

July 29, 1893.

ECHO FARM HOME.

THE ANNIVERSARY CELEBRATION.

The First Anniversary of the establishment of the Echo Farm Home was the occasion of a celebration at that establishment on Saturday. Shortly before 1 o'clock a steam launch, having aboard 170 ladies and gentlemen interested in the good work, left Sydney for a trip to the Home. A pleasant run up Middle Harbor brought the party to the beautiful secluded spot which had been chosen for the Home, being met on landing by Mr. A. G. Taylor and the inmates.

After luncheon, which the visitors had themselves provided, some time was occupied in having a look round the property, and afterwards a meeting, at which several addresses were delivered, was held. Shortly after 4 o'clock the party again embarked and returned to Sydney. On all sides delight was expressed at the beauty of the site chosen. The Home is situated on the banks of Middle Harbor, some miles up from Port Jackson. An old house built about 60 years ago as a country residence for Judge Bates and 20 acres of land is rented at £50 per annum. Since the home was established on July 21 last year, the old house has been made habitable and the property is being much improved. The early occupants went to a great deal of trouble in setting out a beautiful orchard, reaching down to the water edge, but for some years past this has been neglected, and the scrub has been allowed to grow up, choking the fruit trees and giving the whole place a deserted appearance. This aspect is now being rapidly changed by the inmates, who, under the superintendence of Mr. A. G. Taylor, have already done much to clear away the creepers and trees which have grown up, and have planted a well-cared-for vegetable garden. The house has been much improved, and now contains nine habitable rooms plainly but neatly furnished. A large military tent at the back serves admirably as a dining-room, and a small plain building at the back, dignified by the title of the social hall, is the living-room of the inmates in the evenings, in which, beside the cheerful blaze of a large fire, they can indulge in games, reading, or any mental recreation that may commend itself to their tastes. A bell tent erected a short distance away serves as a retiring room for any inmate who may feel inclined to enjoy the pleasures of solitude. Hidden, as it were from the busy hum of life, the inmates find in Echo Farm an asylum where no temptation to the indulgence of their unfortunate evil habit exists, and where they may quietly and healthfully recuperate their shattered vital energies, while special care is paid to their spiritual welfare. In the Annual Report the Committee say:—On July 21, 1892, an important epoch figured in the Temperance history of New South Wales by the official opening of Echo Farm Home for Male Inebriates, actual occupation having commenced one week earlier. Being the first institution of the kind in this Colony, special interest therein has been evinced not only by its friends, but also by the press, the public and the Government. Thus, in issuing their first annual report, on the anniversary of the day of opening, the Committee feel a grave responsibility in view of the fact that their statements may influence many who take an interest in temperance rescue work. Therefore, while not seeking to hide the disappointments and difficulties attendant on this solemn, and often painful, labor of love, yet they, by no means, intend to paint the results of their efforts in too rose-colored a hue, so as to mislead those seeking reliable information on the subject. At the same time it is their most blessed privilege to give grateful thanks to that gracious Lord who has guided them in their joys and in their sorrows, and who has made it quite clear that His blessing on this good work has resulted in the conversion of precious souls from darkness to the light of eternal day. In commencing the work rescue was had to the reports, &c., furnished by the Rev. W. Lockhart Morton in connection with his "Hope Lodge," in Victoria, and Mr. Charles A. Bunting, concerning his "New York Christian Home," both institutions have been the means of rescuing many scores of slaves of alcohol. But, gradually, experience, the best of all educators, is teaching the management of Echo Farm to adopt plans and methods calculated to harmonize with local surroundings and circumstances, which, in some respects, differ from those attaching to other similar institutions. And that these methods are fairly successful, from a secular point of view, is proven by the statistical information furnished on another page, by the voluntary support afforded by the public (often unasked), by the amount of the cost of maintenance cheerfully paid by those members or their friends who can afford it, and by the assistance rendered by the Government of the day, who have supplied the Home with a very useful gift of tents and blankets. Probably the chief characteristic that will attract the attention of those interested in the burning question of reformation of drunkards is the entirely voluntary system adopted, as opposed to that in vogue, for instance, in England. Not the slightest compulsion is used either in getting members to go down to the Home, or in enforcing their stay there, some being even permitted to occasionally visit their friends in town. Moral suasion and the peaceful and religious influences of the retreat are relied on. The notable result is that not one actual case of absconding has occurred, for the single instance recorded in the statistical table was that of a poor fellow who, in a momentary fit of impulse, an hour or so after his admission, walked off, and, quickly repenting of his folly, returned to the quiet shelter and

brotherly companionship he soon discovered the value of. Another feature is that no salaries are paid, hence the expenditure is comparatively small, and contributions are the more readily made by those who are aware of this fact. Mr. A. G. Taylor, the resident superintendent, is greatly beloved by the members, and the contentment and harmony pervading the institution are largely attributable to his beneficent regime. Some other particulars were given in the first bi-annual report of December 31 last, and need not be repeated here. The Government have, on two occasions, sent a commission to enquire into and report upon the methods of work and their results, and are, it is understood, satisfied that a real reformation in many instances is effected. It will be seen elsewhere that of the 36 members who have left the home 17 are reported to be leading steady lives. It is not, however, to be understood that the Committee thereby assert that these 17 are absolutely cured of drunkenness. That can be safely said of no inebriate. But they do profess that a certain proportion of these weak brethren have so benefited—spiritually—by their residence at Echo Farm, that their past sins have positively been pardoned, and the means given them by God Himself, whereby they may be enabled to resist temptation in the future, and so lead happy and useful lives. Hostile criticism has been evoked by the act that some of those members who had left, and fallen away, have been readmitted thus, as these critics put in, turning the Home into a "pick-me-up concern." But the footnote on another page will prove that this course (employing the Christian reader is asked—if spoken to thus: "For Christ's sake, Mr. Smith, give me another chance!"—oft shall we do under like circumstances?" "How often shall my brother offend, and I forgive him?" In conclusion, the heartfelt thanks of the committee are tendered to the hundreds of kind people—many in poor circumstances—who have contributed in various ways towards the support of Echo Farm Home. They are encouraged to believe that, with the blessing of God, this grand and priceless rescue work, requiring that patience, faith and love which Christ alone can give, will be continued during the coming year. The prayers of God's people to this end are solicited. The statistical information shows that the number admitted was 51; left, 36; in residence, June 30, 15. Of the 36 who have left, to the knowledge of the Committee, there are:—Leading steady lives, 17; relapsed 14; movements unknown, 5; admitted more than once, 9 (of whom three are now in the home); absconded, 1 (who returned of his own accord two days afterwards); average with which its work had always been conducted, there never having been a quarrel or even a petty squabble among the inmates. He referred to the report of Mr. Maxted, Director of Charitable Institutions, who, after inspecting the Farm, had recommended the Government to follow on its lines in setting apart an island in the Hawkesbury River, and putting up buildings at a cost of £10,000 or £12,000. The only thing neglected in this proposal, and that was the great point, was the religious training of the Home. Short addresses were also delivered by Rev. J. G. Southby and Mr. David Walker. Amongst those present were Revs. W. A. Charlton, J. Best, E. Price, D. Laceron, J. G. Southby and D. H. Dillon, Messrs. D. Walker, H. Gilbert, J. Kent G. Lucas, T. H. Rainford, J. Hedges, Courtenay Smith and representatives of nearly all the temperance organisations.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Harden. An honorary report 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. Canon Goldard Morphet.

"An old Librarian," writes: A subject of vast importance to all Sunday-school Teachers, and to Librarians in particular, has been opened up in the correspondence column of last week's Record, viz., Books for Sunday-school Libraries and Prizes. The valuable suggestions there given should prove to be of immense benefit to all concerned. Books are generally, and in most cases, necessarily chosen by their titles, series, or publishers. To show the danger of selecting by the title, I have on my shelves all that is left of a book presented by a Sunday-school—the cover, with the title "Sweet Emma," the contents I reduced to flames—a tale of intrigue and abduction

Numberless books are being published for our children and though some writers have made religion the warp and woof of their stories, others—only too many—have merely strung their fiction on a thread of religion. It is almost a matter of impossibility for any Librarian or Teacher to find out—by reading—all the best books, so that any plan which will enable them to do so must be of incalculable benefit. I would beg to suggest that the Honorary Reporters of this column forward to you a list of books which they can thoroughly recommend, or better—let it be open to all Librarians and Teachers, with the Honorary Reporter to interest them to make up a list, and if these lists could be compared and published, showing how many had suggested the same books, I think it would be beneficial to us all. Books are the invaluable allies of Teachers, and, as Longfellow says:

"Leave us heirs to ample heritages,
Of all the best thoughts of the greatest sages,
And giving tongues unto the silent dead."

I shall be very pleased to do as my correspondents suggest, but the difficulty about suggesting any list of books for a Sunday-school library is that tastes and opinions differ so much that the books which are most appreciated by ourselves may be disliked by others of different temperament. To get the most value for one's money, the best plan is to buy the annual volumes of magazines, for in the amount and variety of reading matter and the number and excellence of illustrations these are worth at least, three times any other kind of book. They are, however, not so well bound, usually, and are far more liable to be damaged by younger children turning over the leaves roughly, in search of the pictures. I mentioned the use of maps last week as being very important. Every child above the infant's classes ought to have a fairly clear idea as to the geography of Palestine and this cannot be obtained by mere description. With me, and probably with many other people, a book concerning travels, history, or missionary enterprise, gains much more of interest by containing a map of the region with which it deals. Considering that the cost of the excellent cheap atlas of the S.P.C.K., which is large enough to be seen clearly by an ordinary class, is only sixpence, there can be no valid reason why every Teacher should not use a map with his class. But first of all, the teacher needs to study it thoroughly himself, and also, if he desires to make his descriptions both true and picturesque, he ought to learn the physical nature of each part of Palestine. A book like "Rob Roy on the Jordan" is useful in this respect, and the ever useful "The Land and the Book," will be sufficient for most people.

I had intended to publish, this week, the list of marks obtained in the third Test Examination, but as I have sufficiently filled my space, I shall now postpone them until next week. I am glad to welcome another competitor in the fourth Examination, the papers of which, will probably not be marked until a fortnight hence.

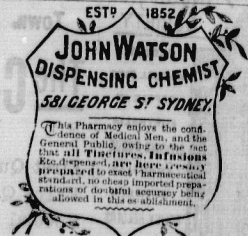
J.W.D.

Mr. Alfred Cook of Ashfield has for many years past prepared and presented to many of the Suburban and Country Churches, scrolls of colourless paper with texts. These add attractively to the building and arrest the eye of the worshippers. Some of these scrolls are to be seen at St. John's, Ashfield; St. Bede, Drummond; St. Jude's, Randwick; St. Nicholas, Cooberge; Mount Victoria, Canley Vale, Rookwood, &c. A specimen text is now on view in Church of England Book Depot, 176 Pitt St., Sydney, where orders may be received.

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NOTES AND COMMENTS.

Personalia. The Rev. E. P. HOOD, the new Precursor for St. Saviour's Cathedral, Goulburn, entered upon his duties on Sunday last. Mr. ROBERT ATKINS, Registrar of the Diocese of Sydney, of the Church House, Westminster, London. The Rev. H. B. MACARTNEY took a prominent part in the recent Mildmay Park Conference. BISHOP BROMBY, late of Tasmania, and Coadjutor Bishop in the Diocese of Gloucester and Bristol, consecrated last month the new Parish Church of St. JOHN-THE-BAPTIST, Pease-down. The Bishop of Christ Church (N.Z.) was the preacher at the Festival Service in connexion with the London Diocesan Deaconess Institution. The Bishop and family left England on January 27 in the S.S. *Avoncliff* for his Diocese. BISHOP MARSDEN on June 22 distributed the prizes at the DEAN CLOSE Memorial School, Cheltenham. The Rev. F. WITTEBERY has been registered for the celebration of marriages—residence Muswellbrook.

St. Anne's, Strathfield. The dedication of the new Church of St. Anne's Strathfield, is one of the interesting events of the week. For a long time the parishioners have worshipped in a small wooden building; but the increasing importance of the suburb, and the growth of the congregation, demanded a larger edifice. The efforts of the Rev. H. J. ROSE, A.K.C., and those associated with him in this good work, have been attended with success, inasmuch as the first portion of an imposing and commodious Church was dedicated on Saturday last, to the worship of the TRUTH GOD. The new Church is centrally situated, of chaste design, neatly furnished, and eminently adapted for Divine Service. The architect and contractors are to be congratulated on the way in which they have performed their work, the Incumbent and parishioners upon the realization of their loving service and devotion, and to God, is given the glory and praise. May the glory of this latter house be greater than that of the former; and in this new Church, may the promise be abundantly realised, "In this place will I give peace, saith the Lord of Hosts."

The Sydney Diocesan Directory. This publication, to which we direct attention in another column, can be obtained at the Registry, Bathurst-street; Book Depot, 176 Pitt-street; and from the publisher, Mr. W. E. Smith, Bridge-street, City. See advertisement also in another column.

C.M.A. Monthly Prayer Meeting. In consequence of the Meeting of Synod next week, the Monthly Prayer Meeting will be postponed until Thursday afternoon, the 17th, at 3 o'clock.

The Churchman's Alliance. At the first Quarterly Meeting of the Churchman's Alliance to be held on Monday next, the following subjects are set down for consideration:—Parochial Schools, Parish Assessments, Church Patronage. During Tea the subject of Missions to the Heathen will be brought before the Members.

A Hymnist. By the death of the Rev. CANON ELLERTON, one of the finest hymn-writers of modern times has been removed. For union of strength and tenderness, he has not been excelled in this century. His well-known hymn, "Saviour, again to Thy dear name we raise," is perhaps as much sung as the older evening hymns of KEN, LYTE or KEELE, while his "Now the Labourer's task is o'er" is used at funeral services all over the world. Other hymns of his, such as "This is the day of light," "Thine for ever God of love," and "The day Thou gavest, Lord, is ended," are constantly sung in Christian assemblies. Mr. ELLERTON, in addition to his work as a hymnist and translator, did much by his editorial labours to raise hymnody to its present high level.

Carlyle. The following characteristic story of Carlyle is told by the Viceroy of Ireland, a son of an intimate friend of the great writer. He says that the grim old Chelsea hermit had once, when a child, saved in a tea-cup three bright half-pence. But a poor old Shetland beggar with a bad arm came to the door one day; Carlyle gave him all his treasure at once. In after life, when referring to the incident, he used to say: "The feeling of happiness was most intense; I would give £100 now to have that feeling for one moment back again."

A Lawyer's Prayer Meeting. Very recently an interesting meeting was held in the Mission Hall, adjoining St. George's Church, Boomsbury. The Chairman was one of Her Majesty's Judges, Mr. BARON POLLOCK, who spoke at some length on the advantages of practical earnest prayer, and uttered very wise words in reference to the fallacious reasonings of opponents to Christians. Mr. P. V. SMITH, a barrister, followed with some interesting remarks on the advantages we possessed over our ancestors in these modern times, in having distant quarters of the world brought near to us, so that the whole human race was now united to a much greater extent. Mr. ARCHIBALD (son of the late Mr. ARCHIBALD) discoursed on "Spiritual Life and Power," the necessity of doing one's duty and consecrating our work as Christian men. Mr. W. R. MOORE, a barrister, dealt with the "One Book" and the blessed results which had accrued to humanity from its holy teachings. "The Lawyers' Prayer Union is an old institution, having been founded in 1852. It is an association of those members of the legal profession who desire to unite in prayer for the Divine blessing upon all connected with it. 'Men of the highest position in the legal world have been members of this union. The late LORD CAIRNES, LORD JUSTICE LUSH, MR. JUSTICE ARCHIBALD, MR. BARON PIGOTT, and many others who by their Christian faith, business integrity and benevolence earned the goodwill of their fellow men. In 1890 the Lawyers' Prayer Union became the Parent of 'The Law Clerks' Christian Union,' which is similar in its objects. Unions, which have for their object the strengthening of Christian faith and honesty in business transactions, should receive the prayerful sympathy of all true believers."

Coleridge and Buckland. The following is taken from a letter in the Spectator, by EDWARD TRACEY: "More than fifty years ago, Professor BUCKLAND, talking to COLERIDGE, repeatedly spoke of 'Nature' as doing this and that, till at last COLERIDGE impatiently said, 'Why do you not say God when you mean God?' BUCKLAND answered that he thought it more reverential to use the indirect phrase, but that, of course, COLERIDGE attached the same meaning to both words. To which COLERIDGE indignantly rejoined: 'What, sir, I think God and Nature the same! I think Nature is the DEVIL in a straight waistcoat!' JOHN STERLING, from whom, I think, the story came afterwards put the phrase into 'Hell in harness,' in one of his felicitous aphorisms."

Evening Communion. The Rev. H. G. PARKER, Vicar of St. Mary's Wakefield, has announced his intention to have Evening Communion in his Church six times in the year. In an address to his parishioners he says he is not doing this as an expression of certain views, but "in order to give every possible opportunity to Communicants to avail themselves of this privilege; (2) because our Church has never given sentence against the practice." Reference is then made to the report of the Committee of the Southern Convocation on the subject of Evening Communion, and the last paragraph is quoted. The Vicar adds:—"Now I have two observations to make: (1) what this paragraph so plainly recommends I have carefully followed; (2) in Convocation one of the most learned Bishops very decidedly declared that in no period of the history of the Anglican Church had sentence been pronounced against the practice, whereas the said Committee of Bishops in the first portion of their report state 'that in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in the appointed evening meal.' I maintain that in the presence of such weighty testimony we are quite justified in giving our people an opportunity to communicate about six times in the year after our evening service."

The Special Articles in the *Australian Record* this week include:—
DIOCESAN ORGANISATIONS.
THE DIOCESAN DIRECTORY.
DIFFICULTIES AND HELPS OF THE SUNDAY SCHOOL TEACHER.
NOMINATIONS TO VACANT INCUMBENCIES—DIOCESAN PROCEDURE AND CORRESPONDENCE.
ADDRESS BY DR. HARRIS.

A Queen Elizabeth's Prayer Book. A copy of QUEEN ELIZABETH'S recently for 1,220 guineas. This is the highest price ever paid for a relic of the kind. The dimensions of the little volume are three, by one and three-quarter inches.

Dr. Martineau and the Gospel of Peter. The *British Weekly* understands that Professor REYNOL HARRIS will reply in the August number of the *Contemporary* to Dr. MARTINEAU's paper on the Gospel of Peter. "Mr. HARRIS's article will be of much use in dispelling the extraordinary delusion which obtains in so many quarters that Dr. MARTINEAU is an authority on such subjects."

One Religion as good as another. The BISHOP of LIVERPOOL, consecrating St. Andrew's Church, Liverpool, condemned the modern idea that one religion was as good as another. The times required they should earnestly contend for the doctrines of the reformed Church. It was vain to ignore the fact that recent decisions of the Privy Council had disquieted the minds of loyal Churchmen, whilst secessions to Rome and useless appeals to law courts during the last forty years gave abundant cause for alarm. They must not be surprised if, in a few years, they would have to fight over again the battle of the English Reformation. Again, they must resist the growing disposition towards disestablishment in England, and so put an end to Church and State, for when brought about, the Sovereign might be a Papist, the Prime Minister a Mohammedan, the Lord Chancellor a Jew, and the next King crowned in Westminster without a religious service. He loathed the idea of a great nation like England ceasing to recognise God, and would far rather see the next Sovereign crowned at Westminster by the President of the Wesleyan Conference with an extempore prayer, and the Archbishop of Canterbury standing as a private individual in the crowd, than see our Government turning its back on Christianity altogether.

Keep good Company. The ARCHBISHOP of CANTERBURY gave utterance to a timely warning at the National Society's Meeting. In the zeal for the maintenance of religious education in elementary schools Churchmen are not perhaps, sufficiently careful in the company they keep and they have shown a disposition to make common cause with Roman Catholics. But the ARCHBISHOP speaking with significant emphasis, said that they were "very dangerous allies," and the reason for this belief is apparent to anyone who has studied the policy of Rome. The ARCHBISHOP put the matter very concisely when he said that they will go with Churchmen as far as they find it convenient, "and then leave them." His Grace did not object to work on parallel lines with them, but he unhesitatingly declared that Churchmen should have "no other alliance with 'people whose principles (as all who knew the Bible and Primitive Christianity would recognise) were so 'very different.'"

Shakespeare. The following extract will be found interesting to our readers. At the Annual Meeting held at Stratford-on-Avon, of trustees of Shakespeare's birth-place it was reported that 26,000 persons had paid for admission to the house during the year of whom 6000 came from America. Thirty seven nationalities were represented. Sir WILLIAM FLOWER, K.C.B., and LORD RONALD GOWER, were elected life trustees in the room of Mr. CHARLES FLOWER, and Mr. HENRY GRAVES deceased.—ANNE HATHAWAY's cottage, had been bought for £3000, and £500 had been given for furniture. The garden attached to the birth place had been planted with all the flowers and trees mentioned in the poets plays.

American Women—their Wit and Courage. It must be a most intricate and confounding dilemma which defeats the wit and courage of American women. A Minnesota village recently voted for "no license." The publicans pointed out that without the revenue from licenses there was no way of defraying the expense of lighting the streets. Forthwith the Young Women's Christian Temperance Union steps to the front secures subscriptions, buys oil, and allots a lamp to each member, the responsibility of filling and lighting each lamp being assumed by the individual to whom it is assigned. The upper as well as the lower lights seem to be burning in that town.

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The discovery of a new Eucalyptus, *The Mia Mia*, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—480 OXFORD STREET, WOOLLAHRA.

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interest, or worse,
I And not doing well, he endea-
vours to sell
N Other Powder than **Waugh's**,
forsooth, just because
G More profit he gets.

P If thus he does act, be sure of
this fact:
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W His customers buy if they are
not fly,
D And trusting to him are of
course taken in
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surely not any
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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., August 6.—11 a.m. The PRIMATE.
3.15 p.m. The Dean, for Canon Taylor.
7 p.m., Rev. A. W. Pain.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., Aug. 6 C.E.T.S. Mission, in St. Andrew's Catho-
Mon. " 7 dral Mission district. Missioner, Rev. D.
Tues. " 8 Laceron.
Wed. " 9

Thurs., Aug. 10.—Re-union of Past and Present Students
of Moore College at St. Andrew's,
Summer Hill, 11 a.m.

Tues., August 9.—Second Session of the Ninth Synod of
the Diocese of Sydney.
11 a.m., Administration of the Sacra-
ment of the Lord's Supper in the
Cathedral.
4 p.m., Members of Synod will assemble
in the Chapter House.

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

E. GREYER.

Brief Notes.

The Preachers at the Cathedral on Sunday last were at
11 a.m., the Most Rev. the Primate; 3.15 p.m., Canon
Sharp; 7 p.m., the Precentor.

On Sunday evening the Primate preached at the Mission
Hall, Ultimo.

The thirty-fifth anniversary in connection with
the Balmain Congregational Church was celebrated on
Sunday last.

The thirty-third anniversary services in connection with
the Wesleyan Church, Darling-street, East Balmain were
celebrated on Sunday.

Mr. Edward Trickett, ex-champion sculler, delivered an
address in the Y.M.C.A. Hall on Sunday.

A remarkable heavy fog settled down on Hobson's Bay
on Saturday last, and from 15 to 20 hours rendered naviga-
tion perilous.

Cholera has broken out at Naples and Athens, and also
at Coruna, in Spain.

A fire broke out in the hold of the barque Cedar Bank,
which left N. S.W. in March last for San Francisco with a
cargo of coal. About two hundred tons of coal were jet-
tisoned.

On Saturday last the PRIMATE dedicated the new Church
at Strathfield in the presence of a large congregation.

A large number of children attended the Arbor Day
Ceremony at the Lismore Public School on Saturday.

A meeting of the Rural Deaconsal Chapter of Peter-
sham, was held at St. Paul's, Burwood, on Tuesday after-
noon.

Half the town of Srinagar, in the Cashmere district,
Northern India, has been destroyed by floods.

The reform of juvenile criminals is engaging the serious
attention of the Minister of Justice.

The Chinese have destroyed the Roman Catholic Mis-
sion Station at Meinjun, in the Hangkow district, China.

The Japanese are emigrating in large numbers to
Hawaii. An influential Japanese merchant predicts that
his countrymen will be the predominating race in
the Hawaiian Islands in a few years.

A terrible explosion occurred at the Government gun-
powder magazine at Canton on June 24, resulting in the
wrecking of 400 buildings, and the sacrifice of many lives.

The Monthly Praise Service was held in the Pitt-street
Congregational Church on Sunday evening.

A public meeting in connection with the Annual Rescue
Work gatherings of the City Corps Salvation Army, took
place in their building, Goulburn-street, on Sunday after-
noon.

A Tea Meeting was held at Germantown in the School of
Arts under the auspices of the Church of England, the
occasion being the visit of the Bishop of Goulburn. On
Sunday the Bishop Administered the Rite of Confirmation.

A Conference of Collectors in connection with the Church
Society was held at the Chapter House on Wednesday last.
The Very Rev. the Dean presided.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

I think that we have now sufficiently debated the
question of the Welsh Suspensory Bill. But those readers
who have perused our discussion will have noticed that
behind it lies the question as to what may justify persons
in severing themselves from a branch of Christ's Church
and either forming a new branch or joining one that has
already been formed. This question also seems to be in-
volved in the subject on which the Rev. George Spencer
writes, although in my view of that matter, the cause of
the separation of a certain congregation from the Scottish
Episcopal Church has no real bearing on the ecclesiastical
action of the Bishop of Liverpool, which I agree with Mr.
Spencer in sincerely regretting as being subversive of
Church order, whether the particular congregation be in
the right or in the wrong.

Well, if I may again venture to suggest parallel cases,
the question of separation (or "schism," if you prefer to
use that word, provided that for the time being that word
does not necessarily imply wrong-doing) is akin to the
question of revolution—or "rebellion," if we use the word
with the former proviso. Theoretically, separation and
revolution are both wrong. But practically there may be
cases where they are not only excusable, but even praise-
worthy. The preachers who in 1670 extolled "the right
divine of kings to govern wrong," found that their
theories gave way under the strain of the succeeding
reign. And nobody, except a few fanatics in England,
wants to get the Stuarts back on the throne, although,
theoretically, I suppose that it is their rightful heritage.
In political convulsions, success—which implies ap-
preciation by the people of the country—usually justifies
the action. In 1858, for example, most of us would have
said, that Napoleon ought not to be forced from the
throne; in 1893, most of us would say that the Republic
ought not to be overturned. In religion we have not such
a rough-and-ready test. But there are very few of us who
could deny that if our Church was to alter her present
doctrines to a very great extent, we should be justified in
leaving her. It is as to the point where such action is
justifiable that we differ.

Lake Tanganyika, will be recognized—as by Bishop Han-
nington—as having the same aim, the virtue of which is so
great and so important that beside it their differences are
as nothing. Our great Missionary hymn shows the spirit
in which we all work, and those who carefully study
Foreign Missions and are thoroughly interested in them,
will "stick to the point," in home sermons, home
teaching, home visiting, and that point is—the proclaim-
ing of the joyful sound "Salvation, oh, Salvation."
COLIN CLOUT.

THE JUNIOR CLERICAL SOCIETY.

This Society held its monthly meeting at the King's
School, Parramatta, on Monday, July 31st.

There was an Administration of the Holy Communion in
the College Chapel at 11.30 a.m. The Rev. Dr. Harris
officiated, and was assisted by the Rev. F. W. Reeve (Hon.
Secretary).

Dr. Harris then gave the following address to the
Clergy present:—

"The Gospel for the week, the Parable of the Unjust
Steward, suggests thoughts specially useful for the Clergy
at this time and in this country. Ministers of Christ are
said to be impractical, visionary, 'sky pilots,' and so on.
Without any malice such criticisms are passed upon us.
It is natural that those who are most concerned about
material things should fail to see the paramount import-
ance of the things unseen. But probably there is some
good sense in our critics and some justification for their
criticism. Now, as in the days of old, it holds good, that
the children of this world are, in their generation, wiser
than the children of light."

If our work is less effective than it ought to be, it is
because we do not so carefully adapt means to ends, as
men of business do in their work. We trust too much to
impulse, to right aims, high purposes; and take too little
pains in thinking out the best method, and in carrying it
out in practice.

It was this careful, deliberate adaptation of means to
ends which is taught in this parable. The shrewd master
commends his shrewd servant—not for his dishonesty,
not for his malversation, but for acting effectively for the
one end he had in view.

Why was the unrighteous steward so wise, so provident
and methodical? Self-interest moved him, as self-interest
stimulates the business capacity now-a-days. And shall
the mean self-interest for worldly gain succeed in finding
effective methods and subordinate other interests of life
to the master passion of gain, and the servant of Christ
fail in such forethought and method as shall make his
work effective?

It is a difficult problem to unite the busy modern life
with the life hid with Christ in God. It is difficult to go
through routine without becoming a drudge. It is diffi-
cult to persevere in the monotonous detail of small daily
duty and yet retain the elevation of life and the upward
gaze. But the very fact that there must be an inner life
of devotion and communion with God is the best safe-
guard against the tyranny of circumstances. Nay! in
that very communion we may look for the practical wisdom
which we need. On Whitsunday we are taught in the Col-
lect to pray—not for some mystic, transcendent endowment
—but for a 'right judgment in all things,' i.e. the Spirit of
God will be given us if we seek it to so enlighten our
minds and quicken our perceptions, that we shall be
taught the right methods. Routine will be shot through
by inspiration, and amid dull and commonplace tasks we
shall have the elevating presence of God with us. This,
and this alone can prevent our work from becoming
mechanical, and therefore for spiritual ends, ineffective.

Use we, therefore, every opportunity in our power for
study, for mutual help and sympathy, for communion: let
us follow our Master's example, who worked to the ex-
treme of fatigue, but was ever effective, and His presence
a perpetual inspiration, because He lived ever in the con-
scious presence of the Father."

After lunch the Greek Testament was taken up, and
Heb. x 11-25 read and discussed. The meeting termi-
nated at 4.30 p.m. with an increased debt of gratitude to
Dr. Harris for his kindness and help to this society.

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DIOCESAN ORGANISATIONS.

Paper read by Rev. E. A. Colein at a recent meeting of the Rural-dean Chapter, St. John's Parramatta.
(PRINTED BY REQUEST OF CHAPTER.)

The subject I promised to introduce to the Chapter is "Diocesan Organisations, and How to Improve Them." I shall not attempt to do more than offer a few suggestions, in the hope that a discussion will follow, which may result in some practical good. First, let me give a list of the Diocesan Organisations which I have in my mind:—(1) Church Society; (2) Superannuation Fund; (3) Centennial Fund; (4) Church Loan Fund; (5) Church Endowment Fund; (6) Educational and Book Society; (7) C.E.T. Society; (8) Sunday School Institute; (9) Lay Helpers' Association; (10) Lay Readers' Association; (11) Girls' Friendly Society; (12) Factory Girls' Club; (13) "Bethany"; (14) Open-air Mission; (15) Religious Instruction in Public Schools; (16) Church Missionary Association; (17) Melanesian Mission; (18) New Guinea Mission; (19) Mission to the Jews; (20) Mission to Seamen; (21) Mission to Chinese; (22) Church Home; (23) Social Reform Committee. Here are some 23 Diocesan Organisations, each having a separate and distinct committee, or board of management. Now, it is certainly gratifying, when we look at these several fields of labour for the Master, to think of the number of good works, at least attempted, by our beloved Church in the Sydney Diocese. Personally, I think that these Church organisations are all signs of life and energy, and they do decidedly show the desire of the Church at least to promote the cause of Christ in almost every direction and by almost every possible means. I believe that a large number of organisations are indispensable in the present day, to meet the varied needs of the society in which we live. Others may differ from me in this, and I would like to hear their opinion. In a parish where the work of God is energetically and enthusiastically carried on, there you will find many organisations, evidencing the life of the Church. So in a Diocese where Churchmen are alive to their responsibilities as Churchmen, many Diocesan organisations come into existence, as a matter of course, where there is the desire to promote the Church's work in every possible way. We might ask this question, in considering the subject, is there one out of the twenty-three named which ought to be given up? It is most desirable in the present day, when both Clergy and Laity have so much to do that if there is one organisation which is not doing really useful work it ought to fall to the ground. On every hand we hear the complaint that time and strength are wasted very frequently in connection with Committee meetings. Only last week a Layman told me that his Incumbent, who had just returned from a certain Committee, complained bitterly of the waste of time in useless talk; and when the meeting closed, not one bit of practical work had been done, although his whole afternoon had been sacrificed. Another Layman informed me a few weeks ago that during that week he had attended three different Committee meetings, and not one was held, owing to the smallness of the attendance. Here we see a great weakness in connection with our Diocesan organisations. I know of one Committee, several members of which readily assented to act at Synod, but who have not attended one meeting throughout the year, nor even sent an apology for non-attendance. Useful and important work might be done by nearly all our Committees if only those who undertake the work were earnest and enthusiastic in it. If this matter were considered at every "Chapter," a great improvement might take place. Another element of weakness with Diocesan organisations is the want of union and co-operation in the work of one and all. The Secretaries and Committees of each organisation, must, of course, be interested specially in that particular work with which they are in sympathy, and it is only in this way we can hope for enthusiasm to keep each organisation going. But still I have always felt that there is too much selfishness and exclusiveness with Secretaries and Committees in this matter. So long as in this matter their own particular branch of work is growing, and prospering all is well; and there does not seem to be any anxiety if others are languishing, although the other works may be far more important than that in which they themselves are engaged. Now, this ought not to be. As Churchmen we ought, one and all, to be interested, less or more, in every Diocesan organisation; and we ought to be willing as far as possible to help forward every Church Organisation in the Diocese. We certainly want more of this broad Churchmanship, and we need to look more than we do, I'm afraid, at the work of the Diocese as a whole, and not only at our own little parish. I have been sometimes pained that even some of our best and devoted Clergy have shown so little interest in the more general matters of the Diocese. It is good to be thoroughly devoted to one's own parish, but we can be, and still take a real and practical interest in the affairs of the Diocese at large. To get all Secretaries and Committees to be interested in other organisations than their own, I think it would be a good thing for the Secretaries of several of our Diocesan Organisations to meet and confer upon the subject. The Secretaries of the following Organisations might do this:—1 Sunday-School Institute; 2 Lay Helpers; 3 C.E.T.S.; 4 Lay Readers; 5 Girls' Friendly Society; 6 Factory Girls' Club. Might not all the Secretaries and officers of these meet in friendly conference and see how

they could help one another. They might arrange to attend each other's meetings and gatherings, and mutually to stand by each other at special occasions and anniversaries. The same thing might be done, too, by the different Mission Committees. While they work, perhaps, upon somewhat different lines, yet there is a sufficient bond of sympathy to bring all together from time to time. In this way those interested in the Melanesian Mission would take a pleasure in helping on a Chinese Missionary Society's gathering and vice versa. So, too, with the New Guinea Mission, Bellenden Ker Mission, and the Missions to the Jews, the Chinese and the Seamen.

When a meeting is held to promote any one of these particular Missions, then let there be an understanding that one and all strive to make that meeting a success, and to promote its objects to the utmost of their power. Surely this would be a far more satisfactory way of doing things and a more Christian way, too, than for a small coterie only connected with each party organisation, taking any interest in the work. Perhaps here one might point out, how desirable it is that in the formation of Committees, all sections of the Church, if at all possible, should be represented. There may be some Committees where this would not be so easy, but nearly all would admit of this, and it would go a large way towards getting sympathy and help from the Churchmen of the Diocese at large. The way in which Committees are appointed at Synod has been a ground of complaint for years. The same names continually appearing—and the same names upon sometimes as many as four and five different Committees—while year after year large numbers are never thought of. This, I assert, is not a healthy state of things, nor is it the way to get the Clergy and Laity generally to be interested in the affairs of the Diocese. It would be more to the advantage of the Church if new men, both Clerical and Lay, were gradually brought in at every Synod, and thus enabled to learn how to assist in Diocesan matters in the time to come. In the Presbyterian Church, e.g., several Churches or congregations form a Presbytery, and each minister in turn, has the honour and privilege of filling the position of Moderator for a term. Such an arrangement must be productive of good, and it would be well for the Church of England if more of this democratic spirit prevailed.

Turning to our financial organisations, I have always held that there is great room for improvement. Our Church Society in particular is not the success it ought to be in this large and wealthy Diocese. What is wanted, in my opinion, is more efficient organisation in every parish. This organisation must be directed from headquarters, and directed in an efficient and intelligent manner. Central Authority should be felt with great force, some way or other, in every parish of the Diocese. To organise surely means to "lengthen the cords and strengthen the stakes" with a view to increased usefulness every year. But how much of this aggressive work is really being done? The late General Secretary of the Sustentation Fund of the Presbyterian Church clearly demonstrated what could be done by one who understood his work, and had special ability to do it.

Too many of our organisations are languishing to-day, and are far from being a credit to us. Those who have the working of them are the Clergy and Laity who are already overburdened with other duties, and have not the time to give which these organisations demand. Our C.E.T.S. needs an Organising Secretary; so does the work of Religious Instruction in Public Schools, so does the work of the Sunday-school Institute and several others.

If only some of these could be even combined, and an Organising Secretary appointed to manage them, we would soon see signs of progress, which would prove real and permanent. We cannot live and grow and prosper as a Church, from a Diocesan standpoint, without efficient and healthy organisation. GEORGE WILKINSON was a greater preacher than JOHN WESLEY, and drew far larger crowds, but he had no power of organisation, and his work is not seen. JOHN WESLEY, on the other hand, was a great organiser, and we see the mighty results before us to-day.

In closing, I would make two further suggestions. I should like to see, as they have in Melbourne, and lately have established in London, a central building for a Church House, to be free and open, and to be the "Home" of our Church Societies. Again I think it would be a grand step in the right direction if the Annual Meetings of all our Diocesan Societies could be held in one particular month of the year. This would be a great boon to the country Clergy, who could then attend. I mean we really want a series like the "May Meetings" in England.

MOORE COLLEGE.

A Re-union of Past and Present Students will be held at St. Andrew's, Summer Hill, on Thursday next. There will be a Conference at 11 a.m. upon the subject, "The Hindrances and Difficulties of a Country Clergyman and how to meet them." It is hoped that the question will be treated from the spiritual, intellectual, and parochial standpoints. The Conference will be followed by a luncheon, which will be very kindly provided by the Incumbent and Wardens of St. Andrew's.

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

DEDICATION OF ST. ANNE'S CHURCH, STRATHFIELD.

On Saturday afternoon the Most Rev. THE PRIMATE dedicated the new Church of St. Anne at Strathfield, in the presence of a large congregation. The new building, which is beautifully situated on rising ground, commanding an extensive view of the pretty suburb, is a brick building in the Early English style, and so far comprises only the nave of what is intended will be a fine handsome structure. At present it is capable of seating 300 persons. The inside is artistically finished. The building so far completed cost about £3000, and the land £750. The pulpit and communion rails are exceptionally handsome, and were built by Messrs. Fox and Holland, the contractor for the whole building being Mr. John Robson. The architects were Messrs. Sulman and Power. Another artistic piece of work is the font, which was presented to the Church by Mrs. M. Bayly, in memory of her child. The entire edifice is a handsome structure, beauty and utility being combined, both in the external and internal arrangements. On Saturday afternoon at the dedication the Primate and the attendant clergymen met at the Council Hall, those present in addition to the Primate being Dr. Harris, the Revs. Canons Sharp, Hulton Kings, Moreton, Dr. Corlette, C. Baber, A.R. Bartlett, D. E. Evans, Jones, F. W. Reeve, C. F. D. Priddle, G. D. Shenton, J. Vaughan, H. C. Virdin, and S. Hungerford. A procession was formed, and the Clergy marched to the Church, where they were met by the Incumbent, the Rev. H. J. Rose, the Churchwardens and the Trustees. There the petition to consecrate the Church was delivered to the Bishop, and this having been read, and the usual service proper to the occasion having been carried out, the Bishop, Clergy, and Churchwardens proceeded up the aisle, and a crowded congregation took part in the service which followed. At the conclusion the Primate congratulated the Incumbent and the Parishioners upon the erection of so handsome a structure in which to hold Divine Service. Taking as his text Psalm 96, verses 6, "Houses and majesty are before him. Strength and beauty are in his sanctuary." At the conclusion of the service the visitors and others were entertained at tea in the council hall, the ladies of the parish acting as hostesses. The Church, which replaces an old wooden structure, is centrally situated to supply Strathfield and Homebush, and it is to the credit of the active committee that has superintended its erection that despite the depression the debt now upon it is only a few hundred pounds. A strong effort will be made to pay this off, and it is anticipated that when the requirements of the district demand an extension of accommodation not only will the existing building be free from debt, but it is hoped that there will be a substantial credit balance with which to go on with the additions.

YOUNG PEOPLE'S SCRIPTURE UNION.

The Committee met on the 14th July, 1893, when it was decided that the Annual Meeting should be held on the last Saturday of August, in the Y.M.C.A. Hall, Sydney. A proposal to form districts and get the Local Secretaries of each to meet and consult together regarding the Union in their respective localities was approved, and Mr. Sinclair was asked to make arrangements to carry it into effect as far as possible.

It having been pointed out that a sum of about 250 is still owing to the London office, it was agreed that a letter be sent to those Branches that have not paid their subscriptions, urging them to do so. It was also agreed to have the "Text Hunt" Questions published in the various Church Papers next year. Meanwhile a letter is to be written to Local Secretaries to ascertain how the Text Hunts are valued, and the subject is to be further considered at next meeting. Special Mission Work was considered, but no workers being known to take it up, nothing could be done to carry it on. Mr. Sinclair was asked to write to London expressing our appreciation of Mr. Green's visit, and to say that there is an opening for any one who can visit us as he did, and make a longer stay.

The following were asked to join the Committee, Revs. J. Fordyce, Woollahra, and Mr. W. H. McClelland.

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LAY HELPERS' ASSOCIATION.

Outline of an Address Delivered at St. Andrew's Cathedral School, on 24th July, by the Rev. E. C. Beck, A.A.C.

SOME DIFFICULTIES AND HELPS OF THE SUNDAY SCHOOL TEACHER.

There are some difficulties peculiar to individual Teachers, and some helps which may not be within the reach of all, or not to the same extent, but I speak of some of the difficulties and helps which occur to me as being fairly applicable to all Teachers.

THE DIFFICULTIES.

A knowledge of these before entering upon the work might serve to keep out of the teaching staff some of those impulsive, but disturbing people who join a school for three or four weeks and then depart.

(a) Physical disinclination.—All our Teachers are workers throughout the week, and, as Christians they naturally work hard, hence are often thoroughly tired out at end of day or week—then the temptation arises. I am too tired to go to the Preparation Class! too tired to sit down and work up my lesson at home! and on Sunday morning, I am too tired to go to school this morning, it won't matter much, So-and-so will take my class. Thus the excuse prevails, and the work is neglected. There is much in this with which one heartily sympathizes, but, when tired, the remedy is not idleness but change of work, re-creation, and this is often found in a Sunday-school class.

Beware of the first approach of this temptation. (b) The monotony, or sameness of the work. Wee after week, month after month, year after year, the same kind of work. One gets a little like a machine, wound up for a time to bring forth the usual story, explanation and moral. This difficulty will be felt just in proportion to the amount of interest we take in our work. The remedy is to remember the (1) variety that we can make in giving lessons on even the most familiar subjects; for we ought to be constantly acquiring new experience and fresh knowledge which, if we will take the trouble, we can weave into very well known topics.

(2) The variety in our children's characters. Nothing so interesting as the study of character, and here we have constantly fresh children with varying temperaments coming under our charge. This is an argument in favour of moving up the scholars—the Teacher may ever be finding in his new scholars fresh ideas and new interests. (c) The vicious, really bad boy, one whose influence is bad on the whole class. He breaks the heart of the earnest teacher.

Remedy. 1. "Kill him with kindness," if possible. 2. Suspend him for a time. 3. Expel him, as quite the last resource. 4. Be specially earnest in prayer for him.

(d) The troublesome boy, or flighty girl. Not utterly bad, but restless, fidgety, high spirited, one who often forms a most disturbing element in a class, and yet we like him, we love, very likely, openness and frankness, much to admire, the makings of a good man.

Remedy. Be present five minutes before school commences, so that he finds you in possession; if you find him in possession, it will be difficult enough to restrain him. 2. Be patient, perhaps you were equally trying once. 3. Be watchful, but do not "nag," that is don't keep worrying about little movements. 4. Put him on his honour—give him if you can something to do. 5. Study the peculiarity of his disposition. 6. Perhaps sometimes well to let another Teacher try him in another class.

(e) The intellectual difficulty. Not a very real one, but sometimes felt among boys and then cannot be shirked. Questions asked on some Biblical difficulties, perhaps.

Remedy. Find out why asked! If simply to show the boy's knowledge; or to perplex the Teacher—sit on the scholar sharply and quickly. But if honestly asked, encourage the questioner. Answer at once, if able to do so; if unable to give answer, don't be ashamed to say, "I don't know," but promise to get the explanation for the following Sunday, and do not forget your promise.

(f) The parent difficulty. Where the parent does not at all co-operate with the Teacher, where the parents' example and influence are only for bad.

Remedy. We can do but little here, but still let a child in such circumstances be specially an object of our care and attention; let him feel that he has a friend in us; don't let us speak to him against his parents, only perhaps privately and with great caution warn against the faults of the parent. The duty to parents, however bad, must not be undermined by us. Let there be special prayer for such children.

(g) The result difficulty. We do not see any or as much as we should like, and so we get disheartened, say that others are better fitted for the work, and finally give up. Remedy. It is just possible there may be no good result, but that really due to the fault of the Teacher, through unprepared or ill-prepared lessons, through his taking no interest in the work.

But when this is really not the case, remember, 1. It is your duty, you dare not shrink from it. 2. Leave the result to God—His word cannot return unto Him void.

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3. The results are there, although we may not now be able to see them, we shall hereafter.

(h) Consciousness of want of spirituality in our own life. We teach, but with very little power, no great interest in the work, our hearts out of tune with our message. Remedy. Self examination as to the real cause. Prayer and watchfulness. We must take in as well as give out. Make the lesson real to yourself before you give it.

(i) Superintendent's difficulty. Caused by the teaching staff, when, e.g. The teachers will not adhere to school rules; will stand talking with one another instead of at once proceeding to their classes; will absent themselves without giving notice, or without providing a substitute. The Superintendent's difficult position ought to be lightened as far as possible by the Teacher, not through careless thoughtlessness increased.

HELPS.

(a) The surroundings of your position as a Teacher ought to be very helpful. You naturally move in Christian society, breathe a religious atmosphere; you have the stimulating force that, as a Teacher, more is expected of you than of the worldly and irreligious. All this ought to increase your self respect. Although we must not forget that if we do not rise to this level, our condemnation is the greater.

(b) The preparation class ought to be a help in many ways. But alas! experience tells us that those who need this help most, are those who use it least.

(c) There is the literature of all sorts to which we may have access to-day at so small a cost, much can we get there that will tend to make our lessons more full of interest and instruction.

(d) The Sunday-school Institute's Examination may be fruitful in help in leading us to special, systematic study and in bringing home to us how little we really know.

(e) The importance and privilege of our work. The child's present and future largely depend on us. The value of each soul.

A keen sense of this responsibility most helpful. (f) The love of our children, and the witness to reality of our work in their improvement. For, thank God, we are sometimes allowed to see some results from our work, and such encouragement will inspire us to better and deeper work still.

(g) Our Church privileges. These ought to help us greatly in our work—our services at Church, and especially at the Holy Communion, where we can so often bring, and leave, our perplexities and trials.

(h) The firm belief that we are not working alone, but that we are fellow workers with Christ; with One who was a Teacher too, who knows full well the snares and difficulties of a Teacher's position. The privilege of working with and under Christ!

(i) Last, but not least, we have the promised help of God's Holy Spirit, Who will comfort us, guide, strengthen, encourage, inspire, enliven us, if we only ask for His grace. Such are some of the difficulties and helps that are fairly applicable to us all. May God give us the wisdom to triumph over the former by a diligent and right use of the latter.

THE PARLIAMENT OF RELIGIONS.

It will be remembered that a few weeks since the ARCHBISHOP OF CANTERBURY, at a public meeting, stated that he had declined an invitation to attend a "Parliament of Religions," to be held in America this year. We are now in a position to give our readers the text of the Archbishop's letter, declining the invitation:—

Lambeth Palace, S.E., April 26th, 1893.

My dear sir,—I am afraid that I cannot write the letter which in yours of March 20, you wish me to write, expressing a sense of the importance of the proposed Conference, without its appearing to be an approval of the scheme.

The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that Religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members, and the parity of their position and claims.

Then, again, your general programme assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church.

I presume that the Church of England would be similarly classified, and that view of our position is untenable.

Beyond this, while I quite understand how the Christian religion might produce its evidences before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that faith and devotion which are its characteristics and which belong to a region too sacred for such treatment.

I hope that this explanation will excuse me with you for not complying with your request.

I have the honour to be, with the highest respect,—your very faithful servant, (Signed) ED. CANTUAR.

The Rev. J. H. Barrows, D.D.

REV. EDWARD CRISFORD.

The sudden and unexpected death of the Rev. Edward Crisford, especially as it has been followed by that of others, so remarkably similar, seems naturally to suggest to the mind the exclamation of St. Paul: "How unsearchable are His judgments and His ways past finding out." That active, earnest, useful man should be so suddenly called away from their respective labors, just as to our judgment those labors are most effective, and in the midst of plans for years of future usefulness and activity, forcibly reminds us that "God moves in a mysterious way," that "His ways are not our ways." Yet so it is, the Master in infinite wisdom has bidden His servants "Come up higher," and they have entered into His rest, and we restrain our questionings for "It is the Lord, and let Him do as seemeth Him good."

Edward Crisford was born in Sussex, England, A.D. 1830. Educational facilities were not then as numerous or efficient as now, and young Crisford had but few advantages, but he was privileged to enjoy what so many in our more favored times so manifestly miss—a religious training and instruction. One who knew the family well says, "He had a godly mother," and the influences of home were all for good. It was not, however, until after passing out of his teens that he really gave his heart to God, and very soon after manifested a desire for the work of the Ministry.

On arrival in this Colony, the family settled in Penrith, and the Rev. John Vaughan, the Incumbent of the Parish, took a very kind interest in, and gave encouragement and assistance to the young man, introducing and recommending him to the Rev. Thomas Smith, of St. Barnabas, Sydney, under whom he was engaged for some years as Catechist. All who knew St. Barnabas in its early days will realize how grand a training and experience this was for a zealous earnest young man. Crisford was an active participant in all the good work effected there, and reaped in his own soul a rich return for his labors. On the removal of Rev. Thomas Smith to Bathurst, the young Catechist spent a short time at Moore College, after which he was admitted to Deacon's Orders, by the late Bishop of Bathurst, in 1874, and was sent on a Pioneer Mission to Booligai in the district of Riverina—certainly a new experience, and one calculated to put a young man on his mettle. In 1877 he was recalled and appointed to Guyong, and in the following year he was admitted to Priest's Orders. At Guyong he laboured for seven years with diligent fidelity, and in 1884 he left the Diocese of Bathurst and removed to Sydney, where he was appointed Curate to Rev. T. B. Tress, of St. Peter's, Woolloomooloo, another live church, and busy earnest sphere of work, where he left a good record, and where he is still remembered with affection. The following year he was appointed Incumbent of Jambaroo, and labored there for five years. In 1890 he undertook the charge of Gordon and Hornsby where he continued to minister until his Ministry was so abruptly terminated.

Edward Crisford was neither famous for eminent ability, nor, for exalted attainments, but his light was not hidden under a bushel, nor his talent buried in the earth. He was a faithful, earnest worker for God, one who studied to show himself "approved unto God a workman that needed not to be ashamed, rightly dividing the word of God." He labored "to make full proof of his Ministry," and has left a good record. A visitor at Gordon on Mr. Crisford's last Sunday, writing a few days prior to his death to a friend in a western suburb, says:—"We went to Church twice. Mr. Crisford gave us two good sermons. There is a fine pure ring about his sermons one feels that he knows, and enjoys a living Christ." Such testimony needs no comment.—(Communicated.)

AN INCOME FOR LIFE FOR £1.—Under this attractive title will be found in our advertisement columns, the announcement of the Distribution of Sydney Freehold Property projected by the Mutual Property Distribution Society of Sydney. In order to facilitate the investment of small sums, and to enable those who might otherwise be debarred from participating in the benefits of the Distribution, it has been arranged to issue half and quarter shares, at 10s. and 5s. each, respectively, a certificate or share being issued to each investor as with the full £1 share. It is also being definitely announced that the Ballot will take place on the 7th of November next. We are glad to hear that the venture is meeting with the full measure of support that the promoters anticipated.



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CHURCH OF ENGLAND

Sydney Diocesan Directory
FOR 1893.

Copies may be obtained at the Sydney Diocesan Registry, Bathurst-street West, Sydney; The Church of England Book Depot, 176 Pitt-street, Sydney; and from the Publisher, W. E. Smith, Bridge-street, Sydney. Price, 1/-; posted, 1/3.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, AUGUST 5, 1893.

THE DIOCESAN DIRECTORY.

CHURCHMEN of the Diocese of Sydney, in fact members of the Church in the Province, and in Australia, will welcome the publication of the Sydney Diocesan Directory for this year. It contains two hundred and twenty pages of printed matter, full of interesting information showing in a concrete form what is being done by the Church in the Mother Diocese. The first Diocesan Directory for Sydney was issued in 1881, followed by the second and third issues in 1886 and 1888 respectively. The publication for 1893 is, however, to be regarded as the first of a new series, as the Standing Committee of Synod, have resolved that it is desirable to publish a Directory annually. The Editors—the Rev. A. YARNOLD and Mr. R. ATKINS, Registrar—have, it is evident, spared no effort in obtaining and supplying full information regarding the Church in the Diocese, and they are to be congratulated in having successfully overcome many circumstances which delayed the date of publication. It is of great advantage to a reader to have placed before him a complete and condensed statement of what is being done by the varied agencies and organizations of the Church, and a study of this volume will not only show how numerous they are, but what diligence and wisdom is needed in guiding their several activities. Their number and diversity are signs of vitality, and with God's blessing must contribute to the development of the Church, and to the purification of individual and national life.

The Directory should be in the hands of every official, as it abounds with information. Its Calendar indicates appointed dates of Meetings of Committees, etc. Its story of the Church of England in Australia, and Tasmania, while necessarily containing the barest statement of facts, reveals what growth there has been, and how Church work has been consolidated. What that development has accomplished may be gathered from the statement that when ARCHDEACON BROUGHTON was consecrated Bishop of Australia, there were 17 Churches and Chapels in the whole of the Continent, and the Clergy were few in number, now

(exclusive of New Zealand, which was nominally part of

Bishop BROUGHTON's charge), the one Diocese has given place to fourteen, and the little handful of Clergy has grown into a band of about Eight Hundred and Fifty. The Directory gives a list of the Bishops of the Dioceses in Australia and Tasmania, from the foundation of the Diocese of Australia, in 1836, up to the present time. It contains the Ecclesiastical Divisions of the Diocese—its Archdeacons and Rural Deaneries. The Statistics of the Diocese occupy a page, and although statistics as a rule are not pleasant reading, these are grouped in such a way as to give a birds eye view of the Church's Work, Income and Expenditure for the year ending Easter, 1892. The Return of School Enrolment and Attendance at the Grammar and Primary Schools in the Diocese is, alas, too short, and we hope that, as the importance of Parochial Schools is beginning to be felt, every year the return will have additions made to it. The information respecting Church Property, Glebes and Endowments, both Parochial and Diocesan, is most important. The Clerical Directory is a Diocesan "Crockford," which is followed by Appointments not Parochial—including Chaplains to the Forces, to Hospitals and Asylums, Missions to New Guinea, Catechists, Lay Readers and Deaconesses. Ordinations for 1892, together with Churches Licensed and Burial Grounds consecrated are given, and, at the Confirmations held in 1891 and 1892, it will be seen that 2904 candidates were presented. Instructions to Candidates for Holy Orders are supplied, together with General Subjects for Examination for Deacons and Priests' Orders.

There is added a List of Books for Study and Reference recommended to Candidates for Holy Orders. Instructions are given to Members of the Lay-Readers Association. In a concise form the Law is stated relating to Baptisms, Marriages and Burials. The attention of Clergymen, Churchwardens and Trustees is directed to sundry regulations in respect to alterations in Churches and the Erection of Monuments and Tablets. The Sections of the Act relating to the Election of a Trustee, or Trustees, for Property, are cited. Mr. ALEXANDER GORDON's paper of instructions as to the conduct of the Annual Vestry Meeting is reprinted. The Clauses of the Constitution relating to the Election of Representatives to Synod, and also of the Presentation Ordinance where parishes are entitled to elect Parochial Nominees, are supplied. Sections of the Church of England Property Act of 1889 are quoted, in which there is a definition of the powers of the Synod in respect to dealing with Church lands under the Act. The pages devoted to Parochial Information are full. The Synod of the Diocese, together with a table of existing Ordinances Rules and Regulations, 1868-1892, supplies a want which has been long felt. The valuable notes of Mr. ARTHUR BLACKET, on the Cathedral and Chapter House, will be read with great interest; also the interesting sketch of the Diocesan Theological Library, by the Rev. H. L. JACKSON, M.A.

Information is supplied concerning Diocesan Institutions and Organizations, and the whole forms a compact volume—carefully edited, well printed, neatly bound,—a volume which must be very useful in supplying interesting information to the members of the Church in general. We have only given the barest outline of the contents of the "Directory," and must leave our readers to obtain a full knowledge of it by obtaining a copy for themselves from either the Book Depot or the publisher, Mr. W. E. SMITH, Bridge-street. It is published at the cost of one shilling (if posted, threepence extra) and is thus within the reach of all classes. We congratulate the Editors on the success which has resulted from their painstaking efforts to present in a pleasing form this record of Church work, and we are thankful that the Church can send forth to the world such a statement of facts as the Directory contains, showing that she is striving to do her work faithfully, wisely, and well. The value of the service rendered in its compilation will, we trust, be seen in the quickening of those activities which have for their object the consolidation and permanence of Church work. If this is gained, the Editors will be rewarded, and the Standing Committee justified in the attempt it has made to supply the members of the Church with valuable information.

DIOCESE OF GRAFTON & ARMIDALE.

The Administrator of the Diocese has summoned a Special meeting of the Synod to be held at Grafton, on Wednesday, September 6, for the purpose of electing a Bishop.

Australian Church News.

Diocese of Sydney.

The Brotherhood of St. Andrew.—The Brotherhood held their usual monthly meeting in St. Philip's Vestry on Tuesday evening, 25th July, the President in the chair. Various communications were received intimating the following new Chapters formed,—St. Luke's, Sussex-street, St. George's, Paddington, Christ Church, Cootamundra, Croydon and Goulburn. Reports of Chapter work were received from delegates which tend to show that the Brotherhood is diligent in its work.

Church Home.—The Monthly Meeting of the Executive Committee of the Church Home was held on Tuesday, 25th ult., the Rev. C. H. Rich presiding as usual. The Matron reported having 33 inmates at the present time, and there had been little variation in the numbers throughout the month. The report of health and conduct was good. The returns for the laundry were lower, as is usual this time of the year. The report to be brought forward at the forthcoming Annual Meeting was read by the Hon. Sec., Rev. T. B. Tress, and unanimously adopted. A discussion took place as to the advisability of making an alteration in the name of the Church Home, as it is thought by some that this abbreviated title is not sufficiently expressive of its purpose; but the majority were in favour of the old name being retained. With a view to clearing off some of the extra liabilities incurred by the heavy expenses of removal to new premises, the Committee decided upon holding a sale of work at the Home, early in November, and a Sub-Committee was appointed to make the necessary arrangements, and to invite co-operation. It is pleasing to add, that the women have already made a beginning towards this amongst themselves by devoting the long evenings to needlework. Those who are from various causes unable to assist in the more laborious department of the laundry work, express their pleasure at being able to assist in this manner, and it is hoped that their efforts will meet with encouragement.

Picton and The Oaks.—On the 21st and 22nd ults., a Bazaar and Bruce Auction was held in the School of Arts, Vandeville, Oaks, in aid of the funds of the old and new Oak's Churches. The undertaking was successful beyond the anticipations of the most sanguine, and all responsible for the result are to be congratulated. The proceedings were opened by Mr. John Kidd, Postmaster General, who expressed his admiration of the very artistic display, which also evidenced the great amount of labour and time expended. Considering that the affair had been postponed, owing to the bank suspension, and that recent wet weather had rendered the country roads very boggy and that in addition sickness of a serious nature was prevailing in the district, the result is the more satisfactory. The net proceeds to be divided between the two Churches was £62 12s. 6d. The following is a list furnished by the Treasurer showing the names of stall holders, and amounts received from all sources. No. 1 Flower and Toy Stall, presided over by Mrs. Haynes, assisted by Miss Haynes and the Misses Brigstock realized, £6. No. 2 Stall, Mesdames C. Dunn and K. Inglis, realized £16 12s. 5d. No. 3 Stall, Mesdames Goldsmith, and A. O. Cooke and Miss Goldsmith, realized £21 12s. 2d. Refreshment Stall, presided over by Mrs. Drutt assisted by the Misses Bennett and Haynes. Tea Table, by Mrs. Drutt assisted by the Misses Inglis and Seymour, realized £11 4s. 6d. Amount realized at the door and Bruce Auction, £14 18s. 5d. Total realized £70 14s. 6d. Expenses £8 2s. 0d. net proceeds £62 12s. 6d.

Echo Farm Home.—The following contributions are gratefully acknowledged:—Mr. Worling, 10s.; A. M. Hensley, (per A. G. Taylor), £1 1s.; Collection, C.E. G.S., St. George's, Glenmore Road, 10s. 2d.; John Hedges, £1 1s.; C. H. Moss, 3s.; Miss Edworthy, collected, £1; Trafalgar House, collections, No. 8, £1 2s. 3d.; Miss Coates, collected, 13s.; Miss Allman, (per Mrs. Ironside), 5s.; Committee, collection, 7s.; Church of England Association, £1 1s.; Miss Whitehead, 5s.; Part loan, returned, 5s.; Rev. W. Martin, £1; E. A. McPherson, £1 1s.; Excursion, £8 4s. 9d.; Rev. Canon Soares, 10s.; Miss Hogg, 3s.; Friend, 5s.; Mrs. Hughes, 5s.; Mrs. Talbot, 5s.; O. Stephen, 5s.; Mr. Kanematsu 2s.; Mrs. T. Cowlishaw, 10s.; Mrs. Lamb, 5s.; Mrs. Pendergast, 5s.; Mrs. Webster, 5s.; Mrs. Eddy, 5s.; Mr. Kelly, junr., 5s.; Dr. J. Dick, 10s. 6d.; Mrs. Roberts, 10s.; Mrs. Babbage, 5s.; Rev. S. S. Tovey, 5s.; Mrs. Larkin, 5s.; Dangar, Geddie & Co., £1; Mrs. Grieves, 5s.; Mrs. Geddes, 4s.; Mr. Woodward, 2s. 6d.; Miss Gent, collected, 10s.; maintenance, £0 18s. 6d. Total, including balance on 30th June, £80 14s. 7d. Also the following gifts in kind:—Tea, Henry Gresham; bacon and vegetables, J. Augustus; periodicals, Central Press Agency Co., Ltd.; cheese, Mrs. Forde; butter, eggs, etc., Mrs. Voysey; boots, Courtenay Smith; flower pots and plants, Miss Lunks; boots, Miss E. M. Flower; medicine, Dr. Crago; 1 sack flour, 1 sack pollard, John Campbell; passion vines, Mrs. Armstrong; clothing, Mrs. Kendall,

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illustrated papers, John Hedges, 10wt. soap, Mr. Dickson; seeds, Mrs. Crisford. Office of the Home, 9 Princess-street, Sydney, 31st July, 1893.

The Church Society.—A meeting of the collectors of the Church Society was held at the Chapter-house on Wednesday last. The Dean occupied the chair at the tea meeting, which was held at 3 o'clock, and at the public meeting held later in the afternoon Canon King presided. There were about 60 persons present, the majority being ladies. Addresses were delivered by the Chairman, the Revs. J. D. Langley, S. S. Tovey, Mr. R. Hills, and others on the urgent need for increased subscriptions in order to bring the income up to the amount estimated for the year. It was stated that in order to do this it would be necessary to obtain the sum of £2165 16s 1d. The following resolution was carried:—"That this Conference of collectors heartily endorses the decision of the Committee of the Church Society to rely on sustained and generous efforts being made in the Society's behalf during the remainder of the year rather than to reduce the grants promised, and would urge upon its fellow-collectors throughout the Diocese the pressing necessity which exists for activity and enthusiasm and for extended interest in the Society's operations."

Visit of Lady Duff to the Church Home.—On Thursday 27th July, Lady Duff accompanied by Lieutenant Baird paid a visit to the Church Home. The PRIMATE was absent from Sydney, but Lady Duff was welcomed on her arrival by Dean Cowper, Miss Snowdon Smith, the Rev. C. H. Rich, the Hon. Sec. Mrs. W. Cowper, and the following members of Committee, Mrs. Brownrigg, (Mrs. Hargrave, Mrs. Laserson, Mrs. R. J. Read, Mrs. C. Smith, Mrs. Tovey, Mrs. Tress, Mrs. C. Ward, Rev. D. Laserson and Mr. Brownrigg (Hon. Treas.). The Rev. T. B. Tress was unable to attend, on account of illness. The very wet weather prevented the attendance of many expected visitors, but a good number were present. Lady Duff made a careful inspection of the Home, in all its departments, and spoke kind and gracious words to several of the women, as she admired and commented upon the work in which they were engaged, and she expressed her gratification at the neatness and order which prevailed and the home-like appearance which the building presented.

Pitt Town.—On Thursday the 27th ultimo, the Most Reverend the PRIMATE arrived at Pitt Town in a heavy downpour of rain. The Induction of the Rev. Herbert Guinness took place at 2 p.m. The PRIMATE was assisted by one of his Chaplains, the Rev. J. D. Langley, and notwithstanding the inclement weather, there was a fair congregation. The shortened form of Evening Prayer was used on the occasion, the PRIMATE delivered a most telling and instructive discourse from 6th and 7th verses of the 4th Chapter of 11. Corinthians. At 3.30 p.m., a well attended Welcome Tea Meeting took place in the Schoolroom. Many kind friends had worked hard on the previous day, decorating with evergreens, flowers, and ferns, the effect being most pleasing. The motto "Welcome," adorned the room in several places, the most effective was the one made of wild flowers in the centre of the room. The PRIMATE on his entrance, was received with great applause, all present rising. After tea, a Public Meeting was held, presided over by the PRIMATE. Prayer being offered, Mr. James Dunstan, Trustees' Warden, moved, in a most appropriate speech, the following resolution:—"That this meeting of the Parishioners of St. James', Pitt Town, desires to offer a cordial welcome to their new Incumbent—and their thanks to the Most Rev. the PRIMATE for his appointment of Mr. Guinness; and for his Lordship's presence here to-day." This was seconded by Mr. A. H. Aspinall, People's Warden, and warmly supported by Mr. Briggs, of Wilberforce. The resolution was carried by acclamation, all standing. Addresses followed by the new Incumbent, the Rev. J. D. Langley, Rev. J. Ayling (Presbyterian), and a most interesting address by the PRIMATE on the words "Welcome" and "Weather." On the next morning, (Friday), the PRIMATE preached in St. John's, Wilberforce, after which he was entertained at a luncheon in the Schoolroom. The PRIMATE was then driven to Sackville Reach, followed by several buggy loads of Wilberforce friends, here he was heartily welcomed, and preached to an appreciative congregation. The PRIMATE was received at the various centres in a most enthusiastic manner. His visit to this district will not soon be forgotten. All Church work in the Parish has received a most helpful stimulus from the PRIMATE's visit.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon the 28th ult., at 557 Harris-street, Ultimo. The chair was occupied by Mr. John Sidney. The Chairman reported as follows:—Meals served during the week, 503; beds occupied, 169; employment found for 1; dismissed, 1; now remaining, 23. The Farm Report was also received from the Superintendent, also a financial statement for July. The Chairman reported that His Excellency the Governor would preside at the Annual Meeting.

Diocese of Newcastle.

St. Paul's, West Maitland.—A dramatic performance by Miss C. Stanton Lart and Miss Pierce with Mr. Jones and Mr. Kedwell was held in the School of Arts on Monday, 25th July, before a very crowded audience. The play was entitled "Sweetheart," and was in aid of the St. Paul's Restoration Fund. It will be repeated on 7th August for the same object.

Fund's Ordinance.—The Draft Ordinance drawn out by the sub-committee will be submitted to the

joint-committee appointed by the Synod at a meeting to be held at the Mechanic's Institute, East Maitland on Thursday 3rd August at 7.30 p.m. I am afraid there is nothing contemplated in the forthcoming Ordinance like the following ideal of the Cornish Clergyman who wrote the Trelawny Ballad which deceived Macaulay, "A house, a glebe, a pound a day, a pleasant place to watch and pray, be true to the Church and kind to the poor, O minister for evermore."

Confirmation by Bishop Ryle.—If I were an Englishman residing in Scotland or a resident there preferring the methods of the Church of England I should not expect to be called "schismatical" for sending my children over to England to get them confirmed. Nor should I blame a Bishop for confirming anyone who is presented to him within the limits of his own Diocese. But according to a Liverpool correspondent of the "Yorkshire Post," quoted in the London "Guardian," of 7th June, certain members of what he calls the "English Congregations," of Edinburgh and Glasgow are "schismatical" for having done this and suppose Bishop Ryle is "schismatical" for having confirmed them. It would seem that the solution of the difficulty lies in the words, "English congregations" as used by the objector himself. For Scottish Episcopal Church residing in England were to should we consider him "schismatical" for doing so? I hardly think we should go as far as that. This is probably the accident alluded to by the Rev. Geo. Spencer in his letter in your columns of the 29th July, though some of the details are slightly different, but the action of the Bishop of Liverpool will I think hardly bear a "schismatical" construction being put upon it.

All Saints, Singleton.—The Bishop of the Diocese held a successful and impressive Confirmation at Singleton on 30th July, when 99 candidates were presented by Canon Shaw to receive the laying on of hands and to ratify and confirm their baptismal promises. The Bishop preached at All Saints Church in the evening, and on Monday night at the pretty little Mission Church at South Singleton.

St. Paul's Paterson.—The monthly week-night Service was taken by the Rev. W. F. James of Stockton with much acceptance from the people.

Diocese of Bathurst.

Orange.—A meeting of the Parishioners was held on Tuesday. The annual statement showed a satisfactory improvement in the financial position of the General Fund. The Warden's statement made no mention of the debt on the Church, which caused some criticism; but the statement was adopted. The Incumbent, the Rev. C. C. Dunstan, congratulated the parish on its position, which considering the financial depression, was regarded as eminently satisfactory.

The Diocese of Grafton and Armidale.

Some difference having arisen in the Diocese of Grafton and Armidale respecting the claims of Archdeacon Greenway, of Grafton, and Archdeacon Ross, of Armidale, as to which was entitled to administer the Diocese on the death of Bishop Turner, the question was referred to Mr. W. W. Tarleton, of Sydney. He states that Archdeacon Greenway is entitled to the claim of being next to the Bishop in Ecclesiastical rank in the Diocese, and therefore by Constitution is entitled to administer it. The Constitution lays down two requirements which must be fulfilled on the See becoming vacant, viz., that the person to exercise powers shall be next in Ecclesiastical rank in the Diocese, also that he shall be resident therein. Archdeacon Greenway, Mr. Tarleton states, fulfils both these, whereas Archdeacon Ross did not fulfil the second condition. The Bishop appointed Archdeacon Greenway Commissary of the Diocese during his absence, but when Dr. Turner died at Rome the See became vacant, hence the present difficulty, Archdeacon Greenway being senior by licence, and Archdeacon Ross senior by orders.

NOMINATION TO VACANT INCUMBENCIES.

DIocese OF NEWCASTLE.

PRESENTATION ORDINANCE.—The present Ordinance to provide for the appointment of Clergymen to parishes within the Diocese of Newcastle came into force in 1877 superseding an Ordinance which had been in operation since 1871. The main features of the Ordinance are Diocesan Representation and Parochial Representation with the initiative in each appointment resting on the heads of the Bishop. At the first Session of every new Synod, that is every three years, two Clergymen and one Layman, members of Synod, are elected by Synod by ballot, to form the Diocesan portion of the Presentation Board. The election of the Representatives of the Parish is also in the same way triennial. The electing body in this case is the Parochial Council of the Parish, and the Representatives must be Members of the Church of England, Communicants and resident in the Diocese. Whenever it becomes necessary to appoint a Clergyman to any Parish which has elected Representatives, the Bishop or his Commissary summons the Diocesan Representatives and the

Parochia. Representatives, the two bodies united becoming the Presentation Board which makes the appointment, a majority forming a quorum for business. A very valuable provision and one which has been found of great service here comes into operation. As soon as the members of the Board, Diocesan and Parochial, have met, the Bishop or his Commissary holds a conference with them. The Bishop lays before the Board any information which he may think proper with regard to the Clergyman's appointment and the Parochial Representatives join the Board having a knowledge of local circumstances present to the Bishop such suggestions as they may think proper to offer on their side. The Bishop then nominates a Clergyman to the Board, which accepts or rejects his nomination as the case may be. Those who recollect the discussions, both at some private houses and in Synod, which took place in regard to the Presentation Ordinances of 1871 and 1877 will recall the circumstance that there was some diversity of opinion as to whether the Bishop should initiate by nominating a Clergyman to the Board, leaving the Board to accept or reject his nomination, or whether the Board should nominate to the Bishop leaving it to him to accept or reject. Most of the Clergy and many of the Laity were in favour of not giving the Bishop the initiative but of leaving him to accept or reject the Board's nomination. It was however well understood that Bishop Tyrrell, if he did not receive by the Bill, the power of nomination would veto the Ordinance under the Constitutions, and the present arrangement was arrived at. As a matter of fact the free preliminary Conference obviates difficulties, and, I believe, it is the case that appointments to parishes are made harmoniously. Bishop Pearson informed the writer of this article that he considered the preliminary Conference the most valuable feature of the whole Presentation Ordinance. Parishes entitled to elect Representatives to act on the Presentation Board are those which have paid annually the amount necessary to entitle them to a resident Clergyman under the Fund's Ordinance of 1876. Looking through the Reports of the various Presentation Boards since 1879 and referring to the financial returns of the parishes where the appointments were made, I find that the Presentation Board has acted and made appointments in various parishes contributing annually £115 and upwards to Stipend and General Funds. All appointments are reported to Synod at its next session. Minutes are to be kept of all proceedings for the appointment of a Clergyman and these must be laid before Synod at its next Session, if it shall so determine by a majority. But this has never been demanded. The Synod Report of 1892 gives thirty-two as the number of parishes, and of these thirteen only had elected Representatives to the Presentation Board. Election of Representatives for the purposes of the Ordinances being a voluntary matter. Many think that presentations might be left in the hands of the Bishop or the Administrator for the time being.

DIocese OF GRAFTON AND ARMIDALE.

DEAR SIR,—**NOMINATIONS TO VACANT INCUMBENCIES.** Permit me to point out that in the Diocese of Grafton and Armidale the Canon passed in 1877, and referred to in last week's issue was repealed in the Session of Synod held in 1892, and another Canon passed instead, in which it is provided that "The Diocesan Representatives shall consist of two Clergymen in Priest's Orders and one Lay Member of Synod." Parochial Representatives to be three, resident in the Diocese.

PRELIMINARY MEETING.—"So soon as the Bishop or his Commissary or at least three members of the Presentation Board shall be present."

Delegation of powers by Parochial Representatives is not provided for. This "Appointment of Clergymen to Parishes, Canon, of 1892," was the last Canon passed by the Synod under the presidency of the late revered Bishop Turner. S.Y.S.

DIocese OF RIVERINA.

The Diocese of Riverina has no patronage Ordinance, and therefore the appointments are in the hands of the Bishop, who, in cases where parishioners find the entire stipend, consults with the Churchwardens and Vestrymen. The Synod has felt that, owing to isolation and remoteness, parishes are not in a position to know the qualifications of Clergy, and that consequently they must rely on the Bishop.

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. Canon Goddard Morphett.

My Honorary Reporter at Liverpool reports:—"From July 15th to 23rd, inclusive, we had mission services in our Church, conducted by the Rev. A. R. Bartlett, of Burwood. One special feature was that a children's service was held every day, at 3 p.m., beginning on the 15th, at which there was an attendance of 160 children during

the week. The attendance averaged 150, and on the last day of the mission the number reached 260. The Rev. A. R. Bartlett addressed the children each day, and they were most attentive. We trust that the mission will be followed by much blessing to the children—that as they grow in years they may grow in grace, and be made instruments "fitted for the Master's use."

It was the Emperor Titus, was it not, who said, when he had passed a day without doing some noble deed, "I have lost a day." I wonder whether all teachers feel the same pang of regret when they have to say "I have missed a Sunday at the School." Sometimes the absence is absolutely necessary, and the pang of regret need be accompanied by no pang of shame. But I fear that oftentimes the absence might have been avoided if there had been a greater longing to help the scholars. I find it hard to believe that the many absentees from some schools are all kept from school by unavoidable reasons. Some of them also make their non-appearance still more inconvenient by neglecting to give to the Superintendent or Clergyman an early notice of their probable absence, and thus not only deprive their own class of a teacher of its own, but also lessen the utility of the lesson to another class, whose teacher has to manage and teach two classes together instead of only one. Teachers may learn a useful lesson from the Christian Endeavour Society, which only permits a member to be absent when the reason is such as can be conscientiously given to our Lord Jesus Christ Himself. Would He not see the hollowness of the excuses which are sometimes given for neglect of the duty which we have undertaken for His sake? "I have missed a Sunday"—it is not only those teachers who have been absent from the school who have to make this confession. If all that our teaching in school has accomplished is that we have "kept our children quiet," or "made them word-perfect" or "made them fully acquainted with the topography of Palestine" then we, too, like those absentees whom we condemn, have "missed a Sunday." Not that these things are unimportant. At various times in this column I have insisted on the value of each of these matters. But these we ought to have done while not leaving undone that thing for which we go to teach. We aim at making these children true Christians, and if our lesson has not helped them in that work, then we have failed in our work for our Master.

The answers to the questions in the third Test Examinations were as satisfactory as the previous answers. Some were so good that I should have wished to publish them, if my space permitted. The high percentage obtained by all the candidates testifies to thoroughness, and although the conditions differ considerably from the haste and excitement of an ordinary examination, persons who have studied their subjects so well ought to do themselves credit at the greater competition. The marks obtained on the third paper are as follows:—

Question.	Full Marks.	Felma.	H.S.W.	Ignoramus.
1	12	12	12	12
2	12	12	5	10
3	6	3	6	3
4	11	11	10	10
5	8	8	8	5
6	6	5	6	6
7	8	8	7	7
8	6	4	6	5
9	4	4	4	4
10	27	26	27	27
Total	100	93	91	89

TEST EXAMINATIONS FOR TEACHERS.

RULES.

1. These examination papers will appear every three weeks until October. Any teacher from any Diocese can send answers.
2. Each teacher must choose a *summe-de-plume*, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.
5. No books are to be consulted, not even the Bible.
6. The papers are to be sent to Rev. J. W. Debenham, Harden, within three weeks. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 2 oz.

IV.

1. Give a short biography of Ahab, with observations on his character.
2. Discuss the morality of Jehu's action (1) towards his master, (2) towards the worshippers of Baal.
3. What lessons would you draw from the parable of the Barren Fig Tree?
4. Tell the parable of the Seed Growing Secretly and explain it.
5. How far would you pronounce the Fourth Commandment to be applicable to us?
6. What Bible examples would you give to illustrate the Fifth Commandment?
7. How is Confirmation a sealing by God?
8. Explain the meaning of "This is the day which the Lord hath made."
9. Fill up the space in "God is the Lord the altar."
10. Write the outline of a lesson (not exceeding 30 lines) on the prayer of the Bishop while laying his hands on the confirmands. (The Prayer Book can be used to obtain the words of the prayer.)

OPEN COLUMN.

An intensely practical little volume, suitable for the times, and as good an investment for one shilling, as I know is one entitled "First battles and how to fight them," by Frederick A. Atkins, published by James Nisbet & Co. It is what it purports to be. Some friendly chats with young men. I do not forget the sound advice of a father in the Church, who said to me "don't dabble in small books, but read solid literature."

My plea for the use of this book is, that what the novel is to some minds, recreation, this has proved to be such to me. Though an "open column" may not be perused by many of the city or business young men, hope is uppermost, that the allusion to this book may excite the interest of at least one, and the influence of one for good, it may reach farther than a humble contributor ever anticipated. The poet is born, but the writer may achieve a position in the literary world that will earn for him its encomiums.—Nil desperandum, so to my task.—The title page has an extract from Dean Church worthy of every reader's careful study.

"We are like soldiers in a vast, widely extended battlefield (wrapped in obscurity) of which we know not the phases, of which we seem utterly powerless to control the issues; but we are responsible for our own part—whatever goes on elsewhere, let us not fail in that. The changes of the world, which men think they are bringing about, are in the hands of God. With Him, when we have done our duty, let us leave them."

I select one chapter amongst eight as most suitable for the present times. Chapter I. is on Money and Morals. He asks, "Is there any connection between these? If there is it is the connection which exists between the neck of the criminal and the axe of the executioner, a connection that is, as a rule hopelessly fatal. The reckless greed of gain has driven more men away from Jesus Christ than any other passion; very sorrowful . . . for he was very rich. That is a miniature portrait of a young man who once came to Christ, and it tells the story of many a prosperous but dissatisfied man to-day. Has money ever made a man good? Has it ever increased his generosity, broadened his sympathies, or roused in him a longing after righteousness? Never! On the contrary it has dimmed the love, wrecked the peace and spilt the characters of countless thousands."

"Don't you think it is a very impressive and significant fact that the most heartless and contemptible act of treachery ever committed, an act which has excited the horror and disgust of all the ages, should have been due to the selfish desire of a miserable and covetous man to secure thirty pieces of silver." Judas Iscariot a disciple, and probably a practical hard headed, shrewd man of business. "But it was the little bag of money which led to his sin, his suicide, and his destruction. His love for gain was greater than his love for his Lord."

This says, the writer, "is just where the danger exists." "Is it wrong to wish to make money? Certainly not. Riches are like a rose in a man's hand; if he holds it gently it will preserve its beauty of shape and fragrance of smell, but if he handles it tightly he will crush and destroy it."

He advises men "not to allow their minds to be muddled and their life to be unsettled by a vain desire for a big bank balance. To do one's duty manfully and well is the surest road to prosperity. It may seem the dreariest drudgery, but do it well and cheerfully for Christ's sake and drudgery becomes divine."

One very important consideration, which commands the attention of teachers is the necessity of the dissemination of Bible teaching regarding money which will help much to solve some of the problems of the day. He maintains, that were the principal "that money is given to us as a trust and not a possession, to prevail in the minds and hearts of men, gambling would be annihilated."

But "we must clear our minds of cant." "To detect the common sense of those who denounce gambling and to sit down and play whist for six penny points is somewhat difficult. The wisdom of arresting one gambler and permitting gambling in a Church bazaar, is scarcely perceptible."

As a people and a Church let us be content. While realizing the awful havoc caused by the passionate lust for gain and fearlessly denouncing their awful course; let us examine ourselves, and ask the question; do I regard money, recognize my Master's ownership over it and use it for Him? Thus alone shall we have any influence over the great mass who fall down and worship the golden image.

One last allusion is to the following effect, "Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a wreath of roses with the legend 'All that which pleases is but for a moment.' Over the other is sculptured a cross accompanied by the words 'All that is sculptured troubles is but for a moment.' But on the great central arch is the inscription 'That only is important which is eternal.' The lesson is obvious, morals are of more account than money. One cannot help but wish that the lessons taught by the inscriptions may be learnt by all in our own city, so that political, commercial and social life will be based on the true principles of righteousness which alone exalteth a nation."

C. PRO E.

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

MISSIONS.

MELANESIA.

The Rev. Dr. Codrington who leaves Auckland for England this month, has gone on a visit to Fiji, in the interests of the Melanesian laborers there, many of whom are earnest Christians, and were recently confirmed by the Bishop of Tasmania. The Rev. Henry Welchman is still absent on his lecturing and preaching tour in the south of New Zealand. He has received warm welcome and ready hospitality everywhere; but the weather has been unfavourable to large attendances. He hopes to be back in Auckland on the 13th. It is arranged that the *Southern Cross* start for her second voyage of this year on the 21st inst. The cutter *Janet* is expected from Norfolk Island before the *Cross* leaves, bringing two Melanesian candidates for admission to the Diaconate. The Bishop proposes to ordain them in St. Sepulchre's Church.

From an interesting letter received from an Auckland lady who was present at the annual commemoration at Eton, on St. Barnabas day, of the Melanesian Mission, we learn that this year's commemoration passed off very successfully. Bishop Julius, of Christchurch, was the preacher, taking his text from Matthew xii. 28. His sermon, a very helpful one, is to be printed. After the service came lunch, provided by Bishop Selwyn and his wife; then followed speeches, &c. The meeting was held in the room in which these gatherings were inaugurated in 1841, when the Bishop of New Zealand came out, 52 years ago.

Among the speakers was an aged venerable-looking man, the Rev. R. Carter, one of the few survivors of Bishop Selwyn's first Clergy. "It was touching to see Bishop John Selwyn come in, looking strong and well in the face, but his poor leg drawn up, and a large club foot on, he walked with one crutch and a stick. His address was most interesting throughout; his eyes sparkled with love and emotion as he spoke of his own compulsory retirement; of the accounts of the work furnished by Bishop Montgomerie, Dr. Codrington—of Mr. Palmer's great bereavement, of his bravery and fidelity; of the splendid behaviour of the Melanesians throughout the late bout of illness at Norfolk Island. He stated that he knew of more than one good man willing to accept the Bishopric; but he was waiting for further tidings from New Zealand."

Other speakers were the Provost of Eton, who introduced the Bishop as Master of Selwyn College; the Bishop of Christchurch; the Revs. J. Still and D. Ruddock, both formerly of the Melanesian Mission; the Rev. L. P. Robin, who was ordained on Trinity Sunday last, and is now on his way to rejoin the Mission. Bishop Julius was very hopeful, and thought that the deficit in the two accounts—the Mission account and the Mission Trust Account—some £1,700, could easily be raised by a determined and united effort on the part of all the sympathisers with the Mission. So may it be!

The Bible Society.—The total circulation of the year ending 1892 in Bibles, Testaments and detached books of Scripture, only falls short of four millions by 10,785 copies. It shows an advance of 62,680 on the issues announced in 1891, an advance of 196,952 on those of 1890, and an advance of 1,050,670 on those of 1882, ten years ago. The copies sent forth by the Society since 1804 have been 131,844,796. The issues of the Penny Testament since its first appearance in July 1884 have been 5,000,668 copies.

France.—In spite of many difficulties, the circulation of the Scriptures in France and Belgium has increased, that in France by some 20,000 in a total of over 146,000, while that in Belgium has advanced from over 16,000 to over 19,000.

Spain.—The most remarkable results have attended the work of the Society in Spain. At a meeting at which an address was given on the Scriptures and on the Society's work, a thousand people attended. "It is not too much to say that the Bible has been made the theme of more conversations in Spain among educated people during the past year than in all the centuries since the Reformation."

The Tongue.—More Christian people lose their influence for good by an immoderate use of the tongue than in any other way. The following remarks on the subject deserve attention. If good men and women would stop a moment before replying to a hostile or slanderous critic, and could learn to return a peaceable word, no matter how justly provoked, the impression they would leave on their opponents might win assent, at least, to the power of religion as peaceable and peace producing. We all speak too quickly and talk too much especially when excited. A word is as hard to recall as a slander, and friendships are often broken by a single sentence thoughtlessly spoken. An illiterate saint taught to read, came to be taught a psalm. Having learnt the verse, "I will take heed to my ways, that I offend not with my tongue," he stayed away six months and on being asked why he had not come back before, replied, "I haven't yet mastered the verse I learned." It is hard, indeed, but indispensable to Christian influence to be able to hold one's tongue.

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The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE CHURCH SOCIETY.

To the Editor of the Australian Record.

SIR,—In common with others, I was glad to receive the recent memo. of the Church Society, the contents of which are "urgent."

Such is the excellence of the Church Society, so great is its usefulness in our unestablished and unendowed condition, so feasible is the enlargement and strengthening of its invaluable and indispensable functions, that we should now, in a time of need and pressure, rally round it; and not only now, but always and in the future. Yes, that is what we should do, one and all—rally round it, and thus take the strength which unity is wont to give. I trust that no words of mine will prove prejudicial. My few previous words were written in the hope of being helpful; certainly not to suggest criticism against honoured and valued friends, than which nothing was further from my intention, nor was such in my mind. My words did not contain such criticism, and were not intended to suggest it.

Although then, at the risk of being deemed "absurd," and now, writing perfectly generally, I say that the yield of a parish to the Church Society may be inadequate without the Incumbent being to blame; and if blame be thus cast upon him, it is unfair, and his best answer is "I am not to blame," and yet his parish may or may not be in fault.

If any man were to say that my parish does not give enough to the Church Society, I would heartily agree with him. I don't wait for another to say it, I say it now myself, and if he will come up and go round with me, and say it to each, face to face, I will heartily thank him for saying what is true, and doing what might prove stimulating and useful.

In special response to the recent circular, I think perhaps a much increased yield in country districts might be obtained by arrangement in Ruri-decanal Chapter to have a mission week for the Church Society in each parish, instead of a single Sunday. I intend to propose at our next Ruri-decanal meeting that we get up, in mid-summer the most eloquent man in Sydney, who will stay as our guest a week in each of the five parishes, and with the Incumbent, visit round the six preceding week-days, so as to secure large congregations and offerings on the Sunday. The whole expense in this Chapter would be only one return ticket, the Society to make full provision for the Sydney duty, so that the Missioner need have no backward-going anxiety, but throw himself body and soul into his mission of statement and up-stirring.

This should be well-organised, method, advertisements no energy spared, as local circumstances require and permit, to lay the foundation of and build up a systematic course of yearly action, which seems to me to give the best promise of success, as contrasted with the haphazard result of previous inorganic and isolated effort—I am,

Yours, etc.
W. A. LEECH.

Bong Bong, 28 July, '93.

ANTI-UNIONISM.

SIR,—In view of the approaching Session of the Synod of the Diocese of Grafton and Armidale, as one of the Clergy of the Diocese, I write to express my sincere hope, that as that Synod will be called for the express purpose of appointing some one to the important and responsible position of Bishop of the Diocese, in the place of the late Bishop, Dr. Turner, that we as Clergy of the Diocese will, at this important juncture, avoid anything like rival unionism, or what is worse, clandestine unionism. We don't want to carry on the work of the Church, on the same lines as capitalists and labourers. This would be to materialise that work, and not to spiritualise it. We, as Ministers of Christ know full well that if in the commercial world, those engaged in commercial pursuits were to carry out the laws and precepts of Christianity, there would be no need of unions, since for what purpose do such unions exist, with capitalists and labourers? Is it not to secure justice, and put down injustice? or in other words, because the capitalist can't trust the labourer, nor the labourer the capitalist? And now that we the Clergy, as well as the Lay Representatives of this Diocese, are about to elect by vote, some one to fill the vacant See, are we going to set no better example than these have done?

When Matthias was elected in the place of Judas Iscariot we can suppose for one moment that the eleven disciples were divided, or joined themselves into secret unions, in order that a certain man who suited their fancy, might fill the vacancy?

No. All they did, after two had been nominated was, to engage in prayer, saying "Thou Lord who knowest the hearts of all men, shew whether of these two Thou hast chosen." And when we, the Clergy, who have the same office as did Matthias, meet at Synod, should not we proceed on exactly the same lines? The lines of implicit faith in the

foreknowledge of God, and entire freedom from all rival unionism, especially secret unionism?

I have been led to write these few lines for the simple reason that I have had several letters from my brother Clergy, which only too plainly intimate that there is such a danger existing as that which I have endeavoured to point out.

No! let us, Clergy as well as Laity be entirely unfettered. Let us go in the "full assurance of faith" that if we ask for light and guidance from Him who ruleth all things both in heaven and on earth, will rule and sway the Synod to the advancement of His Church, and thus to His honour and glory. I remain, dear sir,

Yours faithfully,
FAITH.

SPENCER VERSUS THE BISHOP OF LIVERPOOL.

SIR,—I agree with you that "the case supposed by Mr. Spencer is not a parallel one." To make it so, Mr. Spencer would, it seems to me, have supposed that a Clergyman ordained in England were to officiate in Sydney without the license of the Bishop, and that the Bishop of Sydney having refused to confirm candidates prepared by him, not the "Bishop of Adelaide" (who would rather answer to—say—the Bishop of Aberdeen, or at any rate to an American bishop, than to the Bishop of Liverpool) but some High Church Bishop in England were to tell him to forward his candidates to him by the next mail steamer. And in this case should we all be so ready to cry out? For, could the Bishop of Sydney show altogether just cause for refusing to confirm candidates prepared by a Clergyman of a Church in Communion with his own? The Clergyman, qua Clergyman of the Church of England, would only be necessarily subject to Episcopal jurisdiction when resident in the Province of Canterbury, or York, or when on the sea, and would not be separating from the Church of England in not placing himself under the jurisdiction of the Bishop of Sydney as he would be in setting up a Church of his own in an English Diocese. He would simply be guilty of not joining what is really only the Australian Episcopal Church, or, in other words, not his own Church, but only a Church in Communion with it, and with which he might, or might not, think it more desirable to connect himself, according as the door might open to him, seemed to him to be better than one he might open for himself. The recent action of the Bishop of Liverpool, therefore—as well as the late Bishop Baring's threat to go to Scotland to confirm candidates prepared by Clergymen of the Church of England officiating there without the license of the Bishop of the Diocese—is, I take it, after all Mr. Spencer's tears over the sin of schism, simply a practical recognition of the fact which must be patent, I should have thought, to almost anyone, on reflection, that there is an outside as well as an inside of the Church of England, and that whereas inside Bishops, Priests, and Deacons are under the law, outside they are no more under the law, but under grace. I need hardly say, however, that this glorious liberty of the Clergy of the Church of England is only theirs. If Mr. Spencer means by a "man in Anglican Orders," such a one as himself, it would be a different matter. But while I do not so much object to our Brethren in Colonial Orders calling themselves "Clergymen of the Church of England," as long as they remember that they have really no claim to do so, and that they might as well call New South Wales England, as the Church of New South Wales the Church of England (or better for there is a legal connection between the Colony and the Mother country and none between the two Churches) they must surely not be betrayed by this weakness for ambitious designation, into confusion of thought, or making reflections upon worthy prelates. I am, etc.,

J. A. NEWTH.
Kameruka Vicarage, Candeio,
July 31.

NOMINATIONS TO VACANT INCUMBENCIES.

SIR,—The correspondence in your columns proves that there is a strong feeling abroad in the Sydney Diocese that the Presentation Board should either be radically changed or very much improved. It is agreed also that the matter should be dealt with before further illustrations arise of its weakness.

I do not think a radical change necessary. The present principle is that the Parish and Diocese should both have representation on the Board, with the larger representation to the former. I think the Synod would never pass an Ordinance which would deprive parishes of their present rights in this matter. The welfare of a Parish in which a Clergyman is to minister is of primary consideration, nor has the existing law been a dead failure, otherwise it would not have been retained without amendment for over twenty years.

The Board now consists of five members and it is both too small and not sufficiently representative. The smallness on the Parochial side shows itself in deficiency of knowledge as to suitable men. I would suggest that the Board be enlarged to nine.

For the Parish there should, I venture to think, be five nominators instead of three, and the additions should be in the People's and Trustees' Wardens. I never could see why the Wardens as such, should be wholly excluded. Who can be more in touch with the current needs of a Parish than the Wardens.

On the Diocesan side I would suggest that there should

be four nominators instead of two, and that the appointment of the additional two should be in the hands of the Bishop. I never could understand why the Bishop should be wholly excluded. The Bishop, through his two nominators, would be able to supply valuable information to the Board and render necessary assistance. Remembering also the intimate connection that exists between the Episcopal office and the supply of Clergymen in any Diocese, the Bishop should be certainly given some voice in the appointments to all parishes.

The enlarged Board would reduce somewhat, the power of the Parish, as it would have five nominators to four, instead of three to two. I cannot help thinking that up to the present the proportionate power has been rather too large. The increase in the number of the parochial nominators will also lessen their chance of being unanimous. One of the weak points in the existing law is that the three may agree upon some name, and almost ignore the Synod nominators, and merely call them in to confirm their act. Five men are much less likely to be of the one mind than three.

These alterations might be easily made in a short amending ordinance. They would almost double the size of the Board and cause it to be thoroughly representative. It would place an important matter upon a fair and satisfactory footing.—I am, sir,

Your obedient servant,
St. Pauls, Sydney, Aug. 1, '93. F. B. BOYCE.

REMARKABLE CONFIRMATION.

SIR,—Mr. Spencer in commenting upon the above, makes the following statement:—"Let it be remembered that the Episcopal Church of Scotland is no less than our own Church in Australia in full communion with the Church of England." I do not think that this is correct. On Wednesday, October 23, 1872, the Church recently styled the "United Church of England, and Ireland" was styled thenceforward "the Church of England, in Australia and Tasmania." This style and title Mr. Spencer will find on the outside wrapper of the "Report of the Proceedings of the General Synod of 1891." There is nothing equivalent to this in the designation of the Scottish Episcopal Church. We are the Church of England here, and I do not know that it is quite an accurate expression to say that we are in full communion with ourselves. In fact this is quietly begging the whole question as most probably those members of the Edinburgh and Glasgow Congregations who were confirmed in Liverpool would say that they were in Communion with the Church of England, and not with the Scottish Episcopal Church. If they are in Communion with the Church of England, and not in Communion with the Scottish Episcopal Church, how can either they or the Bishop of Liverpool be blamed for what has taken place? What is meant by Communion of one Church with another? Especially what is meant by "Full Communion?" (I am not going to say anything now about South African Church matters.) But Communion and "Full Communion" are terms that need definition. I should say that doctrinally the Holy Eucharist would be the one great element in the Communion of Churches. And how is it as regards that, between the Church of England and the Scottish Episcopal Church? It is well known that the Scottish Communion Office differs from the English in very important particulars, important enough in the eyes of many persons to preclude "full Communion." On the other hand our Communion Office is the English and the English Office only, and always must be, so long as the 27th Constitution remains in force. I believe this difference between the Communion Offices to be the real cause of the existence in Edinburgh and Glasgow of those Congregations which go over to England for Episcopal privileges. The parallel drawn between the Bishop of Adelaide and the Bishop of Liverpool is beside the mark as Adelaide and Sydney have the same Service Book whereas the Congregations in Scotland which are held up to blame, and the Scottish Episcopal Church, have not.

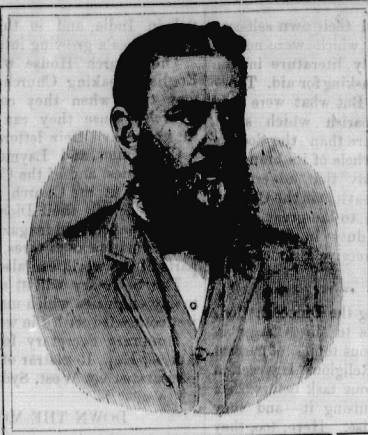
I believe this to be the explanation of the whole matter, and at the same time a justification of the proceedings which have taken place.

As regards "Romanising tendencies," I can only say that there are three Churches in Edinburgh which use incense, coloured vestments, lighted candles on the altar, and so on; so that it is not to be wondered at that some should feel a preference for a simpler service as well as a different Communion Office. I will not follow Mr. Spencer's remarks as regards Bishop Seabury any farther than to say that he first applied to the English Bishops to Consecrate him. But there stood in the way the Oath of Allegiance, which of course he could not take as a citizen of the United States. He then went to Scotland to the Bishops, there being no such Oath in their form of Consecration. But two years later on as soon as a Dispensing Act could be procured, the English Bishops consecrated two United States Bishops—Bishops White and Prevost.

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Blindfolded and alone I stand;
With unknown thresholds on each hand;
The darkness as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Every day more surely, as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen, and still
Unfathomed purpose to fulfil:
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong;
And years and days are so long, so long!
Yet this one thing I learn to know
Each day more surely, as I go,
That I am glad the good and ill
By changeless law are ordered still:
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" The darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil:
"Not as we will."

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