

## SUNDAY SCHOOL COLUMN.

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

The following list of scholars at the Melanesian Mission which are supported by contributions from New South Wales, will be interesting to some of my readers. It is well that the Sunday scholars should know the name and history of the Melanesian whom they are helping to educate in order that he may bring the blessings of the Gospel to his fellow countrymen. After the name of each scholar I have placed the amount, roughly speaking, contributed in 1892 by the Sunday-school of the parish which supports him: St. James', Sydney, Edward Darag; St. Philip's, Sydney, D. Melanakaui, £5; St. Barnabas', Sydney, P. Alowar, £10; Holy Trinity, Sydney, Manla, £10; Christ Church, Sydney, I. Papi, £24; St. Thomas', North Shore, Sydney, Vacant; St. Paul's, Redfern, Sydney, School at Halavo, Fanny Matagoro £3. St. Peter's, Woolloomooloo, Sydney, Kasi; St. Michael's, Sydney, Sydney, John Qilgaltok; St. Andrew's, Sydney, Vilamala, £15; All Saints', Petersham, Sydney, Silas Van, £24; St. Paul's, Burwood, Sydney, Ephraim Donnegson; St. Stephen's, Newtown, Sydney, Kauramo; St. Leonard's, North Shore, Sydney, David Malol; Young, Goulburn, Paskal Meramato; St. Peter's, Cook River, Sydney, Tanee; St. John's, Bishopsthorpe, Sydney, Silas Tawala; St. John Baptist, Ashfield, Sydney, James Hagei, £10; All Saints' Hunter's Hill, Sydney, T. Tatou, £6; W. Russell, Esq., Sydney, S. R. Gede; Parramatta, Sydney, J. Benere; St. John's, Parramatta, Sydney, J. Rawdon Wota, £11 11s; Mudgee, A. Weteget; St. Matthew's, Windsor, Cassar Toni, £1; Grafton, R. Woget; Muswellbrook, Benjamin Napi; Christ Church, Newcastle, Hari Silter; Cassilis, Rorelea; St. Paul's, Tamworth, Ernest Taghuru; Mossman's Bay, Latahau, £10; St. Mark's, Darling Point, Houalaha, £17; All Saints', Wollahra, Tigwawa, £12; St. Saviour's, Goulburn, Reuben Wogus.

In addition to the above the following Sunday-schools have contributed:—Deniliquin, £3 10s; St. Peter's, Campbelltown, £2 18s; St. John's, Darlinghurst, £4 10s; St. Silas', Waterloo, £1; St. Bartholomew, Prospect, £2 12s; St. Matthias, Paddington, £2; St. Anne's, Hyde, £7; All Saints' Cathedral, Bathurst, £5 11s; St. John's, Wallerawang, £2; St. Mary's, Balmain, £4; Vineyards, Windsor, £4; Christchurch, Kiama, £1; St. Nicolas' Coogee, £2; St. Stephen's, Penrith, £2 10s.

The following paragraphs are taken from an address to the teachers in the Chinese Schools of the China Inland Mission, given by the late Dr. Cameron a year ago. I owe the extract to the kindness of one of my reporters:—"It seems to me as though God had placed these children in your hands and said, 'Train them for Me, I trust them to you.' It is not the parents who trust their children to you, but God. It is not only the parents who say, 'We leave our boy or girl with you, and we will give you so much,' but it is God, and He offers the highest reward for faithful service.

"A day will come when God will inquire how we have attended to our charge and fulfilled our daily task. Did we leave no stone unturned to win these young souls for Christ? Did we watch and pray that we and they might not enter into temptation? Were we taken up with our own ends, and therefore forgetful of our high calling? Did routine take the spiritual from our work and make us unspiritual machines? On the other hand, did we work every hour with a single eye to His glory?

"Yours is a noble work: a responsible work. No responsibility can be greater than that of training the minds and bodies of the young for the battle of life, and laying the foundations of their eternal well-being, and the blessing of God is upon this as upon all other faithful service."

The English S.S. Institute celebrates its Jubilee this year, and has issued an appeal for the sum of £10,000 to enable it to extend its operations. It will hold a series of Services and Meetings in May and November to further this object. Those who know the excellence of its work will hope that the desired result may be obtained. Its two main objects are—1. To extend, improve, and develop the Sunday-school System in the Church of England. 2. To secure Efficient Teaching in Church Sunday-schools. During the last fifty years the Institute claims to have extended and improved Sunday-schools.

"1. By establishing Branch or Local Sunday-school Associations both at home and abroad.

"2. By raising the Character of the Teacher's Office.

"3. By the Publication of Sunday-school Literature for Teachers and Scholars.

"4. By instructing Teachers in the Art of Teaching.

"5. By arranging for the Examination of Teachers.

"6. By founding a Biblical Museum for the use of Teachers.

"7. By providing for the Inspection of Sunday-schools.

"8. By promoting the observance each year of Days of Intercession on behalf of Sunday-schools.

"9. By making Free Grants of Sunday-school Requisites to poor Schools.

"10. By means of the Bible Reading Union, a Reference and Lending Library, and the Church Sunday-school Choir.

"A further extension of the Institute's operations is rendered necessary in consequence of the rapid extension of Secular Instruction during the last few years. The following indicate the scope of the work which remains to be done:—

"1. To revise and adapt the Sunday-school system to present day needs.

"2. To secure for the Sunday-school a more prominent place in the Parochial Organization.

"3. To adopt special means for attaching Elder Scholars more effectively to the Church.

"4. To extend the Branch Associations, which have done so much to improve Sunday-school work during the past fifty years.

"5. To deal with the whole question of Sunday-school Teaching in a comprehensive manner.

"6. To obtain additions to the present Teaching Staff in Church Sunday-schools."

J.W.D.

## MELANESIA.

The Annual Report of the Mission, with which, as last year, the *Island Voyage* is incorporated, was published on the 1st ult. Parcels have been sent to the local secretaries, and single copies to direct subscribers to the Mission in New Zealand and Australia. Should any friends not have received a copy application should be made to the local secretary, or direct to Archdeacon Dudley, Auckland. The report contains a most interesting paper by the Bishop of Tasmania, giving his observations and suggestions; the latter involving for their adoption increased funds, whereas, alas, the state of the funds of late suggests inevitable curtailment of operations. The Treasurer has been obliged to write strongly to the Head of the Mission on this subject. Some excellent photographs of scenes and persons in the islands, taken by the Bishop, arrived just too late for publication in the Report. Copies of these, 8s per dozen, can be ordered from Mr. Beattie, photographer, Hobart. The *Southern Cross* left Auckland for the first voyage of this year on Easter Monday, taking with her Doctor and Mrs. Metcalfe, Misses Lodge and Ashwell, Mr. Nobbs, Rev. T. P. Tholman, chaplain of the island, and others. She may be expected again in Auckland at the end of June, when she will fill up with stores for the island stations, some of which, especially those in the Northern New Hebrides, may, it is feared, have suffered severely in the late hurricane.

Bishop Selwyn writes in good spirits on February 17, hoping with the spring to resume active work and travelling on behalf of the mission, having many invitations. He was somewhat bronchitic, and there was small improvement in the lameness, but otherwise well.

The financial needs of the Mission are still urgent. The field is open, and in large part undeveloped; God's blessing has been manifestly shown to be with us, and men are offering for the work; but where are the funds? Such moderate contributions from Church people generally would supply all that is needed, and no other cause need suffer in the slightest. Let us one and all resolve that we will not allow ourselves to urge the customary shallow excuses for the non-support of this work until we have individually made some real substantial offering towards it.

## SOCIAL REFORM.

A MEETING of the Church of England "Social Reform" Committee was held in the Chapter House on Wednesday. The Most Reverend the PRIMATE presided. The resignation of Rev. H. L. Jackson was accepted with regret, and apologies were received from Ven. Archdeacon Günther, Revs. F. B. Boyce, A. R. Bartlett, and C. W. Garling, Esq.

The gambling question was discussed at some length, and the Committee deplored the extent to which the evil was growing in this country. It was felt, however, that the law as it stands, was insufficient to cope with the evil, and that our efforts must be directed to secure legislation for better laws in relation to gambling.

The matter of the recent disgraceful prize-fights was introduced and the Committee, thankfully recognising the efforts of the police, decided not to take any steps at present. A Vigilance Committee, consisting of Revs. F. B. Boyce, E. A. Colvin (Hon. Sec.), Messrs. A. R. Minter, and W. E. Toose, was appointed for the purpose of deciding the circumstances under which it would be desirable to call together the General Committee for action with regard to any public question.

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

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

## THE A.M.P. SOCIETY.

## "Extension of its Whole Life Tables."

Mr. J. B. YOUNDALE, agent for this Society informs us that the A.M.P. Life Office now charges youths from 15 to 19 Rate for age, under the "Whole Life Tables," instead of as hitherto—charging them as age 20.

They will now enjoy the full benefit of their youth, as a lad of 15 can take out a policy for £5000 with large Annual bonuses for about £8 yearly.

Fathers, encourage your sons to insure. Any of our readers wishing to communicate with Mr. Youdale, will always find his address in the advertising columns of this paper.

## Dr. Tyson's Sanatorium.

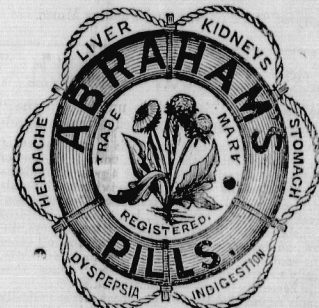
## The Disease of Drink Eradicated.

WE BID YOU HOPE, However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to all who apply. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 95 Pitt-street, Sydney.

## ABRAHAM'S PILLS.

The Great Remedy of the 19th Century

FOR LIVER AND KIDNEYS!



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

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

## A SAFE MEDICINE FOR LADIES.

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

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

PREPARED ONLY BY

J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET, SYDNEY.

## The Australian Record.

SYDNEY, SATURDAY, MAY 6, 1893.

## NOTES AND COMMENTS.

**Personalia.** The Rev. John Vaughan and Mr. John Kent have been elected members of the Standing Committee in the place of the Ven. Archdeacon King and Dr. Kingston. The Aberdeen University has conferred the degree of D.D. on the Ven. Archdeacon Ross of Armidale. At a Congregation held at Cambridge on Thursday, the 16th, March, the "degree of Master of Arts (by proxy)" was conferred on G. M. L. Jones, now resident in New South Wales. The Rev. F. T. Whittington has been suffering from a severe relapse of New Guinea fever, and acting under medical advice, has resigned his position as General Secretary to the Australian Board of Missions. The Most Reverend the PRIMATE and the Executive Committee have expressed their sympathy and their concurrence in the wisdom of Mr. Whittington's action. The reverend gentleman will hold his present post until the end of June, after which he proposes to accept the offer of the Dean of Hobart of the new office (created by an amendment of the Cathedral Act, at the recent session of the Tasmanian Synod), of assistant Incumbent of St. David's Cathedral, Hobart, with charge of the Cathedral Parochial District. The Bishop has attached a Canonry to the new appointment. The Bishop of Adelaide and Mrs. Kennion leave for England on the 10th inst. We wish them a safe and pleasant journey. The Rev. A. Duncan is leaving Wagga for Cobargo. The Rev. D. C. Bates, of Lambton succeeds Mr. Duncan at Wagga, and the Rev. G. M. Brown, of Carrington, is transferred to Lambton.

**Do Without Society.** At Doncaster a Society has been inaugurated which bears the title, "The Do-Without Missionary Society." The plan of the society is that each member of it shall, every week, "do without something he really likes, and give at least a penny a week to one of the collectors, without reducing his regular offerings to other societies. When the Doncaster society was started it was intended to support one missionary in China, but the effort has been so blessed that £269 was raised by 750 members, and besides its representatives in China, it contributed towards missions in India and Madagascar.

**Moral Suasion and Legislation.** The Bishop of Carlisle, presiding at the Annual Meeting of the Diocesan Branch of the Church of England Temperance Society, said temperance was the outcome of two branches of work—moral suasion and legislation. He did not for a moment disparage legislation on this subject, but he thought that, in days when people looked to this Bill and that, they might forget that there was a great work to be done by themselves at home. Sir H. Thompson had told them that their children must be reared without alcoholic liquors to be healthy. The Bands of Hope were a great help to the temperance cause, and that society must constantly look first to the work at home. His Lordship said that while he was President of that Society he would always put his foot down upon strong language. Such expressions as "that hell-broth, beer," and the statement that no man could be near to JESUS CHRIST who was not a total abstainer, did great injuries to the cause, and the man who spoke in this manner was the worst enemy which the temperance cause could have.

**A Thankoffering.** The late Lord Northbourne, whose will has been proved by a codicil dated June, 1891, left the sum of £2,000 "as a thankoffering to Almighty God for His great mercies to me during a long life-time," to the Warden of St. Augustine's College, Canterbury, and the Rector of Bettehanger, to be held by them upon trust, and to pay the dividends or income thereof to such student of Augustine's College as they shall in their absolute discretion think best fitted for the purpose, either as a payment of his annual stipend or as supplementary to the same in the year of his leaving the College to undertake missionary work.

**One a Vest, the other a Jacket!** The Controversy about the Holy Coat of Trèves will hardly be settled by the decision just given by the Bishop of Versailles. It will be remembered that while a good many people were sceptical about the genuineness of the relic when it was last solemnly exhibited to the faithful, the Curé of Argenteuil went so far as to denounce it as a downright imposture. It could not possibly be genuine, he said, since the real coat was in safe custody in

the Church of Argenteuil. This was on the assumption that there could only be one coat, which, of course, is not proved. The Bishop of Versailles, M. Gour, having been deputed by the Pope to inquire into and report upon this delicate matter, has done so in a spirit of benignant compromise. The coat at Trèves, he says, is genuine; but, then, so is the one at Argenteuil. One is a vest, such as was worn next to the body; the other, an outside jacket.—The mystery is thus solved and the "faithful" may be at peace.

**The Bible Society.** There has been given to the Bible Society an "In Memoriam" a gift of £1000, which it was desired should be assigned for some extension of Bible work for girls and women. In compliance with this wish, and as a means for enabling them to sustain and expand their grants to Bible-women in the East, the Committee have resolved to establish a special fund for the Bible Women's work. The gift of £1000 will be made the nucleus of the fund, and the Committee ask for generous donations towards the important object of introducing the Scriptures more widely among the women of the East. They spend now from year to year about £2000 in the grants to the various Missionary Societies for the support of over 360 Bible-women. In 1891-92 these women read the Scriptures to over 20,000 native women each week. In the year they taught some 1350 of these women to read the Bible for themselves. They circulated among them above 2650 Bibles, Testaments, or Portions, by gifts, and over 9850 by sales—a total circulation exceeding 12,500 copies. Such work will form an important factor in leaving India with the knowledge and influence of the Bible. The openings for it grow each year. But it would be well if provision were made for its permanence and expansion without its forming an increasingly heavy charge on the General Fund of the Society. Who will help in it?

**Thoughtlessness.** When young people fall into error, the excuse is often made. Oh, it is only the thoughtlessness of youth; or you cannot put an old head on young shoulders; such remarks are not well timed. "I have no patience," says Mr. Ruskin "with people who talk of the thoughtlessness of youth indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate if he will, but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decisions. A youth thoughtless! when all the happiness of his home for ever depends on the chances or the passions of an hour; A youth thoughtless! when the career of all his days depends on the opportunities of a moment; A youth thoughtless! when his every act is as a torch to the laid train of future conduct, and every imagination a fountain of life or death; Be thoughtless in any after years rather than now; though in deed there is only one place where a man may be nobly thoughtless—his death bed. No thinking should ever be left to be done there."

**Public Advertising.** A National Society for Checking the Abuse of Public Advertising has been founded at a meeting recently held in London. A first list of members includes many names familiar in literary and art circles, and some legal and political leaders. The objects of the Society are—(1) To check the abuse of the practices of spectacular advertising, and (2) to protect and promote the picturesque simplicity of rural and river scenes, and the dignity and propriety of our rural towns. No doubt there will be a tendency in some quarters to sneer at the Society as fastidious or interfering with trade, but any one who has occasion to travel anywhere must admit that there is ample scope for its efforts in the direction of removing painful disfigurements. In Elizabeth-street, Sydney, there are some disgusting advertisements, and the City Council ought to exercise its power by having them at once removed.

**Peace and Goodwill.** The latest Prelate to aid in the adjustment of a trade dispute is the Bishop of Wakefield. There has been a long contest between the members of the Yorkshire Glass Bottle Manufacturers' Association and their workpeople, with the customary result of much local distress. But at a meeting of the Masters' Associa-

tion a letter was read from the Bishop of Wakefield, suggesting that the differences should be submitted to arbitration. Dr. Walsham How was careful to point out that he claimed neither the right to intervene nor the qualification to sit in judgment on the matters in dispute. He only appealed as the "outcome of a sincere desire to see peace and goodwill restored between those whose interests must be so large an extent identical." Made in this spirit, the Bishop's appeal was not rejected. The Association at once passed a resolution according their readiness to submit the dispute to arbitration, and instructing their secretary to inform the workmen's representatives of the fact.

**Self-Denial.** A well-known writer and expositor of Scripture truth, the Rev. Andrew Murray, in his thoughts on "Like Christ"—asks, as a question, what is the connection between Self-sacrifice and Self-denial? and gives the following answer. The former is the root from which the latter springs. In Self-denial, Self-sacrifice is tested, and thus strengthened and prepared each time again to renew its entire surrender. Thus it was with the Lord Jesus, His Incarnation was a Self-sacrifice—His life of Self-denial was a proof of it; through this again, He was prepared for His great act of Self-sacrifice in His death on the Cross. Thus it is with the Christian. His conversion is to a certain extent, the sacrifice of self, though but a very partial one owing to ignorance and weakness. From that first act of self-surrender, arises the obligation to the exercise of daily Self-denial. The Christians efforts to do, show him his weakness and prepare him for that new and more entire self-sacrifice in which he first finds strength for more continuous self-denial.

**Self-Sacrifice.** Self-sacrifice is of the very essence of true love. The very nature and blessedness of love consists in forgetting self and seeking its happiness in the loved one. Where in the beloved there is a want or need, love is impelled by its very nature to offer up its own happiness for that of the other to unite itself to the beloved one, and at any sacrifice to make him a sharer of its own blessedness. The highest glory of God's love was manifested in the Self-Sacrifice of Christ. It is the highest glory of the Christian to be like his Lord in this. Without entire self-sacrifice, the new command, the command of love cannot be fulfilled. Without entire self-sacrifice, we cannot love as Jesus loved! "Blessed calling to walk in love even as Christ loved us, and gave Himself for us, a sacrifice and sweet smelling savour to God. Only thus can the Church fulfil her destiny, and prove to the world that she is set apart to continue Christ's work of self-sacrificing love, and fill up that which remaineth behind of the afflictions of Christ.

**A Sacrifice to Men.** Every Christian who gives himself entirely to His service, God has the same honor for him as He had for His Son; He uses him as an instrument of blessing to others. The self-sacrifice in which you have devoted yourself to God's service, binds you also to serve your fellow men, the same act which makes you entirely God's, makes you entirely theirs. It is just this surrender to God that gives the power for self-sacrifice towards others and even makes it a joy. When faith has first appropriated the promise "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." I understand the glorious harmony between sacrifice to God and sacrifice for men. My intercourse with my fellow men, instead of being as many complain, a hindrance to unbroken communion with God, becomes an opportunity of offering myself unceasingly to Him.

**Our World.** Dr. Pierson is writing a very instructive series of papers, which appear in the *Missionary Review of the World*, on "Our World." He makes himself responsible for the following estimate of Protestant Missionary workers and members the world over:

Missionary Organisations	280
Stations and Out-stations	11,400
Foreign Labourers (two-fifths of above ladies)	8,000
Native Workers (one-tenth ordained)	47,000
Communicants	900,000
Adherents	3,600,000
Contributions to these Missions	£2,400,000

The Churches ought not to be satisfied with one missionary to 110,000 in India! 140,000 in Africa! 270,000 in China!

There are some 40,000,000 of Protestant believers, with a total wealth, says Dr. Pierson, of £4,000,000,000. Is one sixteen-hundredth part of this a right proportion to devote to the conquest of heathendom for Christ?

J. HUBERT NEWMAN  
Photographer,

Melbourne Ave, September 24, 1893:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have rich tints peculiar to no other artists."

12 Oxford-st., Sydney

## AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nanno, 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 NANO'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.

## A NEW EUCALYPTUS!!

Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.



By Special Appointment  
**SOAP MAKERS**  
TO HER MAJESTY THE QUEEN.



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

**LEVER BROS., Ltd.,**  
CLARENCE STREET, SYDNEY.  
**SUNLIGHT SOAP WRAPPERS.**  
It will be framed; and with two Wrappers, gilt. This Picture is fit for any drawing room.

## SHOPPING BY POST!

Household Drapery.

Reliable Qualities, Competitive Prices.  
Fine White Calico, 36 in. wide, 10s 6d per piece 40 yards; Medium Weight Do., 36 in. wide, 17s 6d per piece 40 yards; Fine and Heavy Do. (our Special Guinea Cloth), 36 in. wide, 21s per piece 40 yards; Grey Calico, 44s, 54s, 64s, 74s, 84s per yard; White Sheetings, 72 in. wide, 1s to 1s 6d per yard; Do., 80 in. wide, 1s 2d to 1s 8d per yard; Do., 90 in. wide, 1s 5d to 2s 3d per yard; Do., 100 in. wide, 2s 3d to 2s 9d per yard; Grey Sheetings, 54 in. wide, 5d to 12d per yard; Do., 72 in. wide, 10d to 16d per yard.  
Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 16s 6d, 18s 6d, 21s per pair.  
Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 13s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.  
Curtains, Nottingham Lace, Creme or White, 5s 3d, 6s 9d, 7s 6d, 8s 9d, 10s 6d per pair. Flannellettes—Plain, Striped, and Fancy Designs, 5d, 7d, 10d per yard.  
Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 9d and 2s 4d per yard.  
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And asks his darling, thus embraced,  
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You'll say when KITCHINER'S once you try;  
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And wish you had a store close by—  
While the wife rolls out her paste  
Husband claps her round the waist,  
And asks his darling, thus embraced,  
To bake the cakes they long to taste—  
Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

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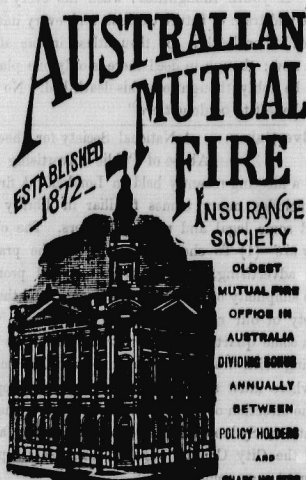
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## The Coming Week.

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., May 7.—11 a.m., The Dean.  
3.15 p.m., Canon Sharp.  
7 p.m., The Rev. R. J. Read.  
8 and 11 a.m., Holy Communion.

ASCENSION DAY.—Morning Service, with Holy Communion, at 11 a.m. Preacher, The Precentor. Evening service, 7.30 p.m. Preacher, The Dean.

**DIOCESAN.**

Sat., May 6.—Coolangatta. 6 p.m., Parish Gathering. The Primate.

Sun., " 7.—Berry. Morning and Evening, and Camberwarr, afternoon. Preacher, The Primate.

Tues., " 9.—Kangaroo Valley. Afternoon meeting of Parishioners; the Primate.

" " 9.—Kangaroo Valley, 7 p.m. Preacher, the Primate.

Thurs., " 11.—Bowral. Preacher, the Primate.

Friday, " 12.—Consecration of High Range Cemetery. Afternoon, the Primate.

" " 12.—Organ Recital, Berrima. Evening, Address by the Primate.

Sat., " 13.—The Primate will visit the Gaol. Afternoon: Meeting of the parishioners; the Primate. Evening, Parish gathering, Mittagong. Address by the Primate.

Sun., May 14.—Mittagong. Morning and Evening. Preacher, the Primate. Afternoon, Confirmation, the Primate.

**LABOUR HOME, 557, HARRIS STREET.**

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

E. GREYHER.

## Brief Notes.

On Sunday last the MOST REV. THE PRIMATE preached Morning and Evening at Milton, and administered the Rite of Confirmation in the afternoon.

Services at the Cathedral on Sunday last were conducted by the Very Rev. the Dean at 11 a.m., Canon Kemmis at 3 p.m., and the Precentor at 7 p.m.

At the Induction of the Rev. J. W. Gillett, B.A., as Incumbent of St. Matthias, Paddington, on Sunday, the Rev. A. W. Pain, B.A., Rural Dean, preached in the morning, and the Dean in the evening.

During the week the Primate was present at Parish Gatherings at Milton, Nowra, The Falls, Berry, and Coolangatta.

The Bathurst Synod commenced its sittings on Tuesday last.

It is reported that over 100 persons lost their lives in the destruction of two townships in Oklahoma, Indian Territory, Texas, by a waterspout. About 500 persons were injured.

Great inconvenience, and privation and interference with business, in consequence of the Bank suspensions, have taken place.

On Saturday afternoon Lady Darley formally opened the Milson's Point to Hornsby railway.

There has been placed in a lower niche on the Bent-street front of the Lands Office, next to the statue of Wentworth, a statue of Gregory Blaxland, one of the discoverers of the Blue Mountains Pass.

Her Majesty the Queen has returned to Windsor from her visit to Florence.

The Rev. T. E. Owens Mell preached his last sermon at the Glebe Congregational Church on Sunday, he having resigned the pastorate.

The Rev. Duncan Ferguson, of the English Presbyterian Mission at Tanvarcos Formosa, was nearly murdered by savages when returning from a visit to some of the outlying Mission Stations.

From the Religious Census taken in Australia and New Zealand, it appears that there were 12,818 Jews in these Colonies in 1891.

The Bishop of Grafton and Armidale is dead. The Bishop of Newcastle preached morning and afternoon at Holy Trinity Church, Leichman, on Sunday last.

The Rev. John Egan Moulton, President of the New South Wales Wesleyan Methodist Conference, preached at Kiama on Sunday. The sermon was in connection with the anniversary of the Wesleyan Church in that town.

## OPEN COLUMN.

**Union and Co-operation in Mission Work.**

I believe that one of the clearest lessons of the latter half of the Nineteenth Century is the truth of the maxim—Unity is strength. The world and the Church have been learning more and more that Division means weakness.

1. It is this thought that makes me believe that "A" is quite correct in advocating in the Open Column of last week's Record, the Amalgamation of our Melanesian and New Guinea Missions. The Rev. Copland King and his fellow-workers at Dugura are few in number, and new to their work. Next to their own mistakes, I suppose that books, e.g., the lives and writings of other Missionaries are their greatest earthly helps and teachers. How very inferior these are to the help a practical, experienced man would have been able to give who had served for some time in Melanesia! What a very great saving of time and health and labour it would have been if such a man had accompanied the Pioneers of the Church in New Guinea! I cannot help thinking that, in this case, the life of Mr. Maclaren would probably have been saved. And this for two reasons—first because a practical Missionary being on the spot when the Mission started, though not of necessity head of the Mission party, or even permanently a member of it, would have averted many of the blunders which were made at the time, and also the consequent worry and anxiety which fell to Mr. Maclaren. Secondly, such a friend would have been able to nurse and attend to the sufferer, and thus by his care he might have saved Mr. Maclaren's life, as Mr. Maclaren's care probably saved Mr. King's in his illness. With regard to the other advantages of this Union, some of which are mentioned in the article referred to, I confess that I have sometimes been fairly dazzled by the hopes that spring up in my mind of the results of uniting these two Island Missions of our Australian Church, and, in time, federating them with the Church Missions in all parts of the world. Such a Federation will, I believe, come about some day. I hope and pray that it will come shortly, for the sooner it does, the more hearty and efficient will our Mission work become, and therefore the more souls will be gathered in to Christ from all the nations, and thus will the coming of the King be hastened.

2. But with regard to this subject, there are other ways in which more Unity would be more strength. Surely the Church's work at Home and Abroad is not only connected, but part and parcel of the same! This being so, it is a very bad sign when there is little or no Mission work being done by a Parish. Such a Parish seems to me to be selfish and lopsided, and therefore unhealthy, if not even moribund. But I plead for more than a mere interest in Missions from each Parish; I think that our Parishes and our Diocesan Missions, "Foreign," as well as "Home," ought to be more closely and officially united. Often, the Church leaves the Mission work to be done by the Sunday-school. If there are a couple of offertories given in the Church during the year, the officials either give grudgingly or pride themselves exceedingly on their generosity. In this way both parties are losers, especially the Parishes, inasmuch as "it is more blessed to give than to receive." And I think that the Clergy are able, in a great measure, to rectify this state of things,—not by periodically preaching a Mission sermon or holding a Missionary meeting, and then letting the matter rest, but by just interesting and educating themselves in the subject, and then continually referring to it, praying for Missions in Church, and urging that a due proportion of the Parochial Fund be spent on Missions at Home and abroad. I should like to see every Parish give its balance in hand on Easter Tuesday to Missions, only reserving a small sum for immediate use. I believe if this were the rule, the balances would be more frequently seen on the right side of the Easter sheet than is now the case. If this idea is ridiculed as "too Utopian," I can only reply "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, but it tendeth only to want."

3. But there is another application of this principle which I should like to mention. Owing to the wise arrangements between the Mission workers of the various denominations, there is no rivalry or antagonism between them in New Guinea and the neighbouring islands. Could not, therefore, the Anglican and Wesleyan Missions join with advantage in chartering one small steamer, instead of several sailing boats? If this were done, frequent periodical visits could be paid all round, and this, I am sure, would be a great boon to the Missionaries, and be the means of keeping them more in touch with their supporters and each other. They would know when to expect a mail and when they would be able to send one. And what a comfort such an arrangement would be in cases of severe sickness. They could quickly and comfortably be removed to healthier places, and thus recover in a very much shorter time than if left in their unhealthy stations, and without the proper attendance. Supplies, too, could thus be procured far more easily than at present, and in many other ways, help and encouragement given to our Gospel Pioneers in their lonely monotonous and trying work. This last scheme is on the supposition that the Board of Missions could not provide a steamer for the Mission, but I often wonder why a small engine could not have been fixed in the Albert

Maclaren, and thus have trebled her usefulness at a small expense.

4. Again, if "Unity is strength," united prayer is strong. I should therefore like the PRIMATE to issue a prayer to be used in the Litany with the prayers for the Governor and Parliament, or a special prayer for Missions, which could be used at any time. I believe that in some Churches one or other of those printed in the C.M.S. Annual Report is used, but I should like one to be authorised by all the Bishops for use in the Colonies, and especially mentioning our two Australian Island Missions.

B.

ERRATUM IN LAST WEEK'S OPEN COLUMN.—In the article "Ought the Melanesian and New Guinea Missions to be united?" a line was accidentally omitted by the printers in the second paragraph. The passage should have run,—"To see this one needs to look at a map which comprises both Australia and New Zealand—such as the map in Philip's Select Atlas," &c.

A.

## CHURCH OF ENGLAND DEACONESS INSTITUTION.

On April 27th, a Drawing-room Meeting, presided over by the MOST REVEREND THE PRIMATE, was held at Greenknowe. About 30 ladies were present. The PRIMATE explained that the Ministry of Women dated from the earliest period of the Christian Church, and that the Deaconess Phoebe was referred to by the Apostle St. Paul. He warmly commended the Institution and work of the Deaconesses in Sydney to the support and sympathy of Church people in this Diocese, and explained that, in addition to visiting among the sick and poor in various parishes, the probationers are being trained in nursing and teaching, and have lately been appointed to the charge of the Children's Home, Croydon, and the Home for Working Gentlewomen, 211 William-street—the latter as an experiment. He then called upon Deaconess Menia to give details of the work. This proved to be most interesting. The daily life of the probationers was sketched—early service, house work, instruction in the Scriptures and Prayer Book by the Director each morning, then visiting among the poor and sick in different parishes that have applied for their services; the evenings usually spent in assisting Band of Hope, Temperance, or G.F.S. Meetings, and taking charge of the coffee-room, and work among the rough lads. The latter work had proved specially useful, and the Deaconesses' presence in the coffee-room greatly valued.

Deaconess Menia explained that the whole work is maintained week by week by subscriptions sent in, and dwelt upon their simple method, "Pray and Work." She invited the fullest inspection of the Institution and rules, and gave instances of money and articles being sent in just as they were most needed.

When the PRIMATE was obliged to leave, questions were invited from any present, in response to which, much information was obtained—that Deaconesses with private means retained such to use at their own discretion; that a small amount as allowance is given to those who have no means; that no vows are taken, but the Deaconess is "set apart" by the Bishop, after sufficient probation and training; and that she may leave by giving three months' notice. The meeting was informed by Miss French, the Hon. Sec. of the Deaconess Associates, of the work being done by Associates in collecting, holding drawing-room meetings, and generally assisting the work, and that a Committee of Ladies has been formed to help the finances of the Children's Home, with Mrs. Webb, Sec. and Mrs. Sandy, Treas., and another Committee is being formed for the Working Gentlewomen's Home.

On Tuesday, the 9th inst., at 3 p.m., another Drawing room Meeting will be held, at the Deanery, when the Very Rev. the Dean will give information about Deaconesses and their work. All interested are cordially invited to be present.

A Spanish gunboat has sailed from New York for Cuba, to assist in quelling the revolution there.

The World's Fair at Chicago was opened on Monday. The collection of pictures in the British Court is superb.

Mr. John Burns, M.P., the labour leader, is opposed to the idea of a national strike of labor, which he considers would be an act of madness.

The death is announced of Dr. Spencer, an old resident of Bathurst. The deceased, in addition to being prominent in his profession, took, it is stated, an active part in all movements having for their object the advancement of the town and the welfare of the people.

A successful concert under the auspices of the Church of England Temperance Society in connection with St. Mary's, East Balmmain, was held on Monday night.

A conversation in honor of the Primate's visit to Milton was held in the School of Arts on Saturday.

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**UNDERTAKER**  
**Charles Rinsela.**



## BATHURST SYNOD.

## ADDRESS BY THE LORD BISHOP OF BATHURST.

My brethren of the Clergy and Laity.—The third and last session of the Synod of this Diocese has commenced its work, and that will be first, listening to the address, or charge, or whatever else you call it, of your President, and then proceeding to transact the small amount of business which is before us. I have purposely let it be understood that this business is only of a formal character, for it does not seem right to press those who live some two or three hundred miles away to attend each and every meeting, especially on this occasion; but I trust that when we meet, if God spares us so long, to inaugurate the next Synod, our attendance will be commensurate with the importance of the various canons and resolutions which in all probability will then be submitted for your careful consideration. Nevertheless, although we do most to-day in small numbers, it is with no less emphasis than on former occasions that I repeat the familiar word "Welcome," which, whether it be of Scandinavian origin or not, has become thoroughly naturalised here. It is a word that appears before my eyes on so many occasions, with its lettering sometimes ancient and sometimes modern, in hall and on walls of different sizes and of varied colours, but always meaning the same thing, for it is to be found written plainly on the faces and emphasised by the voices of friends new and old.

## THE PAST SYNODAL YEAR.

has not been a very eventful one, or remarkable for any fresh development; but what is to my mind a much greater satisfaction, it has been a year of earnest and steady work. There is, however, a noticeable feature, and that is the small number of changes that have taken place among our clergy. Two curates have left the Diocese, one exchange has been effected, one curate has gone to a new parish. Three have been ordained, and one parish has been joined to another. In a Diocese like this one change may produce many, and therefore we can never say what a year may bring forth; but I am glad that for once the Diocese has been at rest—that what seemed to be perpetual movement has been for a time arrested, and that clergymen have had the good fortune to know their parishioners, and the parishioners to know their clergymen. I have been told that Australian church folk have little affection for their clergy. I cannot say that I have realised this; but if it does prevail to any extent, it is due in a great measure to this everlasting idea of change. A young clergyman goes to a parish; in a year's time he desires a move, his stock of sermons is exhausted and he does not want the trouble of preparing new ones—or, perhaps, he has unwittingly caused offence to some of his people, and these persons want him to go and tell the Bishop that a change is desirable. The Bishop protests in vain, and so the changes are rung. The parishioners, so habituated to a constant supply of new faces, desire another; the clergyman departs to a fresh sphere of labour, and at the end of a year moves again. I am not an advocate for a clergyman remaining too long in a parish, especially if he has got out of touch with his people. To stay under such circumstances is injurious to himself, his people, and his Church; but there is moderation in everything. If the author of Ecclesiastes had had charge of an Australian Diocese, he would have found it desirable to add "a time to stay and a time to depart." Apart from all this, a Bishop who knows and esteems his clergy and seeks to be a helper in every way to them does not desire to be surrounded by new faces, and is disappointed perhaps more than he openly confesses when those he has looked upon as his associates for many years seek for fresh fields for their energies.

## EPISCOPAL VISITS.

have been many during the Synodal year. In that time I have travelled 12,000 miles in train and 2,000 in buggies in the service of the Diocese, making altogether a total of 14,000—or, during the five years I have been here, 41,000 in train and 9000 in buggies, i.e., 50,000 miles. I have held confirmations or preached in the following churches: Bathurst Cathedral, 5 visits; persons confirmed, 49. Coolah, 1, 16; Cudal, 2, 34; Kelso, 4; Duramana, 1; Canowindra, 1, 8; Brewarrina, 1, 11; Mudgee, 1; Warren, 1, 8; Gulgong, 1, 21; Home Rule, 1, 8; Condobolin, 1, 17; Forbes, 1, 44; Eucowra, 1, 27; Peel, 1; Wellington, 2, 32; Stuart Town, 1, 10; Coonamble, 1, 22; Molong, 2, 17; Cummoock, 2, 11; Cowra, 3, 15; Guyong, 1, 11; Lucknow, 1, 5; Millthorpe, 1, 14; Nyngan, 1, 16; Dubbo, 2, 46; Neville, 1, 11; Rylstone, 2, 8; Ilford, 1, 2; Oudgong, 2; O'Connell, 2, 21; Mutton's Falls, 1; Tarana, 1, 11; Narramine, 1; Carcoar, 1, 10; Lyndhurst, 1, 8; Rockley, 1; Trunkley, 1; Yullundry, 1; Garra, 1; Spicer's Creek, 1, 13; Maryvale, 1; Forest Reefs, 1, 9; Grehams-town, 1, 4; King's Plains, 1, 7; Blayney, 1, 20; Running Stream, 1; Grenfell, 1, 22; Bourke, 1, 24; Parkes, 1, 27; Trundle, 1, 14; Appletree Flat, 1, 5; Windyere, 1, 14; Hill End, 1, 20; Beaconsfield, 1; Oberon, 1, 11; George's Plains, 1, 16; total, 704 persons confirmed, as against 383 last year, an increase of 322, besides speaking or preaching in 25 places outside the Diocese. On one Sunday I was driven sixty miles and preached in three churches; on another, 45, taking two confirmations and a sermon, besides winding up with the excitement of two run-away steeds. I have no complete list of the mileage of the clergy, but I believe it fully equals that of last year. My own work leads me to

appreciate and value more than ever that of my clergy—aye, of some laymen too—a work which they so uncomplainingly carry out, often with much more trying circumstances than those under which my own is accomplished. You will probably have noticed that no confirmations have been held during this Synodal year in Cobarr, Coonabarabran, Sofala, and Orange. The three first have not had their present incumbents for much more than a year. I trust that Orange, which should be second only to the Cathedral parish in this respect, will ere long have some candidates. Kindly remember, if a parish is not visited by the Bishop during the year, it is no fault of his. I am ready to give an annual visit to each parish if the Incumbent desires it. The Bishop of Tasmania, with his usual quick appreciation of the needs of this country, speaks of colonial Bishops as having to decide whether they would be "cathedral or bush Bishops." These terms, hardly understood in England, are familiar to us here. For myself, I know that my Diocese needs a "bush Bishop," i.e., one who travels up and down his Diocese constantly; using the term "cathedral" in the secondary sense as applied to All Saints' Church and parish, I now feel that with its ample supply of clergy, valuable endowment, and large offertories, it does not often need the Bishop's help, especially as it is worked on distinctly parochial lines. The Bishop's chief work lies in parishes not so highly favoured, where his presence is of greater value, and his visits are necessary to encourage and stimulate both clergy and laity in carrying out their difficult and often discouraging duties. I feel it right to make this statement, as I frequently am asked how it is that I am seen so seldom and preach so rarely in All Saints'. A Bishop's duty is to be where he is most needed, and where he feels he can be most helpful to his people.

## CONFIRMATION.

This leads me to refer, in even stronger terms than those of last year, to the subject which is very dear to my heart, viz., confirmation. The Diocese of Bathurst holds a high rank in Australia, and I believe this is largely owing to the appreciation in which confirmation is held, and the growing recognition of the importance of the rite being administered annually in every parish. All this means, according to a worthy dignitary of this Diocese, "work." It entails no small toil upon the Incumbent, especially of a scattered parish; but there is no work that repays him so quickly. When I first came to this Diocese, many Incumbents told me that an annual confirmation would mean a considerable loss in stipend, because the work for confirmation would hinder them from visiting many of their parishioners. This, however, has not proved to be the case, for in every parish where an annual confirmation has been held an improvement in stipend is reported, even in these bad times. The preparation for it has brought the clergy into closer contact with their parishioners, and all to a better understanding of the teachings of our Church. Indefinite and doubtful church people have become staunch and true, and in my own experience the effect of a confirmation service has invariably proved to be greater than that of any other, for it is at once so simple and yet so beautiful. I have this year been unconsciously pursuing the plan which the Archbishop of York referred to in his pastoral letter by holding confirmations in the smallest as well as in the larger centres of population. My proclivities, having at home always had the charge of the mother churches of districts, were in favour of candidates being brought to one chief central church, but understanding now the needs of this country, and realising how necessary it is to bring the Church in her every rite to the people, and withal recognising the effect of a confirmation service, I made up my mind that it should not be my fault if every church, however humble, did not have its confirmation, and thus enable those who are resident in each locality to participate in such a holy and touching service. The list of places visited and the table of confirmations appended to my Synodal report will evidence how far this intention has been fulfilled. In reference to this visitation of each part of a parish, I would mention an excellent plan suggested and carried out by my friend, the Incumbent of Molong, viz., that of the Bishop, not merely for confirmations, but also for the purpose of knowing his people, making a tour of a parish and spending in it a week or more. This to me was a pleasurable time, and I am told the results were good. I am one of those who firmly believe in personal influence. It is not the Bishop who holds himself aloof from his fellows, however clever he may be, who gets great things done in his Diocese, but the one who knows his people and whose people know him. The cords of love and affection are mighty, and will prove eventually stronger than those of mere respect for ability and learning, especially if the great love of the Master forms the golden strand woven into and with the rest. For myself, I can only say that in my every visit boundless hospitality and unvarying kindness have met me, and whilst frequently remonstrated with by friends here and at home on the score of too hard work, my answer is, it is the care taken of me everywhere that enables me to travel as I do. Had it not been for this, and for the splendid and ever varying conditions of climate in the Diocese, I should long ago have had to outbid my programme of work.

## GODFATHERS AND GODMOTHERS.

Great difficulty often arises in obtaining suitable persons to take these important and responsible positions. The primitive custom of the Catholic Church—Greek and Latin—

was to require one sponsor. In the ancient English Exhortation one godfather and one godmother are named. In 1661 three were named. The twenty-ninth Canon states that the father and mother must not take this office. This, however, was altered by the Convocation of Canterbury, but the change was not accepted by the Northern Convocation. In the Convocation Prayer Book of 1880 we find, however, that both Convocations agreed in this alteration of the rubric—"one godfather and one godmother shall suffice. Parents may be sponsors (Canterbury) sureties (York) for their own children." In my opinion, this is very important. I think also that, in addition to the parents, one sponsor should be provided. There should be no difficulty in this, but let me urge upon both the Clergy and parents the great importance of securing a suitable surety, and one who fully realises the grave responsibility of the position, and will carry out its duties.

## ARCHDEACON CAMPBELL.

The return of the Archdeacon once more to take up his work in this Diocese is a matter of satisfaction to us all. His experience of colonial life and of the Church of England in Australia is largely helpful to this Diocese and to me as his Diocesan. His visit to England has been utilised in the interests of the Diocese. Not merely has he obtained grants from the Society for the Promotion of Christian Knowledge to assist us in our work in the erection of Churches, but he has also succeeded in securing a conditional offer of £500 towards the endowment of our Diocesan Society. A good deal has been said regarding these grants. A country supposed to be wealthy ought to support its own Clergy and build its own Churches. Such writers hardly realise the condition of things here. What ever may be the resources of the country, money is everywhere extremely scarce; and not only is it very difficult in the face of the existing condition of things to hold our own, but it is next to impossible to meet the constantly growing demands upon our resources. Population is increasing rapidly, land is everywhere being taken up, greater demands are constantly made upon the time of the Clergy, and an increase in their number is urgently needed. Our most cordial thanks, therefore, are due to the Society for the Promotion of Christian Knowledge and to the Archdeacon. Our thanks are also due to the Archbishop of York, to whom I wrote, asking him to permit my Archdeacon to preach in his Diocese. Not content with granting this, the Archbishop invited him to the Palace, and extended to him the most cordial hospitality, and also gave him a subscription for the work here. The Dean of York also invited the Archdeacon to preach at the Minister. The Rev. Canon Hudson and Rev. B. Irvin (my Commissaries in England) were most kind to him. My old parishioners at Thirsk gave him a very cordial welcome; at least 1000 persons were present in the Church when he preached, and my former squire and his kind wife met him with true Yorkshire greetings at the Hall.

## THE DUTIES OF AN ARCHDEACON.

are but little understood here and his functions rarely called into exercise. As in all cases in this Diocese he is a parish priest, and hence his time is fully occupied. What we require is one who can be released from his parochial work and spend his time in supplementing that of the Bishop and in looking after the financial condition of parishes. A Bishop's visit is usually a short one, and although on these occasions he can help forward various matters, yet it needs someone to follow up his work. The Canon law enjoins upon the Archdeacon the duty of enquiring and inspecting under the commission of the Bishop, not only material things belonging to the Church, but also ecclesiastical persons. The "Reformatio Legum Ecclesiasticarum" says:—*Sint itaque oculi episcopi. In archidiaconatu resident, concionentur, pascant visitent; ut per eos universam diocesin geratur episcopus videat*, and an express order is given in the eighty-sixth Canon that "every Archdeacon shall survey the churches of his own jurisdiction once in every three years in his own person, or cause the same to be done." Amongst the instructions for conducting such parochial visitation it is prescribed, "that the Incumbent and Churchwardens accompany the Archdeacon from the Church to the mansion house belonging to the Incumbent, which, together with the other buildings and fences, is to be in like manner particularly viewed and inspected. The Canon law also enjoins—"Ut archidiaconus post episcopum solus sit vicarius ejus in omnibus." So, more than a year and a half ago I issued a commission to the Archdeacons to visit the Churches in their respective archdeaconries. From Archdeacon Campbell I have received a partial report. From the other Archdeacons, not a line. I am not blaming the Archdeacons for this. Their time is already taken up with their own parochial concerns; and it shows that we need, if the Church's regulations are to be carried out, one with an independent income who can, like the Bishop, devote his time solely to this work. The Diocese of Melbourne is singularly fortunate in this respect, and I trust some day, when this terrible depression has passed away, we may have a like complete organisation. It may be said this is only a matter of externals and concerns the framework of the Church, but the office of an Archdeacon fully understood, will largely stimulate also the inner life and vivify the spiritual energies of the Church.

## ORGANISATION IN PARISHES.

I should like to see this better carried out, especially in reference to finance. Frequently I go to parishes where the clergyman does not obtain his stipend with any degree of regularity, and hence he is sometimes placed in a con-

dition of difficulty. Let me urge this very important matter upon the members of the Synod, and especially on the clergy. Let there be in every parish an organised band of workers in this direction. A variety of helpers there will be—some perhaps, who give their help in a fragmentary and intermittent way, who help when the humour takes them, and you never can be quite certain when this happy time will come round. Some too, who join merely to carry out their own ideas and schemes, who question the directions they receive, and who make so many conditions that their work is of no practical value. Others there are who mistrust their own ability, who require to be shown every item and link in the work, and need continual guidance and direction. These are often well worth the training, for they are deeply conscientious. On the other hand, there are those who rush to a conclusion, and probably give additional trouble by the way in which they do the thing. There are those, too, who are for ever interfering, who lead a man to the edge of a precipice, and then blame him for falling over it. Some there are who are willing to give only their names, as if these were the most precious things in existence. But in every Parish there are true helpers, who, if you act with judgment and tact, will enter into your work, will study the aim and spirit of it, who will make allowances for others, and support you with unselfish sympathy. Ready, but in no hurry, to give advice, they will share in the responsibility of following it. Secure these for your helpers. See that each part of the Parish has its workers. Let the stipend collections be made at a stated period, say, on the first week in every quarter. One person should be deputed to look after this, and at once note, and, if possible, visit the defaulting part of the Parish. Don't let such matters fall far behind. Small sums are easily collected at frequent periods; many a person will give 5s per quarter who cannot give you 20s once a year. I feel very anxious that all my Clergy should receive adequate stipends. I am willing to do what I can to help in this direction, but unless system and organisation prevail all else is useless.

## IMPROVEMENT IN CHURCHES.

I note with pleasure that many of the Churches in the Diocese have been greatly changed for the better, and more care appears to be taken of them. I specially refer to Dubbo. The east end of the Church is made more Church-like, and the congregational singing is wonderfully improved by the removal of the choir from its unnatural and awkward position at the west end to its rightful place in the chancel. I wish all our Churches would follow so excellent an example. Archdeacon Wilson thus writes:—"It will please you to hear that we had splendid services on Easter Day; good attendances, good offertories, and 70 communicants." Will the Churchwardens remember that it is their duty to see that each Church has its Holy Table and Font. I hope to open new Churches at Parkes, Trundle, and Narramine during the new Synodal year. We again congratulate Canowindra on its great energy and accompanying success. This town has now a handsome brick Church, which is entirely clear of debt.

## MISSION DISTRICTS.

There are still three Mission Districts in the Diocese. Of these the most successful throughout is Coolah, inasmuch as a guarantee of £200 per annum has been forwarded, and an excellent stone Parsonage having been already erected, it will be for the Synod to raise it to the dignity of a Parish. I had fully hoped that the same application would have come from Nyngan; but the absence of the Mission Chaplain in New Zealand for two months and the general depression have hindered the matter. I still hope that it will not be long before both Nyngan and Narramine become Parishes.

## COLONIAL ORDERS.

A discussion appears to have arisen on this subject in England, and a suggestion has been made that Colonial Clergy should be prevented practically from settling in England. So manifestly absurd an idea hardly needed a reply. This, however, has been forthcoming, and so important did my predecessor deem it to be that he forwarded the letter to Australia with an endorsement of his own. The present regulations are, as I pointed out in my last Synod address, examination for a license can be obtained from the Bishop, a permanent license requiring two years' residence and service in England. In his letter, Mr. A. Lukyn Williams makes a remarkable assertion:—"I quite grant that the Colonial Clergy often are not so polished as those from the English Universities; but (and I speak from 27 years' experience of the training of young men for Holy Orders in England and Australia), their brains are generally better, and they do their work excellently." Side by side with this I place a paragraph from a letter in the *Sydney Morning Herald*, March 29, signed by "A Colonial," which makes this statement:—"It will be found that class for class we are deficient in intelligence and intellectual power, while in certain walks of life—such, for example, as statesmanship, literature, science, and art—Australia has no one to compare with the representatives of these departments of thought and action in the old country." All I say is, save us from such a defender and such a detractor. At the same time, I entirely agree with the suggestion of Bishop Marsden when he says, "I am sure the Home and Colonial Church would derive much benefit if the Incumbents here and in Australia were to exchange work for a couple of years." The Archbishop of York (Archbishop Thomson) went even a step further, when he said, in my hearing, that he thought it would be a good

thing if the home Clergy would take up missionary work for five years, and suggested that their work abroad should be by the Bishops be reckoned as work at home so far as claims for future advancement were concerned. It is possible that for an arrangement of this kind the recommendation of the Bishop of the Diocese might suffice, and thus, instead of making it appear that we are two churches, it would become more and more evident that we are one. It has, on the other hand, been asserted that we, as members of what such persons would prefer to call the Church of Australia, have no right to expect the ablest of our Clergy at home to leave their work there and accept high positions here. For my own part I always shall maintain that we have every right to expect this. In the past such men have not been wanting. Where would you find able men than Bishops Barry, Moorhouse, Pearson, Sandford, etc.? I can go a step further, and say that I know it for a fact that a very able Bishop in England would not have refused an Australian Bishopric had it been offered to him, for there is to many minds a great attraction in the idea of founding and building up a church in these lands. Three things more particularly have created difficulties and made it appear to the general public that the foremost men in England will not accept these posts. The first, the narrowing down of those to be selected from by confining it to persons who belong to a particular party and pronounce a certain Shibboleth. The next is that sometimes those who are asked to make the choice are not acquainted, from their own comparatively secluded life with the best and ablest men at home; and the third is that there is nothing very heroic, after all, in accepting a Colonial See. If it was to lead a forlorn hope, many men would volunteer, who, when no special difficulty lies in the way, are content to remain at home. There is also another claim set up—what I must say is, I think, a very narrow and shortsighted one—Australia for the Australians. Of course the question comes in, What constitutes an Australian? Often those who raise the cry most loudly have not themselves any real claim to the title. Again and again the well-worn illustration of the judicial bench and other prominent positions being occupied only by Australians is introduced; but are these altogether parallel cases? Does Australia give the best and ablest of her sons to the Church in the same proportion as she does to the bar and other professions? Is the service of the Church as eagerly sought after, and that for which earnest parents in every rank of life are praying that their sons may be fitted for? I put this question with no thought of disparaging the Clergy here. So far as my own are concerned, a more loyal body of men and better fitted for their work is not to be found anywhere. But let it be clearly understood that if Bishops, who are an honour to the Episcopal Bench and raise it in the estimation of men, are to be selected from those only who are really Australians, this country must give the best of her sons to the Church. I should not have referred at such length to this matter had it not seemed desirable to do what I can to draw still closer the ties which bind us to the Church at home, and to make it, so far as I am able, evident to all earnest Churchmen that in choosing our leaders we cannot be restricted to any limited field, but that wherever the best men are to be found, whether in England or Australia, we must do our utmost to obtain them.

## WOMEN'S WORK.

in our Church needs every encouragement. It also should be done, as far as is possible, in a systematic manner, especially in reference to the education of the young. We greatly need self-denying persons who will undertake such work, hence Deaconesses and Sisters have my warm approval, provided I am fully acquainted with their rules and regulations, that they work under the direction of the Bishop, and do not attempt to enter upon their duties in any Parish without the approval and sanction of the Incumbent.

## EVENING COMMUNIONS.

A vigorous controversy has taken place in England on this subject, excited by the statement of the Archbishop of York that he intended to discourage them in his Diocese. Without entering into the question as to what is desirable at Home, it appears to me that, considering the difficulties of travel and impossibilities in some cases of supplying either early morning or midday celebration to parishioners, a Bishop should hardly do more here than state his opinion and thus act the part of adviser to his Clergy. So far as I am personally concerned, I greatly prefer the early or midday celebration, and during the whole of my parochial work at home, I never found that any persons who really desired to come were kept away by the absence of an evening celebration. At the close of a Mission held in my last Parish, a desire for Evening Communion was expressed by some persons who had been moved by the Mission. My reply was at once given, that although I could not advocate the custom, yet I did not dare to deny my people any religious privilege whatever. I suggested that the matter should be referred to the Missioner—a Clergyman of large and varied experience. His answer was that he never yet had found that people were unable to attend either an early morning or midday celebration, and did not advise the introduction of a new custom, as he thought it would lower rather than raise the tone of spiritual life in a parish. My people expressed themselves as quite satisfied, and the matter was never again referred to. I am told that the practice was introduced by Canon Jackson, of St. James', Leeds, in 1851, and that he was followed in this for a time by Dr. Hook. The Archbishop of York says that from the earliest days of the English Church

such a custom was absolutely unknown until within the present century, and Bishop Wilberforce tells us that it is contrary to the rule of the Church for 1800 years, and certain in the long run to lower reverence for that great Sacrament. If there is any one to whom we should listen with reverence, it is to Bishop Lightfoot, of Durham. He is reported by Dr. Tristram, of Durham, to have said that "evening communions prevailed until the middle of the second century," but another writer has pointed out that in 1885 the Bishop, in his comments on the Ignatian Epistles, expressed a somewhat different opinion. For myself, I may say that I have for a long time failed to look upon the argument for evening communions, derived from the time of the first institution, as reliable. Further investigation and the recent controversy at home have strengthened me in this opinion, for it appeared to me that the long preparation, lengthened service, and frequent ceremonies would fully occupy the time until midnight, and that, therefore, it was an early morning rather than an evening communion that was instituted by our Lord. A converted Jew, who is thoroughly familiar with the Passover rites, has given me full particulars of them, and his information further confirms me in this opinion. But more than this, as an able writer has pointed out, the first Eucharist must of necessity follow immediately after the Passover, "but now that the Passover is done away, need of proximity thereto of the Eucharist, and therefore of evening communion, is done away also." It has been suggested by others that if our blessed Lord did institute an evening Eucharist at all, it was at Emmaus; but even this is open to grave question, for although He was recognized "in breaking of bread," it was most probably because He had frequently acted in this manner when presiding over the common meals of the disciples. With these remarks, I leave the matter in the hands of my Clergy, having thorough confidence in them that they will only carry out that plan which, after careful consideration, they believe is best calculated to promote the highest reverence for so divine a Sacrament and the benefit of the souls committed to their care.

## OUR RELATIONS WITH OTHER RELIGIOUS BODIES.

It is pleasant to know that although there are many and grave points of difference between ourselves as members of the Church of England and those who belong to other religious bodies, yet most friendly relations subsist between us all. Some think that this results from the fact that there is no established Church here, but for my own part I can only say that this was my experience at home as well as in Australia. I am not, however, one of those who feel at all sanguine about what is called Home Reunion. For it, it is our duty to strive and pray, but as the present Bishop of Gloucester and Bristol once so wisely remarked, "under those limitations which are plainly involved in and implied in our dear Lord's high priestly prayer, when He prayed that all might be one, it was not for all however circumstances and characterised, but for all who believe on Him through the word of His Apostles. The teaching (and may we not add) the example of the Apostles was to be the medium of the belief and the substratum of the union. And if this be so, can we deal lightly with what not only can be traced up to the times of the Apostles, but which on testimony that in my judgement cannot be set aside, can appeal (in the case, for example, of the mother Church of Jerusalem) to Apostolic pattern and precedent."—Bishop Eliott Dio, Conference October 28, 1892. The Bishop further adds "If it be the Lord's will that true re-union should hereafter be vouchsafed to us in this Christian land it will come about in the Lord's own good time; but it will never be hastened by unauthorised and precipitate action and still less by the practical surrender of vital principles of Church government as embodied in the historic, or as I prefer to define it, the apostolically derived episcopate. If we desire true re-union, we must be content to watch and wait." The London *Guardian* has a remarkable article (March 1, 1893) in which it speaks of the two faces towards the Church to-day presented by non-conformity. "The one face of a foe—haughty, angry, and not a little envious. The other face has almost a wistful look. The angry face is a face filled with bitter memories of the times when the Church made the way of Dissenters hard. The wistful face is quite otherwise, and is rather as the face of one that looks and almost longs for a future that seems afar and yet approaches nearer each decade of years." A strange and yet steady change is taking place, as is evidenced by an address recently delivered at Bradford, in a Wesleyan Chapel, by the Rev. John Hunter. He says, the "Protestant Churches of all denominations in their reaction against form and symbolism went too far. The Church of the future would retain the secret of speaking through the senses to the soul." He uses a remarkable expression, "the atmosphere of worship," and advocates Churches being kept exclusively for worship. This should be specially noticed even by members of the Church of England here, and advocates in worship "a large liturgical and symbolical element." A well-known Non-conformist journalist, in reference to the conference of the seven denominations at Manchester, "The great feature of the session was the affirmation of the visible unity of the Church of Christ." Men may talk, if they will, of the Church of England at home as "dying of respectability," "honeycombed with ritualism," but there is the broad fact—other religious bodies are being leavened by her, and drawing closer to her, the great heart of the nation if gradually being

(Continued on Page 12.)

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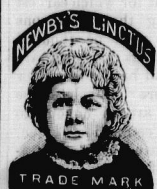
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kinson, 92 a/o .. 8 0 0 .. Mr. W. E. Sparkie .. 5 5 0

Mr. Samuel Watson .. 1 1 0 .. Mr. &amp; Mrs. Herbert

Owen, 1892-Advent .. 1 1 0 .. Douglas .. 2 2 0

Upper Mittagong .. 0 5 0 .. 1893. .. 2 2 0

Routy Hill .. 1 5 3 .. Drummoyne .. 1 17 6

Collections after Confirmation. .. Christ Church, St.

St. Thomas, Balmaln .. 1 7 8 .. Leonard .. 1 1 0

1892 .. 1 8 3 .. Christ Church, St.

Appin .. 2 8 4 .. Lawrence .. 1 19 0

Windsor .. 1 10 3 .. Woollahra .. 1 1 0

Karrington .. 1 0 0 .. St. George .. 1 0 0

Castle Hill .. 1 0 0 .. St. Mark's, Darling

Rouse Hill .. 1 7 9 .. Point .. 1 1 0

St. John's, Darling- .. 8 0 0 .. St. Mary's, Balmaln .. 10 8 6

hurst .. 8 0 0 .. Pyrmont .. 2 0 6

Collection at Annual .. 12 7 5 .. Petersham .. 10 0 0

Meeting .. 12 7 5 .. St. Thomas, Balmaln .. 0 19 6

AUXILIARIES, 1892. .. St. John's, Darling-

Watson's Bay .. 10 0 .. hurst, per Mr. W.

Mulgoa .. 0 12 0 .. L. Docker .. 1 0 0

St. Thomas, Balmaln .. 3 17 0 .. Messrs. Dangar Bros.

Pyrmont .. 2 0 0 .. (donation) .. 50 0 0

Bull .. 0 12 0 .. Miss Dangar .. 1 0 0

Windsor, Box a/o .. 0 5 5 .. Mrs. H. C. Dangar .. 5 0 0

Karrington .. 5 0 0 .. Mrs. E. Dangar .. 0 10 0

St. Philip's, Sydney .. 7 6 0 .. R. N. &amp; M. Dangar .. 0 15 0

Woollahra .. 2 0 0 .. Lieut. H. W. Dangar .. 1 0 0

Cobbity and Narellan .. 5 7 8 .. Ladies' Auxiliary .. 19 6 10

J. D. LANGLEY, (Hon. Secs.

ROBERT HILLS, )

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## MAY XXXI DAYS.

MOONING LESSONS.	EVENING LESSONS.
7/8. Deat. vii	Luke xxiii 50 to Deut. ix or x
8/9. 2 Sam. xvi 38 to Luke xxiv 13.	2 Sam. xv to 16
9/10. 2 Sam. xvi 38 to Luke xxiv 13.	2 Thess. i
10/11. 2 Sam. xvi 38 to Luke xxiv 13.	2 Thess. ii
11/12. Dan. vi 9 to 15	2 Kings ii to 16
12/13. 2 Sam. xiv 24	2 Sam. xiv to 15
13/14. 2 Sam. xiv 24	1 Tim. i to 18
14/15. Deat. xxx.	John iv to 31.
	Deut. xxxiv or Jos. i Timothy iii.

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 6, 1893.

## THE OPEN-AIR MISSION.

IT is very gratifying to find that the Special Service held in connection with the Open-Air Mission, on Thursday, evening last, at St. Peter's Woollomooloo, together with a Conference of Workers, was so largely attended and so fruitful in suggestion for enlarged usefulness. The Open-Air Mission, with its fifty centres where services are conducted, is undoubtedly accomplishing great good. Some of the results are known on earth, but many will never be known until the day when the harvest shall be reaped. There is a vast scope for extended effort and the need for untiring zeal is every day becoming more apparent. There are signs which cannot be misread that there is increased spiritual life in very many of our parishes, and that the Church is more than holding her own. But there are many hundreds of men and women who never cross the threshold of God's house, and who are content to live without God and without hope. With this knowledge, can we fold our arms and cry a little more slumber? Surely not? If these persons will not rise and take their place on the platform of truth then we must go out to them as brethren. If they will not go to the house of God then the religion of the God of Love must go to them and tell them of Jesus Christ and Him crucified. The Saviour of mankind wills that all may partake of the blessings of His salvation, and the ambassador of CHRIST must, by loving anxiety and persistent effort, welcome every man and seek to win him for the Master. Contemplate the matter as we may, it is

startling in its significance—thousands living around us not making even an attempt to rise above their degraded condition. It is to these the Open-Air Mission would seek to address itself, and as they will not come to our churches, the Church must go out to them and carry victory into the camp of the enemy. The very fact that we are surrounded with so much misery should lead us as Churchmen to be ablate with earnest life and activity. The very fact that these men congregate in public places should lead us to meet them, and by manly straightforward statements of truth endeavour to check the growth of the seeds of infidelity and awaken them from the sluggishness of indifference. The Open-Air Mission has impressed the community in general, and the working classes in particular, with the knowledge that the Church of England is more than ever determined to lay hold upon the masses of the people for God and for good. It has made them feel that the Church cares for them, and has in a measure dispossessed their minds of those prejudices against her in which many have indulged,—such as the Church of England was content to leave them to other organisations and the Salvation Army—that it was not prepared to identify itself with them. What does Christ demand of the Church of England? He requires that we should more and more cultivate His spirit of compassion for the multitude. He requires that we should go out and compel them to come in: that services whose direct object is the salvation of souls should be more attractive to our people than political meetings and an electioneering campaign; that those society regards as hopeless castaways should be welcomed into our churches, and that the "lapsed masses" who have fallen entirely out of the sympathies of the world should be still within the nobler compassions of the Church. At a crowded and enthusiastic meeting, held at Woolwich, in March last, in aid of the fund for the restoration of the old parish Church, at which the Bishop of Rochester and the Rev. S. BICKERSTETH spoke. Mr. TOM MANN seconded a resolution to the effect that the meeting heartily approved of the scheme, and thus make it a "home of worship, always open, free to all—worthier of a greater industrial centre."

MR. MANN said:—

Some of his workmen friends might wonder at his speaking in favour of such a resolution. It would depend very much on the attitude taken by workmen and workwomen in the future how the Church would keep its hold on the nation. It was a fact that the attitude of many thousands of workmen towards the Church was one of stand-offishness or disinterest. What was the reason? Many labourers and artisans were of opinion that the Church catered more for aristocracy and plutocracy than for democracy. He had said that on platforms where Churchmen were not present, and he would say it on a platform crowded by Churchmen. He did not believe that the ordinary workman, whether labourer or artisan, was an irreligious man. He had studied the matter, not only in London, not only in Woolwich, but all over the provinces. But the opinion too much prevailed that the average Churchman paid himself out to cater more for the wealthier classes than for the working man. He himself held that man did not live by bread alone, but he did believe that man must have the ordinary bread before he could enjoy the other, and he believed that in many cases the Church did not work for or understand the actual needs of workmen. But he saw in recent years a rapid improvement among the Clergy, and especially among the younger men, many of whom were working nobly for the poor. Formerly the workman might be welcomed in the Church, but he was not asked to take any part in the management. This kind of patronage the workmen would not stand. Workmen were not afraid of being termed religious, but they wanted a religion which would cope with every phase of their social, industrial, and religious life. A Church that did not strive to get rid of industrial discord, and institute industrial order, was lacking in some of its most important functions. They wanted from persons a little less about "Sermons, obey your masters," and a little more about the duties of masters to their servants. If the Church would only do its duty, workmen would only be too glad to work along with such a great and glorious institution. In proportion as the Church became more cosmopolitan and liberal, in proportion as it worked for the bodies as well as for the souls of the people, in that proportion would the workmen respect, support, and behave loyally to the Church. Let them remember that there were some four millions of persons in this country who could not get the meat that perisheth, and therefore had little chance of enjoying the other. If the Church would work to remove this state of things, the workmen would unquestionably rally round the Church.

In these candid, earnest words, there is a great deal of truth. The Church is awakening to the largeness of her responsibility, and by her various organisations which appeal to the working classes, shows she is determined to prove by noble effort and unwearied service that she, like her Founder, is their friend—that every erring one may be restored to the FATHER'S house, receive the FATHER'S forgiveness, and have the FATHER'S benediction. That she is eager to carry the message of the Gospel to the working classes was evidenced at the meeting, of which a report appears in another column, and while we thank God for what the Open Air Mission has already done, we pray that the next twelve months may witness increased effort, and with God's blessing larger success. The secret of success is hearts filled with the love of Christ. Then Sydney will be too small for a love kindled by the love of the Son of God.

## Australian Church News.

Diocese of Sydney.

The Labour Home.—The Weekly Meeting of the Committee was held on Friday afternoon, the 28th ult., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present—Mr. J. Sidney, the Hon. Secretary (Charles I. K. Uhr), and the manager (Edward Grether). The Chairman reported as follows for the week ended April 22:—Number of meals served, 615; beds occupied, 205; temporary employment found for 3; permanent for 3; left, 1; remaining, 33. The Farm report was received from the Superintendent:—Number of meals served, 193; beds occupied, 65; remaining, 12 persons.

St. Mark's, Darling Point.—A very pleasant evening was spent in the Schoolroom of the above Church on Tuesday evening, the 25th ult., when the members of the congregation, and parents of Sunday school children, assembled in large numbers to welcome the Rev. Herbert C. Vindin (late Minor Canon of All Saint's Cathedral, Bathurst), who has lately been attached to St. Mark's as Curate. The Vicar (Canon Kemmis) presided, and introduced the Curate to those present, his address dealing chiefly with Mr. Vindin's past work, and the hopes entertained of his future duties in the Parish. Mr. Vindin suitably replied, trusting to be come personally known to each one present, and that one and all would do their best to work for the welfare of the Church and its Head. A musical programme arranged by Mr. H. Noble, and effectively carried out by the Misses Prosser, Miss Griffiths, Miss McCrae, Mr. Morgan, Mr. A. Noble, and Master Sussmilch, was much appreciated by those present, whilst Canon Kemmis gave two readings in his usual well-known style. During the evening, light refreshments which had been most lavishly provided by several ladies of the congregation, were handed round.

St. Paul's, Redfern.—On the 18th ult., a meeting of pew-holders was held in accordance with a resolution passed at the Easter meeting, to consider matters as to the seats. The Incumbent presided. Mr. Richard Watkins proposed, and Mr. W. C. Coombes seconded the following resolution:—"That the Wardens be requested in the future to reserve alternate pews throughout the Church as free, and to arrange as far as the present pew holders were willing to consent for such an alteration as would hasten the time when the system of having all alternate pews free should be in force." This was supported by Mr. J. S. McGowan, M.P., and others, and after considerable discussion, was carried by a large majority. It was urged by the opposers of alternate free pews, that the centre of the Church should be unlocked to the people, and that the movement would meet the changed position of the Parish. The wealthier persons who were of the class to take pews, had mostly moved to the outer suburbs, and their houses were taken by boarding-house keepers, and others who could not afford to pay pew rents. It was also said that a large number of unrented sittings were so intermixed with the rented, that strangers could not find them. The objections were chiefly over a probable loss of income. The meeting will mark an era in the history of the Church, and was most important to the Parish.

Christ Church, Gladesville.—A successful Eight Days' Mission has just been held in this Parish, conducted by the Rev. D. H. Dillon, of Holy Trinity, Sydney. The early Devotional Meetings were attended by over 50 persons, at which short practical addresses were delivered by the Mission preacher. At the evening services about 150 were present. Sermons of a heart-searching character, and yet full of helpful encouragement, were preached. On Sunday afternoon, a special Children's Service was held in the Church. The attendance (including parents and friends) was about 200. On Sunday afternoon last, there was a special service for men only; the Mission concluding on Monday evening, with a thanksgiving service. There has been the complete absence of anything like unhealthy excitement; good work being carried on—in believing, trustful dependence on Him who alone "giveth the increase" to Gospel seed sown in faith, and watered by prayer. Many in the Parish have received a rich blessing, and have good cause to be thankful for the Mission of 1893.

Paddington.—The Rev. John W. Gillett, B.A., who has been chosen to succeed the Rev. Dr. Barry as Incumbent of St. Matthias, has entered upon his duties. On Sunday morning, the Rev. A. W. Pain, B.A., of St. John's, Darlinghurst, preached: and in the afternoon, the new Incumbent gave an address to children on the words "Thou, God, seest me," there being about 300 persons present. In the evening, the regular induction service was held by the Very Rev. Dean of Sydney, (acting for the Bishop), assisted by the Rev. C. T. S. West. The Church was well filled, there being a congregation of upwards of 500. The Dean preached from a portion of St. Paul's address to Timothy, on the occasion of his being chosen as Bishop at Ephesus, adopting the reading in the Revised Version of the New Testament. He impressed on the new minister and on the congregation alike the importance of the new relations into which they were about to enter. Such was a solemn epoch in the life of any Christian minister, and was also an important event to the congregation. The words addressed by St. Paul to Timothy were applicable to the induction of any minister. Timothy was a young man, yet St. Paul had every confidence that he would efficiently carry out the duties imposed upon him. He trusted that the new Incumbent would receive the sympathy, co-operation, and prayers of all, and all help he might need in carrying out the solemn duties he had undertaken, and God grant that minister and congregation might live together in amity. After the sermon one of the Churchwardens (Mr. W. F. Fickett), read the Bishop's license, which was then handed to the new pastor. Holy Communion was afterwards administered.



**Croydon.**—On Friday, April 28, a most successful entertainment was given by James Lawton, Esq., of Paddington, under the auspices of the St. James' Juvenile Temperance Society, the subject being "The Child, what will he become?" The chair was taken by W. R. Beaver, Esq. Mr. Lawton began and ended the entertainment by showing several comic pictures, which were highly appreciated, and before the first picture of "The Child" was shown, he announced his intention of giving two prizes, one to boys and one to girls for the best written account of the address. Mr. Lawton added considerably to the evening's enjoyment by further illustrating the pictures by choruses, songs, and recitations. The rain prevented numbers from coming, so there was only a fair attendance of visitors, but there was a large and enthusiastic attendance of members.

**The Church Society.**—The Committee met at the Chapter House on Monday last, the Very Rev. the Dean in the chair. Applications from Ingleburn (site), from Wollongong (Parsonage), for grants were indefinitely postponed. In the cases of applications from (1) Five Dock for £25 interest on cost of site, (2) St. George's, for £20 towards stipend to the end of the year; the Finance Committee made no recommendation. Notices of motion to be made at the next meeting were given by the applicants. It was agreed that the grant now being made towards rent of Mission-room, St. Andrew's Ecclesiastical District, should be applied, together with an additional grant at the rate of £40 per annum towards the stipend of an Assistant Minister in the same district. A discussion took place on a proposed new by-law to regulate the fixing of pensions from the Pension Fund. The discussion was adjourned to the next meeting. It was reported that the Hon. E. Knox, M.L.C., had been elected representative to the Committee by the St. Mark's, Darling Point Auxiliary. Notice was given of the following resolution:—"That the Sub-Committee of Finance and General Purposes be requested to reconsider the grants for the year from the 30th June next, with a view of retrenchment."

**Annandale.**—The Choir of St. Aidan's, entertained a large number of the congregation at a social gathering in the Trafalgar-street Hall on Thursday evening, the 27th ult. The entertainment was a marked success in every way, and reflected great credit upon those who had the management of the affair in hand. The platform was very prettily decorated with flowers and pot plants. The hall was filled to the doors, and the Rev. John Dixon, of St. Thomas', Balmmain, presided. The Curate in Charge of St. Aidan's, the Rev. H. Izod Richards, and the Rev. F. W. Reeve were also present. The programme was a miscellaneous one, and was comprised as follows:—Glee, "See our Oars," choir; song, "The Romany Lass," Mr. Smith; piano forte solo, "Fête Hongroise," Miss Broad; song, "Love is a dream," Miss Pritchard; song, "Surely," Miss A. Lee; quartet, "The Chapel," Messrs. Smith, Stidwell, Hodgkin, and Bulwer; quartet, "Sweet and Low," choir; song, "Birdie," Mrs. Woodgate (encored, and responded to with "Thady O'Flynn"); recitation, "The Road to Heaven," Mr. W. R. Broad; song, "Remember me no more," Mr. Bulwer; glee, "Canadian boat song," choir. During the evening speeches were made by the Chairman and the Revs. F. W. Reeve and H. I. Richards. Miss Broad and Mr. J. J. Skelton were the principal accompanists.

**Willoughby.**—The fourth of a series of monthly concerts inaugurated by the Rev. D. Murphy in aid of St. Stephen's, on Monday evening last, was quite up to the usual high standard of excellence. The room was only partly filled, but the audience was very enthusiastic, every item being well received. A long and varied programme was contributed. At the close of the concert, Dr. Crabbe proposed a vote of thanks to the contributors, which was carried by acclamation, and Mr. Murphy said he wished to thank Mr. Lundin for kindly acting as Secretary, and also Miss Gulliver for acting as accompanist, and taking up the duties of Organist to the Church, that lady being only a new arrival in the district.

**Echo Farm Home.**—The following contributions are gratefully acknowledged:—Miss Flower, 4s; Miss Lilly B Phillips (collected at Muswellbrook), £1 6s; C. H. Moss, 1s; A. Sympathiser (per Mrs. Buzicott), 5s; A. Friend (per Mrs. Shepherd), 1s; Mrs. D. Ward (for butter), 1s 8d; Mrs. Cargill, 10s; Messrs. Pearce and Solomons, £10; E. W. Austin, £3; Miss Coates (collected), £1; Committee Collection, 7s; Two young friends (per Mrs. Turner), 3s 6d; J. Newton, 2s 6d; John Walsh, £1 1s; Excursion (gross), £10 2s 7d; T. Norris Baker, 14s; Trafalgar House Collections (No. 7), 19s; maintenance, £6 6s 6d. Total to date, £174 16s 10d. Also the following gifts:—Newspapers, H. C. W. Cargill; clothing, Mr. Bushby; dinner bell, John S. Shearston; illustrated papers, Mrs. McMurrick and Mrs. Greaves; Auto Harp (value 80s, collected by Mrs. Kendall). Office of the Home, 9 Princess-street, 30th April, 1893. The Hon. director is prepared to give lantern lectures on behalf of the Home, showing views of Echo and the Church Home for Inebriate Women. Funds are urgently needed.

**Kurrajong.**—The Tea-meeting which took place at Enfield was quite a success. The number of guests was large, although not so large as it would have been if the day had not been so showery and the roads so muddy. Mr. Beveridge of Windsor, was the caterer, who did his work with his usual skill, and the tables were attended to by Mesdames Turner, Ezy, Skuthorpe, Ross, Cooper, and Misses Winter, Ezy, Turner, Watt, Saunders, and others. Among the guests were the Rev. J. King-

horne, Presbyterian, the Rev. B. Dinning, Wesleyan, and Rev. J. Moore, Congregational, and a goodly number of the members of other Churches. After the tea was finished, a meeting was held in the Church, the Rev. M. Gray presiding, when several sacred songs were rendered by Mrs. Gray, Miss Winter and Mr. Masterman, and addresses were delivered by the Revs. Kinghome and Moore and Mr. Masterman—the Rev. B. Dinning being called away before this meeting began. It is estimated that the financial result of this tea meeting will be satisfactory, as a great many tickets were sold, and much credit is due to those ladies and gentlemen who conducted it for the zeal and skill which they exercised in connection with it.

**St. Thomas', Balmmain.**—(Sunday Concerts.)—During the past week handbills were circulated in Balmmain, announcing that on the succeeding Sunday evening a "classical and descriptive concert" would be given in the Darling-street Skating Rink, and the matter was brought under the notice of St. Thomas' Chapter of the Brotherhood of St. Andrew, and the members resolved to approach the Colonial Secretary, through their Secretary, Mr. Henry Rogers, and protest against such concerts being allowed within the Borough, and further to ask if the proposed programme for the concert had been submitted for his approval. No reply to this protest had been received up to Saturday evening, and the concert was duly given on Sunday night to an audience of between 400 and 500 persons, nearly half of whom were children. The admission was "free," but a plate was placed at the door as the audience went in to receive a "collection" in terms with the announcement posted outside. The programme comprised an overture for violin and piano, five ballads, three comic items, one serio-comic, four songs, a selection, of "Tyrolean airs," and the National Anthem.

**Petersham.**—The Monthly Meeting of this branch of the Church of England Temperance Society took place on Monday evening, in the Parish schoolroom, the Rev. F. W. Reeve occupying the chair. There was a very fair gathering, and songs and pianoforte solos, etc., were contributed by the Misses Swinson, Gaston, Feinan, and Lusby, and Messrs. Frank Begbie, Rolling, Lusby, and Master Willie Lusby.

#### Diocese of Newcastle.

**Lochinvar.**—(Consecration of Holy Trinity Church.)—This new Church which is a monument of the zeal and earnestness of the Incumbent and parishioners of Lochinvar was consecrated by the Bishop of the Diocese on Thursday afternoon, 27th April. The Church is constructed to hold 175 persons, but a much larger number than that were seated in it, and not uncomfortably, during the Consecration Service. The Church has a character of its own, and is effective both outside and inside. It gives an impression of spaciousness in the interior, as well as presenting outside a Church-like appearance, having good western and porch gables, with an exceedingly high-pitched slated roof, with neat, well designed crosses surmounting the western end, and the eastern apsidal portion, which forms the sanctuary. The side windows are of tinted glass with slender oblong panes, leaded, bordered with crimson glass. The three lights in the eastern apse are to be filled with stained glass memorial windows from England, which will reach Lochinvar in a day or two. The woodwork of the Church is throughout handsome, and substantial without being heavy. There is a carved oak lectern particularly neat, and having a good base support. A neat font fronts the western entrance, which is at the side, and has a good porch. The architect is Mr. Lee, of West Maitland. There were present at the Consecration, the Bishop, the two Archdeacons, and the three Canons of the Diocese, together with the Rev. Walter Tollis, Incumbent, and the Revs J. Shaw, F. D. Bode, Rev. W. H. H. Yarrington, E. A. Anderson, and P. J. Simpson. The day was fine and bright. The Choir numbered several ladies and gentlemen from St. Mary's and St. Paul's Choirs, West Maitland, and the music was extremely well rendered. It is many years since I have heard any so good, the singing of Mrs. Tollis, wife of the Incumbent, being particularly excellent. The Rev. P. J. Simpson presided at the organ. The Churchwardens were most kind and attentive in seating the Clergy, and the large congregation, and a general feeling of heartiness and kindness pervaded the proceedings from first to last. After the Consecration Service proper, Evening Prayer was said, at the close of which the Bishop preached from Eph. ii. 21-22. A number of visitors were present, some coming from Petersham and Newcastle, and a considerable number from West Maitland. The people of Lochinvar attended in large numbers. All matters had been carefully arranged beforehand, and nothing had been omitted, neatness and order being noticeable in the minutest detail. A sumptuous luncheon, to which every one was made welcome, and at which the Bishop presided, was laid in the old and now disused Church, which will however, be in future used as a school-room. The collection at the service amounted to nearly £50. The Church is opened free of debt, and has cost from £1,500 to £1,800.

**Changes.**—The quasi parochial district of Merewether is vacant chiefly from want of funds. So is the quasi-district of St. Mark's, Inlington. The Carrington Seamen's Mission has come to an end, and the Rev. G. M. Brown, the Missioner, has gone to Lambton. The Rev. D. C. Bates, late of Lambton, has accepted the Curacy of Wagga Wagga, under Archdeacon Pownall. I am afraid

we shall find, if we have not already found, that our Diocese has been somewhat like the A.J.S. Bank, which extended its business by establishing agencies in too many small districts.

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

#### 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. J. C. Beck, Mossman's Bay; NEWCASTLE: Rev. R. E. Giddard, Morpeth.]

St. Simon and St. Jude's Sunday School, Bowral, has provided me with an honorary reporter, and from him and from two other correspondents I have matter to supply nearly a column; but the report of the S. S. Institute's meeting—kindly furnished to me by a friend—and of the papers read at it, take such an amount of space that I have not the courage to ask the Editor to give up more room to the teachers in this issue. But if a few more reporters send in matter by next week I will try and crowd it in somehow.

#### THE S. S. INSTITUTE MEETING.

(By One Who Was There.)

The 18th Annual Meeting of the S. S. Institute will remain in our memory as one of the best we have ever attended. We believe the attendance and speeches to be evidences of what the Report describes as an increasing desire among Clergy and Teachers not only to extend, but also to perfect the S. S. system.

The usual formal business of reading the Report, and balance-sheet, and Election of Committee, did not take long; the speeches of movers and seconders being short, so as to leave more time for the Conference. However, we must not pass by the Dean's kindly notice of the progress that had been made, and his opinion that it was "timidity" which hindered Teachers and Scholars from entering for the Examination.

The Rev. C. Baber also gave a word or two of encouragement to Teachers, and strongly urged the necessity for an increased earnestness in the work.

The following clauses of the Report will be of interest to our readers, in addition to those mentioned last week:—

"The establishment of an Intermediate Section seems to have supplied a need, judging by the numbers who entered."

"The Annual Days of Intercession in October were, your Committee have reason to believe, increasingly well observed in a large number of parishes."

"Addresses and outline lessons have been given in the course of the year by the Secretary and Members of the Committee in several parishes. Your Committee wish once more to make it known that they are ever ready, with of course reasonable notice, to send Deputations for such purposes."

"Your Committee greatly regret that the Rev. J. W. Debenham, through ill health and other reasons, has been obliged to discontinue the publication of his most useful *S. S. Magazine*. The Committee would gladly have carried it on, but they dared not incur the financial risk. The Committee, note, however, with sympathetic appreciation, that Mr. Debenham is providing a *S. S. Column* in the *Australian Record*, to the Editor of which paper your Committee owe a debt of gratitude for his ready willingness to publish at any time information and reports for the Institute."

"As the representative of an Australian Diocesan Institute a kindly welcome was given to Mr. Beck at the anniversary of the London S.S. Institute, and it was remarked by one speaker that there was an especially close connection between Australia and the London Institute, inasmuch as nearly all the Bishops in Australia had been more or less intimately connected with the Central Committee in London."

At 8 o'clock the Conference commenced with a hymn. By-the-by, cannot the Chapter be persuaded to provide a musical instrument for use at meetings held in the Chapter House? It would be a great convenience.

The PRIMATE opened the Conference reminding us that organisation was in itself not sufficient, however good it might be: there must be intelligence, earnestness, self-denial, with of course, prayer for guidance of the Holy Spirit. The Institute existed for help, inspiration, and combination—to help workers, inspire all to higher methods and results, and to unite all as engaged in one work.

The following paper by the Rev. Thomas Holme was then read by him with great earnestness: the references to the Church of England doing her work better, so as to keep her children within her fold, were greatly applauded:—

"THE VALUE OF A RIGHT ESTIMATE OF THE SUNDAY-SCHOOL."

"To get at a right estimate of the Sunday-school, we must enquire what the Sunday-school is, and to make the way clear for this enquiry, I shall first of all state, what the Sunday-school is not. It is not a school for teaching knowledge in the ordinary sense of the term; we take it for granted that such knowledge is imparted in the Day-

school. Neither is it a place where children may be sent to get them out of the way. It is not a nursery, a convenience by which idle and indifferent parents may be relieved of responsibility. It is sufficient to say that the time allotted to the Sunday-school (at the most two hours per week), quite puts it out of the category of a seminary of learning, while on the other hand, the idea of kind persons leaving their homes that they may take care of other people's children, while those people indulge in idleness or amusement, is so outrageous, that no sensible mind will entertain it for a moment.

"The Sunday-school then, is not a place to obtain ordinary knowledge, neither is it a place of shelved responsibility. But what is it? It is a gathering ground for the children of the Church, where they meet together for a brief period, outside the ordinary services, in order to be specially and individually dealt with, by competent persons, so that they may feel themselves to be integral parts of the family of God, and be led to take an intelligent and hopeful interest in that to which they are looking forward, viz., being men and women in the faith of the Gospel, and heirs of the Kingdom of Heaven.

"I am afraid that we fall very far short of this. The common estimate of the Sunday-school is, that the children are neglected at home, that they are not likely to receive proper instruction there, so they must be brought in and taught as if they were outside the fold of Christ, that if anything must be omitted certainly the teaching of the Catechism must, that they have no right to be dealt with, as members of Christ, children of God, and inheritors of the Kingdom of Heaven, until they exhibit certain signs, which signs are to be similar to the return of some old prodigal, but which, of course, such signs, are thank God, a rarely seen.

"This, however, is not to take a right estimate of the Sunday-school at all. Of course, I know that from the neglect of the Church, and when I speak of the neglect of the Church, I do not mean to lay blame on individuals, but from some cause or other, the Church does fail in her mission to a large extent, and people grow up in ignorance and sin, so that we have many persons who send their children to Sunday-school who rarely attend Church themselves, and who, as far as the religious training of their families is concerned, simply neglect it altogether.

"We must take things as we find them, however. We have the children sent to us, indeed, for the most part they want to come, and love to come, so they must be dealt with; the question is, how shall we deal with them? Unquestionably, we must deal with them as the children of the Church, we have no right to say you are a heathen, simply because they have ungodly or indifferent homes, we have no right to treat them as if they were wanting in the very first elements of the Christian faith, no we are bound as loyal Churchmen and Churchwomen to accept Christ's own word, echoed as it is in the teaching of our Catechism, that these children who present themselves before us, 'are members of Christ, children of God, and inheritors of the Kingdom of Heaven.'"

"They may be ignorant of this fact in many cases, through parental and other neglect, they may be little wandering sheep, but they are, nevertheless, sheep of His pasture, tended and watched over by the gentle Shepherd, and who, with all the neglect of which others have been guilty, has certainly himself never left them, his image is stamped upon them, however begrimed, and His blessed Spirit is so near to them, as to be really their guide and comforter, though often grieved and almost driven away. Now when you look upon a Sunday-school in this light, how different does it appear. It is a fold for Christ's lambs, weak, foolish, ignorant, sinful, but Christ's lambs nevertheless, to teach whom we are not alone, because His Spirit is with us and with them."

"But another difficulty presents itself in connection with this right estimate of the Sunday-school. Who are the teachers, and what is the material not to receive instruction, but for imparting it? I suppose there is not a Sunday-school which has not its complaint of lack of teachers, or at any rate, the lack of regular teachers. We do not find what may be termed the leisured classes offering themselves, and the complaint now of the heat of Sydney summers which was unknown 80 years ago, is leading an increasing number of persons to go away for weeks and months together. Well we cannot blame them, but what of the Sunday-school, of course it suffers.

"Then our teachers in this ever shifting age, are not often the product of one line of teaching, some come from this part and some from that, some believe in the Gospel and no Church, others are captivated by Mr. So and So, an Evangelist, who looks with horror upon the Church Catechism, and who never can see in the Bible a Divine order which is well developed in the Catholic Church, and on which all real Church lines are laid down.

"Now this element of various ways of regarding the truth, is one very difficult to manage, and requires great wisdom and discretion. Good teachers, and godly men and women, are too valuable to be set aside, too precious to be neglected, and it is not as if Clergymen have time to give to direct teaching (even if it would be received) apart from their ordinary ministry. The best way then is to be clear and pains-taking in the work of sermons, laboring to present the truth in its proper aspect, and as an encouragement to this, it is well to remember that children are very quick to realise their standing in Christ, and in themselves

afford a correction to no Church lines which is unfortunately and disastrously so common.

"I have given then some idea of the Sunday-school, as regards its position and place in the Christian Church. It remains for me to speak of the value of this right estimate."

"We do not over estimate. What is an hour or two per week? and remember from this hour or two, has to be deducted absentees, whether of teachers or scholars, changes of teachers, disorganisation of classes, wet Sundays, and parental indifference. Surely apart from the grace of God, we are right in not valuing the Sunday-school too highly, and yet we must not despise the day of small things. There are always a few devoted and constant teachers, whether young or old, the Superintendent, who ever he may be, should always be there, he must be one who needs no holiday, no rest, no refreshment. He must be ably seconded by an equally diligently and regular Secretary and Treasurer, who keeps everything going like clock work. Such devotion must tell, the regular and painstaking teacher most of all, the irregular teacher we must be thankful for and make use of to the utmost, if good and able, valuing such like grains of gold. It is astonishing how even this imperfect machinery will tell, and have a blessing from God. After all, the great Teacher is the Lord Jesus Christ, for He as of old gathers up the fragments, and makes a little go a long way, so while not estimating the Sunday-school too highly, let us be careful of despising it, rather let us be thankful and persevering, 'not knowing whether shall prosper, this or that, or whether they both shall be alike good.'"

"There never was a louder call than in these days, for the Church of England to stand to her principles, to believe that God is with her, and that if necessary she can stand alone. To this end her children must be looked after, and shown their position, their heritage, and their hopes, so that they, as well as ourselves, may be guarded against the insidious working of Puritanism on the one hand, and formalism on the other."

"The best protection is a sound knowledge of the Bible, as interpreted by the Catholic Church, and by the Catholic Church, I mean the Church of the Apostles, and their immediate successors, who were honored by God, so far as the New Testament is concerned, in deciding as to what should and what should not form the sacred canon."

"We cannot do better, than as Sunday-school teachers, to hold to what we say in the Nicene Creed:—"

"I believe in one Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come."

"The PRIMATE gave the gist of the above paper in the sentence 'The Sunday School should be educational rather than evangelistic.'"

"Reference was made in the discussion which followed to the question whether irregular teachers are of any good. Some opposed Mr. Holmes' suggestion to make the best of them, and urged that their services should be dispensed with, as doing, in the long run, more harm than good. More than one speaker referred to the difficulties of the teacher resulting from the indifference and neglect of parents; also to the necessity for giving Church teaching. The Dean emphasised the fact that the congregation often regarded the Sunday-school with complete indifference as a 'fad' of the Clergymen: he also spoke of its leading on to Confirmation. The Rev. C. Baber spoke of the necessity for having buildings more suitable for teaching—separate class rooms, or portions of the school curtailed off. Dr. Corlette spoke of the fact that children notice the difference in teaching skill of Public-school and Sunday-school teachers; he asked if it were advisable to have quite little children, who are really to young to learn."

The following paper was then read by Mr. Kirby:—

"Having undertaken to write a paper on the value of Sabbath-schools, I do so fully convinced of the importance of the subject, believing that upon the religious training of the young depends the future welfare of our Church, and also the best and highest interests of our Country, at the present time. There are some who are of opinion that there is no need for Sunday-schools, that parents at home should accept the responsibility and train their children, in the way of truth and holiness. Some no doubt do so, but I am afraid that in the large majority of cases, the children would go without religious training if it were not for the Sunday-school. Through pressure of time and household duties the mother has not the time, and receiving no help from the father, the Sunday-school is the place where the children are sent for religious training, and though the usefulness of the Sunday-school may be retarded by home influences not being in sympathy with the lessons taught there, still I believe the Lord will bless the seed sown. In numbers of instances the child thus trained has been the means of bringing blessing to the home and in some instances leading to the conversion of the parents. Having shown that Sunday-schools are a necessity, and the nursery of the Church, I urge that it should be our aim and object as teachers, to make them more effective for good. In the first place the child must be trained in a life of godliness. We are too much in the habit of assuming, that true knowledge of God is possible only to adults, whereas the fact is that children are a great deal more capable of this acquirement. The child Samuel could hear the Divine voice, the aged prophet could not; and it is not too much to say that children are capable of taking in

the most precious thoughts of God more easily than older persons, and that sometimes the highest and most spiritual things are a great deal closer to them than to us, they are free from the prejudice and reserve incidental to maturer life, and it seems perfectly natural for them to break out into Hosannas on looking into the face of Jesus, while the hoary headed priests and disciples remain silent with fear and doubt."

"There is no greater work on earth than the work of training a child's mind, of bringing its heart into harmony with the law of God, of holding it back from wrong doing, and helping it forward to a life of usefulness. Who can gaze upon a number of bright faces without feeling that they are going to be something very good or very bad, very bright or very ignorant; that they will cause the hearts of their parents to rejoice, or pain them with an enduring sadness? They grow up amongst us with great rapidity, and are soon gone from our schools, which makes the time and opportunity for training painfully short. He does a great thing who builds some splendid edifice in which men are able, century after century, to worship God; but he who builds up a character rears a more lasting monument."

"Secondly: It is indispensable we should have Teachers trained and set apart for the work, willing to attend the Preparation Class presided over by the Incumbent, his Assistant, or Superintendent, and entering on the important work of teaching their class fully prepared with the lesson, enforcing strict discipline, taking a living interest in the Children, visiting them in their homes, soliciting the co-operation of the parents in inducing the children to learn lessons at home, and in sending them in time for School. It should be also the Teacher's desire to feed the lambs of Christ's flock, by prayer and supplication, remembering each one before the Throne of Grace. They will assuredly find the promise true, that in watering others they will be watered themselves."

"In order to retain our influence with the elder scholars when they leave School, we have adopted an experiment in our Parish (St. Mary's, Balmmain) that has been successful. We have requested them to attend the Bible Classes held on Sunday afternoon by the Incumbent and his wife, for males and females. After going through a course of training of several months, they come back again to the School as Teachers, making very efficient ones."

"In closing my paper, I regret that so small a per centage of the Sunday-schools of the Diocese are affiliated with the Sunday school Institute. I am of opinion that an effort should be made by the Committee to bring all within the ranks of so admirable an Institution, as it tends to uniformity of lessons, and a healthy competition among the scholars at the yearly examination."

In the discussion which followed the reading of Mr. Kirby's paper, Mr. C. O. Mant referred to the benefit of preparing for the Teachers' Examination. Rev. C. S. Smith mentioned that he held a short preparatory class after afternoon school on Sunday: he said that the weak point was putting the morning school in place of the morning service. He urged that morning school should be abolished, and all the children brought to the morning service. Mr. Raymond gave a picture of a Sunday School in Liverpool in old days: in the gallery of the Church: school from 9.30 to 10.30, service till one. Poor children! He also urged that there should be no morning school. Rev. J. H. Price protested against the abolition of morning school; as well as many others appeared desirous of doing. But time was up."

The discussion in general was rather wide: many points were raised, but were not thoroughly threshed out. A good earnest tone pervaded the meeting, and the Conference was ended by the Rev. E. S. Wilkinson urging personal surrender to Christ on the part of every teacher. It was pleasant to see so many male teachers present, and we hope that the meeting will lead to increased energy in Sunday School work.

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

#### Dr. Tyson's Sanatorium.

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However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. Refractors of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt street, Sydney.

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

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## TEA MERCHANTS



(Continued from Page 7).

reached by her. A failing, weakening, decaying Church could not accomplish this. For ourselves, let us be firm in our adherence to our Church principles and practices. True, ever true to our own Church, yet always striving to speak the truth in love, recognising the right of others to differ from us, and evincing towards them the tenderest sympathy. An unkind word, a cold look, a jarring note, may perchance repel some "sensitive soul" that has already turned its face toward the Church and touched the wide threshold of her doors."

## THE TWO NEW BISHOPS.

Health and prosperity to the two Bishops who have taken their seats upon the Episcopal Bench since last we met. Owing to Diocesan engagements of long standing, which I never permit anything except illness or stress of weather to interfere with, it was impossible for me to be present at the enthronement of either one or the other. It is a matter for great congratulation to the Church that Bishop Davies is no longer the "Bishop of Nowhere," but is now performing the high functions which appertain to his office as the Bishop of Rockhampton. No one can read, without feeling deeply touched and encouraged, his own conceptions of a Bishop's work. Our brother of Brisbane, too, is to be congratulated on his achievement in carrying out his great work of founding, in spite of all difficulties, the new Bishopric. He richly deserves, if any man does, the position of Metropolitan, which I trust he will before long occupy. The new Bishop of Goulburn has been most kindly received in his Diocese by the kindly folk who dwell within its confines. Following so immediately, as he does, one of the most practical and self-denying of Australian Bishops, his work should be easy, and his Episcopate a successful one.

## THE JUDGMENT OF THE ARCHBISHOP OF CANTERBURY.

since we met last in Synod, has been confirmed by the Court of Appeal. This has given general satisfaction to Churchmen, and has done much, not merely to enhance the high reputation of the Archbishop and his assessors, but to promote the drawing together of all parties in the Church, which is so remarkable a feature of the day. Whilst for my own part I prefer and adhere to a simple and yet impressive celebration of the Holy Sacraments, yet knowing minds to be so differently constituted, I am not devoid of sympathy with those who desire a somewhat more ornate ceremonial. There is unquestionably a great advance to-day in many things, whether we consider it in the form of artistic culture or biblical and historical research and scientific knowledge, and not merely do all the various schools of thought in our Church benefit by this and feel their sympathies extended, their studies lightened and intellect expanded, but those outside our Church have experienced the same stirring and refining influences. The judgment and its confirmation has already produced a marked effect upon our Church life. It has proved without question the continuity of our Church, which Dr. Freeman had previously so strongly insisted upon—"as a matter of law and history the Church of England after the Reformation is the same body as before the Reformation." The judgment thus affirmed has given reasonable liberty to all. It behoves us all now to act as members of that Church in a loyal, cordial, and earnest manner. The whole judgment is on the side of liberty and order. Let those who consider the judgment in their favour loyally keep within the limits assigned, and let those who view the matter from a different standpoint not judge their brethren to be aliens from the true brotherhood of the Reformed Church of England. To use the words of one of the wisest of the English prelates, one whose kindly presence has been with us on these Australian shores as the guest of our former Primate—I mean the Bishop of Rochester, now of Winchester—"May we one and all, Clergy and Laity, whom God's great mercy has called to serve Him in this Apostolic English Church, with its long roll of history, its glorious and stirring memories, its immense opportunities, its continuous and active life—by truth, by devotion, by self-sacrifice, by kindness, strive together for the Faith of the Gospel with hearts and minds ever more and more open to the light and love of God."

## THE CONDITION OF NEW SOUTH WALES

claims some little notice, at any rate, ere I conclude. If this has been, as stated, a quiet and uneventful year for the Church of this Diocese, it has been by no means so for this country. Things financially—and I use the expression of one well qualified to judge—have never been worse and with less prospect of betterment than at present. There is not an Institution, charitable or otherwise, that has not felt the shock, and reduced incomes are the order of the day—some, alas, left with no income at all. It is easy to be wise after the event, and hosts of prophets are now abroad who always knew this thing would happen. It is easy, too, to find causes for all this—over-borrowing, extravagant expenditure, labour troubles, want of confidence, high wages, dishonesty, gambling, and incapacity in business centres. To my mind, there are two things which tend to aggravate our case—the one is too much dependence upon the Government for everything, and the other, the persistent determination to destroy all individual enterprise and keep everything in the hands of the Government. Take the first. Instead of the manly independence which should characterise the people of this country, the Government is appealed to for everything. This permeates all classes, and applies to things great and small. I give two examples, which might be multiplied a thousand fold. There was a breakaway in the bank of a stream in time of flood. When the flood subsided, a pound would have made good the

embankment; but it was no one's business—it was the duty of the Government. So Government was applied to, skilled persons from head quarters were sent down, reports were written, and to-day the breakaway still is there—only at least £1000 would be needed for what only required originally £1. Another case is that of a father who applied to a member of Parliament for a post under Government for his son. The father was a well-to-do man, and had a good handicraft business. The son was an only son, and when the M.P. asked why the son would not go to his father's work, the answer given at once was, "My son says the Government has educated him, and the Government must keep him." Then as to the discouragement of individual enterprise. Take, for instance, the way in which High Schools are established in this country, and at an immense cost. I maintain, and always have maintained, that High Schools supported by Government are not a necessity. Primary education is a difficult matter. But High Schools are largely used by those who can well afford to pay for the higher education of their children at a private school, and these schools often have the tendency to unfit those who have the right to use them for the actual work in life that lies before them. I believe that bursaries and scholarships to approved private schools would answer all the purposes required, and save the country thousands a year. Then think of many well educated ladies and gentlemen fully qualified to give this higher education who cannot find a livelihood owing to the competition of these State-aided schools. Then, again, take our railways. Admirably as they are managed by the Commissioners, and no one can more gratefully recognise this than I do, if they were in the hands of public companies, they could be managed more economically, our debt would be annihilated, and instead of going cap in hand to Europe for money, we should be an independent and self-reliant people. I cannot think it is in the best interests of the country that the Government should be a big trading concern. A Government has plenty of legitimate work without this. I am afraid I have trenched upon much of your valuable time; but as a citizen I cannot but feel a deep interest in the welfare of this Colony, and travelling up and down the country, coming into contact with all sorts of persons, hearing various opinions expressed, rightly or wrongly, have arrived at certain conclusions, and, as opportunity serves, I think it my duty to state them, and thus, if possible, do something for the advantage of the country in which I have made my home. There is broad common sense in the words of the writer of "Fugitive Notes" in the *Sydney Morning Herald*, when he says:—"One of the charges laid against religious organisations, known as the Churches, is that they stood too much aloof from the practical life of the community—that they are altogether too much other-worldly in their ways, and ignore the forces that are making hearts throb and brows beat about them." For a "political parson" I have no respect; but, as this writer adds, "If there is a political question pending which involves great principles, or affects the religious, moral, or even, in certain cases, the material welfare of the people, then as a minister of religion, as well as a citizen, he should quit him like a man and be strong." My closing words will be expressive of the deep sympathy we must all feel with the Dioceses of Brisbane and Newcastle in the unprecedented floods which have rendered so many homeless, reduced others to poverty from comparative comfort, and rendered doubly hard the work of the Church in those parts. I doubt not that valuable aid has gone from many of our Church folk here to their suffering brothers and sisters who have been, from no fault of their own, placed in such an evil case. It is fortunate that both these Dioceses have such strong and able Bishops at the head of affairs—men who, although they do come from the old country, and hail from English universities, yet have proved themselves to be true leaders and self-denying guides—men who combining home training with colonial experience, have shown the true pluck of the Anglo-Saxon race, and who will not easily be discouraged when brought face to face with calamities so sudden and appalling. For ourselves we feel deeply grateful to the Almighty that we are not suffering in like manner. Let us show that we are not forgetful of the One to whom we owe our immunity from terrible calamity by increased devotion in the service of our Divine Master. To the Clergy I say, with so many things to cheer and encourage you, possessing as you do a Divine commission for your ministry, feeling assured of your Master's presence aiding you in your work, be not discouraged by the difficulties that will arise. The essence of your Church is a fixed faith, unflinching, teaching a distinct creed, hence your declaration must be no hesitating or mechanical one. The Church has clothed you with the office of a teacher. You cannot abdicate that responsibility. A common work and a common duty is laid upon each of us. We have God's law and God's revelation; to these we must adhere—no indolence of spirit must make us careless about maintaining the truth for which generations of saints have contended. To the Laity I say this, I thank you most gratefully for your many hospitalities extended to myself. You frequently say you value your Bishop and his work, show that you value him by supporting the Clergy, by aiding them in their various endeavours; by contributing liberally towards their stipends; by seeking to induce them to become not pilgrims and wanderers, but men who are content to remain among their people so long as they feel they are doing the work which God in His Providence has assigned to them. In supporting your Clergy you are aiding your Bishop, and acting as true members of the Church of England in

Australia. I conclude with the beautiful paraphrase of Bishop Wordsworth: "And may God the Father, God the Son, and God the Holy Ghost, three Persons, and One God, bless you and keep you, guide and prosper you in all your endeavours to promote His glory and the good of His Church, and the increase of unity and brotherly love among ourselves, now and for evermore. Amen."

## CORRESPONDENCE.

## INDIFFERENTISM ON THE DRINK QUESTION.

To the Editor of the Australian Record.

SIR,—Might I ask you to publish the following recent words of Archdeacon Farrar, in the hope that it will rouse Churchmen, clerical and lay, to some activity in saving the people from the drink?

"Whenever any effort was made to redress a wrong, to remove a curse, or fight against an evil, the forces of the world, the flesh, and the devil put on their utmost possible strength, and by lies and sophistry and bribery tried to check the efforts for good. And this being so, all those who desired the good of their country must, in this instance, rally their forces and amalgamate in every possible way to combat this unscrupulous antagonism. If any man desired to act as a good citizen, and was only convinced that there was in the midst of us a burning evil, it was his duty as a man and a Christian to fight to his utmost against this terrible evil. If there were any who had not seen the evil—if that were possible—there were only two ways to be convinced—one by the evidence of competent witnesses, and the second by the evidence of indisputable facts. In both of these branches they had proof which was utterly unlimited. It came from every age, and race, and clime, and every century since time was, since man appeared on the surface of the earth. In our own country, looking at that alone, we had the evidence of all the judges, of all the philanthropists, of all the poets, of all serious writers, of all the clergy, and of all persons who had at heart the good of their country, from the highest rank to the lowest, down to the humblest honest policeman who walked the streets, or the humblest missionary who visited the homes of the poor. They had the evidence of the Archbishop of Canterbury, who stated that until the work of Temperance reform was done no other work of the Church would be effectually carried on. They had the evidence of the greatest man in the world, Mr. Gladstone, whom in March, 1880, he heard utter these memorable words—words that sent a perceptible thrill through the House of Commons: 'The evils produced by drink are worse, because more continuous, than those produced by the great historic scourges of war, famine, and pestilence combined.' At a time when they had the claims of the unemployed constantly before them, it was well to remember what the Earl of Shaftesbury had said—and he recommended these words to all meetings of the unemployed—'It is absolutely impossible to do anything permanently or considerably to relieve the poverty until we get rid of the curse of drink. The one solution of the social problem lies in the hands of the working classes themselves—they may uplift themselves into plenty and happiness out of their present position if as a class they will get rid of what drags them down.' For any nation to neglect the warnings of such men was worse than ignorance—was worse than folly."

In view of this, is not the indifference of some very sinful? I am, Sir, yours etc.,

JONADAB, THE SON OF RECHAB.

## C. E. T. S. PRAYER MEETING.

SIR,—C.A. Leslie in your last issue states that two friends from Balmain were alone at a recent meeting of the above, and deplors the fact that the promoters were not present. I have been informed since by your correspondent that he refers to last month's meeting, and I have explained to him that no notices were sent out for a meeting in April, because the night came in the busy Easter week. On every other occasion, all arrangements have been made, and a Chairman appointed.

At first, a collection was taken up to defray expenses, but so anxious were the Council to secure a good attendance, that several members paid 10s each in order to avoid a collection.

It will then be seen that the promoters are in earnest, and value very much the monthly C.E.T.S. Prayer Meeting.

E. A. COLVIN, Hon. Cler. Sec.

## Notice as to Correspondents.

Letters from Rev. H. S. Millard, Captain Fitzmaurice, and Dr. Pocock unavoidably held over.

SEVENTY VESSELS have left German ports en route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalypt Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest, and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypt Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 4 Bligh-street, Sydney, or the New Zealand branch, Christchurch and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

## CHURCH OF ENGLAND OPEN AIR MISSION.

A Conference of Clergy, Workers, and others interested in this matter was held at St. Peter's, Woollahroo, on Thursday evening, the 27th ult. A shortened service was given, followed by Holy Communion, at which there were nearly two hundred communicants, after which THE MOST REVEREND THE PRIMATE delivered an address, taking for his text, Acts xvii. 16, 17, "Now, while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore, disputed he in the city synagogue with the Jews and with the devout persons and in the market daily with them that met with him." On that occasion he should be brief. When he thought about the subject they were met to discuss that night, the words of his text came into his mind which he considered very applicable to the circumstances in which they were then in. The words brought to their minds and showed the right spirit in which they should do the work. St. Paul's spirit was stirred within him and he adopted Open Air preaching. In this city of Sydney there was a great amount of sin and irreligion—in fact, it was full of idols in the sense in which St. Paul saw Athens. It ought to stir us when we look around and see the city so full of idols to distract us from true religion. He thought much of this state of things was caused by so many professing Christians being content to sit within their sphere and do so little. But if our spirits were stirred within us would there not be more work done, and work of a very superior character? He prayed that God the Holy Spirit should come down upon us in this work and enable us to wage conflict against evil. He trusted, and supposed that all present, on that occasion, were earnest and enthusiastic. It behoved them as teachers and Christian workers to do their best to win others to Christ. They must not merely content themselves with being earnest, they must try, study, and pray; and with the mind so exercised there must be an adaptation of methods to go and speak to the people and bring them into the way of truth. They saw from the text the way in which St. Paul adapted himself to the various circumstances of the passer-by in the market-place. He went out because they would not, or could not, come to him. There was a very reasonable reason for Open Air preaching. If they went out into the Domain they must have their spirits stirred within them, their minds exercised to plead with persons to come to Christ in the way that leads to life everlasting. May the work that had been begun be abundantly blessed, and might the workers be earnest.

The After Meeting and Conference was held in the School-hall. A large attendance of interested persons—male and female—were present. THE MOST REVEREND THE PRIMATE presided, and on the platform were the Revs. W. A. Charlton (Balmain), G. E. Gibbs (Summer Hill), J. H. Mullens (Pyrmont), Honorary Secretary, T. B. Tress, (Woollahroo), J. D. Langley (St. Philip's), J. Chaffers-Welsh (Chaplain to the PRIMATE), C. S. T. West (Sydney), J. H. Price (Redfern), Dr. Crago, Mr. E. P. Field, and Mr. Stauning.

The PRIMATE said he was glad to be there, but as he had had his say in the Church and given the reasons why the Conference was held—to consider the scope of the work and the best methods to use—they had a good aim, a wide range and a reasonable method, and he would not detain them, but at once throw the meeting open, and called upon them.

The Rev. J. D. LANGLEY who said he thought that meeting was the outcome of work they had been permitted to do during the past year, and with regard to the future it made one pause before attempting to describe what might be done in this city and throughout the country. What they had done in the past was not a trifle to what might be done in the future in this great city. They found there was a willingness to listen to the Gospel speech that never was before. It was important for all to know that there was a true work for every one to do in connection with this Open Air Mission. Some who had good voices could sing while others could proclaim the glorious Gospel of the Saviour.

Mr. E. P. FIELD also spoke, giving many quotations of Scripture bearing particularly on work of Open Air Missions.

The Rev. T. B. TRESS spoke on the best methods of work. He said everything depended upon method. One thing was necessary, in fact it was absolutely necessary that there should be an organised band of workers. They had found that that was a matter of the greatest importance—wherever Open Air work was carried on there should be an organised band of workers. Those should consist of persons who had been saved by the grace of Christ. He thought no one should attempt to do that work unless they were blessed by the grace of God. Anyone who went out to do Church work should be consecrated to God; such persons were reliable. They did not want persons, who, if a concert or a musical evening happened to be on would desert the work of the Mission. He thought the services should be extemporaneous. Some might say that other methods might be advantageous, but whatever they were they should be reverent services. He had sometimes found workers who were not so reverent as they ought to be; and that way there was a danger of our minds being led away. There should be as much reverence there as in the

House of God. Wherever possible in prayer they should kneel. They had heard a great deal said that night about singing, with all of which he agreed. The services should be made bright. Then with regard to the preaching—that was a very important thing. They did not want prepared sermons there so much as plain gospel addresses. Opportunities should be given for conversation, and there was a splendid chance for work. From those meetings it was a good thing to try and bring people into the House of God, and by that means they would become attached to the Church and love it. The services should be short and there should be no controversy.

The Rev. J. H. MULLENS, Honorary Secretary, afterwards addressed the meeting. He said there were now fifty centres at which Open Air Services were conducted under the auspices of the Church of England, and they were doing a great deal of good.

The Rev. J. H. PRICE also addressed the meeting and several other gentlemen in the body of the room, some of whom offered good practical suggestions for the more effectual carrying on of the work of Open Air services.

A Committee was appointed consisting of Dr. Crago, Mr. E. P. Field, Mr. Cameron and others to superintend the work.

The PRIMATE pronounced the Benediction, and the meeting closed.

## WESLEY'S THEORY OF EARTHQUAKES.

"The cause of earthquakes," said John Wesley, "is sin."

How he reasoned it out is not easy for the average sinner to see. The idea of such a tremendous physical convulsion as an earthquake resulting from the violation of moral law is nonsense in the eyes of modern science. The reverse is more often true. "The cause of a deal of sin," said Hannah More, "is bile." That we can see through. Bile poisons the brain, and the brain is the organ of the mind. It is certain that all the earthquakes that ever shook this wicked world never did half the damage that is done every year by sleepy stomachs and lazy livers. Generals have lost battles, statesmen have been beaten in diplomacy, workmen have been thrown out of jobs, clergymen have preached poor sermons, and husbands and wives have quarrelled for no reason under the sun but a "touch of liver complaint." The crust of society can never lie quiet with such a force as biliousness under it. This is not a runaway metaphor; it is hard, cold fact, and the man who doesn't know it has never tried to do business with another man when the second man's skin looked yellow, or asked a loan from a friend when that friend was labouring under a sharp indigestion.

Writing of a time six years ago a lady says her skin became first yellow and then of a saffron hue. Her breathing was difficult and short, and she felt much pain in her chest and sides. Her appetite failed, of course, for Nature never calls for food when she is not in condition to use it. Still a trifle of sustenance must be taken. The lady took it, digested a bit of it, and suffered great distress from the presence of the rest in the torpid stomach. We scarcely need say that her sleep was broken, and mind and body weary, weak, and out of tone. Now what sort of life is this to lead? What is anybody good for while in such a state as that? What wages would you give a servant who was always so? What would you wager on your own success in business if you had to pit yourself against other peoples sharpness, while you had to fight with a poison-soaked head and a stomach that refused its breakfast? Not a crooked sixpence.

Our correspondent continues: "At last I took to my bed. The doctor said my liver was wrong; that I had the jaundice. As his medicine did no good, he advised me to go to the hospital. I objected to this, and he said, 'Try a change of air, then, and see what that will do for you.' So I went to my old home in Fairford, Gloucestershire. This did me no good, and I consulted another physician, who attended me for some time, but failed to help me. My friends now thought I was in a decline. 'I didn't eat enough to feed a bird,' and began to despair. Gradually growing more feeble and miserable, with no expectation of better days, I lingered on until July, 1890, when an acquaintance urged me to try Mother Seigel's Syrup. The confidence my friend seemed to have in this medicine made such an impression on me that I sent my nurse four miles to get it. After taking the first bottle I felt better. A weight appeared to be lifted from my chest, I began to relish my food, and felt better in every way. I will conclude that by saying when I had used two bottles more I returned to Birmingham quite well, and have had no attack of the disease since. I am only sorry I did not know of the Syrup years before. (Signed Sarah Hawkes, of the Lion Inn, Longmore Street, Birmingham.)

Here is certainly a lesson for the day. Probably there is not one person in a thousand who has not suffered from what is called a "bilious attack," and many are more or less bilious all the time. The symptoms are these: Furred tongue, headache, dulness and sleeplessness, yellow eyes and skin, spells of dizziness, hot hands and cold feet, bad taste in the mouth, loss of appetite, broken sleep, nervousness, loss of inclination to exertion or work, low spirits, irritable temper, the gulping of a nauseating wind or gas, distress after eating, and wandering pains and uneasiness all over the body.

These things signify liver complaint; and the cause is indigestion and dyspepsia. If long neglected there are plenty of worse consequences to follow. The success of Seigel's Syrup in curing this malady is due to the fact that it goes straight as an arrow to the very root and source of it, the paralysed digestion.

Whatever may be the true theory of earthquakes we may be sure of one thing, anyway—namely, that bile in the blood, arising from an arrest of the digestive function, is the hotbed of more sorrow, pain, and death than all the powers at the interior of the earth ever scattered over its surface.

## AN INFALLIBLE CURE FOR NEURALGIA.

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

One of the great weaknesses of human nature, and one of which men seem to be barely cognisant in themselves, is indifference. Lady Macbeth tells her husband that she fears his nature because "it is too full of the milk of human kindness" may mean, it is certain that Macbeth's nature stood largely for human nature in its difficulty of catching the nearest way. Men flounder into and through a subject, they take the longest way round to find the nearest way home. They think indirectly, speak indirectly, and act indirectly. The Christian supposes himself following Christ; but his following is circuitous, and he goes by the farthest instead of the nearest way. He sees one brother Christian after another trip over a temptation and fall in the moral life. He is disturbed in mind not so much for the fallen brother as for the effect of it upon his own faith. He has been following a general direction toward the Master; but he has been taking divers ways, after this person and that, instead of simply catching the nearest way. The injunction of our Lord, "Follow thou Me," shuts out the need of being disturbed about the truth of the Christian religion, when someone else fails to be true to his discipleship. Not until the Master whom we are directed to follow fails us, have we a right or reason to doubt the solidity of our position. Instead of wandering in devious and roundabout ways, which we imagine to be Christward because others travel them, we are to "catch the nearest way." And when we are disturbed over that which does not really concern us in another, we are to ask ourselves the divine question, "What is that to thee? Follow thou Me."—S. S. Times.

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

## FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,  
13 DARLINGHURST ROAD.

## ABRAHAM'S PILLS

The Great Remedy of the 19th Century  
FOR  
LIVER AND KIDNEYS



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

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

## A SAFE MEDICINE FOR LADIES.

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

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

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THE LABORATORY

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## GOOLD'S LABOR BUREAU,

Established 15 Years.

SYDNEY AND BRISBANE.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEMEAD STREET, SYDNEY, and is in a position to Supply Servants of all classes upon the Shortest Notice. Patronized by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

G. GOOLD, Manager.

(Nephew of the late Alderman Goold, M.L.A.)

N.B.—Private inquiries conducted, combined with the utmost secrecy.

## MR. ARTHUR VIRGIN,

Surgeon Dentist, Rigney's Dental Rooms,

151 KING ST., SYDNEY. 151

Artificial Teeth at one-half the usual charges.

Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.



## Jottings from the Bush.

### "All in the Name of the Lord Jesus."

The leader of last week's RECORD concerning the financial troubles contained much that was excellent and timely, put in a forcible manner; but there was one half-sentence to which I take exception. It had little reference to the maintenance of the article, and was, in fact, almost a casual remark. But it touches on a subject of great importance, and as I am in lack of a text for my weekly quota of matter, I should like to comment on it. The editor has always allowed me the privilege of a "free lance," and many a friendly contest has been waged between his leader-writers and myself. One of the objects of a religious paper is that such subjects should be discussed by men of differing views from a Christian standpoint.

The article said—and all Christians will agree with the words:—"The Bible never hesitates to trace the whole set and meaning of Providence to God. He is still the Author of the gale, the flood, the famine, and the pestilence." Similarly we confess Him to be the author of favourable seasons and prosperous times. But the article proceeds:—"Men seek to amuse themselves by discovering a thousand secondary causes; but, above all, and beneath all, is the Omnipotence of God." It is to the tone of the first half of this sentence that I take exception. There are doubtless some who, in studying the secondary causes, forget the great Primary cause; but I think it unwise to depreciate the study of those causes: first, because they are of great importance to us; secondly, because religious men while acknowledging the great Primary Cause, will usually be unsatisfied until they have also fixed on a secondary one and if they have not found the right cause, they will fix on a wrong one; and thirdly, because the finding out of the real secondary cause will probably show a real obvious reason for the action of the All-wise, and in the case of a judgment such as that from which the Country is now suffering, will show the particular sins which have tended to cause it, so far as we can follow the Divine mind. Let me discuss each of these separately.

The study of the "secondary causes" is, I hold, of great importance to us. The meteorologists who study the secondary causes of gales, floods, and famines, so as to be able to warn us against them; the scientific agriculturists who show how to meet conditions of climate tending to famine; and physicians who trace the secondary causes of pestilence, and sanitary reformers who endeavour to remove them; all these I hold in honour as doing the work of God as nobly as if they were studying the moral laws of God in theology. And in the far more complicated questions of financial and social adversity, we ought to honour those who study carefully the "secondary causes" of such events, for it is they who in such times as the present can give the most valuable advice to our rulers. Political economy may have fallen into disrepute, because of the number of reckless amateurs who profess to know it, but it is as important as it is complicated—and that is saying a good deal! We want Christian men as our rulers, but unless they have knowledge as well as zeal, they will do harm rather than good to the cause of Christ.

The second reason why I depreciate any contempt of the study of "secondary causes" is because religious men who acknowledge the great Primary Cause, will usually seek also to find a secondary one in the sphere of ethics, and will be biased in their search. When I was nine years old my pony once bolted with me on my way home from school; when we neared the home gateway he did not slacken his pace, nor did I increase my efforts to pull him up, for the gate was open ninety-nine times out of a hundred. However, this was the hundredth time. The pony dashed round the corner, had all he could do to stop himself, and I described a curve over his head. Afterwards as I walked along, crestfallen and with bleeding lip, to meet my mother, it flashed upon me what had caused my mishap; I had forgotten to say my prayers that morning; I should not now trace cause and effect like that. It is true that the accident might be sent as a reminder of carelessness in religion of which neglect of prayer was one sign; but I should not now assert that the mishap was the result of one definite sin of neglect of prayer. But there are millions of heathen and thousands of Christians who do assert such things. They are right in ascribing events to the Ruler of all; but they are not satisfied unless they can point out the secondary cause—not the physical one but the moral one. If a hurricane destroys their crop it was they think, because their offerings were not sufficiently good when they last sacrificed; if the flood injures their dwelling, it was because they omitted some formality when they last paid their devotions. It is on these points—deficiency in offerings and remissness in worship that heathenism lays more stress; truth, honesty and love are not so important to it. We Christians are apt to choose our secondary cause according to our own temperaments. I alluded to this fact a few weeks ago in connection with criminal statistics. And I have no doubt, that it is quite easy for many of us to point to the precise cause why God has sent this trouble on us. A. will ascribe it to be secular education; B. will attribute it to it to Sunday-desecration; C. will attribute it to drink;

D. will name smoking as a cause; E. gambling; F. Ritualism; G. Puritanism; and so on. All of these things may have contributed to the result; but we shall be both more scientific, and more likely to arrive at the real reason for God's judgment, if we search out the secondary cause as we should do in other matters. If we cut our fingers we ascribe it to our fault in being careless, not to our faults in worship or defects in honesty.

When we have found out the secondary causes without reference to moral questions we shall probably go on to find out the real moral evils that led up to our troubles. What things have caused the banking failures? Excessive borrowing, Government extravagance, too grand public buildings, the land boom, strikes, locking up squatting capital in land so as to keep away selectors, rotten companies, too high dividends, and lastly a panic which, fatal as it has been, was somewhat excusable—these are some of the causes of our financial chaos. Now, unless I am mistaken, most of these arise from one cause—a desire to get rich or powerful at a greater rate than the ordinary one. Districts and townships have tried to get more than was their due from Government; individuals have sought greater profits than ordinary investments would bring, and this—which is the very spirit of gambling—has encouraged a self-seeking, regardless of the interests of others, which has led to strikes and lock-outs. Surely it is this obvious "secondary cause" which we ought to think that the Divine Ruler wishes to impress upon us, so that we may amend. We need to amend in all respects, but especially in that which has brought us to punishment.

There are always some so-called friends who will commend to the dissipated that he should "take a hair of the dog that bit him." And an advertisement which meets one's eye in nearly every paper, both metropolitan and country, has doubtless found response from many a man who is mourning that his own, or some one else's desire to get quickly rich has led him to poverty. (The punishment often falls on the innocent, here on earth; in the other world all will be righted). The advertisement holds out such fine hopes: "Forty nine thousand four hundred and sixty pounds worth for one pound."—why, this is not merely a hair of the dog, but the dog himself! Here is a splendid chance, is there not, of more than retrieving all the losses, and becoming a wealthy man. Only a pound, only a pound! That is what the deceiving spirit of gambling, which has already done so much harm, cries to its victims. "Try your luck only once more. £49,460 for £1!" It is a deceiving spirit—worse even to my mind, than a lying one. For what do you think are the chances of winning that amount with your one pound? One in a thousand, perhaps? No, my friend, guess again. One in a million? No, you must guess higher. One in a million million? No, nor in a million million million! You would have to repeat that word "million" ten times before you name the chance that you have of winning that £49,460. In other words, if you write the figure "1" followed by sixty noughts, you will have one chance out of that number of winning the specified sum. "They keep the word of promise to their ear, but break it to the hope." And it is to truth telling spirits of that kind that we owe many of our troubles. Most of them don't tell such big tales, but they all conceal the fact that "the greater the interest for your money, the greater the risk of losing it without getting any return at all."

COLIN CLOUT.

## A HAPPY DISENCHANTMENT.

The following statement made by a lady now in Sydney, a letter of introduction to whom will in confidence be given to any one who desires it by the contributor of this article, affords a practical illustration of the life of the representatives of "The Church Extension Association," who are now swarming into our country and Diocese. Twelve more of these Sisters, it is understood, are on their way to Sydney. That members of other Protestant Churches should assist this movement is bad enough, but that members and Ministers of the Church of England should do so is truly a matter of astonishment. They surely "know not what they do." And it is the duty of every Christian to spread information on this subject. Let there be no heat but that of brotherly love. But there must at least be light, and if light hurts the eyes of any, it will only be of those who love darkness. The lady whose statement follows wishes to sever her connexion with the Societies of which she has been a member, and has learned to trust in the Lord Jesus Christ alone and in His one offering once made for salvation. She will give no more help to provide oil for "sanctuary lamps," for she now believes that there is no sanctuary, but the believer, and the spiritual body of all believing people, which is the sanctuary of God through the Spirit.

May many others have their eyes opened! "I went to stay with the Kilburn Sisters at Hobart on January 28th, and left them on March 25th of this year. Having been a member of the English Church Union, and of the Guild of St. Lawrence, as well as, for a time, of the 'Confraternity of the Blessed Sacrament,' I was in full sympathy with the Sisters, and had a promise from Sister May of having work found for me in Sydney. The following facts came under my notice during my stay with them.

There are no table cloths or carpets used. Visitors, of whom I was one, are expected to be silent from nine at night till after breakfast next morning as well as at meal times. The Sisters have much longer hours of silence, in fact I never knew when they were allowed to speak, except after Vespers in the evening from 7 to 7.30. Prayers of the reformation "Day Hours of the Church" were repeated by me twice a day, at Tierce and Compline. The Sisters themselves observed all the seven "Canonical Hours." The altar was adorned with a large crucifix on the re-table, and two candles which were lighted at Vespers, conducted by the Sisters. The only Clergyman I heard of having administered the Holy Communion there was the Dean of Hobart. Tracts such as "Can we be saved outside the Church," and "Why we should pray for the dead" were given me to read. The following extract I copied from a book found by me lying on the table of the school-room in the house, a book which was used by one of the Sisters when she gave her Divinity Lectures: "Such may be saved but so as by fire. To such as these Purgatory or the Intermediate State is a state of cleansing and purification from stains and effect of their sins."

While I was in the Home the thought came to me 'This is nothing but the Church of Rome, and wholly out of harmony with the Church of England,' and I was seized with a feeling of disgust. When about to leave I was asked if I wished to see a Clergyman, the Dean of Hobart. I formed my own conclusions as to what that meant and declined. I have only written the above from a sincere desire to save earnest women of an ardent disposition from placing themselves under an influence which I believe to be inconsistent with loyalty to the New Testament and to the Church of England."

## DEATH OF THE BISHOP OF GRAFTON AND ARMIDALE.

LONDON, May 1.—The Right Rev. James Francis Turner, D.D., Bishop of Grafton and Armidale, New South Wales, has died at Rome.

[The deceased prelate was the son of the late Right Hon. Sir George James Turner, D.C.L., many years a Judge of the Supreme Court of Appeal in Chancery, by his marriage with the youngest daughter of the late Mr. Edward Jones, of Brackley, Northamptonshire. He was educated at University College and Bishop Cosin's Hall, Durham, where he graduated B.A., with a fourth class in classics in 1851, became Licentiate in Theology in 1852, M.A. in 1853, and D.D. (by diploma) in 1863. He was ordained Deacon in 1852 and Priest in 1853. He held the position of Chaplain and Censor of Bishop Cosin's Hall in his University from 1852 to 1854; was Curate of Walton, Somerset, in 1857 and 1858; Rector of North Tidworth, Wiltshire, from 1858 to 1869, and Rural Dean of Amesbury in the same county in 1868 and 1869, in which year he was chosen Bishop of Grafton and Armidale, being consecrated at Westminster Abbey on February the 24th by the Most Rev. Dr. Tait, Archbishop of Canterbury, Dr. Selwyn, Bishop of Lichfield, and six other Bishops. Bishop Turner came to Australia the same year, and has since administered the affairs of his Diocese in a way that gained for him the affection of his Clergy and the esteem of his fellow-colonists. The Bishopric of Grafton and Armidale is that part of New South Wales included by a line running due west from Camden Haven to the Liverpool Ranges, thence to Walgett, and thence due north to the southern boundary of Queensland. The area is 70,000 square miles and the total population 53,000. The Church population is 26,000.]

## NO MORE BLINDNESS.

**DR. MELLOR,**  
THE VERY EMINENT EYE SPECIALIST,  
HEALS AND CURES  
ALL DISEASES OF THE EYES,  
HOLDS GOLD MEDALS FOR RESTORING  
THE SIGHT TO THE BLIND.

Has received Western Testimonials of twenty and twenty-seven years' total blindness being cured by him.

GUARANTEED TO CURE IN EVERY CASE.

## SWORN TESTIMONIALS

To Dr. W. A. MELLOR, Ophthalmic Surgeon.

STATUTORY DECLARATION.

I, ROBERT GRUBB, of Railway Bank, Dubbo, in the Colony of New South Wales, do hereby solemnly declare as follows:—Whereas I was totally blind of the left eye for twenty years (20), through receiving a kick from a horse. During that time I consulted several eye doctors, but they could do nothing for me. Hearing of your great skill as an Eye Specialist in different parts of the world, upon your arrival in Dubbo I lost no time in consulting you. I now most solemnly declare that after visiting you three times my sight has been restored. Although my eye was weak at first, it is getting stronger every hour, and I must say, after your restoring my sight, I feel sure you could restore anybody else, and I would recommend people not to wait until it is too late, but to consult you at once.

(Signed) ROBERT GRUBB.

Sworn before me this 6th day of March, 1893.

(Signed) J. CRAIGIE, J.P., Dubbo, N.S.W.

# The Australian Record.

SYDNEY, SATURDAY, MAY 13, 1893.

## NOTES AND COMMENTS.

**Personalia.** The Rev. Canon ROBINSON was a passenger by the Cintra, which arrived from Brisbane on Monday. The BISHOP of MELBOURNE has invited the Clergy in his Diocese to observe Wednesday, the 17th inst. as a day of Humiliation and Prayer in connection with the present troubles in Victoria. Mr. EUGENE STOCK reached London on the 6th ult., the Rev. R.W. STEWART had preceded him. Mr. WILLIAM RUSSELL, who has been seriously ill, is now in a fair way of recovery. The Rev. H. D. SEALY-VIDAL's engagement as Minor Canon of the Goulburn Cathedral, expired on the 10th inst, but pending some more permanent arrangement, has undertaken to continue his services until the end of June. The Rev. E. F. HUTCHINGS has gone to Moree, and the Rev. A. DALLAS has been transferred from the Tweed to the Parish of Narrabri.

**The Lord's Supper.** The article published in another column by PREBENDARY WEBB-PELOE on the Lord's Supper is most scholarly, and will prove a welcome and timely contribution to a lasting controversy. It is an historical account of the rite; a broad comprehensive survey of the manner of its administration, and its titles, and the opinions about it from earliest days downwards.

**An Appropriate Appointment.** A curiously appropriate appointment has just been made. To the Mastership of Selwyn College, Cambridge, vacant at the end of June by the resignation of the Hon. and Rev. A. T. LYTTLETON, the Council have appointed Bishop SELWYN. He is a son of the late Bishop GEORGE AUGUSTUS SELWYN, of New Zealand, and afterwards of Lichfield, in whose memory Selwyn College was founded in 1882. The new Master may be trusted to use his best energies towards increasing the Missionary spirit amongst Cambridge men.

**Melanesian Mission.** The report for 1892, which appears as a supplement to the *Church Gazette*, contains interesting accounts of the various works going on at the different stations. The school statistics are encouraging, and those interested in the management of them are well satisfied with, and most thankful for the progress made during the year. The report from Santa Cruz says there has been much to encourage, but there have also been times of trouble and anxiety. On the Mainland a new school has been started. At Te Motu the continual fighting stops any real progress. An account from the Florida District states the schools are in number 25, teachers 76, scholars 1,253, baptisms 306. Some visitors from Guadalcanar, staying at Florida, expressed their admiration of the schools and the changes wrought by them in the lives of the people. In September last year the BISHOP of TASMANIA held Confirmations at Delagoa and Hogo. The report contains an interesting account of the island voyage of the BISHOP of TASMANIA, also of the work of Missionaries in the Islands and Districts attached to the Mission, and will well repay a careful perusal.

**One-sided Criticism.** An occasional correspondent from Sydney sends to *Church Bells* the following rather one-sided criticism:—"Lent has commenced, but one would hardly believe, looking in at some Churches and at notice boards, that such a season was at hand. Church life is desperately low just now, although, on the other hand, there are signs of improvement. At the Cathedral, where, without a Precentor, the music has gone down considerably of late, there are Daily Services at 1.15 p.m., but the attendance is disgraceful, as a rule. The people of Australia are all too fond of novelty. When Bishop BARRY started the 1.15 services the attendance was much better. Then, again, the preaching powers of the Cathedral staff are not of the grandest, and yet, Sunday by Sunday, the changes are rung on two or three men, and it is quite a rare thing for anyone to be invited to preach who does not belong to the charmed circle."

The Special Articles in the AUSTRALIAN RECORD this week include:—

ARRIVAL OF MR. STOCK IN LONDON. INTERVIEW.  
THE LORD'S SUPPER, OR THE HOLY COMMUNION, BY THE REV. PREBENDARY WEBB-PELOE.  
THE LABOUR HOME.

An Australian Clergyman's Balance-sheet.	The household consists of man, wife, young child, man-servant, and maid.	The household consists of man, wife, young child, man-servant, and maid.
Income, £349 9s 3d; house, say, £80; total, £429 9s 3d.	£ s d	
Food, fuel, etc. . . . .	125 19 7	
Wages . . . . .	48 0 0	
Keep of horse (necessary) . . . . .	22 17 10	
Charity . . . . .	29 7 6	
Insurance . . . . .	33 2 3	
Rent . . . . .	80 0 0	
Taxes (Clergy exempted) . . . . .	0 0 0	
Stamps . . . . .	5 2 4	
Books and stationery . . . . .	4 19 11	
Club and tobacco . . . . .	6 4 4	
Medicine . . . . .	2 6 3	
Clothes . . . . .	42 10 9	
Sundries . . . . .	5 18 6	
Cash in hand . . . . .	23 0 0	
Total . . . . .	£429 9 3	

**Clerical Oddity.** The variety of costumes to be observed in London streets offers an interesting study to the man who walks with open eyes. The Clergy are sometimes more conspicuous for the oddity than the comeliness of their apparel. The other day on Holborn Viaduct a Clergyman's singular garb was the object of much scrutiny from the passers-by. Working its way upwards, the eye discerned first a pair of black trousers, then the skirts of a black cassock, then a dark tweed ulster, then a clerical collar of the latest style, and lastly a tweed helmet of staring, glaring, 'Arry-like checks. The clerical hands reposed in the ulster pockets, and the eyes of the wearer encountered those of other people with a self-conscious but still defiant stare.

**A Sign of Clerical Distress.** To travel in a cassock seems, by the way, increasingly fashionable in some quarters. It may interest any who follow the vogue to learn that many Churchpeople view the wearers with infinite concern and sympathy. In the innocence of their hearts they accept the cassock worn on a journey as one more sign of clerical distress, supposing it to be put on for warmth sake.

**Smith's Dictionary of the Bible.** Mr. JOHN MURRAY is shortly to issue a thoroughly revised edition of Sir WILLIAM SMITH's famous "Dictionary of the Bible." Of this work, which may be found—or ought to be—in almost every Clergyman's library, some 30,000 sets have been sold in three volumes. Now there are to be four volumes, and the price is to be four instead of five guineas. When the dictionary was originally planned the intention was to have it in two volumes. So volume one was written on that basis. Then it was found impossible to complete it properly in two, and it became three volumes. This meant that volume one was on a less full scale than volumes two and three, and an appendix was issued to supply the deficiency. Now the appendix is to be put in its proper place, and the subjects treated in volume one are expanded into two volumes.

**Higher Education in India.** More than four millions of people in India are under school instruction, fourteen millions are now able to read, and one and a-half millions read English. There are 2,280,000 Christians in India. Sixty-eight per cent. of those who avail themselves of higher education in the Indian Universities are Hindus, and only twenty-three per cent. are Mohammedans, leaving nine per cent. for the native Christians, who thus avail themselves of education more than any other class in proportion to their numbers.

**How Accounted For.** BARON DE HUBNER, a German scientist and statesman, asked a Fiji missionary how he accounted for the change he (the Baron) observed had come over the islands in the course of past years. The missionary replied, "You have seen only as a visitor; I have been here for years, and have seen the change going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And the Statesman, a Roman Catholic, and a foreigner, bowed his head reverently, and said, "So do I."

**The Advertising Art.** The methods of the modern advertiser are often as amusing as they are bold. The Mazawattee Ceylon Tea Company, recalling the lines of the poet Pope—  
Coffee, which makes the politician wise,  
And see through all things with his half shut eyes—  
posted recently, in view of the great debate in the House of Commons, on the Home Rule Bill, to each of the 670 members, a half-pound tin of their freshly-roasted pure coffee, in the hope that "the morning cup will help to realize the poet's fancy, and assist our politicians to 'see through all things with half-shut eyes.'"

**The Lambeth Judgment.** The April issue of the *Church Intelligencer* refers in a leader to the "Growing Revolt against the Lambeth Judgment." The stupor which seemed at first to have overtaken Protestant Churchmen is beginning at last to roll off. One by one their representatives find tongue. The Midland Lay and Clerical Association view with deep sorrow the judgment of the Privy Council in the case of the BISHOP of LINCOLN (a) as tending to undermine and destroy the Scriptural teaching of the Church in reference to the Holy Communion, (b) as involving the revocation of the principles which previously had been uniformly upheld and had guided the Supreme Court in its former decisions, viz., 'that what the law does not ordain it forbids,' and (c) as opening the door for the introduction of usages purposely discarded at the Reformation, because of their Romeward tendency and unrecognised within our Church for more than three hundred years." A fresh repudiation by the Clergy of the principles of the Judgment was published in the *Times*, and was copied into our columns on the 22nd ult. In this document the signatures are headed by the representative names of DEANS FREEMANTLE and LEPROY, the Master of Corpus and Archdeacon FAIRBair.

**The Philanthropic Work of Women.** The Baroness BURDETT-COUTTS has been engaged for nearly one year collecting and editing a series of valuable papers dealing with the philanthropic work of women in Great Britain and the Colonies, which will be shortly published by Sampson, Low, Marston, and Co. Princess CHRISTIAN writes a paper upon the work done by the Royal School of Art Needlework; and the Baroness, in addition to a preface and analytical notes, contributes two papers. The book will also contain articles by FLORENCE NIGHTINGALE, LADY VICTORIA LAMITON, and Mrs. MALLESBON upon nursing; by Mrs. BOYD CARPENTER on the work of women in connection with the Church of England; by Miss WESTON and Miss ANNIE BEALE on what woman has done for our sailors and soldiers. Mrs. CASHEL HOLY gives a general account of women's work in the British Colonies and the East; and Miss SELLERS and the Hon. MAUDE STANLEY write upon movements for the benefit of girls. Papers will also be contributed by Miss HESBA STREITON, Mrs. MOLESWORTH, Mrs. SUMNER, the Countess CROMPTON, and the Hon. Mrs. STUART WORTLEY, "ROSA MULLHOLLAND," and other ladies engaged upon philanthropic work.

**"The Witness of the Epistles."** A Study in Modern Criticism, by the Rev. R. J. KNOWLING, Vice-President of King's College, London, is sure to meet with a hearty welcome in the theological world and in those lay circles where religious studies are cultivated. The work truly answers to its title as a study in modern criticism, being an attempt to estimate the net results of the lucubrations and speculations of the more recent foreign critics and the residuum of fact which must remain in our minds of the life of CHRIST, after all possible allowance has been made for their hypotheses and counter hypotheses. The writer manifests a very full knowledge of his materials, and it may be doubted whether he does not stand almost, if not quite, among English scholars in his familiarity with German and French thought. As a first essay of the kind, it is not only remarkable in itself, but full also of abundant promise for the future. The book demands the study which it manifests, and is valuable for the conclusions that it clearly though unobtrusively suggests.

**The Gospel and Honesty.** HOBBS, of Liberator notoriety, having presented £50 to the Lake-road Chapel, Portsmouth, some few years ago, the office bowers, says the *Daily Chronicle*, have resolved to send that amount to the Liberator Relief Fund. HOBBS was formerly a teacher in the Sunday School there.

## AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under 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 disease hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and so that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

## A NEW EUCALYPTUS!!

## J. HUBERT NEWMAN Photographer,

*Melbourne Age*, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinet-makers have rich tints peculiar to no other artists."

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