Nottingham Lace, Creme or White, 5s 3d, 6s 3d, 7s 6d, 8s 9d, 10s 6d per pair. Flannellet—Plain, Striped, and Fancy Designs, 5½d, 7½d, 10½d per yard.

Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 9d and 2s 4d per yard.

White Unshrinkable French Twill Flannel, 1s 10d, 2s 3d per yard; Plain, 1s 4d, 2s, and 2s 6d per yard.

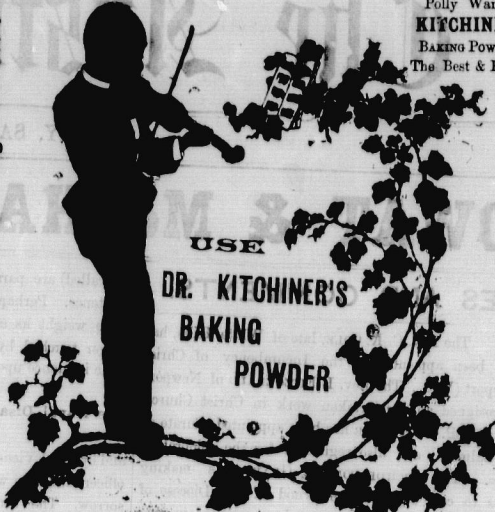
Crimean Shirting (all wool), Plain, Striped, and Check, 13s 6d to 2s 6d per yard.

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 To bake the cakes they long to taste—
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TELEPHONE 993

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., July 2.—11 a.m., The Dean.
 3.15 p.m., Canon Taylor.
 7 p.m., Rev. Dr. Harris.
 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., July 2.—St. John's, Parramatta, The PRIMATE.
 Mon., July 3.—Committee Meeting, Church Society, Chapter House, 4 p.m., The PRIMATE.
 Tues., July 4.—Committee Meeting, Centennial Fund, Chapter House, 4 p.m., The PRIMATE.
 Fri., July 7.—Committee Meeting, Deacons' Institution, Chapter House, 4 p.m., The PRIMATE.
 Sat., July 22.—Anniversary Excursion, Echo Farm Home. Steamer will start from Dawes Point Jetty 12.30 p.m.

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

Brief Notes.

The Most Rev. THE PRIMATE preached at Gordon and Hornsby on Sunday last.

The preachers at the Cathedral on Sunday last were at 11 a.m. the Rev. J. Chaffers Welsh, 3.15 Canon Taylor, at 7 p.m., the Ven. the Dean of Sydney.

On Thursday last a united meeting of Gleaner's Union for ladies was held in the Upper Hall, Y.M.C.A., at 3.30 p.m., and a Gleaners' Meeting in the Chapter House at 7.45 p.m., the Primate presiding.

The seventieth anniversary of St. Peter's Campbelltown, was celebrated on Thursday last. Preacher, the Ven. Archdeacon Gunther.

The Rev. William Scott, Minister of the Pitt-street Congregational Church intends leaving for England on the 10th July.

On Saturday evening Lady Duff presided at the annual meeting of the Working and Factory Girls' Club, Mr. Justice Stephen read the report.

Dr. Fischer, of Sydney, has died at Chicago of gangrene.

The week of self-denial in aid of the funds of the Prince Alfred Hospital was begun on Sunday last and will be continued until this evening.

Disastrous floods have occurred in China. 10,000 persons are reported to have been drowned.

Great destitution continues to exist in the Macleay district in consequence of the floods.

Telegrams have been received in London from all parts of the world expressing sympathy with Great Britain in connection with the terrible disaster in the Mediterranean.

The new Postal Act, so far as it applies to newspapers, will come into force to-day.

A serious religious riot is reported to have taken place in Rangoon, the capital of Lower Burma.

His Excellency the Governor, presided at the Seamen's Chaplain's second anniversary tea in the Marine's Church, Lower George-street, on Tuesday evening. The speakers included the Primate, Mr. William McMillan, M.P., and others.

The Christian League monthly meeting was held in the Y.M.C.A. on Tuesday evening.

A special meeting of the Committee in connection with the Diocesan Book Depot was held on Monday afternoon.

The fourth of a series of lectures on "Passages in the making of the English Bible" was delivered in St. James' Parish Hall, on Tuesday evening by the Rev. H. L. Jackson, M.A.

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OPEN COLUMN.

Lay Helpers.

One of our weak points in the Church of England, in this Colony at least (for my personal experience does not extend beyond it) is the failure to make sufficient use of our Laymen. We find employment for some of them as Churchwardens, Choristers, Sunday-school teachers, and in some parishes, Lay-Readers, and Parochial Councillors; but in some cases of majority of the Churchworkers are ladies, and few of the men do anything to promote the welfare of the Church, or extend the Kingdom of God. "These things ought not so to be." The Clergyman finds his time taken up and his strength exhausted by attention to business details of various sorts. As Bishop Julius once said "he must be preacher, teacher, evangelist, visitor, organiser and musical director all in one."—This may be said to be a "large order," but in some cases, he must in addition, manage the finances, and even collect the funds. Generally speaking, all business matters will be better managed by Laymen, who have received a business training, than by the Clergyman who has not. While he could certainly if this burden were taken off his shoulders, use his time and his energies more profitably to himself, to the Parish, and to the Church at large, in work of a more distinctly spiritual kind. It is not now any more than in early days, fitting that those who have been specially set apart for the ministry should "leave the Word of God and serve tables."

But this is not the only way in which the help of Laymen should be given, they might be far more widely employed as teachers and evangelists, and as superintendents. It is usual to have a layman as superintendent of the Sunday School, why not also of the Temperance Society, and Young Men's Institute, and other Parochial organisations? Why should not they be used in conducting cottage meetings, prayer meetings, bible-classes, open-air services? The Wesleyans and Primitive Methodists use their Laymen freely as Local Preachers and class leaders; the Salvation Army gives some kind of work to almost every "soldier," and while in some cases the results are disastrous, in others they are most beneficial. Surely members of our Church are as well able to do such work as others. We have educated, cultured men, whose time and talents are now lost because unemployed, who might do much for the cause of Christ: we have godly intelligent mechanics and working men able to address their fellow-men with power and good effect. And I believe that often a working-man can speak better to his fellow workmen than a Clergyman, for he speaks their language (too often Clergymen talk in what is almost an unknown tongue), he knows exactly their feelings, their difficulties, and their needs as no other can. Of course, this means, on the part of the Laity, the sacrifice of time and ease, but I don't think Churchmen are less willing to practice self-denial than the members of other Churches are, if it was expected of them, and they were shown that the work was ready for them to do. Unfortunately, in our Church, it is not expected. In my opinion, it ought to be; we are too much like an army in which all the work and fighting is left to the officers, while the rank and file look on and criticise. The Lay Readers Association, and in some Parishes, Local Lay Readers, have shown how much good can be done in this way; but that work is crippled for want of men; and the principle illustrated in their work is capable of wide extension.

Let the truth be emphasized that we have no priestly caste, but that all Christians are priests, 1 Pet. ii. 5-9; and that God expects all who know and love Him, to do some work for Him, and to use the powers He has given in His service and to His praise. In the early Church it was not the Apostles alone who received the gift of the Holy Ghost, and took up the work of preaching and teaching. Nor was it the Apostles of whom Paul wrote in 1 Cor. xii. 4-11; but he does say that in the diversities of "gifts," ministrations, and "workings" there spoken of, "to each one is given the manifestation of the Spirit to profit withal." And may we not use the words of St. Peter as applying them to this subject "if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified."

H.

SEVENTY VESSELS have left German ports en route for Australia, all more or less infected 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 boots, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumes all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

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MISSIONARY NOTES.—NO IV.

By the General Secretary of the Australian Board of Missions.

A long and important meeting lasting for nearly four hours, of the Executive Council of the Board of Missions took place at the Chapter House on June 9th, under the presidency of the Most Rev. THE PRIMATE. Much time was given to the consideration of the affairs of the Bellenden Ker Mission, especially in relation to the lamented death of the pioneer missionary, the Rev. J.B. Gribble. A resolution expressing the Council's sense of Mr. Gribble's devoted labours on behalf of the Aborigines of Australia was adopted and ordered to be transmitted to Mrs. Gribble. It was also decided to leave in the hands of the Revs. A. Yarnold and J. Hargrave the details of a movement for assisting the widow and family. Mr. Ernest Gribble and another lay helper, Mr. Pearson, were retained in charge of the Mission Station, and an offer was received from two ladies associated with the "Bethany" Institution at Balmain to proceed to the Mission, but the Council felt that the Mission premises are not yet sufficiently established to permit of ladies being employed at the Station. It is hoped, however, that the "Bethany" Associates may be utilized in another Mission to the Australian Aborigines to which the Council desire to give some assistance. The Primate reported the replies received from the Bishops of several dioceses in reference to the appointment of a successor to the General Secretaryship. Pending further negotiations, it was decided to ask the Rev. A. Yarnold to endeavour to secure the co-operation—in temporarily carrying on the deputation work—of those Clergy who have shown a special interest in Missions. The Hon. Secretary submitted the annual report of the Council for the year ended March 31st last, and the hon. treasurer, Mr. T.S. Schofield, the accounts for the same period.

The usual Anniversary services, at the season of St. Barnabas' Day in connection with the Melanesian Mission have been duly held, and were of an encouraging character particularly the evening meeting in the Chapter House on June 13th, when the Primate presided. The organizing secretary, Rev. C. Bice, was able both in his sermon in the Cathedral during the celebration of Holy Communion, on St. Barnabas' Day, and in his address at the public meeting, to speak of much work done and satisfactory results achieved, despite a full measure of the trial and anxiety which inevitably accompany Missionary enterprise. The visit of the Bishop of Tasmania to nearly all the Mission centres, during the past year, was prominently referred to with great gratitude. His lordship's comprehensive report, practically dealing with all Mission effort in the Pacific, appears in the current number of the *Island Voyage*, and has also been separately printed. It is as suggestive as it is interesting, and should be read by all earnest Church people.

The Late Rev. J. B. Gribble.

The subjoined advertisement has appeared in the daily papers:—"A fund is being raised to assist the Widow and young Children of the above well-known Missionary to the Aborigines. He gave his life for the blacks, and he died, leaving his wife and children penniless. A number of his fellow Clergy have started the fund with subscriptions, amounting to £122 12s 6d. Additional donations will be gratefully received and acknowledged by Rev. J. Hargrave, St. David's Surry Hills, Rev. A. Yarnold, Christ Church, North Sydney, Joint Hon. Treasurers." The Rev. A. Yarnold, in introducing this subject to the last meeting of the Council of the Board of Missions, pointed out that it is almost a party the *lex non scripta* of heathen Missions, that the families of the Missionaries, who die in harness, become a moral charge upon the Church. This seems simple justice. The stipends of missionary clergy are purposely fixed on a low scale, and they have therefore not even the usual opportunity of their brethren, of making some provision for those dependent upon them. Hence this appeal for Mr. Gribble's family is not of charity, but partakes somewhat of the nature of a claim of right. The prompt response made by the New South Wales Clergy, is distinctly creditable to them at a time when many of their own body are feeling the pressure of the times. It now remains for the Laity to contribute of their larger substance.

The resignation of the General Secretary of the Board of Missions takes effect on June 30th. The advice of the doctors is imperative that in consequence of the severity of the relapse of New Guinea fever from which Mr. Whittington has recently suffered he must be freed from the anxiety and physical labour attendant upon the secretaryship, and together with less arduous duty, must also spend some time in a cool climate. The Dean of Hobart has offered Mr. Whittington the position of "assistant incumbent" of St. David's Cathedral, and the Bishop of Tasmania has notified his intention of exercising the power given him under the Synodal Ordinance, recently passed, which authorises the Bishop to make the assistant incumbent *ex officio* a Canon of the Cathedral. Mr. Whittington goes to his new work in July. The Most Rev. the Primate and the Executive Council of the Board of Missions have communicated to Mr. Whittington their sympathy with him at being compelled to resign the Mission organisation work in which he takes such a deep interest. Since he has been able to resume work the General Secretary has been engaged fulfilling appointments in Leich-

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July 1, 1893.

hard, Mossman's Bay, St. Mary's Balmain, Hunter's Hill, Petersham Mission Church, Ashfield and Enfield. On June 20th, he lectured on New Guinea in the Chapter House before the Sydney Lay Helpers' Association, the Dean of Sydney presiding. His remaining programme includes St. Thomas, North Shore, St. Philip's Auburn, Christ Church Sydney, St. Thomas, Balmain, and All Saints', Petersham, and he proposes to preach his last sermon before going to Hobart on the evening of July 2nd in Christ Church, North Sydney, the parish of the Rev. A. Yarnold, hon. secretary, to the Council of the Board of Missions. When the General Secretary was in Tasmania in February last his attention was attracted to the fact that an undenominational Mission to the Chinese, of whom there are a considerable number engaged chiefly in gardening and mining on the island, was about to be given up. He mentioned the matter in a communication to the Bishop of the Diocese, and found that his lordship contemplated endeavouring to arrange that the Church should take up the work. The Bishop is now trying to secure a resident Chinese Catechist.

Bellenden Ker Mission.

At the present sad juncture in the history of this Mission the following latest news from Mr. Ernest Gribble, who remains at his post to carry on the work so dear to the heart of his father, should receive special attention and evoke practical help. The death of the Rev. J. B. Gribble casts, if possible, an additional responsibility upon the Australian Church to go forward with the task to which he—as he distinctly declared on his dying bed—gladly gave his life. Writing from Yarra Burra (the native name of the locality in which the mission is situated) on May 9th, Mr. Ernest Gribble says:—"We are still doing what we can towards developing the resources of the place. Clearing is being carried on, although frequent attacks of fever and the rainy season (which has just ended) sadly hindered our out-door work. Our garden boasts of plenty of sweet potatoes, turnips, cabbages, radishes, and other vegetables; also pine-apples, pau pau trees, limes, lemons, oranges, a few coconuts, and mangoes. We are now putting in sweet potatoes wherever we have any spare ground, as they are at present our main food. They grow wonderfully quick, and the native children attending the school are very fond of them. Fish are very plentiful with us, as our net brings us in great quantities every day. I have ceased building some time back, as I require timber, etc.; but the school-church at present only requires windows, front door and paint. Both the little cottage which we occupy and the school also urgently require painting, as the weather-boards have already begun to crack in places from the rain and heat. The number of our school children has dwindled down from nearly 30 to 12, as the others had to remove to other parts, as food had become scarce around the station. One camp is situated about four miles from us; another still further, and a third has moved to within a few miles of Cairnes. A lady in Rockhampton (Mrs. F. Hopkins) has formed a society of ladies to assist the work here by making clothing for children, and by doing what they can in other ways. They have already a quantity of clothing ready which I expect up in time for May 24. Mrs. Hopkins, as hon. sec., has also written offering school requisites, and texts and pictures illustrating Bible narratives. On Queen's birthday all the tribe intend moving into the station from the outside camps, and I have arranged to have a day's amusement for them—foot races for the children, cricket, etc. I have also written to the authorities, asking for a supply of blankets to be sent here instead of the natives having to go into Cairnes, and thus take the children away with them. School is conducted only in the afternoon, as there being only Pearson and myself, our time is fully taken up, one party being away in the boat every day with the net, another busy clearing and burning off, and the third party planting and digging in the garden. Then we have morning service and also the evening service, and afternoon school, besides which the cooking has to be done, several poor old infirm native women in the camps to be attended to, and once a week the children wash their clothing, which has to be superintended, and in some cases partly done for them. On Sundays we have service morning and evening, and in the afternoon Sunday-school, when Willie Ambyrin (a Melanesian Islander) speaks to the children. I generally conduct school every afternoon, and when I am unable to do so, either Mr. Pearson or Willie Ambyrin takes it for me. Pearson makes our bread, and "Pompo" (a native boy) is our cook; Willie and myself work in the garden part of the day, and help in the land clearing afterwards, that is after school is over. Pearson overlooks the fishing operations, and serves the fish out in equal quantities to all in the camp, after sending an even supply to the kitchen. So that, although I most earnestly wish to have morning school it is quite out of the question until we have more assistance. The children are very quick at learning, and can count up to one hundred, repeat twice times multiplication table, know the alphabet perfectly, and have been learning words of three and four letters for the last two months. They are all learning to write the whole alphabet, and can write down any letter but the last six without a copy being set. The children sing eight simple hymns well, and know the doxology and the Lord's Prayer. The fever seems to have left us since the rainy season ended, and we have for the past three weeks all

been free from it. During the rainy season once a fortnight, each one of us had an attack, but every one at present seems to be well. For the past week I have been crippled in both legs from an attack of rheumatism, and could only get about with the aid of a stick, and even then with difficulty. To-day I am a great deal better, although very weak."

A month later Mr. Gribble supplements this satisfactory report by further particulars. "Our school children still number twelve," he writes, "six boys and six girls, and are making rapid progress. Clearing is still being carried on, that is as far as the present wet weather permits. I am at present making the kitchen (which is only a temporary one) larger, by extending it a few feet, using a party of visitors from Cairnes, six ladies and two gentlemen, including the Rev. Mr. and Mrs. Hill of Cairnes. They stayed with us two days, and brought a large supply of provisions, and their own bedding, etc. All expressed unbounded astonishment at the work done, and more especially at the progress the school children have made. A few days after this visit the Rev. F. D. Pitt and Mrs. Pitt paid the mission a visit, coming on the Friday and remaining until the Monday. On Sunday morning (May 28) we had an early celebration of the Holy Communion, there being present Mrs. Pitt, Pearson, Willie Ambyrin and myself. In the afternoon we had a Baptismal Service when Mr. Pitt baptised "Miley," a Pacific Islander, who has been working here for a short time after my father started the Mission. Mr. Pitt expressed his pleasure at the orderly way in which the natives took part in the services, morning and evening. At the morning service the School-church was quite full, and I believe every person about the place was present. On Sunday June 4th, being in Cairnes, a number of Aborigines attended service at St. John's—eight young men in the morning and six in the evening. The weather here for the past few weeks has been very wet, windy, and cold, and as our cottage is far from being complete (wanting paint, verandah, etc.) we have had to endure great discomfort. During a severe gale last week the mission cutter was driven from her anchorage right across the bay and on to the rocks during the night. At the first peep of dawn I was out looking for her in the boat, with Willie Ambyrin, and found her high and dry on a small sandbank just long enough for her to rest on. If she had gone five yards further along on either side of the spot she struck, she would have been dashed to splinters in a very short time. As it was she struck one rock in her passage ashore which knocked a piece of timber out. Willie, myself and three natives worked hard to get her off into the water, but it was not until dark that we had the satisfaction of floating her, after a most miserable day's work in the rain, and up to the waist in sea water. I shall have to get her repaired, although I have managed to patch her up so as to last for a week or so. Fever has been busy with us, and in consequence I have had to procure medicines in my own name. I have also been compelled to get small things such as sail cloth for repairing sails. I received last week from Mrs. Hopkins, of Rockhampton, a case of children's clothing made by a few ladies of Rockhampton, and the case also contained pictures illustrating Bible narratives, books of illustrated stories from the New Testament, alphabet cards, and jams, sauces and a few other delicacies. I have been unable to obtain blankets for the natives on the mission. I wrote to the Colonial Secretary for a supply, and received an answer to the effect that no blankets could be distributed by any but a police officer, and that "in a warm climate such as that of Cairnes, there could be no need for heavy blankets. At present the weather is most bitter and cold, and the natives feel it especially the children. Willie Ambyrin has just given me notice that his engagement terminates next month, and that he desires to leave the mission and return to Brisbane."

New Guinea Mission.

Tidings have come from Brisbane, reporting the safe arrival there of the "Albert Maclaren" en route to Bartle Bay, and now news is being hoped for of the little party on board having reached their destination. At Brisbane the party on board was increased by two more lay helpers for the Mission, "Harry Mark" and Willie Miwa, two Melanesian islanders, well known as communicants at the Pro-Cathedral of Brisbane having volunteered—in response to an appeal made by the Rev. F. T. Whittington when in Brisbane on his return journey from New Guinea—to be the pioneer native teachers of the Bartle Bay Mission. The Rev. Copeland King has long been urging the need upon Mr. Whittington, as of the most gone, were members of the Pro-Cathedral class at Mission Chaplain to give the islanders religious instruction on Sunday afternoons. Their career in New Guinea will be followed with anxious interest and it is hoped, prayerful sympathy. On the evening of their departure from Brisbane, a farewell meeting took place in the Pro-Cathedral schoolroom, under the presidency of the Bishop of Brisbane. The Rev. Canon Stone-Wigg, Vicar of the Pro-Cathedral, in his address mentioned that the two "boys" were baptized and confirmed together and had together received their first Communion. Both the "boys" spoke. The Bishop's Chaplain (Rev.

A.E. David) writes: "Harry Mark made an excellent speech, in which he said he would stick by Mr. King, if he were in any danger. . . . Willie said, that when he was baptized it came into his heart to do something for the Lord Jesus, and it had been in his heart always, and his heart that it would be doing something for the Lord Jesus."

From Bartle Bay the latest news includes a letter to a Sydney Clergyman, from Mr. Copeland King dated Good Friday, from which the following extracts are made:—"Of all days in the year this is the one chosen by our Wamile villagers for the great day of their feast! Consequently there is no chance of having a Native Service at all. . . . Our boys fully understand the reason of our staying away from the feast. . . . Some of them are gone, taking a contribution of tobacco, and to return with a load of pig and taro. Some will go for the dance to-night. One does not see much good in these dances, but no more harm for these boys than the all-night dances of civilization! And even if it were otherwise, one cannot keep too tight a rein over them. Two of them came to me a couple of nights ago to say they were going to the dance, and as I saw their minds were made up, I merely said, 'we won't be doing anything bad there; we know what you mean the other night. We are Missionary boys and have learned what is right.' Well, there was something to be thankful for in that. This week I have had the privilege of telling the boys in school, bit by bit, from day to day, the story of the Cross. Already I had written out, collaborating with Tomlinson, the principal events, and had read my 'Lesson' at the village Services. But this was a different thing. I could find out whether they understood me, and when they knew what I meant they would supply me with the correct word which they let drop out of school hours, that they are thinking of. . . . When I came up ten months ago, we knew enough to be able to tell the natives that God was the Creator Father. I stuck at that for some months, and then I got on to the subject of the Incarnation, and at Christmas time I pressed it into their minds. Then came a little of Christ's early life, and, very opportunely, just at the beginning of Lent, I got hold of a suitable word to describe the Crucifixion. Of course they had seen the pictures, but we had not previously got the word. A word of such importance was one which is used in a figurative sense, to accept satisfaction; literally, I think it is, to shut the door, but I don't know how it comes to mean 'to accept a gift from a person who may be considered to have done you an injury, e.g., be given.' Then I told them, 'What must blood flows I will forgive,' using the words, and so on to way to put things, and quite as long too, to get the people to really comprehend them. And even yet our knowledge of the grammar is only elementary. In the first hymn that Maclaren composed, one verse was supposed to be *Awata no iada*, 'God gives food,' and our first lesson in grammar showed us that the verb really means, 'I give you.' Then my last discovery is, that in the prayer which I have been using at every service for a long time, I have been using the inclusive 'me,' instead of the exclusive—'Thou art a great Lord word I have been using for 'we' includes the person understand what we mean. I can only hope that the natives understand what we mean. I have formulated Commandments 1, 6, 7, 8, 9. The rest must wait till I can manage or in any other way to explain No. 5. But I am in no hurry with No. 4—for two reasons, one is, that although we have told the natives they should not go to work in their gardens on Sunday, it would be very dangerous to formulate rules, and I want Sunday observance to be a willing homage to the Lord of the Sabbath, rather than an effect of formalism; and another reason is that I have not yet chosen a word by which to name Sunday. . . . suggests what of course I had thought of before, The Lord's Day, and Rising Day. But 'day' in that sense is not translatable. I may get something soon. . . . We are all well, thanks to the fine site of the house."

(Since the above was in print, the following has appeared in the Sydney Daily Telegraph of June 24th:—"The uneasiness which has existed in insurance and other circles concerning the safety of the 'Albert Maclaren' may now be set at rest. A letter was received on Friday morning by the Rev. Canon Whittington, written from Dogura by the Rev. Copeland King, giving news of the safe arrival of the vessel. She had on board, in addition to the crew, Mr. Cyril Elwin, who went from the parish of St. Mary's, Balmain, to take up the work of a lay missionary in conjunction with Mr. King and two Melanesian Islanders, named Harry Mark and Willie Miwa, who shipped at Brisbane, and are taking up the work of native teachers. Mr. King states that a house has just been completed for the accommodation of these teachers, and that on the Sunday previous to the letter being written 'Kennedy had a congregation of 250 at Wamile, and there was also a fair number at Wada.' Mr. King thinks there will be no difficulty in the Melanesian boys picking up the language, as it is very similar to their own. The letter also refers to a united missionary conference, which was held at Quato Island, near Samarai, at which representatives from the Church of England Mission, London,

July 1, 1893

Missionary Society, and the Wesleyan Mission were present, and at which many matters upon which common action could be taken were satisfactorily discussed. Mr. King also mentions that the Rev. H. M. Dauncey, of the L.M.S. mission near Port Moresby, and who has been in charge during the absence of the Rev. W. G. Laws, was about for the first time to visit Australia. Mr. Dauncey went to New Guinea from Cheshunt College, and has been for about four years at the mission station."

Mission Work in North America.

As it is well often to look beyond our own immediate responsibilities out on the great Mission field of the world, it is with pleasure we publish the subjoined letter from the Bishop of Mackenzie River, North America, to his old friend the Rev. A. Yarnold. The Mackenzie River Diocese is well known as one of the successful Missions carried on with the help of the Church Missionary Society. The Bishop writes:—

St David's Mission,
Fort Simpson, Mackenzie River,
N.W. Territory, Canada,
21st. November, 1892.

MY DEAR YARNOLD.—Some time ago you wrote to ask me for a little sketch of Missionary work for your Magazine. I am sending you the following pages, but doubt whether they will be interesting enough for your purpose. They will show, however, that your request has not been forgotten, and will help to bring the two ends of the earth together. It may come like a refreshing breeze to you to be told that we are now in the depth of winter so far as the cold is concerned. The snow is nearly knee-deep. The thermometer is registering 60° of frost; and the river which for weeks past, has been full of immense flocks of drifting ice, is now fast and will remain so until about the middle of May! We are 1000 miles, by the by, from the mouth of the river which is a mile and a half broad here! January is our coldest month when the "glass" goes 20° lower still sometimes! The days are very short already. To-day, a month from the shortest day, I have had to light the candle at half past three to see to write this! A month hence the sun will set at twenty minutes past two!

It is a long time since I had the pleasure of telling your people something about the work in this far away region. Perhaps some of them may like to hear another echo from the Wild North Land, or shall I say a growl from a Polar Bear? The C.M.S. publications would inform you of my appointment to the See of Mackenzie River to succeed the devoted Bishop of Bompass, who has gone to the west of the mountains, to the new diocese of Selkirk; but you may not know that on account of various delays my consecration did not take place until it was too late to travel northwards, that, in fact, I was frozen out of my diocese! I therefore spent the greater part of last winter in Eastern Canada, and the United States, trying to interest people in the work amongst the Indians in general, and Mackenzie River in particular, and visiting amongst other places, New York, Boston, Detroit, Chicago, Quebec, Montreal, Toronto, London, and Winnipeg, where my consecration took place. I met with much kindness and encouragement almost everywhere, and was much cheered by evidences of the reflex benefit of Missions—several people telling me that their own spiritual life had been quickened, and their faith strengthened by hearing of what they were pleased to term, the self-denying labours of the Missionaries in the frozen regions of the north. One divinity student in the United States especially, who had been much troubled in mind by certain doubts which he could not allay, went to the Warden of the College, after my address, and said, with tears in his eyes, "Warden, that is enough for me. I shall never doubt any more. That is better than all the theoretical evidences you could give me."

The financial results did not quite equal my expectations; but they were exceeded by the offer of two excellent young men from Wycliffe College, Toronto, for work, one amongst the Esquimaux, and the other amongst the Indians. The former, J. O. Stringer, B.A., I ordained when passing through Toronto in May, and they both accompanied me hither in summer. They are now at their respective posts, 1000 miles apart, Mr. Stringer at Fort McPherson, near the Arctic Ocean, Mr. March at Fort Laird. I hope their fellow countrymen will be stirred up to support them, both by their prayers and free-will offerings.

Fort Simpson, my head quarters, was the scene of my first labours in the mission field, twenty-three years ago. On returning to it, after an absence of thirteen years, many changes are noticeable, and many memories, some sad, some pleasant are awakened. Old friends have gone. Well-remembered faces have passed away. A new generation has sprung up. Some spray, however, from the advancing wave of civilisation has reached even here. Twenty-three years ago the journey from England occupied five months and longer; now it would be possible to accomplish it in one month. Then the railroad did not come within 2500 miles of us; now it is only 1000 miles away. Then there was no steamboat within 2000 miles now one passes our very door. Then and for nearly twenty years afterwards, it was necessary to order our clothes, groceries, flour etc, two years beforehand, and sometimes they were three years, and even more, before they reached us; now we can receive them within nine months. Then we received our letters twice a year; now

we can get them three, and occasionally four times. In this I should be glad of still further improvement. It is three months since I heard from my wife and children, and am afraid that nearly four more must pass before I hear again.

Instead, however, of indulging in these reflections, it will be of more interest to tell you about the work. The new See of Selkirk has taken a big slice off the western in extent. Each missionary has a parish of about 100,000 square miles. The stations in the two extremes are more than 1,100 miles apart, and the nearest are nearly 200 miles from each other. On entering the diocese from the south the first place we come to is Fort Resolution, a Hudson's Bay Company's post on the S.E. shore of Great Slave Lake. Here we have a mission station and diocesan school. The latter has been in existence only two years, and has supplied a long-felt want. There are only ten scholars at present, but we hope the number will be increased next year. Annual subscriptions of £10 for the support of a scholar would be very thankfully received. The Indians here are Chipewyans, and are all Romanists, but many of them have shown a desire to become acquainted with our doctrine, and have visited the Rev. W. Spendlove freely, in spite of their priest's protestations.

Travelling westward across Great Slave Lake, and passing Providence, where the Roman Catholics have a large establishment—two priests, seven "brothers," and eight or ten "sisters"—we next come to Fort Simpson, my head-quarters. This is the oldest mission in the diocese, but not the most encouraging. The Indians are called Slavis. Their own name is *Tses cho tem*—the Big River People! Most of them are baptised but are rather apathetic, and not at all eager to learn. Nearly half are Romanists. The whites are not all that could be desired. Since Mr. and Mrs. Spendlove left in 1887 there has been no one resident here for more than a year at a time, and the work has suffered in consequence. The Rev. J. Hawksley has been in charge the past year, but is now at Fort Norman to take the place of the Rev. D. N. Kirkby, who, I am sorry to say, has left us.

Fort Norman is a nicely situated place 300 miles north of this, from whence there is a fine view of Bear Rock, some spurs of the Rocky Mountains, and other hills in the distance. Our Indians here are not numerous, but the work amongst them has been encouraging on the whole. They belong to the Hare Indian tribe. Before a missionary was stationed here I used to visit them every spring, and was often much cheered by their readiness to learn. I trust Mr. and Mrs. Hawksley will be spared to continue the good work carried on by Mr. Kirkby, Bishop Bompass, and others.

About half way between Fort Simpson and Fort Norman is Fort Wrigley, a small post established a few years ago. Previous the Indians used to come to Fort Simpson to trade their furs and reindeer meat. We thus had an opportunity of teaching them, and most of them were adherents, but now we see them so seldom that some are becoming careless and indifferent, and others are joining the Romanists. When asked as to their religion, when the census was taken last year, some of them replied "We go to whoever comes first." Of others the sad plaint was "No one prays for me!" They are wishful for a missionary, but, alas! I have no funds to place one there, and I fear, unless someone sends a substitute, we shall lose them all.

For another party of our adherents, the Trout Lake and Hay River Indians, there is the same crying need. Some years ago when I spent several weeks amongst them in the woods, they gave me more encouragement and showed more eagerness to learn than any other Indians I ever taught. They became adherents, and remained loyal for years, but now they are beginning to leave us because there is no one to visit them occasionally and teach them. It is sad to think that the work of years is being lost and going to the benefit of the Romanists. But what can we do without men or means?

I must now take you to the land of the midnight sun—Peel's River. To see the sun at midnight you would need to arrive there not later than about the end of June; after that time it begins to set. The ride thither down the majestic Mackenzie would give you great pleasure—its immense extent; its great width; its "long-reaches," some of them stretching far beyond the horizon; its high banks clad with pine, birch and poplar; the lofty hills bare and barren cropping up here and there on either side, some of them hiding their heads in the clouds; the solitude; the stillness; the dearth of animal life, a solitary bear, or moose being, perhaps the only animals seen for hundreds of miles. All this would be so different from what it is in England. Then, too, there would be the strange and somewhat bewildering experience of living in perpetual daylight, which is the case during June and July. Not the least enjoyment would be the arriving at Peel's River, receiving a warm grasp of the hand from the Indians and others assembled to meet us, and knowing that whereas at nearly all the other posts Romanism is predominant, here the reverse is the case. This is, in fact, our most encouraging and most successful mission. Out of the 455 Indians belonging to the place, 410 are baptised members of our church, of whom 120 are communicants. The Ven. Archdeacon Macdonald has laboured long and faithfully amongst them and has been much blessed in his labours. He is now busily engaged in the work of translation. The New

Testament, Psalms, Pentateuch, Prayer Book and a Hymn Book have passed through the press already, and other portions are ready for the printer's hands. Many of his people can now read the Word of God in their own tongue, and the way they use their Prayer Book and Hymn Book shows that they are accustomed to them. School work is carried on under many disadvantages. The 80 scholars are taught, some at the mission, some in the woods; but their desire to learn enables them to surmount obstacles which might be considered insuperable in more southern lands.

Besides the Indians a considerable number of Esquimaux come hither to barter their furs. They are still heathen, and it is for their evangelisation that Mr. Stringer has nobly devoted himself. They are a peculiar people, very different from the Indians in many respects, and instead of being the stunted race we read of, most of the men here are over the average height. Some of the men were encamped near the water's edge when we arrived, their kayaks and umiaks being carefully deposited on the beach, ready to be launched at a moment's warning. Both men and women came out to greet us. All of them were dressed in skin clothing, some of it beautifully and tastefully ornamented, and exceedingly well made. The men had their *totokes* in their cheeks, and the women had their hair dressed in their own peculiar fashion. But I must defer a full account of them to another time. Before leaving I made arrangements, with the chief's consent, for Mr. Stringer to pay a short visit to their village on the coast, and hope to hear, in due course, that he met with much encouragement.

This has given you but a brief glance at us, but space forbids further enlargement. In the midst of so many urgent calls from other parts of the mission field, I feel almost ashamed to put in a plea for this insignificant corner of the earth, but if any crumbs are left over, if any fragments remain when others are satisfied, think of these poor, desolate, half-starving people here in the wilderness and the words "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Asking your prayers, and praying that "the grace of our Lord Jesus Christ may be with your spirit,

I am very faithfully yours,
W. D. REEVE, D.D.,
Bishop of Mackenzie River.

AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

The Bonus certificates of the A.M.P. Society for the year 1892 were issued to the members on Friday last from the Head Office, in Sydney, and from the various Branch and the District Offices, all over Australia, New Zealand, and Tasmania. The work of this bonus distribution has been completed with the usual dispatch, and the members are placed in possession of their certificates with the same promptitude as in former years. On the present occasion the certificates issued number about 114,000, and although, as members are aware, they are very small—only about the size of a bank note—they would if laid along side each other form a continuous line 14 miles long, while the total weight posted exceeded 1½ tons. The total sum, in cash, distributed among the members exceeds half a million sterling, producing reversionary additions to policies over £1,000,000. The usual complete arrangements have been made for the payment daily of the cash values to such members as desire to receive their bonuses in that form.

We have received the July issue of the Australian Parish Magazine, which is well printed, and attractive in form. It contains a variety of matter, the most important being an article referring to the desire that a closer intimacy should be cultivated between the various branches of the Church of England in New Zealand and Australia, and announces that such an opportunity will shortly present itself at a Church Congress to be held at Hobart in January next, to which all the Bishops in Australia are invited. An attractive, though brief, paper by the Rev. J. C. Corlette, D.D., on Church Music, contains some valuable suggestions, which makes one wish that the Doctor had said more. An interesting paper on the value of a right estimate of the Sunday School, by the Rev. T. Holme of Leithhardt, Sydney. Our readers will remember this paper was read by Mr. Holme in the Chapter House, in connection with the Sunday School Institute, and published by us the same week. The Magazine also contains a Children's page. A course of Sunday School lessons founded on the Church Catechism. Two illustrations, one of St. Martin's-in-the-Grand, Trafalgar Square, London, with its magnificent Portico; the other of the Chancel of St. George's Chapel, Windsor.

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All such will be acknowledged in this column.

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ren penniless. A number of his fellow CLERGY have started the
Fund with Subscriptions amounting to £122 12s 6d. Additional
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 1, 1893.

JOURNALISM AND OURSELVES.

THE reduction in the selling price of the *Sydney Morning Herald* to one penny is the beginning of a new era in the history of journalism in the Colony. In its present form that paper is certainly one of the most remarkable productions for one penny that the world has ever seen. There is nothing more influential in the formation of moral character than a healthy press. The development of newspaper life is as marvellous as it is influential. Two centuries and a half have only just passed away since those streams of journalism which now wind their way through every street, village and city—sometimes sparkling with truth and purity, at others muddy and pestiferous with error, and, alas, with licentiousness—had their first fountain opened up in the world. For when the reign of JAMES THE FIRST was drawing to a close, when BEN JOHNSON was poet laureate; when the personal friends of SHAKESPEARE were lamenting his recent death; when CROMWELL was trading as a brewer at Huntingdon; when MILTON was a youth of sixteen, just trying his pen at Latin verse; London was first solicited to patronise its first newspaper. The power of the press is growing every day, and that because the reading power and taste of the people are increasing. LAMARTINE said as he thought of the dominion of the press, "Before the century shall have run out, journalism will be the whole press—the whole of human thought. Thought will not have time to ripen, to accommodate itself into the form of a book. The book will arrive too late. The only book possible, soon, will be a newspaper." In many respects the press of to-day is all but perfect. In intellectual ability and mechanical skill it scarcely admits of improvement. It employs men of culture and distinguished scholars. THACKERAY says that "the great engine never sleeps. She has her ambassadors in every part of the world, her couriers upon every road." Possessed of such immense power and carrying every morning its gossip for the idle, its suggestions for men of science, its banquet for the morbid sentimentalist, its reading of the market's pulse to the merchant, and its forecast of the political atmosphere to the statesman, we can see that it is of the first importance that its life should be healthy, its moral tone high, and its teachings of such a nature as to educate the consciences of men into sympathy with truth and honesty. It is very much to be regretted that with all the excellent papers which are daily and hourly issued, yet that there are millions of infidel and licentious papers coming into the world every year; some of these are morally filthy, others sceptical and licentious, and many not governed by the ethics of common sense and justice. This shows very forcibly that the Church should encourage those who are banded together to supply a paper which tells of moral work done, and seeks to test events and questions by the law given to the world, by the founder of Christianity. The religious newspaper is despised by some, yet it is an influential factor in promoting righteousness, and establishing the Kingdom of our Lord Jesus Christ. There are papers in our midst which are instinct with this true spirit. It is to be regretted that they are limited in circulation, and in many cases have to struggle for existence. This being the last number of our present volume, we may be permitted to say a few words

with respect to ourselves. We heartily wish that we were in a position to announce that like the *Herald* our price in the future would be at the rate of one penny per copy. We have been working for this end. We have it still before us, but at present it is impossible. In establishing the Record a large sum of money has been expended, and with an increasing circulation our book debts, when totalled, come to a large amount. If every subscriber would only forward during the next month the amount of his account—which will be duly mailed—then the complexion of affairs would be so changed that we should be able to make a decided step in advance—such a step as would be pleasing to our many friends. We would invite friends to help us in our work. There is a time when the most humble service has a priceless value, and if our subscribers would interest themselves in increasing our circulation they would contribute largely toward success. We hold that nothing that exercises an influence on the moral character of mankind should be looked upon with indifference by either Clergy or Laity. To those who think the paper might be improved and made more acceptable, we simply say send us your suggestions; they shall have careful consideration, and if practicable, they shall be adopted. We invite articles from the Clergy. The Minister who thinks that such work is too secular, has mistaken, we fear, his mission. The educational attainments of the Clergy, their high-toned ethics, their soul elevating work specially qualifies them to help in this direction. So long as articles or letters are free from animus, personalities, and bitterness they will find a place in our columns. The principles of the paper and the convictions of those who are intimately connected with it are Protestant and Evangelical. These principles we can never conceal nor forsake, for we believe in their truth, but we are not so blinded by prejudice or superstition as to damn all who differ from us upon non-essentials. If a man is spiritual and God-loving, we hail and meet him as a brother in CHRIST JESUS, and we are prepared to be a co-worker with him in the Kingdom of God. We want to crowd into our columns the best ideas of life and duty, the best thought and sentiment; for these are the seed of character and the soul of history. We want the assistance of our younger brethren who write with all the fire of hopeful heart, and also that of our older brethren who write with the ripened lessons of experience. All that is now done is done out of love to CHRIST and His Church. We shall welcome others who will work on these lines. As religious newspapers have become a necessity, and are thus powerful in the formation of moral character; as the moral heart of the population receives impress from what it reads, we invite the co-operation of our brethren to enable us to make the AUSTRALIAN RECORD a faithful and true friend, to be found in the homes of Churchmen in every city and township throughout the land. We enter upon our new year with brighter prospects than we ever had, and with a firmer determination to do all that we have to do for the welfare of the Church, and the Glory of God.

OFFICIAL.

THE MOST REVEREND THE PRIMATE has been pleased to appoint the undermentioned Clergymen as his Chaplains, viz:—Rev. J. C. Corlette, D.D., Rev. Edward Harris D.D., Rev. A. W. Pain, B.A., Rev. Canon Sharp, M.A., Rev. Alfred Yarnold, Rev. J. D. Langley. The appointments take effect from 24th June, being the third Anniversary of the PRIMATE'S consecration in St. Paul's Cathedral, London.

HOBART CHURCH CONGRESS.

THE PRIMATE has added the Revs. Canon Whittington, C. F. Gurnsey and S. S. Tovey, to the Sydney Corresponding Committee. The Committee, we understand, was to hold its first meeting on the afternoon of Thursday last. The business related to the appointment of officers, and the discussion of subjects to be suggested to the Central Committee at Hobart.

Australian Church News.

Diocese of Sydney.

Paddington.—Dr. Andrew Houson gave an interesting lecture on Friday evening, the 23rd ult., on "Old Sydney," at St. Matthias' Hall, Paddington, in aid of the Parsonage Fund. Nearly 100 limelight views were thrown on the canvas, Mr. J. Kensley, for Messrs. Frost and Shipman) being the operator. Amongst the views were a manuscript page from the diary of Captain Cook, alluding to the death of the sailor Sutherland, and stating his reason for denouncing as Stinging Harbour what is now known as Botany Bay; also a picture of St. John's Church, Parramatta, taken from a French work published in 1820; three pictures, the originals of which are now in the National Art Gallery, giving a panoramic view of Sydney in olden days; several views illustrating the various buildings from time to time used as the Sydney Post Office, one of the City Bank and other buildings in flames, taken from the Post Office tower, and one showing the extent of the devastation; a view of the magnificent Communion plate presented by George III. in 1803 to the Colonists of New South Wales; a number of portraits of men, chiefly of the early days, who took an active part in the building of the Colony; a large number illustrating the ecclesiastical architecture of Sydney from the first church to those of the present day. A hearty vote of thanks to the lecturer was moved by the Rev. John W. Gillett, B.A., seconded by Major M'Cutcheon, and carried by acclamation.

Dulwich Hill.—Mr. J. J. Ward having retired from the position of Choirmaster, at Holy Trinity, which office he had filled during the last five years, was on Monday evening presented with a beautifully-illuminated address from past and present members of the Choir.

Christ Church, St. Laurence.—A meeting of the members of the Choir and Congregation of Christ Church, was held in the schools, Pitt-street, on Tuesday evening, the 26th ult., for the purpose of bidding farewell to Mr. E. A. Morris, the Organist of that Church, who is returning to England. The Rev. C. F. Gurnsey presided. The Chairman presented Mr. Morris with an illuminated address, accompanied by a handsome pair of field-glasses. The address expressed sincere regret at Mr. Morris's departure, and wished him every success in his future life.

The Labour Home.—The weekly meeting of the Committee was held on Thursday afternoon, the 22nd ult., at 557, Harris street, Ultimo. The chair was occupied by the Rev. J. D. Langley. The following is the report for the week ended the 17th June:—Number of meals served, 633; beds occupied, 209; employment found for 3; left during the week 1; now remaining, 26. The Hon. Secretary was instructed to call a special meeting of the Committee for the 30th to discuss the financial position of the Farm.

The Cathedral.—At St. Andrew's Cathedral on Sunday last, Archdeacon Gunther, preaching on "Christian Socialism and Primitive Christianity," said that the beautiful aspect of socialism seen in the Church of Jerusalem often paraded in our land—a socialism that, he believed could never succeed as a system. It can have no elements of permanence while it overlooks the true character of human nature—depraved, selfish, and without power to pursue a course of continuous well-doing. Nor can it be influential till it clearly recognises the supernatural, and believes that the higher, nobler, and heroic life of humanity can only exist where Christian love, righteousness, and purity prevail. With efforts for the amelioration of humanity the Church should and, if true to her mission, does sympathise, but she must see that the methods employed are righteous and in conformity with the teachings of Christ.

Echo Farm.—At Echo Farm, on Saturday afternoon last, the Honorary Director, on behalf of the Executive Committee, presented Mr. A. G. Taylor, Superintendent of the Home, with a watch, as a mark of appreciation of his humane and successful management, Mr. and Mrs. Smith adding a watchguard as a token of their individual esteem for the recipient. The anniversary of Mr. Taylor's natal day was made the occasion of the gift. On the same afternoon a visit was paid to the home by Mr. Justice Stephen and Mrs. Stephen, and Mr. Reginald Black. Echo Farm Home which has now been open about 12 months, and it is said likely to become a permanent institution, has been the means of sheltering 50 men of all grades of society, many of whom are now leading sober, steady lives. Arrangements are being made for the Anniversary Excursion and public meeting which will take place at the Home on Saturday, 22nd July, just one year after the official opening.

Lilyfield.—The Anniversary of the Lilyfield Mission Sunday school was celebrated on Thursday, the 22nd ult., when the Mission Hall was crowded. The school which began with 16 scholars, now numbers 120, with nine teachers. The children were regaled with tea, provided by their parents and friends, and later in the evening a Concert was given. The Rev. John Dixon presided, and congratulated all concerned on the success of the school during the year, and exhorted them to continued effort. A report of the year's work was presented by Mr. W. J. Roberts, the Superintendent. After the Concert, lantern views were exhibited, and a successful anniversary closed with the National Anthem and cheers for the Queen.

St. Paul's, Riverstone.—There is, in connection with this Church, a Scripture Question Competition; ten questions are written out every month, by Miss Pye (of Wawaara-wa, who also examines the answers), and sent to each of the competitors. As most of the competitors are Sunday-school teachers, this scheme ought to be very helpful to them. Prizes are given every six months to those who gain the highest marks. The prizes for the last six months, were presented by the Rev. Outhbert Blackett, B.A., on Sunday last, the 25th of June, after Divine Service. The first prize—a handsomely bound Church Service and Hymnal Companion, presented by Miss Pye, was gained by Edith Maier. The second prize, a nicely bound book entitled, "A wealth of Indian Stories," by A. L. O. E., presented by Mrs. F. D. Henderson, was gained by Joseph Harris.

St. James'.—The fourth of a series of lectures on "Passages in the making of the English Bible" was on Tuesday night delivered in St. James' Parish Hall, Phillip-street, by the Rev. H. L. Jackson. In his introductory remarks, the lecturer dealt with the rise and progress of the New Learning. He then gave an account of the Bibles of the reigns of Henry VIII. and Elizabeth, viz. Tyndale's Bible,

Coverdale's Bible, the Matthew's Bible, Taverner's Bible, the Great Bible (the so-called Crammer's Bible), and the Bishop's Bible (or Parker's). The King James Bible, the last authorised version of the Church of England, was, he said, the outcome of the Hampton Court Conference of 1603. The work was begun in 1607, and the first edition was published in 1611.

St. Mary's, Balmain.—The Industrial Exhibition in connection with St. Mary's, was opened on Tuesday afternoon, in the School of Arts, Darling-street. The object was the liquidation of the debt on the Parsonage. On the platform were Lady Darley, Miss Darley, Mrs. M. A. Archdall (President), Mrs. Broomfield (Vice-President), Mrs. T. Rowntree (treasurer and Hon. Secretary), and Mesdames Corkhill, Gooch, Butcher, Kendall, Leeman, and Mrs. and Miss Stack. The exhibition included needlework, painting, children's exhibits in several classes, cookery, floral sections, technical work, skipping contests, and competitions in these and other classes. The judges were Lady Windeyer, Mrs. Rathven, Miss McCarthy, Miss Harris, Mrs. Thompson, Mrs. Griffiths, Mr. Taylor, and Mr. George. Lady Darley, who had consented to open the exhibition, was heartily welcomed. Miss Rosa Archdall presented Lady Darley with a bouquet of flowers. The Mayor of Balmain (Alderman J. J. Wheeler) and the Rev. Mervyn Archdall moved and seconded a hearty vote of thanks to her Ladyship. The stalls were prettily decorated. During the afternoon, vocal and instrumental music was rendered.

St. Thomas', Balmain.—On the Day appointed for Humiliation and Prayer, Divine Service was held in the evening, when the Rev. J. Dixon and Mr. H. Wilson delivered addresses, and several members of the congregation took part in the devotional exercises.

Summer Hill.—In connection with the Day of Humiliation and Prayer, largely attended special services were held at St. Andrew's, Summer Hill. The morning service was conducted by the Incumbent, Rev. John Vaughan, and the sermon preached by the Rev. G. E. Gibbes. At the evening service, which was held in the Schoolroom, the Incumbent delivered an address, and several Laymen took part in the devotional exercises.

St. Saviour's, Redfern.—On Friday evening, the 16th inst., a most enjoyable concert was given in the School Hall by the pupils attending St. Saviour's Parochial School, assisted by Miss Mears and Messrs. Cowley and Mercer. The Rev. J. Howell Price presided. The hall was crowded with parents and friends. Many pretty songs were rendered by the children including "The Fox and Goose" by the tiny tots, and "The Flower Girl," "May Queen," and an especially attractive item, entitled "The Gipsie Song," by the senior pupils. The young folk were dressed in gipsy fashion, and the platform represented what a real camp of gipsies might be with its tents and picturesque surroundings. The whole proceedings reflected great credit upon the teachers who had so carefully prepared the children. The following Friday, 23rd inst., the prizes were presented to the fortunate winners by the Incumbent. Three cheers were then heartily given for each teacher, and after an hour or two spent in merry games with the teachers, the children dispersed to their various homes to enjoy a fortnight's holiday.

The Church Society.—At the Monthly Meeting of the Committee on Monday next, the following items will appear on the Agenda Paper:—(1) Report of the Sub-Committee of Finance and General Purposes re the financial position and prospects of the Society; (2) Application for a grant of £25 towards interest on cost of Site at Five Dock; (3) Continuation of discussion re nomination to the Pension Fund.

Granville.—On Tuesday evening, a lecture under the auspices of the Lay Helpers' Association was given in St. Mark's Schoolhouse. The Vicar presided. The lecturer was the Rev. William Hough, of Randwick, and the subject of his lecture "The Church of England Temperance Society."

Church Home.—The Executive Committee of the Church Home held their monthly meeting on Tuesday, 27th inst., the Rev. C. H. Rich presiding. The Matron's report showed that the Home had been quite full throughout the month, and that there were now 35 inmates. Many of these are now ready to undertake employment, but great difficulty is experienced in finding situations for them at this time of general depression. Friends have been kind in sending donations of tea and sugar, and also in helping in the matter of clothing. But acting upon resolutions passed at a previous meeting, the Committee have determined to carry on the management of the Home by voluntary workers except in the laundry department, where skilled labour is required, and both the Matron and the Missionary are continuing their services at the present time, gratuitously. A deputation of three of the ladies of the Committee waited upon Lady Duff on Wednesday, and she has kindly promised her influence and support, and hopes to be present at the forthcoming Annual Meeting.

Diocese of Newcastle.

St. Paul's, West Maitland.—A Committee which meets fortnightly, has been formed to carry out the restoration work rendered necessary by the March Flood, and sub-committees are appointed to raise funds and deal with particular parts. The first object was to dry the walls as speedily as possible. Large furnaces have been burning in the Church during the service, for the last few Sundays. A

very liberal offer of Messrs. W. H. Paling, and Co., to put the organ in repair for £75, has been accepted by the Committee. The same firm has kindly granted the Concert Committee the free use of a piano for six months at the fortnightly concerts. Christ Church, Newcastle, and the Rev. G. F. Rushforth have forwarded collections. St. Mary's Sunday-school, West Maitland, has sent £5 to their young neighbours at St. Paul's. The receipts from two concerts have amounted to £11 10s. The Oratorio ("Crucifixion"), in the Town Hall realised £6 5s, and £10 14s at St. Peter's, East Maitland. Up to date the receipts towards the Restoration Fund amount to £164. A movement is on foot for each Diocesan Church of England Sunday school to subscribe one penny to the St. Paul's Sunday-school. Mr. Paling's offer of repairing the organ for £75 has been received with much appreciation as the work was originally estimated to cost £200 or more. A friend in West Maitland has offered five shillings a week if nine others will do the same, and six have already expressed their willingness to do so.

Lady Members of Parochial Councils.—From a letter in a recent issue of the *Daily Telegraph*, it may be gathered that the Parish of St. Philip's, Auburn, had ladies upon its Parochial Council. If that is so, it is a most practical idea, and one that might be carried out with advantage elsewhere. I do not know that there is anything in our regulations to prevent its being carried out in this Diocese.

Cathedral.—A meeting of the General Building Committee is summoned for the 4th July at 7.30 p.m. at the Deanery. A postscript to the notice, states the business as "very important."

Diocese of Grafton and Armidale.

Grafton.—Preparations are being made for the reception and entertainment of the Bishop of Bathurst, who arrives here next week, and will hold Confirmation Services, and perform other duties pertaining to the functions of a Bishop. He will be in the Diocese about a month, visiting Richmond northwards, and journeying to Port Macquarie southward. He will also conduct a Masonic Service on the Clarence during his visit.

Diocese of Brisbane.

In view of the present "financial depression," says the *Toowoomba Chronicle*, the Rev. T. D. Warner has voluntarily intimated to the Churchwardens of St. James's Church, that he will surrender £100 of his salary. The present salary is £350 per annum, but for the future the rev. gentleman will accept £250. From an exchange—we learn that the other Sunday evening, 500 people attended a Brisbane Church and contributed to the offertory 316 coins, nearly half of which were threepenny pieces, thus leaving 174 who failed to contribute. The exchange does not state how many of these 174 contributed at morning services.

GROWTH OF THE KNOWLEDGE OF THE SPIRIT.

In the following extract from Dr. Saphir's *Christ Crucified* Lectures on I Cor. ii, the thought is put very distinctly that as a rule the believer in the first stage of the Christian life hardly knows that he owes his faith and the power of the Christian life to the direct working of the Holy Spirit. As a consequence of this ignorance, there very often comes a time of darkness, with the very view of the power of restoration and abiding growth. The discovery of the work and indwelling of the Holy Spirit, the Holy Spirit, is what he needs, to see how all that is in him can in very deed be his in continuous experience. I am sure that clear teaching in regard to this advance in the knowledge of the Christian, and the proclamation to the very feeblest of God's children, that the indwelling of the Holy Spirit is their privilege, and their strength is just what is needed in the Church in our day, and cannot fail of bringing light and blessing to many. We read that the Apostle Paul found disciples in Ephesus whom he asked, "Have ye received the Holy Ghost since you believed?" And their reply was, "We have not so much as heard whether there be any Holy Ghost." As the Lord Jesus said to Philip, "Have I been so long a time with you and yet hast thou not known Me?" So may the Holy Ghost say to some true and sincere believers, "Have I been so long with you, revealing unto you the truth as it is in Jesus, working in you faith, shedding abroad in your hearts God's love, comforting you in your sorrow for sin, helping your infirmities in prayer, opening to your understanding wonders out of God's Word, and yet have you not known Me?"

This ignorance arises to some extent from the fact that the Spirit testifies not of Himself, but of the Father and the Son. It is His to glorify Christ. As when in the dark night, a bright light is concentrated on one point, the light-bearer himself remains unseen, so the blessed Spirit unperceived by the awakened sinner, causes all light to fall on the crucified Saviour and the loving Father. The soul exclaims, "How great is the love of God!" "How marvellous is the grace of Jesus!" He who has kindled the light, who has opened the eyes of the heart, who has renewed the soul, is as yet unknown and unobserved.

John the Baptist compared himself with the friend of the Bridegroom, who standeth and rejoiceth greatly because of the Bridegroom's voice. In like manner does the Spirit direct the soul to Christ, and fills the heart with joy in believing Jesus, while as yet He does not reveal His own love and work.

Another reason why the young believer knows little of the Spirit, is because the Holy Ghost is so gentle—His approach is so soft, his adaptation to our peculiarities of character so perfect, His influences so deep and penetrating, that we think our own reason, imagination, will, conscience, have been acting of their own accord and with perfect spontaneity. How little do we know that the Holy Ghost has been influencing every faculty, every emotion, every mental process; so noiselessly, so quietly, so lovingly, so inwardly has the great Spirit been working, preparing and chiselling, and fitting every stone of the building—thus at the building of Solomon's Temple, no sound was heard. With perfect knowledge and with infinite love, the Holy Ghost deals with our spirits, and when the creative fiat goes forth, it is mostly as the still small voice which came to Elijah after the earthquake and the tempest and the fire.

Yet the believer knows that he has experienced Divine grace and power. God has revealed to him Christ. God has created him anew. It is a supernatural influence of which he is conscious and as it is unique, so it brings with it the assurance of its truth. There is a testimony within his heart that the true light now shineth. "I know whom I believe," "Now we ourselves know," yet "the reason why we ourselves know, is that our knowledge is not of ourselves, but of God." Hereby we know that we know Him, by the Spirit He hath given to us; and thus light is sweet. There is a blessedness in this knowledge of the Father and the Son, a peace and joy which satisfy the heart and fill the immortal soul, so that there is perfect rest. Whence is this? Because the Holy Ghost who is God, has revealed to us the things which are freely given us of God, because by the Spirit we call the Father Abba, and Jesus Lord.

As the believer progresses, and his path becomes more complicated, he is taught more about the Spirit, for he needs this doctrine increasingly for his comfort and growth. His faith is not so strong and unwavering as he imagined. The ardour of his love soon vanishes. The power of sin which at first he fancied was utterly broken, makes itself felt again, prayer becomes languid, and joy seems to have taken flight. In other words, God leads him into the valley, and lest he should make a Christ of his faith and a well-spring of a cistern, he is taught something of himself. Who does not know of this second stage in the Christian life, at first so painful, so humiliating, and filling the soul with perplexity. It is thus that we learn that the Spirit who has renewed our hearts must also sustain the new life, that we depend entirely on Divine grace and power, not merely to bring us to Christ, but to keep us in Him.

Thus as in all God's dealings, there is progress in ever increasing, widening, and deepening cycles. The believer experiences again in a more enlarged and profound manner, what he was taught at his first conversion. He sees now more clearly the guilt and helplessness of man, our utter dependence on a Father to love us, on a Saviour to save us by the shedding of His blood, and on a Divine Spirit to quicken and enlighten the soul, and fill it with the love of God. He feels now with deeper humility and truer joy, that salvation is of God, that Divine grace lays the foundation and performs the good work in us, until the day of Christ. Then he beholds the gift and the indwelling of the Holy Ghost. Thus was it that the first disciples, after a season of childlike peace and joy in the presence and companionship of Jesus—lost the Saviour, and with Him the garden of the soul, trees and flowers and songs of birds vanished, and all was winter cold silent and dead. And then He returned unto them never to leave them, and on the day of Pentecost, He in the person of the Comforter, descended and made all things new, and it was summer, full of fragrance and brightness. They had to lose Jesus for a while, to long for the Spirit and to rejoice in His coming.

The gift of the Holy Ghost is the most precious gift of that love which the Father has towards us for the sake of His dear Son and because we love Him and believe that He came from God. It is the gift in which the purposes of God towards us are fulfilled and consummated. The Messiah and the Spirit always go together, and the gift of the Spirit is the great purpose of the Messiah's coming and the first fruits of His work.

Co-Workers With God.

Who doeth good by loving deed or word,
Who lifteth up a fallen one or dries a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water sweet and cool,
Becomes co-workers with the Lord of all;
Secures a rightful share in His success,
And in the happiness that springs therefrom.

If you and I were in our right mind, when we see a brother mistaken, we shall sit at the feet of Jesus for him, and mourn for his ignorance as if it were our own.

THE KING'S SCHOOL.

Visit of His Excellency.

Presentation of Prizes.

BY A SPECIAL REPORTER.

On Thursday afternoon (June 22), His Excellency Sir Robert Duff visited Parramatta to present the prizes won by the students at the late examinations at the King's School.

The Governor was accompanied by Mr. Arthur Gaiton (Private Secretary) and among the other visitors of the day were the Most Reverend the PRIMATE, Major General Hutton, the Speaker of the Assembly (Sir Joseph P. Abbott), and Sir William Manning, Chancellor of the University.

Before the Governor arrived, a short service was conducted in the School chapel, which was crowded. The PRIMATE officiated, and the Dean of Sydney, and Dr. Harris assisted in the service.

His Excellency arrived in Parramatta shortly after 3 p.m., and was at once driven to the School, where he was received in orthodox fashion by a guard of honour, comprising cadets of the school, under Captain W. S. Corr. The life and drum band struck up the National Anthem when his Excellency reached the school premises.

The PRIMATE, Dr. Harris and members of the Council of the King's School formally welcomed His Excellency, who then (after having been introduced to some of the teachers) proceeded, with Major-General Hutton, to inspect the guard of honour. Sir Robert Duff expressed his pleasure at the fine appearance of the lads in the ranks; and Major-General HUTTON addressed a short speech to the corps, in the course of which he referred to the military career of an old King's School boy—a friend of his—Colonel Baker Russell. He mentioned that Colonel Baker Russell, who had won golden opinions in military circles in the Old Country, had asked him before he left England, to convey his greetings to the present students of the King's School, and to tell them that he hoped always to hear creditable things from the old scholastic establishment in which he had received his training when a lad.

The vice-regal party then entered the School buildings, and the principal business of the afternoon was commenced. The main hall, in which the prize-giving was to take place, had been specially decorated for the occasion with flowers and ferns and bunting. In the window recesses were trophies composed of the arms of the school cadets.

On the dais with His Excellency and the PRIMATE were the Head-master of the School (Dr. Harris), Major General Hutton, Mr. Arthur Gaiton (His Excellency's private secretary), Sir William Manning (Chancellor of the University), Sir Joseph P. Abbott (Speaker of the Legislative Assembly), Mr. Justice Manning, Ven. Archdeacon Gunther, Mr. G. F. Vaughan, M.A. The masters under Dr. Harris (Messrs. Delaney, Coombes, Corr, Neame, Dymond and Clint) took an active part in the work of promoting the comfort of the visitors.

Amongst those in the body of the hall were the Revs. Canon Taylor, Dr. Corlette, Canon Moreton, A. Yarnold, W. Lumsdaine, P. Preswell, G. McIntosh, W. Taylor, J. O'Connor, D. E. Evans-Jones, Colos Child, E. S. Wilkinson, A. R. Bartlett, G. H. Muzy, W. Martin, G. Middleton, J. Done also J. W. Inglis (Presbyterian); J. W. Winsor (Wesleyan); and others. Among the ladies were the members for the town (Mr. H. Taylor, M.P.) and Messrs. C. B. Cairnes, W. W. Bodenham, F. T. Watkins, and others.

The PRIMATE opened the chair. The CHAIRMAN opened the formal part of the proceedings with a short address, in commencing which he referred to the short service, just held in the beautiful little chapel attached to the School, and one prayer in connection with which service all taking an interest in the King's School might well remember—that for "the union of godliness and good learning." Passing on, the PRIMATE referred to the visit that day of one from that occasion—His Excellency, Sir Robert Duff. In the name of the school, and in the name of the governing Council, the speaker extended a hearty welcome to the new Governor of New South Wales. He hoped His Excellency would continue to manifest a keen interest in, and would take early opportunities of again visiting, the King's School.

At the invitation of the Chairman, the Rev. Dr. Harris as Head Master of the school, submitted a short verbal report of the doings in connection with the King's School, during the past twelve months. He said, he had to describe the work of the School during the past twelve months, as rather of unification than expansion. The School, like other institutions in these Southern lands, had suffered somewhat through the influences of the prevailing depression; but, though the number of students on the roll at present was smaller than was the case several terms ago good progress had been made in what he might term the sphere of consolidation. Dr. Harris gave details showing the extent to which the straightened character of the times had influenced the School so far as attendance went; and he then thanked the Council for the wisdom and consideration with which every effort made by those entrusted with the actual charge of the school, to promote the best interests of the School, had been received and honoured. Referring to the recent incorporation of the Council, he spoke of the step thus taken as a distinct gain to the School. The masters and the boys of the King's School were like the dew; they came and they went; but the Council, like the majestic river, was permanent; now it "flowed on forever." Referring to the headmaster's position in connection with the School, he said, "his words eliciting especially from the students) when he alluded to football (which displayed behind his Excellency's chair, and which had been won after a series of hard fights by the School fifteen. Dr. Harris mentioned that the Council had presented another, similar shield, to be played for by the schools contesting in the arena, in which the King's F.C. competed. Passing on, the speaker alluded to the success of different students in various examinations; and mentioned in particular six lads, Waddy, Glarence, Davis, White,

Gardner and Wall, who had vindicated the honour of the King's School in the highest competitive ordeal. He mentioned the Senior examination, and laid some stress upon the School's success in that field; as very few establishments even with much larger rolls than theirs had obtained as many passes in the Senior examinations. After referring to the success of F. S. Waddy (success, the speaker believed, valued by the student himself, as highly, because of the credit done to the School, as on his own account) in obtaining medals for Latin, English, and Ancient History; Dr. Harris alluded to the loss of the services of one of last year's masters, Mr. Thornton, (who had returned to his old love, Oxford), and to the good impression made by that gentleman's successor, Mr. C. A. Flint. Dr. Harris then passed on, touching upon the death of that "hero of science, thought, and kind, manly character," Dr. Woolls; upon the formation of the Old Boys' Union; and upon the School's claim to be considered a national institution. The King's School was not a national institution in the sense of having received regular financial support from the State; but it was, in that it aimed at turning out golly men—good citizens; men likely to occupy high and useful positions in Church and State. In that way, the King's School sought to promote the cultivation of public spirit. There was not a Public School, as the term was understood in these colonies; but it was a Public School of the type so closely associated with the maintenance of a high standard of public life in England. Dr. Harris, concluding, expressed—at considerable length—the hope that in New South Wales, those in the position to do so would be stimulated to endow institutions such as the King's School in a manner similar to that in which the Public Schools of England were endowed by different wealthy, public-spirited citizens; by quoting from reports as to the success of the boys in different lines of study, and by dwelling for a few moments on the departure from the School of the dux, P. S. Waddy. Waddy, Dr. Harris, explained, would have carried off almost all the higher prizes in every department,—but that he was disqualified in certain cases. The speaker had to thank the student named, however, for the example set to the school in the strenuous and untiring way he had made of his considerable gifts—to the best purpose; and for his ceaseless, hard, good work, in his social and athletic life.

His Excellency then presented the prizes (a list of the principal of which is below).

P. S. Waddy received four or five cricketing trophies including the Old Boys' bat, and prizes for batting average, in individual score, batting in school matches, etc. Apologies were submitted to the meeting from a number of gentlemen,—among others, the Hon. S. B. Sutor, and P. G. King, Sir Alfred Stephen. His Honor Sir George L. Innes, His Honor Sir William Windeyer, the Bishop of Bathurst, Mr. Weigall, Mr. E. Robson, Rev. C. E. Hargrave, Rev. J. Best, Professor David Anderson Stuart, Mr. J. B. Bettington, Mr. J. R. Fairfax, Colonel Renny-Taylor, the Mayor of Parramatta, Judge Backhouse, Judge Docker, and Mr. F. Bennett.

His Excellency then addressed those present briefly, thanking all, in the first place, for the heartiness of the reception accorded him on the occasion of that, his first visit to the King's School. From what he had seen already, he had become quite convinced that the King's School was an institution thoroughly deserving of all support; and that those who had just come from a land where competitive examinations (he did not know if they were the most perfect things in the world) were very much in vogue; but he had an idea that the students of the King's School, if allowed to have a say, would strongly voice the idea of allowing prowess in the cricket and football fields to weigh for something in such a connection. Still he supposed the boys before him would, after all, have to take things as they were. He would strongly advise them all to apply themselves thoroughly to their studies, not only for the sake of the gain matters in connection with what were generally considered practical matters, in after-life, but also for the sake of the solace that a love of study became to a man in his maturer years. He congratulated those who had won prizes that day; and to those who had not been so successful, he commended the line of Longfellow's, "Learn to labour and to wait." Before concluding his Excellency asked for an extra holiday for the boys, in connection with the mid-winter vacation. The request was received with loud cheering, of course.

Dr. HARRIS promised a day extra; and then took the opportunity—missed before,—of saying a few words of appreciation, of the efforts of the teaching staff, to give the School the benefit of their most loyal work in these late trying times. Major General HUTTON then said a few words—showing that he was a polished speaker, as well as a distinguished soldier. He again referred to the career of his old King's School-boy friend Colonel Baker Russell, and the hold the latter succeeded in gaining upon the officers and men of gain the confidence—aye, the love—of the men in his command; and he only hoped that all would turn out to be as creditable in appearance as the young soldiers he had inspected that day,—though not officially as the cadets of the King's School were, he understood, not under his command. The secret of Colonel Baker Russell's popularity was his regard for discipline, his endurance and his self-reliance. Those qualities tended to make great soldiers—and also great men; and they gave the secret of the success of British arms and world.

Sir JOSEPH P. ABBOTT spoke briefly and concisely, thanking, on behalf of the Council, the friends of the School for the support, which their sympathy and encouragement, that day, must mean. Referring to financial matter the speaker mentioned a gift of £150—from a lady whose name was not to be disclosed—for "reconstruction" purposes. In the matter of the proposed removal of the School—to give the boys more room, especially for their athletic pursuits—Sir Joseph said that the School would never be taken from Parramatta, to which old town it was so closely bound by ties of peculiar historic interest. Before concluding, the speaker expressed the warm satisfaction of the Council, with the manner in which the

duties of Headmaster were discharged by the gentleman at present at the head of the School, Dr. Harris. A vote of thanks by Dean of Sydney, and cheers for the Queen, the Governor, Lady Duff, P. S. Waddy and the Headmaster, brought the proceedings to a close.

The following is the School prize list this year:—

PRIZES PRESENTED BY THE COUNCIL.

Form V.—D. P. Evans-Jones.
" IV.—J. Maughan.
" III.—G. E. Manning.
" II.—A. R. Bartlett.
Removes—J. E. N. Bell.
Lower School—C. C. Dight II.
Perry II.—(Not qualified).

MATHEMATICAL DIVISION PRIZES.

Division VI.—P. S. Waddy.
" V.—L. Allworth.
" IV.—J. G. Morda.
" III.—N. Sly.
" II.—L. Walls-Allen II.
" I.—Hewitt.
Greek—P. S. Waddy, J. Maughan, E. A. Barton I.
Latin—E. A. Barton I, Geo.
French—H. C. Blackland, C. E. Manning, G. S. Dale.

English—C. C. Dight.
Botany—J. Putter, I. C. A. Jaques.
Elementary Science—C. C. Dight II.
Geography—M. H. Morda I, A. Verge II.
Mathematics—F. Putter II.
General Excellence—R. Waugh, T. Windeyer III, Perry II.

ENGLISH ESSAY PRIZES.

(Presented by Lord Jersey.)
J. H. M. Abbott I.

DIVINITY PRIZES.

(Presented by the PRIMATE.)
D. P. Evans-Jones.
H. C. Blackland.
S. Macphail.
E. A. Barton I.
A. S. Harrison.
A. N. H. Byrie III.
S. Beard.

THE SPEAKER'S PRIZES.

(Presented by Hon. Sir J. P. Abbott.)
FOR HISTORY.
Form V.—M. H. Marsh I, S. Macphail.
" IV.—C. E. Manning.
Form III.—E. A. Barton I.
" II.—S. Beard.
Lower School—A. Verge II, Perry II.

DRAWING PRIZES.

C. A. Jaques, A. Verge II, Perry I (provisional access).
HISTORICAL ESSAY PRIZES.
(Presented by the Ven. Archdeacon White.)
H. Cox I.
C. E. Manning II.
J. Maughan (provisional access).

PRIZE FOR BEST MATHEMATICIAN.

(Presented by the Hon. F. B. Sutor.)
J. Maughan I.
H. S. Morda II.

DRAWING PRIZE.

(Presented by Mr. Neame.)
O. B. Byrie, I.

MUSIC PRIZES.

(Presented by Mr. Massey.)
E. L. King, II.
A. Williams.

PRIZE FOR LATIN PROSE.

(Presented by the Headmaster.)
H. C. Blackland.

SCHOLARS.

Broughton and Forrest Scholars: D. Maughan ('91); F. S. Waddy ('92).
Broughton Scholars: W. J. Cakelbreed ('91); A. C. Hor ('92).
Broughton Scholar ('93)—gained at this examination.—D. P. Evans-Jones.
Mauritius Scholar: J. Maughan ('91).
A Broughton and Forest Scholarship will be awarded in 1893.

CHARACTER is made up of small duties faithfully performed; of self-denials, of self-sacrifices, of kindly acts of love and duty.

NATURE only tells of hard, pitiless, remorseless law. The fire burns, though there be a saintly martyr in the flame. The tide surges in, though a Christian maiden is bound to the stake in its course. Leap over the precipice, and you are dashed in pieces. There is no mercy in the electric cloud, in the ocean or the land. Everywhere you see wisdom and power in creation and providence, but not mercy.

DIFFICULTY is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator who knows us better than we know ourselves. And He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty helps us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial.

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

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), £2 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.

SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT
Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. 67 N.B.—REPAIRS Executed on the Shortest Notice.
A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT
For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

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

Choicest China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Caristers of 12, 24, and 28 lbs. nett, or Half-Chests at 1/3, 1/6, 1/9, 2/-, 2/6, and 2/9 per lb. Address—

TEA MERCHANTS

Jottings from the Bush.

"All in the Name of our Lord Jesus."

Yet another sectional Society for Churchmen, in the Diocese. Is the list of them to be prolonged to the crack of doom? There are already four of them, and to distinguish them we have to divide parties after the fashion of the French Parliament. There is the "Church Union," which represents the Extreme Right; the "Church Association," which represents the Extreme Left; the "Churchman's Institute," is the Society of the Right Centre, and now comes the "Churchman's Alliance," to embrace the Left Centre. (By the By, would not the title sound better if the first word were in the plural)—"the Churchmen's Alliance?" Most of the above titles are expressive of unity, but I greatly fear that—however carefully their managers may strive to obey the prudent warnings of the PRIMATE—the ultimate tendency of such Societies is towards the disintegration of our Church. The promised article in the *Record* may prove that the Alliance will "Supply a Felt Want," and I have the utmost respect for those friends of mine who constitute its governing body; but if it fulfils the prediction of the *Record* and "tends to the unification and prosperity of the Church in this land," I shall be almost as much surprised as I shall be gladdened.

I think I once read the description, by some American humorist, of his visit to a township where everybody seemed to be an official. At last, after some days he met a man who was not a Colonel, a General, a Judge, or a Squire, but only a plain, "Mr." In joy that his loneliness was removed, he hailed his new acquaintance as a brother, and they immediately fraternised after the fashion which all humorists are so fond of describing—by "liquoring-up," at the bar. I begin to sympathise with that humorist. If there remains in the Diocese of Sydney one single Clergyman besides myself who does not belong to any of these Societies, I metaphorically clasp his hand in delight, that my isolation from Unions and Alliances has not cut me off from all mutual fellowship. And after all, we two have one cause for satisfaction. For we, two, belong to a Society, a Society which even surpasses these others in age, and size, and comprehensiveness,—the grand old Church of England herself.

From the days of Demetrius, the silversmith of Ephesus, and long before his time, there has been an intimate connection between the workers in precious metals and the superstitions of the public. It is disappointing to look at the price-list of a jeweller, of the present day and see how much utter and degrading falsehood is believed in or half-believed in, for I cannot think that real superstition can be so extensive. From the advertisements of the *Town and Country Journal*, of June 17th, one gathers that not only is the cult of the horseshoe as much in favor as ever, but that the "latest London novelties" introduce some new superstitions. Perhaps the luck-bringing horseshoe has unaccountably been found wanting in some cases. At all events those people who (like our criminal population: see the *Herald* of last Saturday) are firm believers in the power of ornaments to bring luck, can now purchase bracelets of silver or gold with "lucky bells" attached. It is not the uneducated and the poor among whom superstition most exists, evidently; its followers are able to afford their pounds for golden ornaments. But the illustration which has most amused me,—and at the same time saddened me, for the light of the Gospel ought long ago to have dispelled the mists of such errors,—is the brooch with the "charm bell against fascination." At first, I thought that it would be bought by the Beatrixes, who have sworn never, no never, to marry. It would be interesting to see the stern young lady buying such a brooch, and marching out of the shop rejoicing in the fact that now she was quite certain to remain single and unsought all her days. The bell, and adorned with mystical characters. If it tinkles as a cow-bell, there may really be some foundation for the belief that it will keep admirers away! But then the question arises, if the lady does not wish to fascinate, or to be fascinated, why wear attractive jewellery at all? I can't help suspecting that some of the young ladies who wear such ornaments are hoping that the charm may somehow fail. Some young man may be piqued into trying to prove that the charm does not always work, and the damsel is prepared not to risk too much. These were my first thoughts, but I now perceive that one of these brooches is called "True Lover's Knot Brooch." So I suppose that it is given by a young man to his sweetheart to keep her from being fascinated by other young men. It is surely a very left-handed compliment that he is paying to her fidelity. She can't be trusted to see any other person of the masculine gender without having the protection of a charm against his fascinations! If she is a girl of that kind it ought to be called the "Untrue Lover's Brooch." Probably many a betrothed maiden is wearing a brooch marked, "Mizpah," in happy ignorance of the fact that the word, as used in the Bible, records not the trust, but the utter distrust, which Laban—himself a deceiver—felt towards Jacob. I have been speaking lightly, but it is impossible to keep from feeling somewhat contemptuous towards people who believe in charms and "mascottes," while they reject the Way, the Truth, and the Life.

COLIN CLOUT.

GOOLD'S LABOR BUREAU,
Established 15 Years.
SYDNEY AND BRISBANE.

CORRESPONDENCE.

THE CHURCH OF ENGLAND PROTESTANT.

Sir.—It appears that the question has again been mooted, whether we ought to be called a Protestant Church or not, and this time the negative seems to have been supported by some sincere holders of the teaching of our Reformed Church. We have been called Protestants by the majority of civilised men, Protestant and Catholic, ever since the Reformation. We are called so in Acts of Parliament; in the Coronation Service of the Queen; in histories of authority, Protestant and Catholic; we have been held to be so in Courts of Law; and, when bequests have been made to us as Protestants, we have taken them, under false pretences, of course, if we are not a Protestant body; but now within the last half-century Ritualists have discovered that we are not so, and repudiate the name, and, it appears, are beginning to lead some others also to disown the name.

A few Nonconformists, moved by the toleration of Ritualism, join them in saying we cannot be Protestants. Through this our Church has been losing touch with the English nation to a serious extent, and disestablishment looms in the no distant future.

Now I am one who, as far as lies in me, would live peaceably with all men; but it does not lie in me to slander or repudiate a name which, to my mind, expresses my loyalty to the truth of God and His Word, simply because certain persons choose to say they are offended at it.

Some persons, either through ignorance, or relying on the ignorance of their hearers, have asserted that Protestantism is a mere negation, and expresses only a protest against Romanism, without setting up anything positive instead thereof. This assertion comes from persons hostile to us, and is demonstrably incorrect. It is well known that Protestants were so called from the famous Protest, when the second Edict of Spire was passed, revoking the first Edict which protected Luther and his followers; afterwards those who held the same views as those set forth in the Protest properly received the same name.

The Protest itself will be found in D'Aubigne's History of the Reformation, book xiii, chap. vi.

The essential part of the Protest omitting local matters is as follows: "As the new Edict declares that the ministers shall preach the Gospel, explaining it according to the writings accepted by the Holy Christian Church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy Church.

Now seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that such text of the Holy Scriptures ought to be explained by other and clearer texts; and that this holy book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation, shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

For these reasons, most dear lords, &c., we earnestly entreat you to weigh carefully our grievances and our motives, presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for whatsover, to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire. The lines in Italics contain the concentrated substance and reasons of the protest. Is that mere negation? Then I fail to comprehend the term. Does it not enunciate Scripture as the grand basis of Evangelical Christianity? And is it fair to say that the system founded upon these principles, and therefrom called Protestantism, is mere negation? Protestantism has on this account been called the Religion of the Bible. Now if our Church plainly adopts the principles of this protest, in the Articles of our Religion, found at the end of the Prayer book and subscribed by every Clergyman, can any one, claiming any share of fairness, and any freedom of judgment, deny that our Church is entitled to be called a Protestant Church? Let him read the Sixth Article of Religion, side by side with the above cited Article of the Protest, and then ask himself not only whether the substance of them is not the same, but whether, having regard to the notoriety of the Protest Article had before their minds the very Protest from which the name Protestant was derived. In confirmation of the fact, let him read our Articles 19, 20, and 21, on the Church, its authority, and the authority of General Councils.

Is it wonderful that some of those ministers, who "hate the name of Protestant," should have been found to say one which they have had to undergo, in signing them before they can receive the position or emoluments of Ministers of the Church of England?

The late Primate Bishop Barry said in Synod, "It is somewhat too late in the day now to say the Church of England is not Protestant." Coming from such a man,

this might have been thought sufficient to make men examine before denying it.

I look upon the word Protestant as equivalent to "Holding the Evangelical truth of Scripture" or "Believing that Holy Scripture contains all things necessary to Salvation" in the words of our Sixth Article. I therefore claim for our Church the epithet Protestant. I do not however insist upon flaunting it about at all times though I am proud of it.

The Articles of our Religion, which I look upon as one of the most decisively Protestant declarations of faith, does not use the word Protestant, and I am content, so long as it is not repudiated, with using it where some necessity occurs for vindicating the fact we are Protestants.

Apologising for so long a letter, I remain, yours truly,
W. J. FOSTER.

Sydney, June 26th, 1893.

SUNDAY SCHOOL INSTITUTE.

Sir.—Would you kindly allow me to state in your columns that the Committee of the Institute have decided to postpone the Teachers' Examination until October 30th. They hope that this may induce a larger number of teachers to enter for the examination. There will be three divisions, senior, intermediate and junior. May I also state that I shall be very grateful if any Clergy or superintendents will communicate with me at once as to the course of Lessons for next year, as we are now drawing up the usual syllabus. If any gentlemen will send me their views as to subjects, and also whether a syllabus for every Sunday in the year would be helpful, I should be thankful. The scheme suggested annually by the Committee is now adopted in many schools, but we desire to make it of such a character that it will be suitable for all schools.

Yours faithfully,
ERNEST C. BECK, Hon. Sec. S.S.I.

NOTICES TO CORRESPONDENTS.—Mr. James Plummer's letter next week; also, Inaugural Sermon Churchman's Alliance.

GENERAL JACKSON WAS DEFEATED.

"The only way he could obtain relief was to have a sapling partially cut and bent down, so he could lean over it, with his abdomen pressed hard against the tree, and the ends of his toes and fingers just touching the ground."

In Mercy's name, think of anybody being driven to such a resort as that! And yet what does trouble care for high or low? This was one of the most famous men that ever lived—General Jackson, a military genius scarcely second to Caesar or Napoleon. Yet only to fancy this great general and statesman in the grotesque, even ridiculous attitude described! What could have made this fearless fighter cry for quarter? Let the historian tell. "General Jackson was tortured by acute dyspepsia, and the only way he could obtain relief was to have a sapling partially cut and bent down, so he could lean over it with his abdomen pressed hard against the tree, and the ends of his toes and fingers just touching the ground." We quote from Mr. Oliver Dyer's "Life of General Jackson," published in 1891.

It is clear enough now. In surrendering to such an enemy General Jackson only did what other heroes have done—Napoleon among them. It follows that whosoever can cure this disease (which is universal) holds the world in the hollow of his hand. All sorts and conditions of men have a stake in this contest; and there isn't a woman to whom it is not as important as the roof over her head.

Here is a straw that shows which way the wind blows. "In August, 1889," writes the witness, "I had pain after eating, and vomited all my food. For a week at a time nothing would stay on my stomach. I had a bad taste in the mouth, and a slimy phlegm would gather in my mouth and stick in my throat, causing me to be sick. I was tired all day long, and even more so in the evening than when I went to bed at night. After awhile I began to be troubled with shortness of breath and a sense of fulness or constriction in the throat, so that at times it seemed as if I must choke. There was fearful pain in my left side, and a most oppressive feeling of tightness round my waist and at my chest. I lost a great deal of sleep, and night after night I only dozed for an hour or two. You will easily believe me when I say that I became dreadfully weak, and lay in bed for three weeks at a time."

During my illness I had four doctors attending me, yet I grew so bad that one of them called an additional doctor in consultation. On this occasion I thought I was going to die, and all who called to see me were of the same opinion. After I had suffered in this manner for six months my brother Alfred told me of the great benefit his wife had received from taking a medicine called Mother Seigel's Syrup, and persuaded me to try it. I did so, and after having taken a few doses my food time I had used three bottles I was back at my work, strong and hearty, and have since been in good health. I am a forgerman, and have worked at the Carbrook Forge over sixteen years. I have recommended this remedy to many persons, upon whom it has had the same good effect. You have my free consent to publish my letter if you think fit. I will answer inquiries.

(Signed) "GEORGE DABBY."

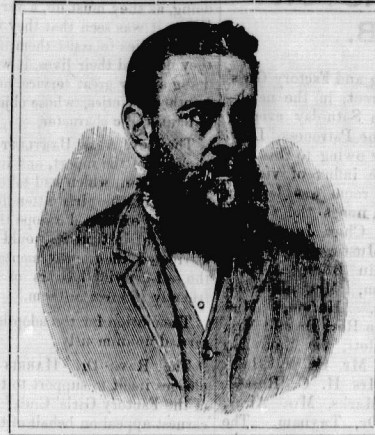
"310, Bright-street, Carbrook, Sheffield, October 7, 1891."

We are credibly informed that Mr. Dabby's father has resided in that district for more than thirty years, and the family are well known and highly respected.

But what ailed Mr. George Dabby? In reply we seem to hear a chorus of 10,000 English voices whose owners have suffered as he did, and been cured by the same agent that at least restored his health, and perhaps snatched him from a yawning grave—indigestion and dyspepsia, the bane and curse of every civilised nation. Anybody can destroy life; what shall be said of Mother Seigel, whose mission was to save it.

Poor General Jackson! Dyspepsia killed him at last. But that was many a year before Seigel's Syrup was discovered. If it had only been known in his day! But why talk so? Spring comes none the sooner because men die of winter's cold.

WEEKS WHITE.



WEEKS WHITE.

BREAD - BAKING BUSINESS

THIS SIDE OF THE GLOBE.

I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies. At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakerhouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

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

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To grow heavily in a few weeks, without injury to the skin, and no matter at what age.

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 for 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/-, 3/-, 5/-, and 10/- per Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.

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First Quality Men's All Wool Suits . . . 22 0 0
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Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

THE BETTER BIRTHDAY.

I AM content—
For age upon the heart
Can never creep;
And when at last in still night
I seem to sleep,
A birthday comes to me in truth;
The gift it brings—immortal youth.

The decline of her (Venice's) political prosperity was exactly coincident with that of domestic and individual religion.—Ruskin.

A friend told me that he was visiting a lighthouse lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid; we never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved. That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy selfishness, they should let their light gleam across the dark waters of sin, that they who are imperilled may be guided into the harbours of eternal safety."

HAVE you never observed how entirely devoid is the Lord's prayer of any material which can tempt to subtle self-inspection in the act of devotion? It is full of an outflowing of thought and of emotion towards great objects or desire, great necessities and great perils. "After this manner, therefore, pray ye."

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,
13 DARLINGHURST ROAD.

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

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.

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J. S. ABRAHAM,
THE LABORATORY
434 GEORGE STREET, SYDNEY.

SUNDAY SCHOOL COLUMN.

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

The following are the marks gained by the few teachers who have sent answers to the two first papers in the Test Examinations:—

| PAPER I. | | | | |
|----------|------------|----------|----------|--|
| Question | Full Marks | "H.S.W." | "Felma." | |
| 1 | 11 | 9 | 6 | |
| 2 | 12 | 11 | 11 | |
| 3 | 9 | 9 | 7 | |
| 4 | 5 | 4 | — | |
| 5 | 8 | 8 | 8 | |
| 6 | 13 | 11 | 12 | |
| 7 | 10 | 10 | — | |
| 8 | 6 | 6 | — | |
| 9 | 5 | — | — | |
| 10 | 21 | 20 | 20 | |
| Total | 100 | 88 | 64 | |

| PAPER II. | | | | |
|-----------|------------|----------|--------------|----------|
| Question | Full Marks | "H.S.W." | "Ignoramus." | "Felma." |
| 1 | 11 | 11 | 10 | 11 |
| 2 | 7 | 6 | 7 | 7 |
| 3 | 10 | 10 | 10 | 10 |
| 4 | 5 | 5 | 5 | 5 |
| 5 | 5 | 3 | 4 | 5 |
| 6 | 10 | 9 | 9 | 10 |
| 7 | 8 | 7 | 4 | 7 |
| 8 | 14 | 13 | — | — |
| 9 | 6 | 6 | 6 | — |
| 10 | 24 | 24 | 24 | 20 |
| Total | 100 | 94 | 79 | 75 |

I must express my great satisfaction with the papers sent to me. I do not wish always to receive good papers, for I wish to help the backward as well as the well-trained.

But it is, naturally, much more pleasant for an examiner to read good papers, and if I have not got quantity I have got quality. Some of the candidates did not attempt certain questions; but if they had learnt all the work, and done in those questions as well as in the rest there would have been very little difference between the total marks. It is interesting to notice how the styles vary. Some of the answers for which each candidate has received full marks differ entirely in style, and yet, each in its way, are all admirable. I hope that those who have taken the trouble to enter the lists for this Test Examination may be repaid by success at the examination in August.

From the "Church S.S. Lesson Helper" of America I extract the following:—

COUNSEL TO TEACHERS.

"Never forget the paramount necessity for prayer—prayer for ourselves, as well as for those whom we would teach. And there should be frequent self-examination as to how we pray. Any negligence in this matter will inevitably cause the whole foundation of the spiritual life within us to be shaken. Remember that our Heavenly Father wills that we seek Him in all our needs, that we may both know Him truly, and draw closer to Him. In prayer we gain an invisible force which will triumph over seemingly hopeless difficulties. We must not be misled with the idea that devotion depends upon feeling. Frequently it may happen that we are disturbed because we have no devout feelings; but what we want is a devout will. We cannot always control the imagination. It may be distracted for the time, and beyond our power. But we can always do that which is our duty carefully and patiently, with a view to pleasing God, and proving our love to Him. We may feel cold and mechanical, but we cannot fulfil our appointed duty without an exercise of the will, and therefore all duties diligently performed testify a desire to love, and prove our love. Let us be only less pre-occupied, and then many of our religious duties will be better performed. When we are careless in this matter, it is because we do not sufficiently feel our need of God, or the real value of simplicity and confidence in prayer. Strive never to lose faith in the efficacy of prayer, even when you do not see its fulfilment. Rest trustfully and lovingly in our Father's hands. He knows to the full all that we desire, and how it may be best accomplished."

J.W.D.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. Cairns, 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 LAMMEN'S Phosphorized Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-

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

WORKING AND FACTORY GIRLS' CLUB.

The Annual Meeting of the Working and Factory Girls' Club was held in the Club hall, Kent-street, in the neighbourhood of St. Andrew's Cathedral, on Saturday evening last. It had been announced that the Patroness, Lady Duff, would preside, and it was probably owing to this fact that the attendance was very large, the influx of visitors being so great that necessarily but little room was left for the ordinary members of the Club. Amongst the visitors were—Lady Duff (who presided), the Chief Justice and Lady Darley, the Hon. Mr. Justice and Mrs. H. M. Stephen, Miss Duff, Captain Leigh, A.D.C., Lady Barrington, Misses Barrington, Mrs. Bowden-Smith, Miss Bowden-Smith, Mrs. Hutton, Miss Darley, Colonel and Mrs. Mackenzie, the Rev. Dr. and Mrs. Harris, the Rev. A. R. and Mrs. Bartlett, the Rev. and Mrs. C. F. Garney, Mrs. H. E. Kater, Mr. H. W. Hammond, Captain and Mrs. Broomfield, Mrs. H. C. Russell, Mrs. Villeneuve Smith, Mrs. John Marks, Mrs. Airey, Miss Airey, Mrs. Le Patourel, and Dr. Twynam. The room had been brightened with foliage and ferns, and to the platform a warm aspect had been imparted by a suite of furniture and other essentials, the use of which had been granted by Messrs Farmer and Co.

The report, which embraced a period of two years, was read by Mr. Justice Stephen.

The Chief Justice congratulated the Club on the fact that his Excellency and Lady Duff had accorded their patronage to the Club, and on behalf of his Club, thanked Lady Duff for so graciously presiding at that meeting. The honour, had he said, been placed in his hands of moving the adoption of the interesting report to which they had just listened. He regretted very much that the meeting had not been called in a larger room—a room in which they could have had with them those who were not so conversant with the work of the society as were the ladies and gentlemen who were present, and to whom the useful working of the Club could have been brought home. It was hardly necessary for him to say anything to those who were present as to the objects of the Club, because he suspected that all the ladies and gentlemen around him were deeply interested in the work of the Club, and were themselves workers in it. The objects of the Club must commend themselves to everyone—they were to relieve distress; to bring some cheering rays of hope into families which now possessed none, or had not possessed any; to, in a large measure bring to those who, perhaps, never had a sympathetic word said to them in their lives, the sympathy of those who were by fortune placed in a position about them. Some had divided the social world into two sections, designating one section "the classes" and the other "the masses." The masses were supposed—he was afraid with some truth—to be somewhat hostile to the classes. And that hostility, if it existed, was brought about by the masses believing there was a thorough want of sympathy in their needs and in their circumstances, and oftentimes in their hard lot, by what were called the classes. For his part he did not believe that there was that want of sympathy; in fact he knew that it was not so. Modern legislation all tended to the amelioration of the lot of the masses. Unfortunately, through one cause or another, which it was not necessary to enter into now, the people in this Colony had not followed the parent state in the legislation which was necessary to bring about the results he would wish to bring about, and of which he had spoken in that room before. The members of that society did show the girls who came under its influence that they did sympathise with them in what was no doubt a very hard lot. By sympathising with the girls they elevated them, and they had the satisfaction of knowing that the beneficial influence of that sympathy extended far beyond the individuals who were the immediate objects of it, reaching even to their homes—and that it would be seen that the society was deserving of the greatest possible assistance on the part of the public. He would like to see a Society such as that was, far better housed than it was now. He would like to see growing out of that Club some larger institution, where the girls would be able to devote their spare time to attending classes carried on in such a way as to elevate them in every possible way that their condition would afford. But the Society had done a good deal already. As the report stated, many wild and reckless girls had been brought within the influence of the Society, and had now become good and worthy citizens. All the girls who were members of the Society knew that they were cared for, and they knew that their lot had been improved, even with their masters and employers. But that was not all. The masters and employers sought to aid in every possible way the ladies and gentlemen connected with the Society who inspected the factories. He trusted that the next year would be a year of benefit to the Society, and that the work of the Society would be carried on to still further advantage than it had during the past. Reference was made in the report to the prospect of their securing the co-operation of the Anglican Sisters, and he looked forward with very great pleasure to the time when they might have the advantage of the assistance of the Sisters. Those ladies were trained, as they knew, to mission work; they devoted their lives to it; and, although in some quarters they had not been received with that warmth of feeling which he thought was due to them, still he trusted that that indifference would pass away when it was seen that they were doing, as they must do, a very good work in the community. When it was seen that they were training up a number of young ladies to assist them in carrying on the work to which they devoted their lives, it would be realised that they were doing a very great service, not merely to that society, but to other societies, whose objects were of a benevolent and philanthropic character.

The Rev. A. R. BARTLETT seconded the motion for the adoption of the report, and in doing so testified to the great improvement which had taken place in the character and conduct of the girls attending the services conducted by him, and expressed a hope that the day was not far distant when that institution would have a chapel of its own. He attributed the improvement in the conduct of the girls to the self-denying labours of the ladies who had taken a friendly interest in them.

The motion for the adoption of the report was put, and carried unanimously.

The Rev. Dr. HARRIS moved,—"That this meeting pledges itself to support to the utmost of its power the work of the Factory Girls' Club," and in doing so made a very earnest appeal on behalf of the Society.

The resolution was seconded by Dr. Twynam and carried.

On the motion of Mr. H. W. Hammond, seconded by the Rev. C. F. Garney, officers for the current year were appointed as follows:—Patron, His Excellency the Governor; Patroness, Lady Duff; Presidents, Sir Frederick and Lady Darley; Vice-Presidents, Mrs. Bowden-Smith, Mrs. Hutton, Mrs. M. H. Stephen; Hon. Chaplain, Rev. A. R. Bartlett; Hon. Treasurers, Mr. Justice Stephen, Mr. H. W. Hammond; Secretary, Miss Georgina A. Edwards; Council—The Rev. Dr. Harris, the Rev. A. R. Bartlett, Mr. Justice Stephen, Mr. Leidy Mort, Hon. R. H. D. White, M.L.C., Messrs. H. W. Hammond, Robert Hills, W. P. Faithfull, and A. E. Jacques; Committee—Messrs. Broomfield, H. E. Russell, Villeneuve-Smith, Burton, John Marks, Vernon, Leidy, Douglas McKenzie, Miss Forster, Miss Darley, Miss Binnie, Mrs. Brady, Mrs. Allwood.

On the motion of Mr. Justice Stephen, seconded by Dr. Harris, a vote of thanks to Lady Duff for attending and presiding was carried by acclamation.

The compliment was acknowledged by Mr. Justice STEPHEN, who said that Lady Duff had done him the honour to request him to say for her that she was very glad to be there that night, and that she hoped to be able to help on the good work which had already been done in connection with the Club.

A HEAVEN ON EARTH.

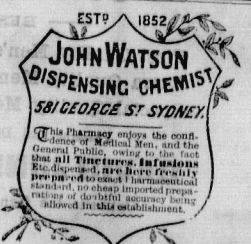
Lonely dear Lord! how can I be,
With Thy sweet presence here?
Thy strength in weakness to make strong,
Thy hand to wipe each tear.

Lonely dear Lord, I only am
When wandering from Thy side;
And heaviest crosses light become
If I in Thee abide.

O blessed Saviour—faithful friend!
When earthly friends forsake,
Thy presence lights life's darkest hour,
And earth a heaven doth make.

THE EXPORTATION OF AUSTRALIAN BUTTER.—The Lever Wholesale Grocery Co. Limited, have taken a step which is likely to greatly develop the trade between Australia and the home country. When on his recent tour round the world, Mr. W. H. Lever (Chairman of the Sunlight Soap Company, with butter direct from this company to be supplied afternoon a number of gentlemen were invited to the warehouse on Town Hall Square, to taste and examine a consignment of this commodity. Amongst those present were Mr. W. H. S. Taylor, managing director and Mr. Park, manager of the Bolton Branch. The butter comes packed in wooden boxes, and is a remarkable fact that, despite the cost of carriage, it can be retailed at a less price per pound than Danish or Swedish butter, whilst there is a richness and freshness about the flavour which is not excelled by the finest English grass butter. It is expected that the importation of Australian butter will have an important effect on the large quantities which are at present received from Denmark and Sweden, and as evidencing the enterprise of the they are the first out of London to import butter from our Australian colony.

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



The Australian Record.

SYDNEY, SATURDAY, JULY 8, 1893.

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Clerical Outfitters, Robe and Gown Makers.

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NOTES AND COMMENTS.

Personalia. The new Principal of the Home and Colonial Training College, Grey's Inn Road, London, in succession to the late Rev. WILLIAM R. BLACKETT, is the Rev. JAMES BLAKELY ARMSTRONG, chaplain of St. Steven's Hospital, Dublin. The Rev. EDWARD HOWARD LEE (Diocese of Bathurst), residence Bathurst, has been registered for the celebration of marriages. The Rev. C. L. YARRINGTON, B.A., has been appointed to the district of Islington, Diocese of Newcastle. Mr. W. J. CAKEBREAD, son of the late Rev. WILLIAM CAKEBREAD, of PONDENT HILLS, will be admitted as a Lay Reader at the Cathedral next Wednesday. The Rev. JOSEPH CAMPBELL, M.A., has been approved by the Senate of the University as one of the lecturers under the University Extension scheme, upon the recommendation of the University Extension Board. The Rev. Canon WHITTINGTON, Mrs. WHITTINGTON, and child, were passengers to Hobart by the "Tasmania," which sailed on Tuesday last. Mrs. TRESS, mother of the Rev. T. B. TRESS, of St. Peter's Woolloomooloo, died on the 30th ult, at her residence, Peel-street, Bathurst, aged 78 years. Bishop BARRY is now in America, where he has been invited to preach the "Baccalaureat Sermon" at Columbia College, New York. Five Bishops were consecrated on June 29th—St. Peter's Day, in St. Paul's Cathedral. The Rev. JOHN SLEEFMAN, to Norwich; the Rev. ARTHUR HAMILTON BAYNES, for Natal; and the Rev. J. S. HILL, with his two native Suffragans—the Revs. I. OLTWOLE and C. PHILLIPS—for the Niger and Yoruba country. The Rev. H. GUINNESS on leaving Kiama has been presented with an illuminated address.

The Dean of Sydney. On Monday last, the Very Reverend the DEAN OF SYDNEY celebrated his eighty-third birthday. The DEAN received the congratulations of many friends, coupled with hearty wishes that the year upon which he then entered might be one of great happiness and much blessing. We are sure every reader will cordially join in these congratulations and good wishes. The DEAN's work is a testimony of his life, and his life is a testimony of his work. That life and work have been one continuous act of religious loyalty. In the discharge of official duty, private and public ministrations, and of citizenship responsibility, the DEAN has been faithful and painstaking; winning the esteem of all with whom he has been intimately associated, also, of the members of other Churches, and of his fellow citizens. His transparency of character has given force to his public utterances, and his life is an irresistible argument as to the reality and value of CHRIST's holy religion. His review of upwards of sixty years of active work in the Church, must be crowded with memories that open the lips in a new and tender prayer at the throne of the heavenly grace. How blessed are those who live in such memories, who can commune with the old milestones that have the keeping of life within their grasp, and which enrich the heart with the recollection that can destroy time and make their possessor young, as if he were constantly drawing on eternity.

Moore College. We have been desired to say that Moore College Michaelmas Term will begin on Friday, July 20th. The Entrance Examinations will be held on Friday, July 28, at 9 a.m., and any candidates for admission who have not already done so, should communicate as soon as possible with the PRINCIPAL.

Church Association. A Special Fund has lately been established in connection with this organisation, for the purpose of assisting charitable and philanthropic objects. At a meeting of the Committee, held at their rooms, Barrister Court, on Wednesday afternoon, His Honor Mr. Justice Foster presiding, a resolution was passed to devote a portion of the Fund as follows:—Prince Alfred Hospital, two guineas; Church Home, one guinea; Echo Farm, one guinea, and the Labour Farm, one guinea.

The S.P.C.K. The S.P.C.K., like some other Societies, suffers from the full extent of its work not being widely known. How many Churchmen are aware, for example, of what it has done for Colonial Sees? A statement just published shows that since 1840 it has helped in the

endowment of seventeen Sees in America and the West Indies, twelve in Africa, seven in Asia, and sixteen in Australasia. The total sum actually paid is just under 80,000.

The Press and the Pulpit. The *Christian Age*, remarks "The press can never supersede the pulpit. The notion is so common in our day that the preacher's work is a work of supererogation because of the printed page, has no warrant in it. The newspaper, magazine, tract, and different forms of religious instruction by means of type and ink are doing untold good, but the living voice has its mission and nothing can ever take its place. God has ordained preaching as a living and enduring agency in His Church. When rightly exercised, nothing is more effective to conviction, edification, and salvation. 'It pleased God,' said St. PAUL, 'by the foolishness of preaching,' not 'by foolish preaching,' 'to save them who believe.' But the preacher must magnify his office by growing adaptation and effectiveness to changing conditions and requirements. He has to-day greater advantages and opportunities than ever. Let him put more heart and unction into his ministry and he will greatly multiply its force and acceptability. We have more culture and breadth in the ministry generally than formerly, but not as much of the simplicity and fervour of the Gospel. What we want now is greater spirituality, zeal, directness, and fervency. Let the pulpit of the land be baptised from on high, and the result will convince all gainsayers of its supremacy and effectiveness."

Converts from the Church of Rome. By consent of his GRACE THE ARCHBISHOP OF DUBLIN a service from the Old Liturgy of the Church of Ireland was used in the Mission Church, Dublin, on Sunday, May 14th, when twenty-six adult converts from the Church of Rome were admitted into the fellowship of the Church of Ireland. The ceremony is a very simple one. The converts make a short statement of their having renounced the errors of Rome, and their intention to adhere to the doctrines and practices of the Church of Ireland for the future, believing them to be in conformity with the Scriptures. After this declaration and subsequent brief prayer on behalf of the converts, each of them is admitted into the fellowship by the minister taking the convert by the hand, at the same time repeating the words: "By virtue of the authority committed to me, I do, upon this thy solemn profession and earnest request, receive thee into the holy communion of the Church of Ireland, in the name of the Father, and of the Son, and of the Holy Ghost—Amen." Most of these converts are parents of children attending the schools of the Irish Church Missions in Dublin, all having received the knowledge of the truth through the instrumentality of that Society.

Gambling! His HONOR, MR. JUSTICE HODGES, of Melbourne, has been speaking very courageously respecting gambling. He said all the pleas for gambling may be put colloquially under three heads: (1) "I win if I can, you win if you can, so that's fair;" (2) "What harm do I do?" (3) "It gives me a little of the pleasure of excitement, and I like it." He replied to the first with the following illustration: Suppose he were a grocer, and a well-known bad character came to buy a pound of butter. He knew he was a disreputable character; he knew he would pass a bad coin if he could; why should not he (the grocer) pass off margarine if he could? Was that to be tolerated in an honest community? The two principles were the same. Let them press the matter to the logical consequence of an extreme case. There was a man who hated him, and if he could get him into a quiet place on a dark night with a knife in his hand he knew what would be the result. Why should not he do the same to him? One argument was applicable to both cases.

Chicago Fair, a Disgrace. It is reported that there are more than seventy places within the enclosure of the great Fair at Chicago where liquors are sold. Beer flows freely and stronger stimulants can readily be found. The beautiful grounds and buildings which have cost so many millions of dollars, are, in effect, a huge saloon, or series of saloons, where men and women may find all the intoxicating drinks which they covet, or are able to pay for. It is a great disgrace.

Archdeacon Farrar's Speech. We have reason to believe that Archdeacon Farrar's speech at the Cannon-street Meeting of the National Protestant Church Union, will appear, in a revised and enlarged form, in one of the June Reviews.

The Special Articles in the *Australian Record* this week include:—

CHURCHMAN'S ALLIANCE.—SERMON BY REV. A. KILLWORTH, B.A., LL.B.

LARRINISM.

NOMINATIONS TO VACANT INCUMBENCIES.

PROTESTANT V. CATHOLIC.

ETHICS AND EVOLUTION.

A Pleasant Excitement. Mr. Justice HODGES asked where was the pleasure if the gambler was the pleasure in the winning. If the pleasure was in winning, it was in getting the money, and he would say to such a man, you mean to tell me that you find pleasure in simply taking one shilling or thousands of pounds out of anybody's pocket and giving him nothing in return for it? He could only say of such a person who found pleasure in what he knew to be another's loss and another's pain, 'God help him.' Such a man was beyond argument, and until he rooted that vice out of his nature, until he ceased that selfish desire to grasp what did not belong to him, argument was of no use.

Small Bets. To the argument that most of the bets were "very small," Mr. HODGES replied very promptly that the morality of a transaction does not depend on its dimensions; and again he translated his argument into an illustration: "There was a person he hated, and he would like to do him a little harm. He could run a needle into him. He could stand it. On the one hand one would receive a little pleasure and the other a little pain, but not much, because he could stand it. Or take the case of the burglar who said to himself, 'If I break into this man's house he can afford to lose what I take. It will give me great pleasure and great profit, and it doesn't matter to him.' The fictitious excitement which was gained by putting money on any kind of sport simply meant that the sport as sport had ceased to be of interest, and that the money was gradually growing to be the interest."

Gambling Dishonest. He did not mean to say that every individual who made a bet was dishonest, because many men made bets without properly considering the effect of what they were doing. If he were to bet another man that such and such a horse would win, he believed that his information or knowledge was sufficiently correct to justify him in acting upon it. To test that, let them suppose a bet was made in Melbourne on the Derby in England about the time the race was being run. Assume that he had a telegram that a particular horse had won, and that the person with whom he made the bet knew nothing at all about it. Would that be honest? Would not his first duty be to tell the other person everything he knew? And if he did not arrive at the same conclusion, he would say that his judgment was not so clear as his, and so he would take advantage of it. He believed his own information to be better, or he would not make the bet. He (the speaker) said that would not be honest. "It was nothing but greed. The greed and grasp grew until every regard for every being associated with the gambler vanished. Every regard for the law of right and wrong was destroyed. He had but one thing to live for—excitement; but one way of getting it—the gambling table." Such a testimony to the evil effects of gambling is most valuable, and we are glad that one who holds so high an official position in Victoria has directed such vigorous language against one of the greatest vices which scourge Australia.

Chicago Fair, a Disgrace. It is reported that there are more than seventy places within the enclosure of the great Fair at Chicago where liquors are sold. Beer flows freely and stronger stimulants can readily be found. The beautiful grounds and buildings which have cost so many millions of dollars, are, in effect, a huge saloon, or series of saloons, where men and women may find all the intoxicating drinks which they covet, or are able to pay for. It is a great disgrace.

Archdeacon Farrar's Speech. We have reason to believe that Archdeacon Farrar's speech at the Cannon-street Meeting of the National Protestant Church Union, will appear, in a revised and enlarged form, in one of the June Reviews.

The Special Articles in the *Australian Record* this week include:—

CHURCHMAN'S ALLIANCE.—SERMON BY REV. A. KILLWORTH, B.A., LL.B.

LARRINISM.

NOMINATIONS TO VACANT INCUMBENCIES.

PROTESTANT V. CATHOLIC.

ETHICS AND EVOLUTION.

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