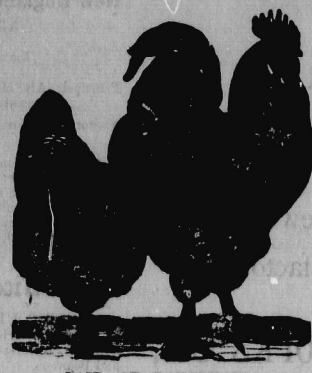


Those who keep GOOD FOWLS never need buy Eggs; and pure-bred Fowls are as easily managed as any others.

These are the Fowls which excel in all departments:



PAIR OF LANGSHANS.

Pure-Bred Birds for Sale, Cheap,
in Langshans and White Leghorns, &c.

Particulars, &c., from

J. BLACK, Parramatta.

The Most Delicious Sauce in the World.

YORKSHIRE RELISH

Simply Delicious
WITH
CHOPS, STEAKS, FISH, &c.
MAKES GOOD MEAT A LUXURY.
BLENDS ADMIRABLY WITH ALL GRAVIES.
WITH SOUP CHARMING.
Sold Everywhere.

Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.
SOLE PROPRIETORS—GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

HARRY CRABB,



Also—
74 QUEEN STREET, WOOLLAHRA.

COUTTS' GUARANTEED ACETIC ACID.

Celebrated for the cure of Rheumatism, Rheumatic Gout, Paralysis, Sleeplessness, etc. Is sold by most Chemists and Licensed Medicine Vendors. Wholesale by W. PRATT.

134 Crystal-street, Petersham, from whom can also be obtained Messrs. COUTTS and SONS' "Manual of the Principles and Practice of the SPINAL SYSTEM OF TREATMENT." The two first chapters are on "Life, Nutrition, and the Nervous System." "Disease considered in its relations to life and health." Paper Cover, 1/-; Limp Cloth, 1/6. Postage, 3d.

GENERAL NOTICE

Fuller's
Lightning Printing Works
Company

Can successfully compete with Metropolitan Firms in the Art of

JOB PRINTING

BOOKBINDING
MUSICBINDING
ETC., ETC.

All Work done on the premises by
Practical and efficient Tradesmen.

Our Motto:
GOOD WORK—MODERATE PRICES

Samples and Estimates for anything in the
PRINTING, BOOKBINDING,
or

STATIONERY LINE.

will be gladly furnished by the Manager at
the Works
J. BLACK.

MERCURY OFFICE

PARRAMATTA.

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Wilford Dooker, Esq.
The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. W. A. Charlton, George Wall, Esq.
The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold, General Sec.: Rev. G. Rice.
The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.
The Centennial Fund—Hon. Treasurers: Hon. E. Knox, M.L.C. and T. A. Dibbs, Esq.; Organising Sec., Rev. J. Dixon, the Chapter House, Bathurst-street.
The Centennial Board Secretary, Rev. J. Dixon, the Chapter House, Bathurst-street.
The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Usher, Esq., 359 George street; Hon. Sec.: Rev. A. W. Fain, Darlinghurst.
The Churches' Buildings' Loan Fund—Hon. Treas.: T. A. Dibbs, Esq., Acting Hon. Sec., Rev. J. Dixon, the Chapter House, on St. Thomas', Balmain.
The Clergy Widows' and Orphans' Fund—Hon. Treas.: Hon. Edward Haas, "Fiona," Double Bay; Hon. Sec.: W. Blair, Esq., 176 Pitt-street.
The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq., Pitt-street; Hon. Sec.: J. Vickers, Esq., Waverley.
The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, J. W. Helges, Esq.
The Church Home—Hon. Secs.: Rev. F. N. Manning, M.A. L.L.D.; St. Michael's, Surry Hills, and Mrs. Laseon.
The Church Missionary Association—Hon. Secs.: Rev. W. Martin, St. Barnabas, Glebe, C. K. Walsh, Esq., Supreme Court, Sydney.
Hon. Treas.: John Kent, Esq., The Strand, George-street.
Church of England Mission to Seamen—Hon. Sec.: Ven. Archdeacon King.
Melanesian Mission—Hon. Sec.: Rev. H. Wallace Mort, Hon. Treas.: E. H. Rogers, Esq., Ashfield.
"Bethany": A Church of England Deaconess Institution—Hon. Secs.: C. H. Gough, Charles-street, Balmain, Sydney.
Moore College, Queensland and Endowment Fund—Hon. Sec.: Rev. J. Dixon, the Chapter House, on St. Thomas', Balmain.

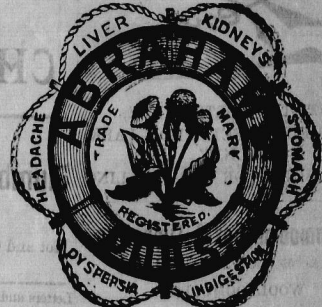
We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

LABOUR HOME, 557, HARRIS, STREET.

Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working-men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager.

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, Sicknes, Shoulder Pains, Heartburn, Disincline, 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 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 sort of ailments of stomach out of order, whether the cause be coldness of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s. 3s., and 5s. per box.

PREPARED ONLY BY

J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET, SYDNEY.

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 1, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS, PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Lectures in Hobart. It is proposed that a course of lectures on the Clergy should be delivered in Hobart in the last week in January. The services of three gentlemen have been secured: Canon POTTER, of Melbourne, Dr. HARRIS, of Parramatta, and Archdeacon FRENCH, of Adelaide. The intention is to present to the Clergy something deep and scholarly, and at the same time to make it in part useful to the circumstances of the country Clergy. It is possible that the Clergy who are able to take a holiday at that time might be glad to know of this opportunity. The Exhibition will also be open, the Fleet will be present, and every effort will be made to please the visitors.

Rev. J. T. Evans. Immediately after going to press last week we received particulars with reference to a serious accident which had befallen the Rev. J. T. EVANS, of Wyalong, on the previous Sunday. Every effort seems to have been made by his medical attendants to save the injured limb, but it was found necessary on the following Wednesday to amputate below the knee. Mr. EVANS has been in a critical condition, in fact, is not yet out of danger, yet we are glad to hear, from recent advices that he is progressing favourably. We sympathise with Mr. EVANS in his severe affliction, and we are confident that there are many who remember him in their prayers, and ask that he may be sustained, strengthened and comforted in his time of suffering and trial. With the presence of CHRIST sorrow becomes a sacrament, and darkness gives place to light. We cannot tell the meaning of what is taking place around us, or why we are called to suffering and loss, but we do know that God is love, and that love lives to serve; that CHRIST is always thinking for us, caring for us, and going out in all the passion of His love to help us. If He hath loved, He will enrich, and may our brother in his sorrow and loss, have that faith and hope that shall see every step of the ascending and glorious way which leads to fuller life and larger realisation. "If any man love Me, I will manifest Myself unto him." To love is to know; to love is to have; to love is strength; to love is life. This is the day of cloud and gloom, the full brightness is not yet. Where we see confusion, He sees a plan, and is working it out. May that gentle light fall like morning hint on the troubled heart.

Conventions, etc. Conventions, Conferences, etc., etc., if they are to be taken as outward signs of active Church life, are greatly in evidence at the present time. This week we give an account of the first days Convention of the Brotherhood of St. Andrew held last week, and there is more to follow in our next issue. This week the Annual Convention for the deepening of the Spiritual Life, has been held at St. Paul's, Cleveland-street, under the presidency of the ARCHDEACON OF MELBOURNE, and to-day there is an Open Air Convention in connexion with our Open Air Mission. While all these things are going on, we read of large attendances at Missionary Meetings, etc. It is evident that a great deal of good work is being done, and that both Clergy and Laity are loyal to their Church and her glorious Head, JESUS CHRIST the LORD.

The Church and Labour. At the interval meeting held at St. Paul's on Wednesday, a remarkable address was delivered by Mr. J. S. MCGOWEN, M.L.A., in which he reviewed the attitude of the Church towards the Labour Problem. Mr. MCGOWEN said that the Working Classes had lost faith in the Church because of its indifference to their condition. "The Church went to them," he said, "and reproved them for their misdeeds, but did it ever help to relieve them of their trouble?" He answered No! But we on the other hand, Yes! Mr. MCGOWEN's contention was that the Church should be a little reformer going up and down the world patching up differences between employers and unemployed, and seeing that every man who could work, should have work to do. This we are bold enough to say is not the work of the Church; she is not an outside day labourer who goes out for eight hours spell at the delapidation of human life. The

miserly which meets us is not external, and Christianity must start from the innermost core and roots of things and work its way into all outlying relations and engagements. The fussy reformer presents a programme absolutely sparkling and dazzling, the fulfilment of which is to bring in the millennium but, alas, it does not, and it cannot until the heart is changed. That was the secret of failure at Paraguay. The ideal was a grand one, but they started from the wrong end, they took the old heart with them, and the result was disaster and disappointment.

Is the Church dumb? Is the Church dumb amid strikes and contentions? Is Christianity unable to cope with nineteenth century perplexities and problems? The Sermon on the Mount would settle everything within twenty-four hours St. Matthew xii. 37-40, would reconcile capital and labour, laziness and greed. And yet we are told Christianity does nothing, and the masses turn away from her in consequence. Use your pulpits and treat social questions and try and solve social problems, and you will have your Churches crowded. Placard your Church walls with posters in large type to catch the eye. We should be ashamed of the House of God if it were blistered with such a brand. The Church does take up every quarrel, contention, difficulty and it would settle them under the Cross of Christ. That is the only spot where these questions can be satisfactorily answered.

What the religion of Christ has done and can do. Has Christianity done anything for the world? In spite of what Mr. McGOWEN said that it seemed powerless amid oppression and misery we say it has opened prison doors, broken down bad governments, aided all good causes, it has lifted up trampled honor and virtue, it has made selfish men benevolent, and harsh men heroic, it has blessed the cause of freedom and upheld the claims of peace. Judged by its fruits it is just what is wanted to put a crooked world straight. But it demands the heart's love and the life's service of those who would know its power of elevation. That demand is not unreasonable and in the face of facts it ought to be irresistible.

Wedding Presents. Mr. RICHARD LE GALLIENNE, in his enticing volume entitled "Prose Fancies," speaks a word to the newly-married thus:—"Be not over-solicitous of wedding presents. They carry a terrible rate of interest. A silver toast-rack will never leave you a Bank Holiday secure, and a breakfast-service means at least a fortnight's 'change' to one or more irrelevant persons twice a year. They have been known to stay a month on the strength of an egg-boiler. So, be warned, I pray you. Wedding presents are but a form of loan, which you are expected to pay back, with compound interest at fifty per cent., in 'hospitality,' 'entertainment,' and your still more precious time. For the givers of wedding-presents there is no more profitable form of investment. But you, be wise, and buy your own."

Calmness. There are persons who pride themselves on concealing their feelings, when in truth there is little or nothing to conceal. Whether there is little or much, however, it is not concealment but control that is to be desired. Not by sudden or violent effort is this to be attained, but by long and constant habit. We can no more force ourselves to be truly calm than we can force ourselves to deep feeling. But, by habituating ourselves at once to respect our feelings, yet to hold them in check; to admit their power, yet to make them subservient to some higher good; to cherish our enthusiasm, yet to keep it within bounds and direct our surroundings so as to avoid as much as possible the troubled and anxious condition which confusion and hurry induce—by such means we may gradually acquire the real calmness and equanimity which is the source of much of the best work and the truest enjoyment of life.

The Food of European Nations. A French scientific journal gives some statistics of the annual cost of food per head of various European nations. The Englishman is at the head, and the Russian at the bottom of the list, and between them come in the following order, the French, the Germans, the Spaniards, and the Italians. In the consumption of flesh food the Englishman is at the top, and the Italian comes last. The Frenchman is second, and after him is the German, then the Russian, then the Spaniard.

OFFICIAL.

THE MOST REVEREND THE PRIMATE, with the advice of the Standing Committee, has made certain alterations with respect to the Rural Deaneries in the Diocese.

The Constitution of the Rural Deanery of Richmond has been revoked, and the Parishes formerly included in the Rural Deanery, together with some of the Parishes in the Rural Deanery of Penrith, have been formed into a new District, under the designation of the Rural Deanery of Penrith and Richmond.

The remaining Parishes in the Rural Deanery of Penrith have been formed into a separate district under the designation of the Rural Deanery of the Blue Mountain District.

The Parishes or Districts included in the New Rural Deaneries are as follows:—

RURAL DEANERY OF PENRITH AND RICHMOND.

R.D.—REV. GEORGE BROWN.

St. Stephen's, Penrith; St. Mary's, with Rooty Hill; St. Paul's, Enmu, with Castlereagh; St. Thomas', Mulgoa, with Greenfield and Luddenham; St. Stephen's, Kurrajong; St. Matthew's, Windsor, with Clydesdale; St. James', Pitt Town, with Wilberforce and Sackville Reach.

RURAL DEANERY OF THE BLUE MOUNTAIN DISTRICT.

R.D.—REV. E. G. CRANSWICK.

Christchurch, Springwood, with Lawson; St. Hilda, Katoomba; St. Aidan's, Blackheath; St. John's, Hartley, with St. Peter's, Mount Victoria; St. Paul's, Lithgow; St. John's, Wallerawang.

THE SELF-DENIAL EFFORT.

Excellent work is being done in Melbourne: the organisation there is very complete. The Organizing Secretary, the Rev. C. Bice, has been assisting in Melbourne for some six weeks. In this Diocese 30,000 special envelopes have been issued, and more are expected to be asked for. If even an average of 2s is obtained in each the sum will be large. In the Gonburn Diocese we hear of an excellent spirit and much Missionary zeal. In Tasmania the envelope system has been adopted in the two cities, and the organisation is very complete. Many country Parishes have also resorted to the same methods, whilst others have been using collecting cards for some time.

At Hobart it has been arranged that a Tent should be pitched on the Cathedral Lawn for the Sale of Produce from the country Parishes during the week extending from December 2 to 9.

In New Zealand, the culmination of the movement has been postponed till January in consequence of the Wairarapa disaster. A desire has been expressed that nothing should clash with the fund for the widows and orphans of those who were drowned. Indeed the month of January will be excellent for the culminating point of the effort, inasmuch as at that time the General Synod will be in Session, and the "Southern Cross" will visit all the ports. We have no fresh news at hand from other Dioceses.

CORRESPONDENCE.

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

Correspondence must be Brief.

THE CHURCH HOME.

TO THE EDITOR OF THE AUSTRALIAN RECORD.

DEAR SIR,—Miss Paige, of Tarpeian, Potts Point, is collecting for the Church Home by means of what is known as a "snow-ball," with the full knowledge and approval of the Secretaries of the Church Home.

We found it necessary some months since to warn our subscribers of the fact that unauthorized persons were collecting in the name of our Institution:—but this warning does not apply to our honoured and valued friend Miss Paige.

By inserting this you will oblige,
Yours truly,
J. N. MANNING,
Hon. Cler. Sec.

NEXT WEEK.

SUNDAY.

THE FIRST SUNDAY IN ADVENT.

Collect for 1st Sunday in Advent to be used daily, after Collect for the day, till Christmas Eve.
 Lessons: Morning—Isaiah 1.; 1 Peter 4 v. 7. Evening—Isaiah 2 or 4 v. 2; St. John 12 v. 20.

THE CATHEDRAL—11 a.m. THE PRIMATE.

3.15 p.m. Canon Moreton.

7 p.m. THE DEAN.

Holy Communion, 8 and 11 a.m.

St. Thomas', BALMAIN.—3.30 p.m. Confirmation.

THE PRIMATE. 7 p.m. Preacher.

MONDAY.

Lesson: Morning—Isaiah 24—1 Peter 5. Evening—Isaiah 25—St. John 13 to v. 21.

COMMITTEE—Church Society 4 p.m. THE PRIMATE.

The Kings' School, Parramatta, 7 p.m. Confirmation. THE PRIMATE.

TUESDAY.

Lessons: Morning—Isaiah 23 to v. 20—2 Peter 1. Evening—Isaiah 26 v. 20 and 27—John 13 to v. 21.

COMMITTEE—Lay Helper's Association 4.30 p.m.

Sale of Work, St. Andrew's, Summer Hill to be opened by Miss Snowden Smith and THE PRIMATE.

WEDNESDAY.

Lessons: Morning—Isaiah 28 to v. 14—2 Peter 2. Evening—Isaiah 28 v. 14—St. John 14.

St. Stephen's, Newtown, 7.30 p.m. Confirmation. THE PRIMATE.

THURSDAY.

Lessons: Morning—Isaiah 29 to v. 9—2 Peter 3. Evening—Isaiah 29 v. 9—St. John 15.

Council—The Kings School, 2.15 p.m.

Cathedral Chapter 4 p.m. THE PRIMATE.

St. Alban's Five Dock. Confirmation 7.30 p.m. THE PRIMATE.

FRIDAY.

Lessons: Morning—Isaiah 30 to v. 18—St. John 16 to v. 16.

Excursion Echo Farm 2 p.m. THE PRIMATE.

SATURDAY.

Lessons: Morning—Isaiah 31—1 John 2 to v. 15. Evening—Isaiah 32—St. John 16 to v. 16.

Excursion Echo Farm 2 p.m. THE PRIMATE.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The most eventful week in the history of the Church in Australia will have nearly run its course by the time these lines appear in print. On it depends not only the present success of our Missions, but also their future success. One might almost go so far as to say that it will supply a test of the present success of our Christian work at home in these Colonies and a prediction of our future success. Whether that test will prove satisfactory or otherwise is quite uncertain at the time when I pen these lines. May God grant that it may prove all that earnest Churchmen desire, and show not only to the world but to ourselves—to our doubting, hoping, fearing, half-despairing, half-sanguine, selves—that the Church of England in these lands means to be a Missionary Church. This effort ought to be, as the PRIMATE said the other day, a fresh start for more zealous work in future. And from the enthusiasm which gives its pennies now will come, pleasing God, the self-devotion which hereafter will give its life to the work. Many and many a parent will have heard this week, as I have, the words "I mean to be a Missionary when I grow up." In most cases, probably, the wish will pass away, but in many, I trust, it will grow till it becomes not the result of an outburst of enthusiasm, but a steady fixed resolve, which only waits for God to open out a way in order to be carried into action.

That action will, I hope, be carried into effect now by older people. If the Self-denial effort is anything like what it ought to be, the Australian Board of Missions ought at once to be able to find places for many volunteers, and may even be able to have a Training Home for them such as the Marsden Home is for the C.M.A. And if we should be so happy as to have too many volunteers offering, the C.M.A. will gladly find work for them. But first let us have the heart-stirring that will produce the offers. Let us all think of what remains to be done: let us resolve to do it. If we

do, then, even if it be our lot to remain among those who "abide with the stuff" we shall be doing our share for we shall see plenty of work that ought to be done here at home, and we shall set to work in greater earnest to try to do it. May God grant that one result of this week may be greater zeal for the spread of Christ's Kingdom in our midst. It would not surprise me if one result of this week were to hasten the arrangement of a general Eight Days' Mission in one or more Dioceses. For increased zeal for Foreign Missions is sure to bring increased zeal for Home Evangelistic effort.

Sir John Madden, in his statement of some of the evil results of the new Divorce Laws, gives as his experience precisely the same results as were predicted by many of us, long before the Acts were passed, as likely to be the result. Our own Judges do not seem yet to have realised these evil results, and some of them have recently given forth quite opposite opinions. But the very numbers of the cases heard in the Divorce Court suffice to prove many of our contentions. It is absurd to think, when ten or a dozen divorces are decreed every day, for weeks at a time, that the general opinion of the abiding nature of the marriage tie will continue. Yet this alteration of public opinion on the question of marriage is a greater evil than can be compensated for by the lessening of the misery of hundreds of persons, just because it will in future lead to the misery of thousands, and to a lessening in the happiness of thousands more. And just as the thirsty man who tries to slake his thirst with whisky becomes ever more and more thirsty, so the greater evil that results from relaxation of marriage, the louder will become the cry for more relaxation, and, as recently in the *Woman's Voice* in Sydney, for the ultimate goal of the "free love" of savages.

One may agree, or may not, with the action of the Christ-Church Synod in preferring the title of "Vicar" to that of "Incumbent" or "Curate-in-charge," but at all events it has one advantage—that it will simplify matters, if it is loyally obeyed by all the Clergy of the Diocese. Throughout New South Wales there seems to be no uniformity anywhere in this matter; the designation depends entirely upon the wish and preference of the Parson himself. And I am afraid that we are so imbued with enthusiasm for the "right of private judgment"—which in such matters is another name for anarchy—that if the Synod and Bishop of some Dioceses were to agree on anyone of the titles there would be refusal on the part of many to obey the decision. For people have "stiffer backbones" about names which signify nothing than about matters of real importance. So that we had better keep as we are, and leave it to the taste and fancy of the Clergyman, with the same unanimity with which Sam Weller left the arrangement of the letters of his name to the taste and fancy of the speller.

As one looks from one's verandah at the brown parched paddocks which a few weeks ago were so green and lovely, one cannot but think that we dwellers in the bush have before us a striking parable twice a year. The gradual decline of a man who falls away from Christ is typified now: the vivifying refreshing rain which formerly made the scene so glorious is a type of the work of the Holy Spirit, and when the summer is over we shall see, "if we are spared the calamity of a drought, an illustration of the glorious change He works in the hearts which welcome Him. The former is as saddening as the latter is cheering.

Since despatching the above paragraphs to the Editor, I have been looking through the programme of the Convention on Our Lord's Second Coming, and have been alarmed by a foot-note notifying that say balance of the Offerings, after paying expenses, will go the Board of Missions "for the work among the Chinese in Sydney." I do most earnestly beg and intreat my readers not to specialize any particular work for their contributions this week. Let the whole be divided fairly as the PRIMATE, or the governing body of the A.B.M., or the Bishops, or any other proper body may direct. But do not let us introduce division where all should be union and co-operation. It would be a fatal mistake, and a great hindrance to future combined work if any of us let our partiality for any particular Mission—and of course we all have our special favourite—overcome our loyalty to the whole work. Otherwise some popular mission will be deluged with money, while other less favoured ones are left as destitute as ever. Such a course would introduce disunion between Dioceses, between Missions, between schools of thought—division everywhere, and yet be of no real benefit to any special mission, because it at once would raise that jealousy and antagonism which are to be shunned like poison. In the meetings concerning the effort I observed no suggestion that there would be any such favoritism, and I trust that my alarm may be needless. But let me urge as strongly as I possibly can to all helpers—wherever their interests may chiefly be—that they should let no shadow of partiality darken this movement. It is for all the Missions that we give, not for one only, or for two or three only. It is for all that we all are praying, for all that we all are hoping, for all that we all are working—and that one which we especially love will thus be sure to get its full share of the blessings of sympathy, prayer, and help.

COLLIN CLOUT.

CHURCH NEWS.

From Various Correspondents.

Diocese of Sydney.

FIVE DOCK.—The Annual Sunday School picnic of St. Alban's Five Dock, St. Bed's, Drummoynne was held last Wednesday the 21st at "Altho" Moesman. Over 500 were conveyed by the steamer "Telephone" to the grounds; where feasting and sports were indulged in until 6 p.m., when the gala party left the scene on their return trip for home. In the afternoon a large party of visitors were taken on a tour round the harbour by the way of Watson, Manly and the Heads. The whole gathering was delighted with the outing under the directorate of the Incumbent (Rev. J. Elkin), W. Wright-Anderson (Sup.), and assistants.

ST. SAVIOUR'S, REDFERN.—On Thursday evening last, after the usual week night service the lately confirmed Candidates, both male and female, presented the Rev. J. Howell Price with an address expressive of their appreciation of the manner in which he had prepared them for Confirmation and of their love and esteem, accompanied with a beautiful silver Pocket Communion Service, neatly enclosed in a velvet lined morocco case. The Fourteenth Anniversary of St. Saviour's Sunday-school was celebrated on Sunday last by special services. In the morning the Incumbent, the Rev. J. Howell Price, preached. In the afternoon a Flower Service was held when the Ven. Archdeacon Dunstan delivered an appropriate address to Parents, Teachers and Pupils. At the conclusion, all the flowers were gathered together, and subsequently forwarded to the Hospitals. In the evening the Rev. J. W. Gillett, B.A., preached. In addition to the usual Devotional Services the Choir rendered choruses appropriate to the occasion, and solos and quartettes were also rendered. Mr. Hookham presided at the organ and was assisted by an orchestra of stringed instruments under the conductorship of Mr. Palmer. The Church was decorated with flowers and evergreens. The attendance throughout the day were large, especially at the afternoon service, when extra sitting accommodation had to be supplied.

Diocese of Newcastle.

GUNDY.—The Bishop of Newcastle held a Confirmation at Gundy Church on Sunday, the 18th inst., when nineteen Candidates were confirmed.

WARATAH.—An Electro-lighted Concert Bazaar and Promenade was held recently for two or three nights in succession in the grounds of Mr. Arnott of Newcastle, who resides at Waratah. The proceeds were in aid of the Arnott Home and Benevolent Institution. On the first night Miss Lart gave some of her pleasing recitations.

SCONE.—The Bishop of Newcastle preached at Scone on the evening of Sunday the 18th, and remained there for a short time.

SEE OF RIVERINA.—It is freely stated in the Diocese of Newcastle that in the event of Archdeacon Gunther declining the offer of the See of Riverina, the next offer will be to the Rev. E. A. Anderson of St. Paul's, West Maitland.

RURIDECANAL SUNDAY SCHOOL ASSOCIATION, ST. PETER'S, EAST MAITLAND.—The Annual Meeting of the above was held on Wednesday, the 21st, at St. Peter's, under the Presidency of Archdeacon Tyrrell, the founder of the Association. About 40 teachers sat down to tea prepared and served by the Teachers and Ladies of St. Peter's. There were also present the Bishop of the Diocese and the Revs. Canon Goddard, W. Martin (Sydney), W. H. H. Yarrington, E. A. Anderson and J. Vosper. After tea, Divine Service was held in St. Peter's Church, the Rev. W. Martin preaching. The Public Meeting took place afterwards in the Hall of the Mechanics' Institute, which was well filled. The proceedings were enjoyable, and somewhat desultory, there being nothing specially calculated to advance Sunday School Teachers in the knowledge of their work.

ST. MARY'S, WEST MAITLAND.—A Deaconess is most probably about to be appointed to assist the Rev. W. H. H. Yarrington in the work of this extensive Parish.

PATERSON.—The Exchange of Services between the Incumbents of Lochinvar could not be carried out owing to the serious illness of Mrs. Tollis.

Diocese of Goulburn.

MARULAN.—An effort, which proved very successful, was made here on 9th November, to reduce the liabilities of the parish in a prayerful and Christian spirit. A Sale of Work, Bruce Auction, Tea-meeting, and Service of Song were held, and resulted in £36 being received, and after paying expenses, we had over £31 clear profit, which, considering the difficulties in the way, is thought very satisfactory. And a very enjoyable as well as profitable time was spent, and general appreciation was expressed.

JAMBEROO.—The Annual S.S. and Parochial Picnic took place on Wednesday, 14th, and was largely attended, over 135 children sat down to an abundant supply of good things, and everything passed off most pleasantly. The Annual Distribution of S.S. prizes took place on Wednesday, 21st inst. A free tea was provided for parents, friends

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. 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, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

Have I any last words of advice to suggest as suitable for the scholars as they sit down to attack their examination papers? I can only repeat my motto, "Keep cool and hit out straight from the shoulder." Calmness and directness of answering are the two main secrets of success on the day itself. Nothing can make up for want of knowledge. But a child who knows much may utterly spoil his papers by flurry, and by that "losing his head" which is evidenced by exceedingly long answers to the first questions and neglect of the last. "Keep cool" may be impossible to obey literally with the thermometer near 100°, but keeping cool metaphorically is necessary for success. And the answers must be direct. The questions need to be carefully read before the candidate begins to write the answers; otherwise the examiner will receive a whole lot of matter which he did not want and which he cannot give marks for. Happy is the examinee who does not know the misery of reading the examination papers after the examination is over and discovering that he has misunderstood the drift of some question and answered it in a roundabout unsatisfactory way. "Hit straight from the shoulder." Better short, sharp answers giving many facts in few words than diffuse dissertations on unimportant details. The facility of stringing words together is as fatal to the examinee as to the extempore speaker.

Diocese of Grafton and Armidale.

GLEN INNES.—The Bishop of Grafton and Armidale visited Glen Innes and District from Nov. 17-21. On Sunday the Bishop preached both morning and evening to large congregations. In the afternoon he held a Confirmation of the Church being again crowded. The Rev. A. W. King presented 92 Candidates. The Church was decorated in white for the occasion. On Monday afternoon the Bishop confirmed a boy named George Fuller at the residence of his parents. The poor boy has been an invalid for 19 months, and was not able to come to church. In administering the Rite the Bishop spoke some touching and sympathetic words to the Confirmand, the whole ceremony being most affecting. In the evening a meeting for men only was held in Trinity Hall. There were near 60 present and His Lordship addressed them on "Some difficulties in connection with Religion." On Tuesday, accompanied by the Rev. A. W. King, he visited Christ Church, Dundee, where he administered the Rite of Confirmation to 16 Candidates, 14 being from Deepwater, and were presented by Rev. W. Tait, Priest in charge of Emmaville. The little Church was filled, notwithstanding the early hour, 10.30. On Wednesday a Confirmation service was held at Mr. G. M. Simpson's, Stonehenge, nine candidates presented themselves for Confirmation and a very large congregation was present. On Thursday accompanied by the Rev. A. W. King acting chaplain, His Lordship proceeded to Emmaville and Deepwater.

TAMWORTH.—At the instance of the Diocesan Council, the Tamworth Parochial Council has granted twelve months' leave of absence to the Rev. W. J. K. Piddington, to enable him to proceed to England to canvass in the Bishopric Endowment Augmentation Fund. He will leave for the old country early in January, prior to which he is to be raised to the dignity of an Archdeacon. The Installation takes place on St. Thomas' Day. In creating a new and third Archdeaconry to embrace the South and West of the Diocese, with Tamworth as the centre, and the Rev. W. J. K. Piddington as the first Archdeacon, it is felt that the movement is no more than the needs of the Church demand. The Diocesan Council, together with the Board of the Bishopric Endowment Augmentation Fund, are strongly impressed with the idea that no one could advance the claims of the funds so efficiently as the Rev. Mr. Piddington, whose influence and energy have been associated with its work since its inception. During Mr. Piddington's absence a substitute will be sent to take charge of the Parish. The Bishop will also give it personal supervision, and pay a visit at least once a quarter.

Hong-Kong is a station of the British fleet.

A sheep yields about three-and-a-half pounds of wool.

Every precaution is taken to prevent the immigration into Gibraltar of new residents.

The inhabitants of Malta are mainly of Arabic race, and speak a kind of Arabic mixed with Italian.

Montreal is a corruption of Mont Royal, the name given to the place by Jacques Cartier in 1535.

When we have gold we are in fear; when we have none we are in danger.

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 plain Wax Vestas are made only in London, and have been awarded 19 PRIZES 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.

This showed how St. Paul wished his Titus (one whom we should call a encourage the people that belonged to the or brotherhood, there, to be helpful a warding Christian work, and assisting

Now the Brotherhood of St. Andrew and had in a large measure proved itself organization of helpers, working with the a "necessary want." This organization he w Bishop, to encourage.

He had, as he had said at first, a word of exhortation word of warning, and a word of encouragement for th He exhorted them to persevere in a good work; he wa them against ambition; he encouraged them, by remindi them that persistent prayer brought continual blessing.

(1). Their contribution to the supply of the Church's need for increased, and maintained personal religious effort was sympathetic association in a special line of missionary work.

Each Brother desired to help, and to be helped, in what all recognized to be the common work of winning men for Christ, or of, at least, drawing them within reach of religious privileges. But no brother shrank from individual obligation; nay, it was the recognition of this which was the very commencement of their work. Having found Christ, or rather having been found of Him, having followed Him, and gone and seen where He dwelt,—each Brother went to try to bring some other Brother nearer to the Christ, the Saviour. But in this lay the very idea of fellowship, of a band of disciples, gathering, and gathered, round the loved Master, and becoming fellow-workers for Him in a world that sorely needed the Gospel of the Incarnate Word, and of the Lamb of God that taketh away the sin of the world.

The Brotherhood's special line of work was to influence young men, to bring them into personal contact with Church ordinances, and Church opportunities.

This needed much wisdom and tact, much persevering and patient labour of love: for, to win over the average young man, who either had not had the advantage of a Christian home training, or had forgotten or deserted his Christian position was no easy task.

Let them think then what was implied in their fulfilment of their rule of "service."

It implied that they should foster, as well as inculcate, a manly tone of religion—vigorous, broad-minded, practical; that they should take a manly view of life, as removed from the two opposite extremes of the narrow "ascetic" life, (which excluded sympathy with the common life of humanity), and of the self-indulgent "aesthetic" life (which viewed pleasure as the aim of life, and excluded serious aims and serious efforts); that they should have and try to diffuse, a manly abhorrence of anything in social intercourse, or social habits, which tended to deceive or to defile man and woman, in their mutual relations one to another; that they should hold in manly detestation all that was silly, flippant, and foolish in conversation; that they should have, and nourish, an intelligent grasp of religious principles, as well as a fervent force of religious sentiment.

He might sum up what he had been saying in the Apostolic exhortation, "Watch ye, stand fast in the faith, quit you like men, be strong;" not forgetting what is immediately added, "Let all that ye do, be done in love."

The work as intended to influence 'young men' reminded them, too, of the need of keeping up the continuity of succession by constantly feeding the ranks of the Brotherhood with the addition of younger men than those who were daily growing older! It was from generation to generation that the service of seeking and finding men for Christ must be performed.

Such was their work,—so important, so difficult, so noble—uniting individual service with sympathetic fellowship in all they did. Let them persevere.

2. But there was a warning to be given, in reference to a danger which might not be ignored.

The object of the Brotherhood was to assist the spiritual work of the Minister of the Parish. The aim of the associated Brethren was (and the speaker hoped all present agreed with him in this) lay co-operation and not lay rivalry, or lay interference. There was a tendency in all auxiliary organizations to outgrow their subordinate position. Let there be an adherence to the simple aims, and the simple organization of the Brotherhood of St. Andrew. Do not let the officials of the Brotherhood foster a self-seeking, or an ambitious line of policy.

Affectionately would the speaker warn them against the danger of crystallizing into a separate body. Let them combine, and federate as much as may be, for mutual help, counsel, and encouragement; but do not let them complicate the regular and 'prior' Church organization by multiplying rules and regulations which might hinder instead of help the regular Church work.

(3.) Briefly might the great encouragement be stated. It was simply always to remember that God answers prayer. The remarkable passage bearing upon this in Jerem. xxxiii. 1-3, often recurred to the speaker's mind, and was full of comfort, in hours of difficulty, perplexity, and disappointment.

The only thing that could warrant our expectation of success and sustain us in the midst of trials of faith and patience was that combination of prayer with work, and work with prayer, represented in their two-fold rule. Let them go on praying whilst they went on working; and although there might be much seeming delay in the answer

HENRY B. JOHNSTON,

Accountant,
39 Hunter Street, Sydney.

SPECIALITY—Schedules and Trading Accounts Compiled in Bankruptcy.

A WONDER!
The Tarawera Water Boiler.

Boils Water in thirty-five seconds. Great saving effected. SAVES COST OF MACHINE IN ABOUT SIX MONTHS. Adapted also for HEATING BATHS.

For testimonials and all information apply at the Depot,

71 ELIZABETH STREET, SYDNEY.

NEW AS STOVE "The Champion."

Best Invention for Cooking by Gas yet Discovered.

Patented in Sydney. Took FIRST PRIZE in Sydney 1894.

WEEKLY COOKING DEMONSTRATIONS at the SHOW ROOMS

92 BATHURST STREET (Y.M.C.A Buildings)

Advertisements.

Australian Mutual Provident Society

Established 1849.

IMPORTANT NOTICE.

All Policies Issued

Before the end of the year will

SHARE IN THE BONUS FOR THE YEAR

(All Bonuses vest immediately on Policies attaining a duration of two years).

THE AMOUNT OF CASH BONUS

Distributed amongst Policyholders for the

ONE YEAR (1893) WAS NEARLY HALF A MILLION STERLING.

Intending Proposers should note the above carefully, and send in their applications early either direct or through the Society's Agents, and certainly not later than 31st DECEMBER, 1894, so as to secure a share of the profits as to that date.

Directors:

The Hon. Sir J. P. Abbott, M.L.A., Chairman
JAMES R. HILL, Esq., Deputy-Chairman.
A. W. MEERS, Esq., J.P. B. SHORT, Esq., J.P.,
J. T. WALKER, Esq., ROBT. J. KING, Esq.,
JOSEPH ABBOTT, Esq., M.L.A.,

General Manager and Actuary:

RICHARD TREOR, F.I.A., F.F.A., F.S.S.

Head Office **87 PITT STREET, SYDNEY.**

ROBERT B. CAMERON, Secretary.

IF YOU WANT

TO HELP THE "RECORD."

Send a Postal Order or Three Shillings in Stamps, and a copy will be sent to any address every week for three months.

TO GET A CONCISE ACCOUNT OF

CHURCH NEWS.
Read the AUSTRALIAN RECORD.

A GOOD CHURCH PAPER FOR YOUR

HOME.
Subscribe to the AUSTRALIAN RECORD

TO KNOW ANYTHING ABOUT

Missions, Temperance, Brotherhood of St. Andrew, Church Work at Home or in Australasia, Subscribe to the AUSTRALIAN RECORD

TO BE UP-TO-DATE

You Can't do without the AUSTRALIAN RECORD.

Apply to the

Manager,

Australian

Record,

176 Pitt-st.,

Sydney.

CORREY'S GARDENS, Cabarita, Parramatta River.

THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.

Where will we take our Sunday School for their Picnic? Go to Cabarita where there is every comfort and convenience for the children and visitors.

The Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather. Steamer's Wharf close to the Pavilion.

Extensive Grounds, 20 Summer Houses, Shady Nooks, Grassy Slopes, Beautiful Flower Gardens, Abundance of Water.

(City Water throughout the Grounds.) There is no Hotel license. (Cabarita is strictly Closed on Sundays).

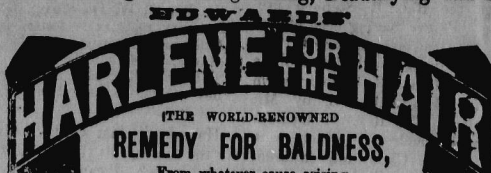
Office-Bearers of Sunday-schools do not fail to inspect Cabarita when selecting a Ground for the Picnic.

Letters by Post promptly attended to. Telephone 26, Burwood. Ring up and enquire terms, etc. Postal address—T. CORREY, Cabarita, Concord.

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



AFTER USE.



AFTER USE.

Positively Forces LUXURIANT HAIR, WHISKERS, and MOUSTACHIOS

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

As a Producer of WHISKERS and MOUSTACHIOS it has never been equalled.

Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. 1s., 2s., 3s., 4s., 5s., 6s., 7s., 8s., 9s., 10s., 11s., 12s., 13s., 14s., 15s., 16s., 17s., 18s., 19s., 20s., 21s., 22s., 23s., 24s., 25s., 26s., 27s., 28s., 29s., 30s., 31s., 32s., 33s., 34s., 35s., 36s., 37s., 38s., 39s., 40s., 41s., 42s., 43s., 44s., 45s., 46s., 47s., 48s., 49s., 50s., 51s., 52s., 53s., 54s., 55s., 56s., 57s., 58s., 59s., 60s., 61s., 62s., 63s., 64s., 65s., 66s., 67s., 68s., 69s., 70s., 71s., 72s., 73s., 74s., 75s., 76s., 77s., 78s., 79s., 80s., 81s., 82s., 83s., 84s., 85s., 86s., 87s., 88s., 89s., 90s., 91s., 92s., 93s., 94s., 95s., 96s., 97s., 98s., 99s., 100s.

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

Woodstock Farms! Woodstock Farms!

Small Farm and Orchard Lots, 10 Acres Each.

PRICE AND TERMS TO MEET THE TIMES.

Cleared Land ready for Planting within One Mile of Railway Station.

SUBDIVISION OF THE HOMESTEAD FARM, WOODSTOCK, ROOTY HILL.

Ten Acre Blocks at an Average Price of £12 per Acre.

Terms: One Pound per Acre Cash, the Balance payable Monthly, Quarterly, or Half-Yearly. Ten years' term if required. Example: A buyer of 10 acres, for £120, pays £10 deposit, and on 5 years' terms, half-yearly, £12 18s.; quarterly, £6 9s. 6d.; monthly, £2 2s. 6d.; On 10 years' terms, £10 deposit, and half-yearly, £7 7s. 10d.; quarterly, £3 13s. 6d.; monthly, £1 4s. 6d.; thus repaying the whole principal and interest, with option to pay up more or the whole at any time without any interest fine.

A special feature will be that the buyer will, subject to the ordinary regulations of that office, have the option of a LIFE INSURANCE POLICY IN THE A.M.P. SOCIETY for a small additional charge, so that in case of death the family will receive the transfer of their Home Free.

ADVANTAGES:

Healthy Climate, Local Market for all Fruit at the Canning Factory, quick connection with the City by rail. 900 Acres now subdivided into 90 Farm Blocks, 10 acres each, ready to make Orchards, Vineyards, Poultry or Dairy Farms, or for Flowers and Silk culture. Good water reserve of permanent water.

ONLY 90 LOTS TO SELL. Several of the Lots have Cottages on.

Apply for plans and particulars to J. Y. MILLS, Auctioneer, 161 Pitt Street.

Train from Redfern Daily at 10.15 a.m.

INTENDING BUYERS will be SHOWN OVER THE PROPERTY BY APPOINTMENT.

Messrs. STEPHEN, JACQUES, and STEPHEN, Solicitors for the Estate.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA, INFLUENZA, CONSUMPTION, &c. KAY'S COMPOUND ESSENCE OF LIMESEED. Aniseed, Seneega, Squill, Tolu, &c. CAUTION.—Spurious Imitations are being offered. KAY'S COMPOUND, a Demulcent Expectorant, is for Coughs, Colds, and Chest Complaints. KAY'S COMPOUND, for Coughs and Colds, is equally serviceable for Horses and Cattle. KAY'S TIC PILLS, a specific in Neuralgia, Face-ache, &c. Contain Quinine, Iron, &c. LUNUM, CATHARTICUM PILLS, Digestive, corrective, and agreeably aperient. COAGULINE.—Cement for Broken Articles. Sold Everywhere. Manufactory, Stockport, England.

Church of England BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,

176 PITT STREET, SYDNEY, 176
(OPPOSITE HORDERN BROTHERS).

Bibles in all sizes and descriptions.

Church Services and Prayer Books in various bindings.

Hymn Books of all kinds.

Sunday School Materials, &c.

The publications of the S.P.C.K., R.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

New Books just received—

The Story of a Melanesian Deacon, 1/-, by post 1/2 Reports of the Canterbury and York Boards of Missions on the Mission Fields, price 7/6, by post 8/- Self-discipline in relation to the Life and Work of a Priest, 2/-, by post 2/6 The Higher Criticism and the Monuments by A. H. Sayce—Third Edition—revised, 7/6, by post 8/3 Also The Teachers' Text Books, selected by the Church Sunday-school Institute for next course of Lessons, 2/6 each, by post 2/10 Scholars' Lesson Papers, 2d per packet Syllabus of Lessons, 2/8 per 100



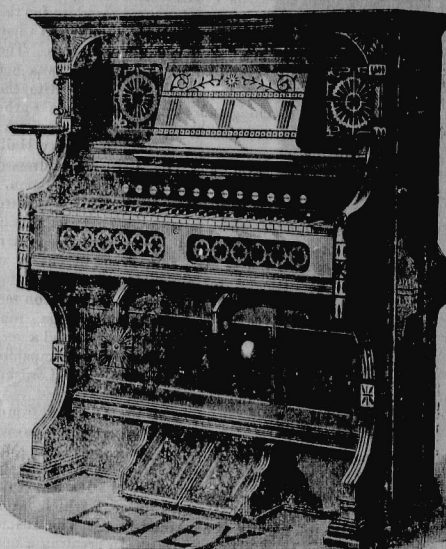
338 George Street,

LARGEST IMPORTERS OF PIANOS, ORGANS AND ALL MUSICAL INSTRUMENTS.

NO BETTER VALUE TO BE OBTAINED ELSEWHERE.

FOR CASH OR TERMS.

Large Stock. Great Variety. All the Best Makers.



W. H. PALING AND CO., Limited,

Sole Agents for the Celebrated Pianos of Steinway and Sons, Julius Reisch, Uebel and Lechleiter, Carl Eoke, The "Victor" and The "Belling," Pianos by all Good Makers. Estey Organs, Boosey's BAND INSTRUMENTS.

Largest Stock of New and Popular Music.

KURRAJONG HEIGHTS. BARKER COLLEGE.

THE REV. H. PLUME, M.A., takes a LIMITED number of pupils to prepare for the University and other Examinations.

References—The Right Rev. the Bishop of Newcastle, the Right Rev. the Bishop of N. Queensland, the Rev. J. D. Langley, Professor Scott, Professor MacCallum, Professor Anderson-Stuart.

TWO VACANCIES.

THE AUSTRALIAN RECORD.

THE only weekly journal, in connection with the Church of England in the Colonies, containing Church News, crisp short paragraphs, articles on current topics—Independent in everything. Neutral in nothing.

Subscriptions, Yearly in advance, 12s.—if booked, 14s.
Half-yearly " 6s— " 7s.
Quarterly " 3s— " 3/6.

Please send address and remittances to Manager, AUSTRALIAN RECORD, 176 Pitt-street, Sydney.

As an Advertising Medium the RECORD stands un-

TERMS ON APPLICATION.

of blessing and much disappointment in their actual work, they need never despond, or despair.

The PRIMATE, before closing his address, alluded to a special feature of the Brotherhood which made it helpful to the ordained ministers of the Church. It was that the very aim and object of the Brotherhood caused men to recognise that an obligation rested upon all that belonged to the Church to 'maintain good works for necessary uses.' The burden was not all cast upon the Clergyman. It was not expected that he could, or ought to do, everything in the building up of the Church. He had his definite and sacred part in the work, but the people had theirs too, and the willing recognition of this co-operation in spiritual work was a comfort and a strength both to Minister and to people.

It must be remembered, finally, said the PRIMATE, that personal faith in, and personal allegiance to Christ lay at the root of all their christian life, all their Church work, all philanthropic effort, conducted upon religious principles. It was through the hope, set on Christ, that we purified ourselves, and were both constrained, and enabled, to do something for purifying the world in which we lived, looking forward to the realization of the highest ideal, when we should see Him as He is, and be made like unto Him. The phrases "The Fatherhood of God," and "The Brotherhood of Man" were often somewhat lightly used now-a-days; but, considered thoughtfully, they did cover the whole history of Human Development in the light of that Divine purpose which was revealed in the Gospel of Christ—the goal of which was the Brotherhood of the Family of God.

Tea was provided by St. Peter's Chapter in the school-room, adjoining, which was tastefully decorated with flags and flowers for the occasion, and during the interval following that and Evening Session, an Organ Recital was given by Mr. Ewing in the Church, and two solos rendered respectively by Miss Hilmyer "There is a green hill," Mr. Arthur Treas, "Lord, Thou art our Shepherd." An Open Air Service was also held close by, in which the Brothers were assisted by the workers of St. Peter's and some of the Clergy. A fair number of people gathered round, and a solo was rendered by Rev. J. B. Bondi. At 7.15 Mr. J. Barre Johnston took the chair, and Evening Session commenced with the singing of that stirring hymn "All hail the power of Jesus' name." The Brotherhood prayers were offered by the Rev. J. H. Mullens.

Apologies for absence were read from the Bishops of Grafton and Armidale, Bathurst, Melbourne, Ballarat, and Revs. Dr. Corlette, Canon Spencer, J. Spooner (Brisbane), Shoobridge, (Hobart, Tas.), H. Wallace Mort, and Archdeacon Gunther.

THE PRESIDENT'S ADDRESS.

Twelve months have passed since we last met in Convention, and to-night we celebrate the third anniversary of the introduction of the Brotherhood of St. Andrew in Australia.

As an occasion of the kind serves as a sort of resting place from which we may review the work attempted during the year; the question now arises, what has been the result of an labours? What has been the fruit produced by our efforts as an organization formed for the twofold purpose of God's glory and the good of our fellow-men? It is not my purpose here to answer these questions in detail, as a recapitulation of the work done by the various Chapters will, during the Session, be presented to you by one of our Vice-Presidents, Mr. McKern. The General Report for the year will also be read by our Hon. Secretary Mr. K. E. Barnett. Meantime I may venture to state that the spread of our organization in this Southern Hemisphere, and the work it is doing amongst men, are matters for which we may thank God, and take courage. We have now on our register forty chartered and provisional Chapters, and I am pleased to be able to state, that the Brotherhood has been introduced into every Diocese in New South Wales and Victoria, also in the Dioceses of South Australia, Brisbane, Tasmania, Western Australia, and in the Colony of New Zealand.

This being so, I would here suggest that the various Dioceses adopt the usage of the American Brotherhood, and each elect its own Diocesan Council, each Council to federate with the Central Council in Sydney. Each Diocese would thus have its own centre for information, organisation, and intercourse, and this would no doubt be found not only more convenient, but also helpful in developing the work of the Brotherhood throughout the various Dioceses.

During the year the Council has held twelve meetings which have been fairly attended by all the Delegates, whose reports of the work done by the respective Chapters have been on the whole satisfactory.

A most successful Provincial Convention was held at Bowral on October 1st last, presided over by the Incumbent of the parish, Rev. G. D'Arcy Irvine. Members from several Sydney and Suburban Chapters, as well as from Cootamundra were present, and delivered impressive, and stirring addresses on Brotherhood Work and Mission Work. Much enthusiasm prevailed.

The Convention was conducted on the usual Brotherhood lines, commencing with Divine Service with Holy Communion in the Parish Church.

As these re-unions tend to stimulate our members and encourage them in their work, it is to be hoped that other centres will follow the example of Bowral.

In my last Convention address I referred to the Boys' Department of the Brotherhood, the introduction of which

was then under consideration. I have now pleasure in reporting that two branches have since been formed, one at St. Stephen's, Newtown by the Rev. Canon Taylor, presided over by Mr. William Crane, and one in connection with St. Jude's Chapter, Bowral, presided over by Mr. Arguimbau. This Department is designed to give training to boys for practical religious work. They are to be taught that there is an important work for them in the Church as well as in the Sunday School. As I have stated on a previous occasion the need of this training is much felt by the Church which is constantly losing this portion of its members at a critical period of their young lives. This department is intended to retain these boys in connection with the Church until they are old enough to be admitted to full membership in the Brotherhood.

Bible classes continue to be held in connection with almost every Chapter, and during the year three quarterly inter-Chapter meetings have been held, viz., at St. Philip's, presided over by Dr. Houston, St. Stephen's, Newtown, presided over by Mr. F. L. Barker, and at St. Peter's, Woolloomooloo, under the presidency of Dr. Cragg. The attendance at these meetings has not been encouraging. They were initiated with the object of introducing an interchange of ideas on the subject of Bible reading, and much benefit and mutual improvement was hoped for from them. I would ask Chapters even at some interruption to their regular routine work, to make a point of being present at those to be held in the future, I am sure they would find the lessons to be learned most helpful and interesting. A Brotherhood Bible Class is described as a company of men organized for the study of the Bible under leadership. The work laid upon a Bible Class leader is one of deep moment, he must lead into what is true, true in thought, in duty and in fact, in a word he must teach Bible truths. Brotherhood men should have true ideas about that which they profess to believe, should understand the principles of our Church, and what their faith really is, so that they may not only be satisfied themselves, but "be ready always to give an answer to every man that asketh them a reason of the hope that is in them." It is only by earnestly and prayerfully studying the Holy Scriptures "which are able to make us wise unto salvation through faith which is in Christ Jesus" that we can hope to become "steadfast in the faith," or act with a zeal which is "according to knowledge."

Seeing the importance of the work of a Bible Class leader the appointment to such a position should be carefully and prayerfully made.

Indeed the same care should be exercised in the selection of men to all departments of Brotherhood work. The three months probation should, except under very special circumstances, be adhered to, and no person should be admitted without the goodwill of the other members of the Chapter with whom he has to work, and he should also have the hearty approval of the Minister who is to guide his spiritual efforts, and I would here beg of all Clergymen about to start Chapters, to peruse a little pamphlet entitled "a message to the Brotherhood," which can be obtained from the General Secretary. If the suggestions given in this pamphlet with regard to the qualifications of men suitable for Brotherhood work be observed, we can picture to ourselves the Minister of a Parish surrounded by a staff of young men bound together lovingly, to help him in all his work, through all his difficulties, and to assist in strengthening his influence for good amongst the people whom he is set over in the Lord.

With regard to personal service, I would like once more to emphasize some of the duties required from Brotherhood men. These are many and varied; looking up careless and indifferent parishioners laying hold of non-church goers in the parish, inducing them to attend Church Meetings and ultimately securing them as Church Members, seeing that all strangers are accommodated with seats in the Church, provided with books, and invited to come again, to ascertain their address and report to the Clergyman, visit the sick, hold classes for Bible study, meetings for general edification, and act at the request of the Clergyman as Lay Readers.

Whilst on this subject will you allow me to venture a word of caution in regard to the holding of Open Air Services. My own idea of the importance of this work is, that for effective Open Air preaching, as much ability, and certainly more tact is required than for ordinary preaching from Church pulpits. In an open air audience there may be not only the very poorest and most ignorant of the people, but also the educated and cultured sceptic who seizes upon the possible, illogical reasoning of an inexperienced and untrained speaker as an opportunity for bringing our Holy Religion into ridicule, thus endangering the effect of the good work aimed at.

I am aware that "the weak things of the world can be used to confound the mighty," and my object in referring to this matter is not by way of disapproval of Brotherhood speaking, but rather of indiscriminate Brotherhood speaking, and to avoid this, I would suggest that Directors of Chapters, before undertaking this branch of Brotherhood work, should have the entire approval of the Incumbent, not only as to the work itself, but also as to the fitness of those who are to be engaged in it.

The great possibilities which lie before us in our work for the Master and His Church are clearly shown by the condition of things to-day in the sister Church of America. It is thus referred to by an American writer:—

"The second condition which has confronted the Brotherhood has been that of the Church. A consideration

of this condition has led to general work of the Brotherhood to the Church services, which of air in our Churches. It is a general statement that ten years ago its reputation of being cold and formal, that now its reputation is exactly the reverse; but the success of the listing Laymen in the Brotherhood has given their courage and ardour, and many are no longer with leading blameless lives and ministering in a purely conventional way—their spirit has been aroused by the possibilities of the Kingdom, and they have taken new heart to Christ's Kingdom aggressively. Through lay co-operation they are better officers because they lead better men. The Brotherhood idea of responsibility and service has also extended far beyond its own boundaries and is pervading the whole body of Laymen to a marked degree, all kinds of Church work is being better done than before, and a better class of men are offering as Candidates for the Ministry.

"Parochialism is the antithesis of true Christian brotherhood, and there has been warfare from the start between the sectarian spirit of parochialism and the Church spirit of Brotherhood. The Brotherhood has, by uniting Parochial Chapters in local assemblies, and in the general order broken down dividing walls, opened out the horizon, and prepared the way for true Catholic Churchmanship.

"The main achievement of the first decade of the Brotherhood has been the restoration in its members of the idea of citizenship in the kingdom of God, and along with this has come an awakening to the dignity of the duty, and the privilege of this citizenship. In the light of this idea small matters look small alongside of the great issues of the Kingdom, and many cherished habits and customs are now seen to be unworthy provincialisms. The Brotherhood has come, during the past ten years, to stand, without self-consciousness, for the abolition of caste and privilege in the Church; for Church doors open every day in the year, for free pews, multiplied services, frequent celebrations, and the preaching of the Gospel of Jesus Christ to every creature. It has come to stand, also, for the Prayer Book, the whole Prayer Book, and nothing but the Prayer Book in the regular, prescribed public worship of the Church. It has come to recognise the Prayer Book as the Magna Charta of the Laymen of the Church. At the same time it stands for such loyal and fearless evangelistic methods as will gather men from the highways and hedges to the King's Supper. It stands for loyalty to the Clergy—true loyalty, not of inactive admiration or servile following after, but of sturdy co-operation. To-day, while the Brotherhood may be called radical, for it aims to get at the root of things, on the other hand it is essentially conservative. It allows no cranks to grind it, and its spirit is absolutely hostile to cant, parish politics, and to offensive partizan-ship for different schools of thought within the Church."

May our Australian Brotherhood be equally effective in bringing about similar conditions of Church life in this land.

I would now like to express our gratitude to the Executive Officers of the past year. Dr. Houston has ably filled the two fold position of Vice-President and Hon. Treasurer. Mr. Jas. McKern, Vice-President and Travelling Commissioner, and to his energy and zeal, we owe to a large extent, the introduction of our Organization into the Provinces. Mr. K. E. Barnett, who continues to act as Hon. General Secretary, deserves the hearty thanks of the whole Brotherhood in Australia. His duties have been most onerous, and they have been discharged faithfully and well. We would also express our sincere gratitude to the Rev. F. W. Reeve and those who work with him for their efforts in connection with the publication of Brotherhood News. As we are still without a hall in which to hold Council Meetings it again becomes my duty to tender our very cordial thanks to the Rev. J. D. Langley for his continued kindness in allowing us the use of St. Philip's Vestry.

In conclusion I would say that our Brotherhood in these Colonies has begun well, but it is easy to begin anything well. Novelty allures and stimulates us, the difficulty is to persevere. A single effort may suffice for a very splendid beginning—a series of efforts is indispensable for final success.

Membership of the Brotherhood of St. Andrew involves certain pledges to a certain mode of life, and it is necessary that we should show by our acts that we are earnest in carrying out these pledges. We must remember that "none of us liveth to himself" and that our influence whether it be active or passive, or whether it be for good or for evil, is making itself felt every day and every hour of our lives—the active influence which characterizes a man when he sets out with a firm purpose to convince or persuade others, or the passive, silent and unconscious influence which our own character and life shed forth on all with whom we come into contact.

We as Brotherhood men should therefore perseveringly and conscientiously carry out our two Rules of Prayer and Service. "We must not put our hands to the plough and look back," nor "be weary in well doing."

May God give us grace to realize the importance and solemnity of our pledges, fixing them as principles in our hearts, and enabling us to carry them out in our daily practice.

The success that **AMYKOS** has met with, and the universal favor it enjoys both in the Old and the New World is a sufficient guarantee of the energetic efficacy as an antiseptic water, and is superior to all antiseptics at present known to science, as expressed by Professor Sir Joseph Lister, c^t Edinburgh, in the *Lancet*, which alone ought to make the **AMYKOS** a household word for the Australians who esteem Cleanliness.

Price, 1s. 6d. at all Chemists, Perfumers, &c.

UNDERTAKER
Charles Junsela.

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

Telephone 998

DOWN THE NET."

BATTLE SAID—

PRIMATE and Brothers of St. Andrew's, who are kind enough to ask me to take a night, the subject suggested by the life and experience of St. Andrew, occurred to him when our Lord in the Gospels was largely from the class of people who were engaged in something else in view than their sympathy for the poor.

It is a man's occupation largely moulds and shapes his character, and that when a sailor leaves his home, and walks along the street, we can tell by his gait that he has still got his sea legs—upon him, as our Lord called His Apostles, and said, "I will make you fishers of men,"—henceforth ye shall catch men. He seems to have regarded in the work of fishing something symbolical, something suggestive of the work of evangelisation.

I say again a man's character is largely known by his occupation. When it comes to Christian work, whatever be the secular department from whence he springs, he generally brings with it certain means, methods and ways, which at once indicated from whence he came. John Newton, right to the end of his ministerial life, was at heart a sailor. When we look at the portrait of Samuel Marsden, and see that fine man, those broad shoulders and sinewy arms, we can easily understand that he hammered in the Gospel no less than he hammered in the rivets on the anvil. I can imagine Mr. Field, when he is standing up in the name of the Lord, that he advances the Gospel with something of the nature of a wig and gown about him, as though he were speaking to the jury, and I never look into the face of Mr. John Langley and notice that kind, knowing, look in the eye, and that playfulness of the lips, and those weeping whiskers of his, without seeing 6 per cent. for an overcoat. Oh, yes, it is for every brother of the Brotherhood of St. Andrew to say I go a fishing, and the others to answer, "We also go with thee."

While of course I am not prepared to enter into anything at all like an exposition of the circumstances under which these words were spoken, at the same time it is worthy of our notice that, on both occasions, that reported in 5th chapter of St. Luke and the other in the 21st chapter of St. John, on both these occasions the time of success of letting down the net was preceded by a night of toil and catching nothing. "We have toiled all the night, and have taken nothing." I gather from that, then, that in our work of spiritual ingathering, we want the presence of the Lord Jesus Christ, and His direct word of instruction. And I think there is to be borne in mind you know we live in a day of organisation—sometimes we say the schoolmaster is abroad—I think the engineer is abroad—everything is being done by machinery, and we understand that a certain outlay of energy and force is to bring in a certain result. We shear sheep by machinery—we have our hair cut by machinery—kill pigs by machinery, &c., and we are desperately and, terribly in danger of supposing that we have only got to apply 40 or 50 lb. pressure of Christian energy to the square inch of Church work and the result comes out. I think that incident after the night of taking nothing shows that God is supreme. The Spirit bloweth where and how He listeth. We cannot command. We can do this or that, but the Lord Jesus Christ, in the presence of His Spirit, is essential and absolutely necessary to our success. It is something like the transit of "Mercury." How they got their telescopes and put them in position, and how they arranged the sites whence that transit was to be viewed, but there was one thing they could not arrange for and that was the passing clouds. And so it is with us: we get all our arrangements to suit, but we cannot command success. We must learn to labour and to wait, and that waiting consists in waiting upon the Lord, that we may renew our strength. Then you remember our Lord said, "On the right side of the ship." I am afraid there is sometimes danger of getting on the wrong side. We get on the wrong side when we fail to study our instructions, and fail to take a strictly scriptural position on board the ship. That is the nearest way we can get direct instruction of Christ; but when we go about and get to the other side of the ship and go by material teaching, by social reform, by secular education and other agencies, and imagine we are going to accomplish the results by these means, we get on the wrong side of the ship. Dr. Chalmers went on preaching for many a year, and at last knocked off that style and said, "All these years I have been preaching morality, now I will begin to preach Jesus Christ"; and from the time he began, the ministry of Dr. Chalmers was marked with blessing.

"Letting down the net." I am inclined to think from our Lord's words that He prefers we should go fishing with nets. You know, in the parable of the net—there are three Greek words used in the New Testament about nets, to describe the three sizes of them. I have only got three penny worth of Greek in my pocket—the PRIMATE has three thousand pounds worth—so I hesitate to bring out my three penny worth. But when the Lord Jesus Christ spoke about the Gospel net, comparing it to the fishing net, he used the term for the largest net there was in use. He also sent St. Peter with a hook to catch a fish. Fishing with a rod and line is all very well when you want to catch fish one by one. Some people don't like organisations—they don't want to be a member of this or that—a secretary or licentiate of one association or another. Very well, set them

up with a rod and line alone, that they may go angling for souls alone. Like Isaac Walton, make no noise—cast no shadow on the water—fish quietly. There are those who like to do that thing individually. Let God's blessing rest upon their personal endeavours; be persevering in it like the Scotch angler who was negotiating a salmon. They could not come to terms for the whole day, and there he was following up the salmon because the salmon did not care to follow him; and then, when the night came, he went to the neighbouring cottage for a candle, because he was going to spend the night with it. It seems to be our Lord's idea to go a-fishing with the biggest and best net we can find.

So then we have our day of organisation—Missionary Societies operating upon a large scale; gigantic proportions in our Sunday Schools; in the commercial world companies and syndicates. And so in the service of the Lord Jesus Christ, the time has come, shall we say, not so much the day of small things as the day of large big things, and we must go into the Lord's business wholesale as well as retail. When we go fishing with this net by all means let it be the best we can make. On an Egyptian or Assyrian slab there is a representation of fishermen and the net with which they are fishing; but I daresay any body starting out with such a net now would find it a crude, crazy apparatus. We live in the day of inventions. We see improvements and improvements. So with the Gospel; we want the best possible net we can get to go a fishing.

I expect St. Andrew, if he went fishing now-a-days—I say it with all respect to his saintly person—would find it difficult to manage one of the trawl nets used along the coast. I mention this because I think in the department of spiritual work there is a "stickiness" worse than conservative, downright Prussian-blue immovability.

Somehow we confound ways and means and appliances with the spiritual truths of the Gospel. Somehow or other we are not awaking and trying to improve everything to the very double extra-superfine patent. We had a barrel organ in one of our northern Churches—a real old grinder. It is only a week or two ago we got rid of it. The came thing holds with a vast proportion of Christian people. What we want then in letting down the net is to see it is one of the best possible nets we can make.

There is this about it too: we must let it down in likely places. I suppose our Lord said "put the net down on the right side of the ship" because He knew there was a shoal of fishes there. That teaches us that the Gospel net must look out for the shoals of young men. Fish are gregarious. They mob together about the evening. So do young men. We must look out for the big firms, the large stores, the leading offices, the big towns in Australia where young men congregate. There it is that we must go in search of young men; where they congregate, where they can do the largest amount of good and where the Gospel net in being let down is likely to enclose a multitude. Let down the net carefully; we must not let it down so that there comes a splash and we scare the fish away. I am afraid there is sometimes that. You know young men are shy—is that the word? Well, they fight shy of religion sometimes, they are difficult to get hold of. If we put the net down in a very professional manner they are apt to clear out.

Yes, I think we must see to letting the net down gently, that is to say we must study these young men, and just as the fishermen do—they never cross the current, so we must, to a large extent, enter systematically into the life of young men. Interest ourselves in what they are interested in, and so we get their attention and their heart, that the Gospel net does not offend their prejudices—and by that means we are more likely to gather in. For instance—in London the Y.M.C.A. was doing a vast amount of good, but at the same time it was found that there were a large number of young men who seemed to fight shy of the very name Y.M.C.A., and yet they were young men whom it was desirable to get—not young men living off the lines, by no means that—but they had that spirit of shrinking from making a profession of religion. The old Polytechnic was bought to make a youth's institute, and though it was exactly like the Y.M.C.A., you would not have known the one from the other, yet it was just using the Gospel net with that class of young men that it caught them and gathered them in, when perhaps the other went down with a bit of a splash and frightened them.

Lastly, when we get the men, keep them. When we have got the fish we must keep them. The trawlers are out for days together, but the fish are safe and sound in the well waiting for the destination, so it must be with our net. Let it down gently, let it be the best net. Let us take care we have the arrangements on board—the meetings—the Bible Class, etc.—provided always they are kept there and utilised for the Kingdom of God.

Let us then brace ourselves for this grand work of Gospel fishing, and every time we let down the net may there be a repetition of the event we read of in the Gospel story, and may there be such a multitude of young men enclosed within it that it will almost break our organisation to land them.

Mr. J. McKern read a paper on

WHAT MAY THE CLERGY EXPECT OF THE BROTHERHOOD.

When men set themselves to ascertain what may be expected from some new invention, or scientific discovery, they will institute a close inquiry into its fundamental principles, and reason therefrom whether it is capable of producing the effects claimed for, or expected of it. So, in like manner, I deem it wise for us to follow the same plan on the question presented in this address.

That we may enter at once upon this inquiry, let me quote the first words of our Handbook—The Brotherhood "was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of the Kingdom of Christ on earth. It is composed of young men who are understood to have acknowledged this responsibility as resting upon themselves, and who are ready, like St. Andrew, to bring their brothers to the knowledge of Jesus Christ. Personal allegiance to Him, loyalty to His Kingdom, belief that there is work to be done for the spread of the Kingdom among young men, a conviction of individual responsibility for entire consecration to that work, and the spirit of Christian fraternity—these are the fundamental principles on which the Brotherhood has been established and developed." Mark the fundamental principles—Young men owing allegiance to Christ, loyal to His Kingdom, convicted of individual responsibility to spread that Kingdom among their fellow young men, consecrating themselves to that work, and binding themselves together as brothers for mutual help.

If we can go before any Clergyman of our Church with such a charter as this, and convince him that there is a body of men, young, strong and active, answering in all respects to this charter, and ready to be pledged before God and His Church to actively live out these principles by daily prayer and constant service. If we can get that Clergyman to fully believe this, how would he express himself in regard to his expectations from such a body of men? There can be but one answer, and it would be to this effect—That if every parish in this land possessed a Chapter of men of that spirit, in two or three generations at most, the kingdoms of this world—the kingdom of pleasure and sport; the kingdom of gambling and licentiousness; the kingdom of learning and art, would all have given up their young men to the Kingdom of our Lord and His Christ; and the Churches would be so strong with the bone and sinew and brain and heart of her young men that she would no longer remain in the apologetic position she is so often forced to take, but would at once assume her rightful place as "the joy of the whole earth"—and, to borrow a striking phrase from America, she "would take this round world and roll it right up to the feet of Jesus." And he would be correct in so expressing himself. Twelve men bound together in no stronger pledge than ours, consecrated by the same spirit, faced a world of 1800 years ago wholly given up to unbelief and unutterable abominations, and so altered its course, that it is daily growing nearer to God. It remains for the young men of to-day to finally complete that work by entire consecration shewing itself in faithful prayer and active service.

And our Handbook speaks of such a class of men. Without a doubt we have in many, if not all our Chapters, some man or men of this type; but, even after allowing a liberal discount, the fact remains that the average Brotherhood man sets this great ideal before him; and, given a good leader to guide the effort, the effort is made to obtain results answering to the above.

With the average Chapter then let us deal, and state what the Clergy may expect. It will be noticed that the sole object of the Brotherhood is to bring young men into the Kingdom of Christ. The greatest question of the Church to-day is how to lay her hold upon the full grown lads, how to retain her young men. Let this question be solved satisfactorily, and the Church will be full of life and action. It has been wisely said that if we capture the young men of a village, we capture the village; so if we capture the young men of this country for the Church, the Church has practically captured the country. One of the features of the times (and we are all deeply thankful for it) is a spirit of activity in the Churches, which is manifesting itself in a variety of ways: but this matter which we are discussing requires concentrated action. There is a lot of zeal and energy running to waste for want of proper channels to work in. It calls to my mind a scene in the bush some years ago in which I participated. We were without matches and wanted to light a fire to straighten out a sheet of bark, just stripped, to help to build a house. What were we to do? The day was hot, the sky cloudless, the atmosphere full of active hot sunrays, which, if we focussed on the bark, would attain our object. One of the party drew a burning glass from his pocket, pulverised some dry bark, exposed the glass, and bunched, or concentrated, sufficient of the sun's rays to kindle a fire, and operate on the bark as required. Now, there is sufficient life and energy in the Church to accomplish all her divine Lord desires, but it is like the rays of sunshine—attenuated or intangible. It needs focussing on its object, and it seems to me that the Brotherhood of St. Andrew is the focussing medium that the Church should use to bring down the holy fire to operate on the hearts of the young men who are breaking away or have strayed from her. The Clergymen of any Parish possessing a Chapter may certainly expect of that Chapter in regard to young men (even as we expected of the burning glass for our purpose) that it should focus the religion of Christ upon them, and place His Gospel and His Church before them in definite, tangible form. I have said that we wished to prepare the bark to help to build a house—the only object of the Brotherhood in concentrating its energies on young men and bringing them into the Church visible is that they may be prepared as lively stones to build up the great spiritual temple, the dwelling place of the Most High. That is what the Clergy may expect of any Chapter or any individual member. And, thank God, some Clergy have realised such expectations.

December 1, 1894.

THE AUSTRALIAN RECORD.

I might end here, but I know I am expected to indicate this process of focussing. Our rules define two ways of accomplishing this, viz., Prayer and Service of which we will hear later on in separate addresses. The rules provide no set forms of prayer, and indicate no particular method of service, but they pledge to daily prayer for the spread of Christ's Kingdom among young men, and a minimum service of an effort at least once a week to gather in one young man to the Church. So, then, what may the Clergyman expect of his Chapter? He may at least expect and rely upon the members of his Chapter, or any one of them, to offer up "the effectual fervent prayer of a righteous man which availeth much"; he may expect every faithful member to "stretch out his hand each day, and by prayer take hold of the power of God to wield it in the fight against the enemy." He may expect his Chapter members to go individually to men, and by loving sympathy in the spirit of our Elder Brother, "win over from the enemy of mankind his dupes, to free his slaves, rescue those he has wounded, and to cheer those whom he has disheartened in the battle of life."

"To plead with men earnestly
And tell them of Jesus the mighty to save."

Yes, I say it here deliberately on behalf of, and in the presence of, this large gathering of Brotherhood men here assembled in Convention; to the Clergy here present, and to the whole body of the Clergy in Australia, that this is but a brief statement of what they may reasonably expect, and of what we are pledged to, and are ready to, perform in the spirit and strength of our Lord.

Think, then, what blessing a Clergyman may expect in his parish in answer to such "effectual fervent prayer," and what must be the happy result of such a continuous chain of loving service.

Various methods are adopted by Chapters to fulfil their pledge of service. One of the most general and most prominent of concerted work is the Men's Bible Class, conducted where it can be done with advantage by a member of the Brotherhood under the direction or sanction of the Clergyman. Later on this evening there will be a separate address on this, and I note it merely to show what may be expected of a Chapter.

Another work that the Clergy may expect of the Brotherhood is that they will show hospitality to strangers at Church, welcoming them at the door and providing sittings and books, and showing that interest which will induce them to become regular attendants or Church members. Some will say that this is a very little thing, and I will grant that it is. So little, in fact, that many of our Churches entirely overlook it, yet one of those little things upon which so often hang great issues. A pebble that a child could toss away will suffice to turn the head of a stream, which, as it issues in its onward course to the sea over-turns and displaces the rock that opposes it. So may such a seemingly trifling service which the smallest child of God may render, be the means of turning the stream of some valuable life into the right channel. Certain it is, and we ourselves have seen it, that neglect of such "small" things has sufficed to turn some souls from flowing onward into the sea of God's grace, and caused them to dash in fury over the cliffs and crags of ruin.

Our daily avocations take us men of the Brotherhood into the companionship and acquaintance of men of all occupations, all sorts of belief, and all kinds of tempers and dispositions—and we are privileged in a manner that the Clergy, as Clergy, cannot be, in knowing their trials and temptations, of seeing their weaknesses and failings, as well as knowing the better qualities of their inner natures; and it is our bounden duty to shew them by consistent Christian bearing in all our transactions of everyday life and by the word in season also to win them over to the religion which we profess. Many an opportunity is thus placed before a young man wishing to spread the Kingdom of Christ, and the Clergy may expect surely that we will do this work, spreading the leaven which they distribute to us in their ministrations.

If time permitted, I could name a dozen other things which the Clergy may expect. Let me but touch on some. Here in this and several other parishes the Clergy expect their Chapters to visit the ships in port and bring the young sailors to Church, and they do it with success. Another Clergyman expects his Chapter to parcel out his parish and visit men in their homes, and they do it faithfully, removing misunderstandings and gathering men to the Lord's House. I am acquainted with another who expects his Chapter to go out into the highways and compel men to come under the sound of the Gospel by preaching it to them as they pass by or loiter at the corner's, and these men so love their Pastor and their Pastor's Lord that they go several times a week to this work. I know Clergy that expect some of their Brotherhood men to conduct services either in the Parish Church or in outlying districts, and I have seen them braving the winds and rain and frosts of winter on long journeys in this service. Other Clergymen have expected Chapter men to organise the boys of the Parish in the work of God and His Church, and already they are gathering blessed fruit. Let it be known to the Clergy in a score of places I could name, North, South and West, that a Brotherhood man is spending a Sunday in his Parish, and it will be shown in a manner more eloquent than any words of mine what the Clergy expect of the Brotherhood of St. Andrew. An address to an expectant congregation in one of his districts at a few moments notice; the reading of Morning or Evening Service in the Parish Church; addressing the Sunday-school; presiding at the weekly

prayer or devotional meeting; a Missionary address; conducting the Men's Bible Class; filling the place of an absent teacher; participating at open-air meetings, these and many other things do the Clergy expect of us—and rightly too may they expect such service from men who are pledged to the extension of the Kingdom of Christ. But let it never be forgotten that while we are prepared to do all these things as Christian men, the one great object of our being banded together in a Brotherhood is to spread that Kingdom among young men.

Fifteen minutes had been allotted for discussion, but it was evident the meeting would be too protracted if this intention was carried out, so with the exception of a few remarks from the Rev. J. H. Mullens who said he believed that if our spiritual life was thoroughly vigorous in all respects we should have no cause for any fault-finding between either Laity or Clergy.

The Rev. J. Brodie Armstrong spoke as follows on:—
THE SPREAD OF CHRIST'S KINGDOM IN CONNECTION WITH THE BROTHERHOOD OF ST. ANDREW.

I am thankful that I haven't a test, but a subject. It is good to stand and feel that I am not preaching to you, but just trying to voice for you something of what you yourselves are vibrating to. I think it is correct to say that it was from Australia that England learned to give a greater share to the Laity in Church affairs: certainly it has been from an offshoot of England that the movement has come which bids fair to do more than any other to end the reproach that our beloved Church has failed to seize and utilize spiritual forces as they arose within her. Why is it that, at least after two centuries of division, there has grown amongst the Clergy the resolve that God willing, there shall be no more schism, and what is so noticeable in the literature of our Brotherhood and amongst the Laity, that profoundly significant leaning towards discipline and subordination to the Historic Episcopate and the Great Church ideas are questions which no thoughtful Christian can notice without a hopeful wonder: even though it would be rash to predict what the result will be: but although on the one hand the words "fai de siècle" are held enough to account for social weariness, hollowness, cynicism and sham, yet on the other hand this at least seems to be promised, (and its realisation depends largely on such men as yourselves) that "the end of the century" will be marked as the epoch of such an aggressive enthusiasm for Christianity as would almost declare itself a new fulfilment of the prophecy, "And it shall come to pass, saith the Lord, that afterwards I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy." And He has poured forth His spirit afresh! We see it when we realise that now when the budding predictions of one hundred years ago should have found Christianity little else than a memory, there is instead of a departed glory, a superbly vigorous confidence in revelation that, laughing to scorn the 19th century religious quackeries, demands for itself the highest reaches of the supernatural, that triumphantly claims the right to believe in the Word made flesh, born, rose again from the dead, and ascended into Heaven, to His place at God's right hand. We see it when we behold faith, apparently so weak a thing, than which nothing is more intangible, not only holding its own against, but winning homage from the intellectually and materially mighty. We see it when, while the very foundations of our stronghold have seemed to be rocking under the assaults of a "Higher Criticism" and the unsentimental dogmatism of science itself, there has sprung up a new realisation, almost a re-discovery of the Person—a Being of the Lord Jesus Christ, breaking forth into a new enthusiasm for the spread of Christ's Kingdom into all the world, and calling to its aid for this and an army of organisations amongst which our Brotherhood of St. Andrew is like to take a foremost place. By these and many other signs, we see it, and thinking of them all, what better can we do than echo the hymn the Virgin sang for the Church she personified—"My soul doth magnify the Lord—for He that is mighty hath magnified me." You at least, my brothers, will not be inclined to accuse me of exaggeration. I give a place amongst these marvellous things which the Lord hath done for His Church to the beginning and growth of the Brotherhood of St. Andrew. You who read the "Cross" and who therefore know what is being done in the States and Canada, can only agree that the movement has been phenomenal: you who know perhaps more what is being done here in Sydney, in parish organisation, in men's classes, on the wharves, in houses, in offices, in streets, and lanes and on shipboard—you will not dissent; and you, who with myself, know more of its up-country manifestation, how when it has been offered, it has caught on, and you found yourself shoulder to shoulder in the Kingdom of Christ, with men you had only known before as good comrades in the saddle, or at the practice net, or between the goal posts, you, too, will say with me it is right to claim for it a place among God-begun work in us and to prophecy good things of it: but if we are to fulfil our own prophecies, if we are to repeat here what has been done across the Pacific, we must not make too much of mere admiration. Nothing is more striking than that although it is God's will to evangelise the world, He has committed the work to men: His fullness of time and the outcome of our spiritual energies are apparently interdependent; He seems content to say "When My servants are there the work will be done." And it always happens that the Kingdom of Christ is spread most when some body of men say "Here we are, send us, use us!" Therefore I do not doubt my brothers, that you are fully and solemnly

conscious that, at this point of our I anxiety about good methods than good question touching the spread of Christ's Kingdom with the Brotherhood is not to be by whom. The question "how" is settled for us by our exquisitely simple Rules of Prayer and of Service; and the shows us at once that our basis is meant to be not a new, but earnestness. No perfectness of organisation ever avail without it, any more than a locomotive without the steam to drive it. Just because our mental rules are so simple, consecration to their true ment stands out so clear a need, so obviously the doctrine of the Brotherhood: and when we face this question as addressed to ourselves (and that is the way it must be faced), if its discussion is to be useful, "the spread of Christ's Kingdom in connection with the Brotherhood"—how am I to help to spread it? The answer, and it is an answer that is a call, is "By my earnestness." My brothers, remember that I am not preaching to you, but only trying to say to you something of what you are thinking, and I know you are thinking this.

And yet simple as this machinery of ours is, you will have already begun to find out that it is intensely practical in results. Besides the inner effect on your own spirits of prayer for the Brotherhood of the effort to work for the Master. Here are certain other results that spring naturally out of the simplicity of our rules. One of them—perhaps the first we Clergy notice, is the fact, that by a process so easy that you never suspect till it is all over, you are put in confessed alliance with the ordained Ministry of Christ, and while thankfully admitting that this is good for us, I claim that it is good for you as well. It helps your parish and its work, it finds new fields, it subdivides labour; but for you, too, may I not say it for you—some of you—it has shown your Clergymen to you in a new light. It has brought you into contact with him, and you—the first thing you found out was that he is a man after all. You were, perhaps, a little surprised to discover how much more willing he is to understand you, your needs, difficulties, doubts, shynesses, than you thought; and this new sense of sympathy at once discloses to you a way over and above the daily prayer, over and above the Bible Class and the bringing to Church, of making the alliance effective. Your Clergymen is in contact with you, and you are in contact with others who never show him their real selves. Watch, then, for him: translate for him the moods of those who do not understand him yet; find out for him the needs they will not bring, and he cannot reach. Do not misunderstand me: if this work is to do good, there must be in it nothing of the nature of tale bearing: no names should be mentioned; but only in the most general way as much from what you know in yourselves from your own past deeds as from what you perceive in others—help your Clergyman by secularising his ideas. Do not fear to suggest to him where he may help, how he may meet some of the needs of the weak in what he says on the Sunday. Be, while you shun the fussiness—that would be fatal to your usefulness, as much as you shrink from self-righteously showing him up, be in this your brother's keeper: freshen the matter of your Vicar's sermon by telling him the wants you know of, and they are hidden from him. You will, perhaps, here and there break in on the smoothness of a well-established groove; but believe me, most of us will thank you even if you do without much tact, and none will altogether be ungrateful.

And the Kingdom spreads in another way through the simplicity of our Rules. "It is only the first step that costs the effort," as some French cynic said; but it is true of the path to heaven as well as of the path to hell: and by-and-by answering that desire which perhaps you remember was once astray uselessly in you—the desire to do something definite for Christ, and by offering, to satisfy it, means that are so simple, the Brotherhood attracts scores of men who will go on to better things, to more daring work for Christ, as you, my brothers no doubt are going on. They will say, as perhaps you once said "I cannot rest the way I am: I cannot offer myself as a teacher: I should be ashamed to take a service: but here is something I can try that does not daunt me by asking too much, and I shall no longer always be hearing that accusing question 'Why stand ye here all the day idle?' And so they come and presently begin to find that they cannot stand still. The yoke of Christ has touched their shoulders, and they rise from its stroke knight's errand for the Lord. The minimum soon becomes too little: As they grow in grace by using their spiritual muscles, the growing strength longs for an outlet. You understand this feeling, my brothers: it is only the first step that costs the effort: and the question in your minds now, because it is the desire of your hearts constantly,—what next? How am I to do more? What new kind of work can I find? and so far as I am concerned the answer I would give is "seek ye first the Kingdom of God and His righteousness" for yourselves—and methods shall be added unto you." Seek to grow in grace, and it will be strange indeed if new doors are not opened to you. For that reason I have not attempted to bring together for you the different kinds of work the Brotherhood is already engaged in—you will find them readily enough in the Cross or in our own reports. This is a campaign in which we must feel as they did of whom Thucydides tells in describing the greatest crisis in the history of the Athenian State; when the interest was so intense that each man, he says, felt that the whole war was at a standstill,

HALES & COLE,

Finest China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Quantities of 12, 24, and 28 lbs. nett, or Half Chests at 1/3, 1/6, 1/9, 2/3, 2/6, and 2/9 per lb. Address—
Corner KING & KENT STS. SYDNEY

TEA MERCHANTS

Charlemont & Co., Photographers,

492 GEORGE STREET,

Are determined that their work be altogether of a high standard

They have resumed their usual charge for

Cabinet Photographs, viz., 15s. per doz.

FRY'S

MALTED

COCOA

PREPARED BY
JAMES SANDY & CO.
Wall Papers—Newest Designs.
330 & 271 GEORGE STREET
SYDNEY.

FOR SUNDAY SCHOOL PICTURES OR CHURCH
TEA MEETINGS, TRY

JOHN I. SMITH

"Paragon" Caterer and Confectioner,
112 KING STREET (Opposite Queen's Theatre).

He will liberally provide, and personally attend—saving you all
trouble—at very Moderate Prices.
Send for Price Lists and Circulars. Scores of Testimonials from
Clergymen and others.

Carefully Packed Goods sent to any town in the Colony.

JOHN I. SMITH, 112 KING STREET, SYDNEY.

Ecclesiastical Sculpture and Carving.

Breches, Ardens, Pulpits, Fonts, Tablets, &c.,
Executed in all materials, and sent to any part of the colonies.
Send for Designs and Estimates. Architect's Designs faithfully
executed.

WILLIAM P. MACINTOSH, Esq.
186 Herford-st., Forest Lodge, Sydney.

THE ECHO HOME.

Special Excursion

SATURDAY, 8th DECEMBER, from the Floating Jetty, foot of
Phillip-street, Circular Quay, at 1 and 1.30 p.m. sharp.
The Prime Minister, and other prominent friends, will visit the Home on
this occasion. Tickets, 1/- (Children 6d)—obtainable from the office,
9 Prince-street. Tea, Bread and Butter, 6d.

A CATECHIST is open for engagement. Country preferred,
accustomed to bush work. Address—"CATECHIST," office
of this paper, 176 Pitt-street, Sydney.

A YOUNG CLERGYMAN, Single, seeks Curacy, locum tenency,
or temporary work, in any Diocese, Sydney preferred.
Excellent testimonials. Apply, "VINCENT," AUSTRALIAN RECORD
Office, 176 Pitt-street, Sydney.

An Incumbent of an important Inland Parish (on the railway)
wishes an EXCHANGE for a Parish near the coast. Address—
"EPSILON," AUSTRALIAN RECORD Office, 176 Pitt-st., Sydney.

The Incumbent of a Country Parish desires a PERMANENT
EXCHANGE. Address—"INCUMBENT," office of this
paper, 176 Pitt-street, Sydney.

THE REVEREND EDMUND B. PROCTOR is always available
as Locum Tenens; for occasional services on the Lord's Day,
or at any other times; for Religious Instruction in Public or Private
Schools; or for any other duties. Address—
"STAFFA," Cavendish-street, Stanmore, New South Wales.

WASHING done at the Church Home Laundry. Usual
Laundry Prices. Help Solicited. Suffolk-street, Paddington.
The "Home" is established for intemperate and fallen women.

WANTED, position as Catechist, either town or country; good
references, thoroughly used to work, reading for orders. Ad-
dress, C. B., AUSTRALIAN RECORD Office, 176 Pitt-street, Sydney.

A FAVOURITE ARTICLE, and which gained the Gold Medal at
Chicago, is the Famous Extract made from the Tree of Life by
Coleman and Sons, Limited, of Cootamundra, N.S.W. Wherever
this Company has come into competition with other
makers, they have taken the highest award, viz. Adelaide,
Sydney, Melbourne, and Chicago. The Extract is for Coughs
and Colds, and the Special Oil for external use only. Eucalypti
Lozenges (in bottles now), are a special aid to public men,
and for the ladies the 6d Cakes of Soap make them fair and
lovely, removing pimples and allaying irritation of the skin.
The advent of Measles and Influenza is making this brand
widely used, especially as it is so highly recommended by the
Medical Faculty, viz. Coleman and Sons.

You cannot be happy while you have corns. Then do
not delay in getting a bottle of Holloway's Corn Cure. It
removes all kinds of corns without pain. Failure with it
is unknown.

brought together not to be a Mutual Admiration Society
but for a definite work and that work is to be fitness of
men. I am in entire sympathy with what he said but
there is another part of the work which I desire to
mention. It must be individual, to single out young men
individually and endeavour to help them to the Lord
Jesus Christ and bring them to a realization of the truth
as it is in Jesus. We believe there are hundreds of
young men in our cities in great distress oftentimes
yearning better things but they don't know the way. They
won't come to a Clergyman for what reason I don't know,
perhaps they think he is too professional, at any rate they
are not very fond of us and it is hard for them to get
just the particular help they want in certain junctures of
their lives.

How important is this for you brothers; that is the very
intent of your work to influence them by personal deal-
ing—to come in a straightforward manly way and lead
them to a personal knowledge of Christ. We want to get
rid of everything nobby-pamby about it. I go about a
good deal and preach to congregations not my own and I
lament to see the large proportion of women in our
congregations. I don't suppose you are in this position
here. Not that I want to see women out of our Churches,
but I want to see men in. I have noticed that wherever
you see a right down manly man in the pulpit you will see
a manly congregation. I am not saying one word about
those who have not the special gift of manliness,
that unconventional, straightforward, common sense
method of dealing as man with man. If
we have got that I believe, we may aim at the highest
kind of result. There is the harvest of the field and the
harvest of the seed. Wherever the ingathering of souls is
spoken of it is the harvest of the seed. All Christian workers
ought to look for constant results in their Ministry, but
there must also be the seed time and the time of the blade
coming up. Our Lord's words "Be ye fishers of men,"
put before us the expectation that we should not be satisfied
except there are definite results of the work to which
He has called us.

I think if there is one thing more than another, the
Church requires to wake up to it is the need of dealing
with that section of the community who are getting away
from our Church services. Are we trying to bring into
them our Church Organisation? We want to bring some
influence on them that will touch them and not yield to
that Gospel of despair which says "It cannot be done." The
Spirit of God dwelleth with you, and shall be in you.
Can you for a moment think we are to sit down in the face
of this. There is success to which God calls us, and that
success ought to be ours. If the first heralds of the Gospel
did such marvellous work in the first 300 years of the
Church's history; why is it in these days so little real
work is done in evangelisation of the world as we have it.
First there is the necessity of seeing definitely and clearly
the object we have in view. The work to which all our
machinery is applied is the building up of personal
character, in political, in social, in Church, and in Parlia-
mentary life. Men who can be depended upon, men who
cannot be sold, and men who won't be bought, because
they have something better worth living for than any mere
earthly talent or benefit. What will further this?—By
our aiming at personal, spiritual rectitude of character.

The country requires to remember many common places
—such as Let him that stole steal no more—and others—
not business is business, and we must do the same as other
people. No, the message which a man carries
bears upon his character. Better not preach unless
you are content to practice. Before success there must be
the effort on the part of the man to attain a Christlike
character. Men filled with the love of Christ are a power
affecting all with whom they come in contact. The power
is the power of the Omnipotent Spirit. It is not our
organisations. We need to remember this in every stage.
Greater organisations are the rule of the day. They are
only efficient so far as the members of them seek and attain
the power of the presence of the Omnipotent Spirit. Not
by might nor by power, but by My Spirit saith the Lord.
What is the constant subject of your devotion? Lift up
your heart to God. Remember the glorious position in
which he has placed you. That it is your holy privilege
to have the Spirit of God dwelling within you. Don't be
afraid to grasp the grand idea of the life of service to
which you are called. The Spirit would not tell you of it
if it was not there for you. You are indwelt of the Spirit.
Go forth, obtain to whole-hearted service do absolutely
His will, live in faith as simple instruments doing what-
ever the Lord calls you to perform—not in your own
strength, influence or experience, or even the organisation
behind you; but because there is about and in you the
mighty power of the Spirit of God.

The Benediction was pronounced and the Convention
adjourned until the following day—the report of which
will appear in our next issue.

One trial of Mother Graves' Worm Exterminator will
convince you that it has no equal as a worm medicine.
Buy a bottle, and see if it does not please you.

THE CALIGRAPH.

This Typewriter is no simple that anyone of ordinary intelligence may learn in a week to write
as fast as with a pen. It manufactures 16 clear copies at one operation, and, worked with
Edison's Mimeograph, it will produce 100 perfect copies from one stencil. The Caligraph is the
only Typewriter in existence which has a screw adjustment to every part.
By its use, the correspondence and manuscript work has become a pleasure. I purchased from
"the terrible foe," "writer's cramp," and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure
derived from the use of the machine. I am, yours truly, (signed) James Fanning, Pastor, Congregational Church, North Shore.

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

tion and intercourse. We cannot do this merely by hear-
ing a sermon about Him once or twice a week, nor even by
a slight perusal of a portion of Holy Scripture every day; but
by that constantly recurring gaze of love that is ever striving
to realise what He was, and to live as it were in His society.
Christ! He Himself directs us chiefly to the Word.
"Search the Scriptures, for they are they that testify of Me."

In order that our Bible Classes may be successful in this
matter, then, it is necessary that our men should give the
same attention in the matter of study, attendance, earnest-
ness, and general interest as the Leader. They should do
themselves all that they ask others to do. But the question
may be asked, "How can I spare time from my duties to
Class to do it? How can he, if he be a busy man, spare the
time?"

Let me answer in the words of Andrew Murray—"The
day's portion for its day was given to Israel in the morning
very early. The portion was for use and nourishment during
the whole day, but the giving and the getting of it was
the morning's work. This suggests how greedy
the power to spend a day aright, to abide all the
day in Jesus, depends on the morning hour. If the first
fruits be holy, the lump is holy. During the day there
come hours of intense occupation in the rush of business or
the throng of men, when only the Father's keeping can
maintain the connection with Jesus unbroken. The
morning manna fed all the day; it is only when the
believer in the morning secures his quiet time in secret to
distinctly and effectually renew loving fellowship with his
Saviour, that the abiding can be kept up all the day. But
what cause for thankfulness that it may be done! In the
morning, with his freshness and quiet, the believer can look
out upon the day. He can consider its duties and its
temptations, and pass them through beforehand, as it were
with his Saviour, throwing all upon Him who has under-
taken to be everything to him. Christ is his manna, his
nourishment, his strength, his life; he can take the day's
portion for the day, Christ is his for all the needs the day
may bring, and go on in the assurance that the day will be
one of blessing and growth." A writer in the "Life of
Faith" says, "I get up at 4.30 to 5 o'clock every morning
to study the Word of God. This is a most precious time to
me, and what I read then I give in lessons." Most of you
have read the testimony of our own beloved Dean, as to
the secret of his father's life, how he was in his study each
morning by six o'clock, no matter how much he had been
disturbed the night before. Need I remind you that it was
a custom of our Blessed Master to rise up a great while
before day, and depart into a solitary place to pray. Will
you imitate Him in this, and give the first hour in your day
to Him? The next object of our search and study in our
Bible Classes is that we may have *life by the Word*. In 1st
Peter i, 23, we read "Being born again, not of corruptible
seed, but of incorruptible, by the Word of God, which liveth
and abideth for ever."

The Bible Class Leader who would have real success in
bringing others to Christ must himself be a thoroughly con-
verted person, Jesus said to St. Peter, "When thou art con-
verted strengthen thy brethren." If we would bring others
to Christ we must turn away from all sin, and worldliness
and selfishness with our whole heart, yielding over our
thoughts, purposes and actions. If there is any direction
in which we are seeking to have our own way and not
letting Him have His own way in our lives, our power will
be crippled, and men lost that we might have saved. We
too, must have a *love for souls*. If we have no love for
souls, our efforts will be mechanical and powerless. In all
our teaching we should aim at the salvation of souls. It is
the design of the Word of God to make us wise unto salva-
tion. We should come to the Word of God as those who
know it is "the power of God unto salvation to every one
that believeth." The word of God is the great means of
regeneration.

We search and study the Word in our own Bible Classes
that there may be *growth*. Common sense
tells us that our souls need food just as much as our
bodies. If it is a law in physical life that we must
eat to live, it is also equally a law in spiritual life. "Give
us this day our daily bread" is a prayer that includes the
soul as well as the body, and unless the Religion of Christ
contains the necessary food for our lives, it is a grievous
failure. But this it does. It is full of principles that fit
into human life, and the soul that would grow strong must
feed itself on these, as well as on the more dainty fare of ser-
mons and Bible Classes and services and weekly administration.
But it is of vital importance that we choose the right sort of
spiritual food upon which to feed. If unwholesome physical
food injures the physical health, so must also unwhole-
some mental food injure the spiritual health. There is such a
thing as spiritual indigestion, just as there is physical indiges-
tion. More and more the most skillful physicians are urging
the fact that the state of our health is largely dependant upon
the food we eat; and gradually mankind are learning that
to secure good health for our bodies we must eat only health-
giving food. This is equally true on the spiritual plane,
although it is not so generally recognized. The laws of
spiritual hygiene are as real and as inexorable as the laws
of physical hygiene and it is of vital importance to our soul-
health that we should realize this.

The Word of God is the Sword of the Spirit, and if you,
Brothers of St. Andrew want to be used of God, you must
feed on His Word. Your experience may be very good and
very profitable, and you may help others by telling it to
them; but if you keep on doing nothing else but telling your
experience, it will soon become stale and unprofitable, and
people will weary of hearing the same thing over and over
again. But when you have told how you have been con-
verted, the next thing to do is to feed on the Word. We
are not fountains ourselves, but the Word of God is the
fountain. And if we feed on the Word, it will be so easy
then to speak to others, so tell it out in our Bible Classes,
and in our meetings, and not only that, but we shall be
growing all the while in grace, and others will take notice
of our walk and conversation. Did you ever see a useful
Christian who was not a student of the Bible? If a man
neglects his Bible, he may pray and ask God to use him in
His work, but God cannot make use of him, for there is not
much for the Holy Ghost to work upon. We must have
the Word itself, which is sharper than any two-edged sword.

Another object of our study in our Bible Classes is that
we may have *power*. The Word of God is the Sword of the
Spirit. It is the instrument God uses to convict of sin, to
reveal Christ, and to regenerate men. If we would work
together with God, the Bible is the instrument upon which
we must rely, and which we must use in bringing men to
Christ. We must know, how to use the Bible so as to show
men their need of a Saviour, to show them Jesus as the
Saviour they need, to show them how to make this Saviour
their Saviour, and to meet the difficulties that stand in the
way of their accepting Christ.

We must study in entire dependance on the Holy Spirit.
He is most willing to reveal to us the glories the Holy Scrip-
tures contain. It is His Office, it is His delight to be our teacher.
He will not be behind us in willingness. It is of the
utmost moment that we should remember this lest we should
grieve and rebel Him by our distrust. Keep in mind that
in teaching us, He is honouring His own Word, and glorify-
ing Christ. He who gave us the Word will interpret it for
us. He does not stand aloof from us or from His own
Word as if He needed to be persuaded, or bribed by our
deeds and prayers, to unfold the heavenly truth to us.
Trust Him for teaching. Taste and see that He is good.

And after our study we must have clear positive views.
Uncertainties are fatal to all true progress and are utterly
destructive of comfort or peace. And yet it has become the
fashion among Christians to encourage uncertainties in the
Spiritual life, as being an indication of the truest piety-
tians, but there is not much knowing. And yet the whole
Bible was written for the purpose of making us know.
Lastly, we need in connection with our Bible Classes to
pray much. "Pray without ceasing." There is a remark-
able example of this in the Confession of St. Augustine.
This great book is in the form of a prayer from beginning to
end. Yet it narrates its author's history and expounds the most
important of his opinions. Evidently the good man had
got into the habit of doing all his deepest thinking in the
form of conversation with God. If this be what prayer is,
it is not difficult to understand how the Eternal Son should
have prayed to the Eternal Father. Indeed it is easy to
see that in that sense, He must have prayed without
ceasing. May we not make Him our example. He could
not maintain the heavenly life in His soul without con-
tinually separating Himself from man, and communing
with His Father. With the heavenly life in us it is no
otherwise: it has the same need of entire separation from
man; the need, not only of single moments, but of time
enough for intercourse with the Fountain of Life, the
Father in Heaven. Will it be out of place here for me to
plead for a time and place to be set apart, shall I say every
day, when and where Brotherhood men may meet for united
prayer? Only those who have had the privilege of joining
with kindred spirits at such a time, can realise that as their
joy increases there is One in their midst whom they all re-
cognize and cling to. He was there before; but it is only
when their hearts begin to turn that they recognize Him;
and in a true sense they may be said to bring Him there—
"Where two or three are gathered together in My name, there
am I in the midst of them."

There is a famous vine at Hampton Court, renowned for
its great productiveness. Thousands of people visit it in the
autumn, when it may be seen in all its beauty heavily-
laden with its magnificent grapes. It is not very long since
the secret of its remarkable fruitfulness was known. It
appears that in course of the many years of its existence the
roots of this vine had found their way right down to the bed
of the river Thames. Having reached that point it can
draw its supplies from an exhaustless source of nourishment
and moisture independently of artificial supplies. Brothers!
is not this an object-lesson for each one of us. "He shall
be as a tree planted by the waters; and who spreadeth out
her roots by the river."—Jas. xvii. 8.

The Archdeacon of Melbourne said:—
One feels it a great privilege to have anything to do or
say with what many of us hope will be one of the
greatest works which the Church has done in this age in
which we live. We see no reason why the Brotherhood of
St. Andrew should not be as successful here as in the
United States and Canada. If so we can only feel the
deepest thankfulness to God who put it into the hearts of
those who first brought it into existence in these Colonies.
The first thought has been brought before me by the
words of the Lord Bishop of Newcastle, that we are

he himself actually was. We
well-being of our Chapter depends
on our devotion, our conse-
cration; and we must always be
ready to ring true in us. But there is
another thing to say about the Chapter-
meeting. Remember that they are to you
upper room at Pentecost where the Holy Spirit
descended. Keep them devotional, nothing but
al. Discuss your work, your plans, your hopes in
about spiritual things; but never allow into them
anything that to break down more and more your mutual
unity with a secular trend. The Debating Club idea,
the Parish Club idea, is not the Brotherhood idea.

Remember, too, the danger of haste. Remember that
while the aim of the Chapter-meeting is progress, nothing
is as a rule so harmful as the rush that courts reaction.
Foster rather than strain, and if my words were likely to
weigh with those who may be joining Chapters, I would
add, start as Provisional Chapters: the wedding of proba-
tion is of the highest good.

There are other things to use in all your work. Remem-
ber that you are definitely commissioned. "Late in time"
(and surely this is not for nothing) the Apostolic idea of
the Priesthood of the Laity is being once more generally
understood. As in the earliest days each man knew him-
self blest with gifts of the Holy Ghost to carry on the
work of an evangelist; so you may know and rejoice in
the fact that by the laying on of hands you, too, have been
ordained to your Ministry as Laymen. Your work, taken
up of choice, has always been a call: you have less of
option in it than perhaps you thought: you have an
authority for the work of your Ministry; for you too have
He made to be a kingdom, to be priests unto His God and
Father. But my brothers in the bond of this Brotherhood
of St. Andrew, my brothers in the bond of our common
Priesthood for each other, and for the Kingdom, my
brothers in the all inclusive bond of the mystical Body of
Christ beyond all else, let us pray to be earnest.

Dr. Houston read the following paper on:—
BROTHERHOOD BIBLE CLASSES.

What our Lord Jesus accomplished here on earth as man
He owed greatly to His use of the Scriptures. He found in
them the way marked in which He had to walk, the food
and the strength on which He could work, the weapon by
which He could overcome every enemy. The Scriptures
were indeed indispensable to Him through all His life and
passion: from beginning to end His life was the fulfilment
of what had been written of Him in the volume of the book.

True life is found only in God. But that life cannot be
imparted to us unless set before us in some shape in which
we know and apprehend it. It is in the Word of God that
the Invisible Divine life takes shape, and brings itself
within our reach and becomes communicable. The life, the
thoughts, the sentiments, the power of God are embodied in
His words. And it is only through His Word that the life
of God can really enter into us. His Word is the seed of
the Heavenly life. Some one has remarked that in the
Bible everywhere, if only we dig deep enough, we find "Do
right" at the bottom. "Therefore" to use the quaint words
of the first Homily, "forsaking the corrupt judgment of
fleshly men, which care not but for their carcase, let us
reverently hear and read Holy Scripture, which is the food
of the soul; let us diligently search for the well of life in
the Books of the New and Old Testament, and not run to
the stinking puddles of men's traditions, devised by men's
imagination for our justification and salvation."

And if we "reverently hear and read Holy Scripture,
which is the food of the soul;" we shall assuredly find the
"well of life." For what is the first object of our search?
Is it not to find Christ? He Himself says (John v. 39)
"Search the Scriptures, for in them ye think ye have
eternal life; and they are they which testify of Me." We
must search the Scriptures as our great end; "For in them
ye think ye have eternal life." The Scriptures assure us of
an eternal state set before us and offer to us an eternal life in
that state; they contain the chart that describes it; the
charter that conveys it; the direction in the way that leads
to it; and the foundation upon which the hope of it is built;
and this is worth searching for—there where we are sure to
find it. We must search the Scriptures for Christ, as the
new and living way that leads to this end. Those are they,
the great and principal witnesses that testify of me.

Again in St. Luke xxiv 27, our Lord "beginning at Moses
and all the prophets expounded unto them in all the Scrip-
tures the things concerning Himself." You cannot go far
in any part of Scripture, but you meet with something that
has reference to Christ, some prophecy, some promise, some
prayer, some type or other; for He is the *True Treasure hid
in the field of the Old Testament*. A golden thread of
Gospel grace runs through the whole web of the Old Testa-
ment. Christ, then, must be the chief object of our search
and study in our Bible Classes, and it is essential, in
order to fulfil our "high calling of God in Christ Jesus,"
that we "know Him." We must "look upon" and our
"hands handle" our Master. We must study the historic
Christ, who is "the same yesterday, to-day and for ever,"
with attentive and ever recurring gaze, till he is thoroughly
familiar to us. No mere Catechetical acquaintance with
knowledge about Christ will ever impress our characters
with a reproduced and influential image of Him; but we
must know Him by the prayerful gaze of devout contempla-

tion and intercourse. We cannot do this merely by hear-
ing a sermon about Him once or twice a week, nor even by
a slight perusal of a portion of Holy Scripture every day; but
by that constantly recurring gaze of love that is ever striving
to realise what He was, and to live as it were in His society.
Christ! He Himself directs us chiefly to the Word.
"Search the Scriptures, for they are they that testify of Me."

In order that our Bible Classes may be successful in this
matter, then, it is necessary that our men should give the
same attention in the matter of study, attendance, earnest-
ness, and general interest as the Leader. They should do
themselves all that they ask others to do. But the question
may be asked, "How can I spare time from my duties to
Class to do it? How can he, if he be a busy man, spare the
time?"

Let me answer in the words of Andrew Murray—"The
day's portion for its day was given to Israel in the morning
very early. The portion was for use and nourishment during
the whole day, but the giving and the getting of it was
the morning's work. This suggests how greedy
the power to spend a day aright, to abide all the
day in Jesus, depends on the morning hour. If the first
fruits be holy, the lump is holy. During the day there
come hours of intense occupation in the rush of business or
the throng of men, when only the Father's keeping can
maintain the connection with Jesus unbroken. The
morning manna fed all the day; it is only when the
believer in the morning secures his quiet time in secret to
distinctly and effectually renew loving fellowship with his
Saviour, that the abiding can be kept up all the day. But
what cause for thankfulness that it may be done! In the
morning, with his freshness and quiet, the believer can look
out upon the day. He can consider its duties and its
temptations, and pass them through beforehand, as it were
with his Saviour, throwing all upon Him who has under-
taken to be everything to him. Christ is his manna, his
nourishment, his strength, his life; he can take the day's
portion for the day, Christ is his for all the needs the day
may bring, and go on in the assurance that the day will be
one of blessing and growth." A writer in the "Life of
Faith" says, "I get up at 4.30 to 5 o'clock every morning
to study the Word of God. This is a most precious time to
me, and what I read then I give in lessons." Most of you
have read the testimony of our own beloved Dean, as to
the secret of his father's life, how he was in his study each
morning by six o'clock, no matter how much he had been
disturbed the night before. Need I remind you that it was
a custom of our Blessed Master to rise up a great while
before day, and depart into a solitary place to pray. Will
you imitate Him in this, and give the first hour in your day
to Him? The next object of our search and study in our
Bible Classes is that we may have *life by the Word*. In 1st
Peter i, 23, we read "Being born again, not of corruptible
seed, but of incorruptible, by the Word of God, which liveth
and abideth for ever."

The Bible Class Leader who would have real success in
bringing others to Christ must himself be a thoroughly con-
verted person, Jesus said to St. Peter, "When thou art con-
verted strengthen thy brethren." If we would bring others
to Christ we must turn away from all sin, and worldliness
and selfishness with our whole heart, yielding over our
thoughts, purposes and actions. If there is any direction
in which we are seeking to have our own way and not
letting Him have His own way in our lives, our power will
be crippled, and men lost that we might have saved. We
too, must have a *love for souls*. If we have no love for
souls, our efforts will be mechanical and powerless. In all
our teaching we should aim at the salvation of souls. It is
the design of the Word of God to make us wise unto salva-
tion. We should come to the Word of God as those who
know it is "the power of God unto salvation to every one
that believeth." The word of God is the great means of
regeneration.

We search and study the Word in our own Bible Classes
that there may be *growth*. Common sense
tells us that our souls need food just as much as our
bodies. If it is a law in physical life that we must
eat to live, it is also equally a law in spiritual life. "Give
us this day our daily bread" is a prayer that includes the
soul as well as the body, and unless the Religion of Christ
contains the necessary food for our lives, it is a grievous
failure. But this it does. It is full of principles that fit
into human life, and the soul that would grow strong must
feed itself on these, as well as on the more dainty fare of ser-
mons and Bible Classes and services and weekly administration.
But it is of vital importance that we choose the right sort of
spiritual food upon which to feed. If unwholesome physical
food injures the physical health, so must also unwhole-
some mental food injure the spiritual health. There is such a
thing as spiritual indigestion, just as there is physical indiges-
tion. More and more the most skillful physicians are urging
the fact that the state of our health is largely dependant upon
the food we eat; and gradually mankind are learning that
to secure good health for our bodies we must eat only health-
giving food. This is equally true on the spiritual plane,
although it is not so generally recognized. The laws of
spiritual hygiene are as real and as inexorable as the laws
of physical hygiene and it is of vital importance to our soul-
health that we should realize this.

The Word of God is the Sword of the Spirit, and if you,
Brothers of St. Andrew want to be used of God, you must

Do Thou Likewise

When one sets a candle in
dark night he never can tell how
bewildered travellers it may
become. I once knew a dear old
man, truly did it so every dark night.
That passed her house was always forsaken
house enough, and houses were far apart.
So, on the general principle of good will to men,
she placed her candle in a sort of projecting
window, where it would shine both ways and
do the most good. She is dead and gone now,
but let us hope that her family keeps up the
custom. To be sure it brought her many a
strange guest, yet she did what she could for
them, and never grumbled—pay or no pay.
A year or two ago a little book was printed,
containing an account by Mr. John Hodson, of
Warboys, Hunts, of the way he was cured of a
wasting disease by Mother Seigel's Curative
Syrup—a complaint contracted in India, where
Mr. Hodson was once a soldier in the British
Army.

This candle of Hodson's beamed hopefully in
all directions, and among others, its rays fell
upon the eyes of a woman who needed light at
that particular time. How it came to pass she
tells in a letter, from which we quote the fol-
lowing:—

"I was," she says, "always healthy up to
May, 1884, when I had an attack of gastric
fever, which left me low and feeble. I had a
bad taste in the mouth, and after everything I
ate I had great pain in the chest and sides,
and also dreadful pain at the back and between
the shoulder-blades, and a sinking feeling at
the pit of the stomach. My legs trembled and
I could not walk out, so I could not walk out. In-
deed, it was as much as I could do to get across
the floor. A dry, hanking cough set in and
shook me very much, and I lost a deal of sleep.

"As I grew weaker I was confined to my bed
more and more, and my daughter was obliged
to take my place in doing the housework. A
doctor attended me for over a year. He tried
every kind of medicine and then another,
but none of them helped me. At the end of
the year the doctor said he could do no more
for me, and recommended me as a last resort to
try a change of air.

"I had got to despair of ever getting better
when a book was sent to me, full of statements
from different people, telling how they had been
made well of various complaints by using
Mother Seigel's Curative Syrup, and I read of
a young man living at Warboys, near me,
having been cured in a marvellous manner by
this medicine. I got a bottle from Messrs.
Palmer and Sons, Chemists, Ramsey, and after
I had taken it a week I felt relief and gained
strength. All my pain left me, and I have
never looked behind me since. I take an oc-
casional dose of the Syrup and keep in excel-
lent health. I give you full permission to use
this letter as you think fit. Yours truly,
(signed) Sarah Mason, Ramsey, Herts,
Hunts, January 27th, 1892."

What better use could we possibly put this
letter to than to publish it? In this way
it has fallen into the present reader's hands,
and may turn out to be a candle in the window
to show him refuge and shelter beside some
long and gloomy path. A word more on this
very point. It is not a matter of choice whether
we are to help one another. We are obliged
and bound to do so, by every consideration of
morality and utility. Humanity is like the
body of one man: if a single part is neglected
the rest must pay the penalty. Therefore set
candles in windows. If, for instance, Mother
Seigel's Curative Syrup has done you good,
say so, publish it, make it known. Others
near you may be groping in darkness.

And it is all the more a subject of rejoicing
that this remedy, as in the above case, con-
quers indigestion and dyspepsia, because that
complaint it is which clouds the sun for mil-
lions on Life's hard road.

Mrs. M. M. Whitcraft, Toronto, Ontario, says: "I have
used the Canadian Healing Oil for neuralgia and rheu-
matism, and also for ulcerated tooth, and think it is the
very best medicine for these complaints ever discovered"

LADIES!



USE ONLY
Brown's Satin Polish
—ON YOUR—
BOOTS AND SHOES.

The Australian Record

Registered at the General Post Office, Sydney, for transmission by
Post as a Newspaper.

OH! IT IS VERY COLD.—Gas or Fuel
Cooking Stoves, Reflector Gas Heater,
Coal Scuttles and Fenders, 3s 6d each.
J. GIDLEY FLEMING & SONS,
Auctioneers, Lion Auction Mart,
240 and 242 Pitt-street.

[THREEPENCE]

SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 8TH, 1894.

NEW SERIES, No. 441.]

PEAKFAST-SUPPER.
EPPS'S
GRATEFUL-COMFORTING
COCOA
BOILING WATER OR MILK.

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

SPECTACLES!

and the most difficult Lenses, Doctors' or
Hospital Prescriptions Manufactured at
London Prices, viz., 7/6

R. WOLINSKI, Consulting and Manufacturing
Ophthalmic Optician by Special Appoint-
ment to His Excellency the Governor, Sir
Robert Duff, G.C.M.G., and the Eye Hos-
pitals, &c. Examinations and Testing of the
Eye by duly Qualified Optician (gratuitously).

Testimonial:—"Colonial Secretary's Office,
30/3/94. Mr. Wolinski has made spectacles
for me to my entire satisfaction. (signed)
GEOFFREY R. DUFF."
Charges for self-testing sent free on application.

OPERA-HOUSE ROOMS—
Elizabeth & Hunter Sts., Sydney.

Herbert
ARTISTIC PORTRAITURE,
28 OXFORD STREET, HYDE PARK,
SYDNEY.

ONE CABINET FOR ONE SHILLING
Woolloomooloo Box & Timber Co.,
57 & 59 COWPER WHARF,
WOOLLOOMOOLOO.

Fruit and every description of Cases made on
the shortest notice.
Estimates Furnished.

We give Tenders for all kinds of Cases,
small or large quantities, and give Low
Quotations by Post as we have no set prices.
Only mention kind of Case or Box required
and price will be forwarded by return post.

We hold Large Quantities of Red Gin Cases
in stock with Best Workmanship.

BRENNAN BROTHERS,
WOOD AND COAL MERCHANTS,
SUSSEX STREET (near Goulburn-st.)

WOOD, 15/- per ton, 6, 9 or 12-in.
Newcastle COAL, 30/- per ton.
Mountain COAL, 18/- per ton.

Print attention to Orders per Post.
Orders delivered to all parts of Sydney and
Suburbs.

JAMES STEDMAN
Wholesale Manufacturing Confectioner
New Wholesale Warehouse—
CLARENCE STREET (next to the Grand
Coffee Palace), and
391 GEORGE STREET,
Where is to be always found a choice selection
of Wedding Cakes, Ornaments, Fancy Biscuits,
&c.

The New Tea Rooms for Ladies Now Open
The best cup of tea in town. Ladies, try it!

Cakes Packed for Country by experienced
hands. Country and Shipping Orders executed
with dispatch.

CALLARD & BOWERS'S
BUTTER-SCOTCH
(THE CELEBRATED CHILDREN'S SWEET)
"Really wholesome
Confectionery."
SOLD BY CONFECTIONERS & STORES
EVERYWHERE.
ST. JOHN'S WORKS, LONDON, W.C.

PRINTING

Of all Descriptions at very LOWEST RATES.

ARTISTIC WORK OUR SPECIALITY.

WRITE before placing your Orders Elsewhere.

Our Reply will be Prompt and Satisfactory.

Fuller's Lightning Printing Works Co.,
PARRAMATTA.

A PLAIN DUTY.

The Head of every Household should be Insured. Any of our readers
wishing to Insure would do well to write to—

J. B. YOUNDALE, Agent,
Australian Mutual Provident Society,
108 Pitt Street, Sydney.

Sunday School and Religious Book Depot.
BIBLE HALL, NEXT Y. M. C. A., PITT STREET, SYDNEY.

Prize Books, Bibles, Prayer Books, Hymn Books, General
Religious Literature. COUNTRY ORDERS CAREFULLY EXECUTED.
CHAS. C. MIMELL, 327 PITT ST., SYDNEY
(Depot, British and Foreign Bible Society.)

ROBERT LEE,
Plumber and Gasfitter, Galvanized Iron and Zinc Worker,
53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets
connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.

Letters and Telegrams receive prompt attention at either establishment. Telephone Nos.—726 Sydney, 5 Balmain, 9 North Shore.

Wood & Company
**UNDERTAKERS, Funeral Furnishers, Carriage
AND MONUMENTAL MASONS.**
BUSINESS ESTABLISHMENTS.

SYDNEY (Head Office) 799 George-street South, (opposite Railway Station).
BALMAIN: 238 Darling-street (Near Oddfellows' Hall); and at Balmain West, corner of West-st.
Road and Evans-street.
PETERSHAM: New Canterbury Road (opposite the Police Station).
NORTH (SHORE) SYDNEY: Walker-street, (Next E. S. and A. C. Bank).
PLYMOUTH: 46 & 48 Plymouth Bridge road (near Harris-street).

State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Lead Coffins at shortest notice. Memorial
Caskets a specialty (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supply.
YARD—53 George Street (opposite Railway Station).
Monumental Masonry in all its Branches.

MRS. SHAW,
CORSET-MAKER,
52 THE STRAND 1st FLOOR.
Supporting Belts, Bodices, and Chest
Expanders made to Order.
V. R.

By Special Appointment to the Hon. Lady Robinson and Family,
and Hon. Lady Carrington. Established 35 years.
Mrs. SHAW begs to inform her numerous lady patrons that she is
now carrying on her old established business in THE STRAND, No.
52, 1st Floor, and hopes by the superior quality of her work and
satisfaction given hitherto, to merit a continuance of the patronage so
long accorded her.
Instructions for Self-Measurement forwarded on application to
ladies in the country. Note the address—
THE STRAND, No. 52, 1st Floor.

Educational.

New England Grammar School
ARMIDALE.

[ESTABLISHED 1877.]

Principal: ARTHUR KEMMIS, B.A., Uni-
versity of Melbourne.
Visitor: Dr. Green, Bishop of Grafton and
Armistide.

BOARDERS under 12 years of age, £12 12s
per quarter; over 12, £14 14s. Charged
from entrance at any time. During 1892-93,
of 28 Pupils sent up for Matriculation and
Public Examinations 24 passed. Medals for
Latin and for Physics have been obtained by
this School.

S. Nicolas' College.

BISHOPSCOURT, Heights of Randwick,
formerly the residence of the Lord Bishop of
Sydney. A First-class School for Day Boys
and Boarders.
Principal: The Rev. JOSEPH CAMPBELL,
M.A., F.G.S., F.O.S.

The course of instruction comprises Classics,
Mathematics, Natural Science, Modern Lan-
guages, and the ordinary branches of an Eng-
lish education. A pupil's education may be
specialised to meet the requirements of his case.
Exceptional facilities are offered to youths who
look forward to a mining career, the course of
instruction being similar to that of the Royal
School of Mines, London.

Prospectus on application to the Principal.

Cathedral Choir School.

Boys with promising voices have a good
Religious and Secular Education FREE.
Terms: Choristers of Cathedral, Free; of other
Churches, 2s 7s per quarter; non-choristers, 4s.
Prospectus on application. Address, the
Precentor, Diocesan Registry.

RELIEF FROM COUGH
IN TEN MINUTES.
HAYMAN'S
BALSAM
OF MEREHOUND.
A SAFE AND SPEEDY REMEDY FOR
COUGH, COLD, BRONCHITIS, &c.
"Invaluable for Bad Coughs and Colds."
Sold by all Chemists in bottles at 1s 1d, and 2s 6d.

By Special Appointment to His Excellency
Sir Hercules Robinson.

D. Jacobowitch,
PRACTICAL TAILOR,
14 GLENMORE ROAD
Repairing, Cleaning, Pressing, &c. Gentle
men's Own Material Made Up into any style.

Newman's
Atelier For Art
PHOTOGRAPHY
314 George Street,
BETWEEN G.P.O.
AND HUNTER ST., SYDNEY
TELEPHONE 1650.
CALL and INSPECT the Rooms and
Exhibit of Pictures.
NO INFERIOR WORK.

Cabinets, 15s. per dozen.
New French Panel, 20s. doz.
Recipient of the only award for
Australian Portraiture at the
Chicago Exhibition.

J. HUBERT NEWMAN
(Late of Osh & A) Proprietor

DRS. STARKY & PALIN'S
Compound - Oxygen - Treatment.
Specific for Bright's Disease, Rheumatism,
Catarrh, Stomachic Aliments, and a general
Nervous Tonic—taken by Inhalation.
Sole Agent for Australian Colonies—
JACOB WARD, Bowral, N.S.W.

'The Duff' Sulky.

THE STRONGEST, CHEAPEST, AND
SMARTEST SULKY IN SYDNEY.

Mounted on Three Springs, Half-inch
Axle, "Servant" Wheels, with Best
Lamps, complete

For £11 and Upwards
(elsewhere £18).

CASH OR TERMS.

REPAIRS Promptly Effectuated.
TYRING done at 6s. a pair.

Kingston Carriage Factory
35 AUSTRALIA STREET,
NEWTOWN.

A. SYDNEY DESSAIX, Proprietor.
Estimates and Photographs sent per
return post on application.

SALT-RHEUM,
or any other
SKIN DISEASE
Will quickly leave its victim, when the
remedy taken is
Ayer's Sarsaparilla

R. H. STABLE, of Des Moines, Ia., U.S.A.,
says: "My little daughter was, for several
years, afflicted with salt-rheum, none of
the many remedies prescribed by the physi-
cians doing her any good. When we had
given up all hope of curing her, my
wife suggested the use of Ayer's Sarsapa-
rilla. We tried it, and before one bottle had
been taken, a great change for the better
was noticeable. We continued the treat-
ment, and a thorough cure was the result."



The
Ayer's Sarsaparilla
Admitted at the World's Fair.
Made by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A.

MONUMENTS & HEADSTONES.
IN MARBLE, GRANITE AND STONE. Tomb-
Stellings Church Tablets, Fonts, &c. Designs
forwarded at request.
F. GREENINGHAM,
MARGARET ST., WESTYARD SQUARE, SYDNEY

HOMESHUTTLE SEWING MACHINES
£1. Sydney Sewing Machine Co.,
original and only address, 8 Royal Arcade
(ground floor).

MACHINES of All Makers Exchanged,
Adjusted, and Repaired. 8 ROYAL
ARCADE (ground floor).

NEW STYLE HAND MACHINES
wonderful improvements. Cover, and all
Fittings, &c. Price only 44 10s usual cost 67 10s

OUR SEWING MACHINES are the
Cheapest and Best. Call and prove this
before you decide. Machines of all standard
makers to choose from.

WERTHEIM SEWING MACHINES
£2 10s. Sydney Sewing Machine Co., 8 Royal
ARCADE (ground floor).

PISTON SEWING MACHINES, £2.
Sydney Sewing Machine Co., 8 Royal
ARCADE (ground floor).

SEWING MACHINES, New: High-arm
S. Cover, Fittings, &c. 26 10s: usual price,
10 guineas, beautifully finished.

TIME PAYMENTS FREE TRIAL.
WRITTEN GUARANTEE. Royal
Arcade, opposite George-street Markets, No. 8
(ground floor), is the Original Address.
Established 1875.

DR. WAUGH'S
BAKING POWDER
IS ALWAYS THE BEST

AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY
ESTABLISHED 1872
HEAD OFFICE, 111 Pitt & King Streets, Sydney.
WALTER CHURCH MANAGER.
20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873.

BUY BRYANT & MAY'S WAX VESTAS.
THE VERY BEST IN QUALITY.
TWENTY PER CENT. MORE IN QUANTITY THAN THE FOREIGN WAX VESTAS.
NINETEEN PRIZE MEDALS FOR EXCELLENCE OF QUALITY.
Ask for BRYANT & MAY'S WAX VESTAS.

Shop by Post.

Thus the Cost and Fatigue of Travelling are avoided,
and your Orders are as satisfactorily filled if addressed to

Fuller's Lightning Printing Works Co.,
PARRAMATTA,

In the following Lines:

PRINTING, ACCOUNT BOOKS, Note Paper, Envelopes, Inks,
Writing Cases; in fact, all kinds of Stationery, Fancy
Good, Presents, etc., etc.

All the Latest Books, Annuals, Diaries, and such like.

STAMPS TAKEN TO ANY AMOUNT.

The Largest Job Printing Office in the Colony.

and Good Printing, try
FULLER'S
Printing - Works - Co.,
PARRAMATTA.

"**MATAGIA**," for Neuralgia, Head-
ache, and all pains. Gives instant
relief. Sold Everywhere, and from
BREBTON, Chemist,
Marrickville.
Prices—2s. and 3s. 6d. packet.

SEND FOR PRICE LIST AND
SAVE MONEY!

Washington H. Soul and Co.,
Chemists & Druggists
158, 160, & 268 Pitt Street.

Three Pounds worth sent free to all Rail-
way Stations in the Colony, and to any port
in Queensland, New Zealand, Tasmania, and
Victoria; and Five Pounds worth to Western
Australia or Fiji—Carriage Free

SOUL'S
AUSTRALIAN RELIEF
THE GOVERNOR USES IT!
IT IS GUARANTEED TO RELIEVE
ALL AFFECTIONS OF THE THROAT,
AND CONTAINS NOTHING DISTASTEFUL.
IT IS THE BEST REMEDY FOR
THE COLIC AFFECTION,
AND CONTAINS NOTHING DISTASTEFUL.

WHILE YOU CAN
SFOU
COUGH LINCTUS

SOYER'S PUREST
BAKING POWDER
Guaranteed
free from Alum
Sold Everywhere
WASHINGTON H. SOUL & CO. SYDNEY