

The Archbishop of Canterbury's New Year's Address to Men.

The following is the address delivered by the Archbishop of Canterbury (Dr. Benson) to men only at Croydon parish church on Sunday afternoon, January 1st:—

"One God and Father of all, Who is above all, and through all, and in you all."

One of our Missionary Bishops, travelling through a desolate tract of country, was asked by some good people if he would go round by a certain distant station where there lived a strange man almost by himself who kept a sort of little inn; they told the Bishop this man was an atheist, and thought it would be a great blessing if he would go out of his way to talk to him. The Bishop found him out, and one evening had a long conversation with him. At its close the man said, "Bishop, I see you are labouring under a mistake; a man can't live here in the wilderness with God all day and all night and think there isn't a God. You must go to the towns if you want to find a man who does not think there's a God." Is there not more danger at any rate of our practically forgetting that God is and lives, and that in Him we live and move and have our being—is there not more danger of our forgetting God in these crowded days of towns than there is in places where men see God's works morning, noon and night—the glories of sunrise, the splendours of sunset, the midnight constellations, and the daily miracles of morn and eve? Here in the towns we only see man and man's works, houses filled with people, swarming factories, crowded markets, men and women with anxious faces, and the clouds darkened with smoke—everywhere the evidences of man's industry and ingenuity. Man, with his power of rapid communication, has power of lighting up the dark with a light as brilliant as the day; man, in the perpetual jostle and turmoil of the town, with his wonderful skill, his diversified interests, and his absorbing selfishness—there it is that men practically forget God.

The great teaching of Christ, that teaching which has worked itself into the mind of all the world, is, "one God and Father of all." Did you ever think, my friends, what a difference has been made in the world's life by this word, "one God"? When first it was spoken and began to be enforced it was the last thing man perceived. There was only one country, one nation, that believed in one God. I speak not of peoples like the poor savages of the present day, but of the religions of the great nations of the world, in which the idea of the one God was altogether absent. Every family had its god or gods; every city, every tribe and every tribal division had its god; mountains, plains, rivers, even diseases, had their different deities. The whole heavens and earth seemed to them to be teeming with gods as the earth teemed with men, and these gods were of like passions to themselves, warring one against another. The Christian religion has gone further than in introducing this idea of unity, teaching us not only that there is "one God and Father of a l," but that God Himself has become man by the union of natures in Christ Jesus. It makes the individual man one with God by the union brought by the Holy Spirit; and that is the way to all that is good, and the key to all that is noble. To leave man as he is to let the man go without the knowledge of God as the Father of all, and the union that he is working every hour to affect with those who will open their hearts to His influence—the blessed influence of the Holy Spirit, Who day by day is changing and fashioning our spirits, as at last He will fashion these vile bodies into the likeness of His Resurrection.

All forces to resist union are bad. Do not men apprehend this more and more even without a thought of God? What do our friendly societies, our insurance societies teach us but this—that the interest of all men is one interest? The rudiments and teaching of these modern mechanisms are found in the teaching of Christ and His Apostles. Our friendly and insurance societies are based upon the teaching of St. Paul, that "a man who provides not for his own household has denied the faith, and is worse than an infidel." The trade unions that are working such changes among us, and that have wrought so much that is beneficent for all classes, began by doing many things that were unjust and unfair, but have fought their way beyond injustice and unfairness, and learned to see what was fair for other classes besides their own. The idea of trades unionism is wrapped up very small as it were in one little passage that tells us Paul joined himself to Aquila and Priscilla because they were of the same craft—i.e., tent-makers. The noblest of the Apostles associated himself in partnership, and if you work out the idea of partnership when society came to be constituted as it now is, you must come to the partnership of trades unionism—that fellow feeling of man for man promoting the common good of others of the same craft.

Let us take the principle of arbitration. How fearfully the nations of Europe are increasing their armaments. Are we not hoping and trusting that some means may be found by which the thunder-shock of the nations may be averted? What is the earliest teaching of the Apostle? Paul expressly enjoins his converts not to drag their disputes into the law courts. The injured man was to tell the offending brother of his fault; if that failed then he was to bring his case to the Church that it might bring to

bear all possible means of holy, peaceful, and harmonious influence for the settlement of the dispute. How great and enduring will be the peace of the world, heralded by the angels' song when we see wrought and established the Parliament of man and the federation of the world.

These are all the forces that make for union—never heard of in the old days when the deities of mountain and valley waged war upon one another, and they all spring from the doctrine of "one God and Father of all" "in you all"—even those of you who think that your interests are opposed for the time being.

I know the day will never come when there will be one station, one duty, one wealth; as long as there are two men in the world, one will keep a different position to the other. We think of the interests dividing men; why not think more of the interests that bind them together? The builder, the carpenter, the joiner, the plumber, each has his separate work to do, and each has to fit his work into that of another man. How often we see the sign of "sanitary engineer." That was an unknown term when I was a boy. What does it mean? Why that men must and shall look after the interests of their neighbours as well as their own, and that the home must have a care for the welfare of every individual. Our present business combinations make it necessary that a man should only make a portion of one thing that our forefathers formerly made throughout. This makes a man less independent. One man makes the leg of a chair, another stuffs the seat. It has its disadvantages, but it also has its advantages. We feel how necessary every man is to another—every man's work is good for some one else's work. Why not cultivate in ourselves such a tendency, to rejoice over our work, whatever it is? We have to do it; each of us has to produce his work, his one contribution to the welfare of society. Cannot we be glad as Christians and rejoice that it is so? Every man who is worth his salt does his level best with his steel pen or his chair. Each man does his allotted task with all his powers, seeking all the time its accurate adjustment to another little bit of work done by another. May we not determine that each one of us shall make his own life a real contribution to the purity, truth, and kindness of society? If we could add to all our societies, friendly or otherwise, just one more to persuade men to look at things as they are, and make their own lives and works with ready will fit into the lives of other men, so that they shall have constant pleasure in their work and rejoice in the service that their lives are rendered to others, would that not be the best and noblest society of all?

A hundred years after Christ a great Roman Governor in Asia Minor (Pliny) wrote to the Emperor Trajan to ask whether he ought to go on punishing the people for refusing to worship the gods of the State. He had accurately investigated the principles of these people who would not contribute their share to the welfare of the Roman Empire by worshipping its gods; and he records that they met regularly upon a certain day, they sang hymns to Christ as God, they bound themselves by an oath that they would be guilty of no dishonesty, that they would do no violence, that they would not defile themselves with any impurity nor stain their lips with any falsehood. That was their oath to each other. Their habit was moreover to eat together. This was the testimony of a heathen governor. It was a strange society to him; but to us how familiar. The Latin for "oath" is sacramentum, and you see by this that the society was the Church of Christ. These were Christian believers, who were ready to suffer torture and death for their society and for its principles. Such a society there was, and Pliny speaks of the great difficulty he had in going on punishing such people. The only way he saw out of the difficulty was to conquer them by kindness. Yes, that was the Church of Christ as it understood itself in those days. Christ laid Himself out to form a society in which men should live for each other, and in which they should rejoice and be glad to live and work for the common weal. To plant such a society Christ laid down His life. We know how rapidly this new principle—the fatherhood of God, the brotherhood of man—spread. The heathen temples lost their worshippers; thousands sealed their faith with their lives, "of whom the world was not worthy," and the blood of the martyrs became the seed of the Church. Pliny put his finger like a discerning lawyer on the two things that kept this society together—the two pledges—the baptismal pledge that made men members of a federation, that introduced them into the great federation of humanity. How blindly and slowly the world is groping its way towards the realisation of this noble object, this splendid ideal that is for the happiness and peace of all. Baptism, in which even little children may be received into the kingdom of God, and then Confirmation which comes and takes from the children their own pledge and through the Holy Spirit gives them strength to keep it. Baptism—the washing away of sin. What are sins? Have they not all their root in selfishness—in the pursuit of our own selfish interests at the expense of others' interests.

This sacramentum was the oath to Him who founded them and to each other, that they would be His faithful soldiers and servants to their lives' end. How pathetic the vow—the piece of broken bread to every believer, "I give thee this," that is ME—the wine poured out, "I die that you might live."

Brethren, oh brethren, when we think of our past and present—what the society—the Church—was and is—to which we belong—what its powers—its powers fast devel-

oping day after day are—ought we not to be more forward to take these promises upon ourselves, and to renew them to God and man? Ought we not to be more dogged in keeping them? Brethren, we ought, for is it not New Year's Day?

Shining for Jesus.

IN THE HOME AND EVERYWHERE.

Are you shining for Jesus, dear one? You have given your heart to Him; But is the light strong within it, Or is it but pale and dim? Can everybody see it— That Jesus is all to you? That your love to Him is burning, With rapture warm and true? Is the seal upon your forehead, So that it must be known, That you are "all for Jesus"— That your heart is all His own? Are you shining at home, and making True sunshine all around? Shining abroad and faithful— Perhaps among faithless—found?

F. R. Havergal.

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The Australian Record.

SYDNEY, SATURDAY, MARCH 4, 1893.

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Notes and Comments.

Two Important Meetings. The first will be held on Monday evening in the Chapter House, in connection with the Sunday School Institute, when prizes and certificates will be given to those who successfully passed the recent Diocesan Examination. The second is the Annual Meeting of the Church Missionary Association, which will be held on Tuesday evening in the Hall of the Young Men's Christian Association. The Most Reverend the Primate will preside at both meetings.

Business Manager. We beg to inform our constituents that Mr. Walter Arnold, who has been our business manager for the past three years, resigned the position on the 28th ult. Mr. Pearson Sumner has been appointed manager from the 1st inst., to whom all business communications may be addressed, and who will acknowledge the receipt of all moneys paid to the Company.

The Drink Bill. The Southern Cross discusses the Drink Bill of New South Wales for 1892, which, it says, shows a tendency to diminish; but in six years it has only shrunk 9s 3d per head. It is well to recognise any moral gain (continues the Southern Cross) no matter how tiny; but we are not sure in this case the gain is due to moral causes. If the average citizen in New South Wales spends 9s 3d less on intoxicating drinks than he did six years ago, is this because he has grown wiser, or only because he has grown poorer? Has he more sense in his head, or merely fewer coins in his pocket?

Ten Years of Teetotalism. If, however, economical principles come to be applied to the drink traffic, the prospects of social reform at once become radiant. It seems almost incredible that a small community like that of New South Wales should have spent on intoxicating drinks in one brief decade nearly £50,000,000 sterling. It is plain that ten years of teetotalism—the money saved from drink being paid into the public treasury—would leave the Colony without a national debt; and how many other things beside the debt would vanish if this heroic experiment were carried out! Crime would shrink; the gaols would stand half empty; the trade in coffins would be ruined; one-half the police force might be disbanded; the lunacy rate would shrink; the mortality tables would be revolutionised! Nations under the spur of stern necessity, or the compulsion of a great idea, have sometimes attempted great experiments. What a gain to the cause alike of civilisation and humanity would it be if some one of the Australian Colonies were to try, say for ten years, the experiment of absolute temperance!

Go to the Publican, &c. Mr W. T. Stead has contributed a singular article to the

Methodist Times entitled, "Go to the Publican, thou Methodist!" in which he endeavours to point the moral that if Methodists and other religious and social reformers wish to win in their struggle, they must take several leaves out of the publican's book. He succeeds because he "ministers to the elementary wants of gregarious humanity." His house is "a common parlour of the common man." He is here master of the field, because "taking a hint from the gospel, he is the servant of all." He acts, too, on the principle that there are seven days in the week. Brewers, even, would be bankrupt in a twelvemonth if the publichouses were run on the same six days' closing principle as the Churches. He knows, too, the value of union. He is not split into a dozen hostile camps, but goes solid for the whole trade. He is, too, an active politician, and if his opponents want to fight him on advantage, they will have, all of them, to be so, too. Mr. Stead predicts an early dissolution and general election, when "Bung" will put forth his whole strength, for he thinks that he fights for his life. He will win unless his opponents are as earnest and as wide awake as himself. The advice is timely. It will not do for the Church to pursue a policy of shutting up simply. Before closing public-houses, they need to study and to answer the question, "What is to be opened in their place?"

South Meath. It would appear that at the South Meath election, the priests of the Roman Catholic Church played a prominent part. They acted at nine of the

booths either as sub-agents or as personation agents. From the altar, by personally interviewing voters in the vestry, by the screw of the Confessional, by refusing the Sacrament, and by threat of death without "extreme unction" they terrorised the people. This was done with the sanction and approval of the Bishop. The whole of the proceedings were a disgrace to those who professed to be the Ministers of Christ, and we can faintly picture what would be the result were Home Rule given to such a people, led by such men.

A Terrific Appeal. The following are the closing paragraphs of Bishop M'Nulty's pastoral, read from every altar in Meath:—"Now, the high and divine dignity of our sacred character and calling necessarily entitles us to the reverence, respect and veneration of every man who believes in his religion. It is through our preaching and teaching alone that the faithful receive the Divine faith and knowledge without which they cannot be saved. It is exclusively through us that the clean and holy oblation of the Sacrifice of the Mass is offered daily for the living and the dead on the thousands of altars throughout our country. It is through our ministry that the poor penitent gets forgiveness of his sins in the Sacrament of Penance. The dying Parnellite himself will hardly dare to face the justice of the Creator till he has been prepared and anointed by us for the last awful struggle and for the terrible judgment that will immediately follow it. Should the day, then, ever come when we shall have lost the confidence and have fallen in the estimation of our people, when, instead of reverence and respect, they shall regard us with distrust, aversion and dislike, when the 'soggarth aroun' will be regarded as the base and corrupt traitor of the interests of his country and the welfare of his people, then our preaching will not be listened to, our Sacraments will be neglected and even despised, and the Catholic religion, purpled and hallowed as it is by the blood of our forefathers, will be radically extirpated out of our country. This is the general tendency, and will be the inevitable result of Parnellism. I earnestly entreat you, then, dearly beloved, to stamp out by your votes at the coming election this great moral, social and religious evil, which has brought about so much disunion and bad blood amongst a hitherto united people, which has worked so desperately but in vain to break the golden link of love that has bound the priests and the people for centuries together, which by sowing dissensions in the National Parliamentary party has weakened its strength and efficiency, and which has seriously imperilled on the eve of victory the claims of our poor country to its legislative independence."

Christian Compassion. The opportunity of showing compassion we have all around us. How much there is of temporal want. There are the poor and the sick, widows and orphans, distressed and despondent souls, who need nothing so much as the refreshment a compassionate heart can bring. They live in the midst of Christians, and sometimes complain that it is as if there are children of the world who have more sympathy than those who are only concerned about their own salvation. Oh, brothers, pray earnestly for a compassionate heart, always on the look out for an opportunity of doing some work of love, always ready to be an instrument of the divine compassion. It was the compassionate sympathy of Jesus that attracted so many to him upon earth. That same compassionate tenderness will still more than anything draw souls to you and to your Lord.

Spiritual Misery. And how much of spiritual misery surrounds us on all sides. Here is a poor rich man. There is a foolish, thoughtless youth. There is, again, a poor drunkard or a hopeless unfortunate. Or, perhaps, none of these; but simply people wrapt up in the follies of the world which surround them. How often are words of unloving difference, or harsh judgment, or slothful hopelessness heard concerning all these? The compassionate heart is wanting. Compassion looks upon the deepest misery as the place prepared for her by God, and is attracted by it. Compassion never wearies—never gives up hope. Compassion will not allow itself to be rejected, for it is the self-denying love of Christ which inspires it.

Compassion to the Heathen. The Christian does not confine his compassion to his own circle; he has a large heart. His Lord has shown him the whole heathen world as his field of labour. He seeks to be acquainted with the circumstances of the heathen; he carries their burden on his heart; he is really moved with compassion, and means to help them. Whether the heathenism is near or far off; whether he witnesses it in all its filth and degradation, or only hears of it, compassionate love lives only to accomplish God's will in saving the perishing.

Our Example. Like Christ in His compassion, let this now be our motto. After uttering the parable of the compassionate Samaritan, who, "moved with compassion, helped the wounded stranger," the Lord said "Go and do likewise." He is Himself the compassionate Samaritan who speaks to everyone of us whom He has saved. Go and do likewise. Even as I have done to you do ye likewise. We who owe everything to His compassion, who profess ourselves His followers, who walk in His footsteps and bear His image, oh, let us exhibit His compassion to the world! We can do it. He lives in us. His Spirit works in us. Let us with much prayer and firm faith look to His example as the sure promise of what we can be. It will be to Him an unspeakable joy; if He finds us prepared for it, not only to show His compassion to us, but through us to the world; and ours will be the unutterable joy of having a Christ-like heart, full of compassion, and of great mercy.

The Betting Mania. In a letter to the London Times, "a Lancashire newspaper proprietor" suggests a method which we have repeatedly urged should be adopted, so as to cripple the betting mania. The Post and Telegraph Departments nurse the vice of gambling, and it lives and flourishes through the rapid transmission of exciting details of racing arrangements and events. "Let Parliament," it is urged, "declare that betting intelligence shall be excluded from transmission by telegraph, as bad language, slander, etc., are already excluded, and a fatal blow will be struck at this gigantic evil."

"It is the telegraph flash of the latest odds on newspapers, betting clubs, bookmakers, public-houses, political and other clubs and newsrooms throughout the country that excites and inflames votaries of the turf, and imparts zest to the betting game. The Legislature holds the key and can lock the door of supply, whether telegraphic or telephonic."

"A Parliament virtuous enough to wash the hands of the Government from its inciting and stimulating complicity with the betting mania would be strong to suppress whatever else might remain of the evil. Therefore, the efforts of religious leaders should be concentrated upon Parliament prohibiting the transmission of betting news."

Why should not the wires be forbidden to flash gambling intelligence and the newspapers to publish it? Why should not the post be closed against consultation circulars?

The Turkish Press Censor. New Testament Revision by the Turkish Press Censor has produced some curious results. That facetious official requires that the words "Jew" and "Hobrow" shall be omitted, and that "Christian" shall be inserted before "sinners" in the text, "Jesus Christ came into the world to save sinners." He has also struck out from the lessons for Sunday schools the story of Joseph being sold by his brethren. Sir Clare Ford, our Ambassador at the Porte, has called attention to these mutilations, and the Turkish Minister of Public Instruction has promised the matter immediate attention, and pledged the Government to grant redress. But pledges are cheap on the Bosphorus.

Tennyson as a Thinker. Tennyson worshippers will shudder at the irreverence of Mr. Henry S. Salt in his pamphlet, "Tennyson as a Thinker," published by Mr. William Reeves. Mr. Salt concludes that Tennyson is no thinker at all, but a blind devotee of conventionalism in politics, religion and ethics. His Arthur is "a Prince Consort idealised, who has cultivated the domestic virtue till he is a positive paragon of bourgeois respectability." All the critics, except Swinburne, are lashed by Mr. Salt for their perverse adulation of Tennyson. Had Tennyson been a Socialist, a Free-thinker, and a champion of woman's equality, we gather that he would have been the greatest thinker since Shelley.

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Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY. Includes an illustration of a building and text: 'ESTABLISHED 1872'.

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL. Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon. Sun., March 5.—11 a.m., The Primate. 3.15 p.m., The Dean for Canon King. 7 p.m., Rev. S. S. Tovey. 8 and 11 a.m., Holy Communion. Half-hour Daily Service, from Monday to Friday, with Address, at 1.15 p.m. Preacher—Rev. S. S. Tovey. Holy Communion, Wednesday, 8 a.m.

DIOCESAN. Sun., March 5.—Induction of the Rev. D. H. Dillon to the Incumbency of Holy Trinity, Miller's Point, 7 p.m. The Primate. Mon., March 6.—Morning and Afternoon, Conference at Campbelltown. The Primate. Mon., March 6.—Sunday School Institute. Distribution of Prizes and Certificates to Sunday Scholars and Teachers by the Primate at Chapter House, 7.45. Tues., March 7.—N.S.W. Church Missionary Association, Annual Meeting Y.M.C.A. Hall, 7.45 p.m. The Primate to preside. Thurs., March 9.—Monthly Prayer Meeting N.S.W. Church Missionary Association, at Y.M.C.A. Hall, 4.30 p.m. Executive Committee Board of Missions. The Primate. Sat., March 11.—Kurrajong—Visitation. The Primate. Sun., March 12.—Morning, 11, Kurrajong—Confirmation. " " 12.—E. Kurrajong Heights. The Primate.

LABOUR HOME, 557 HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager. E. GREETHER.

Brief Notes.

The Lenten mid-day services were conducted during the week at the Cathedral by the Rev. M. Archdall. The Bishop of Goulburn preached at St. Paul's Church, Cooma, on Sunday last. The Bishop of Bathurst preached at Grenfell on Sunday morning and held a Confirmation service in the afternoon. The London News says our new Governor is one of the most widely popular members of the House of Commons. On Saturday evening at the Town Hall the members of the Boys' Brigade gave a farewell address to Lord and Lady Jersey. Special prayers are being offered up in Ulster against Home Rule. Sir William Harcourt is favourable to the granting of national pensions to school teachers. King George of Tonga is dead. The land is in mourning for him. The Earl of Meath in an article in the Nineteenth Century upon the colonies says in New Zealand the working man is as despot as a king. The damage done by the Queensland floods is estimated at £1,000,000. On Monday night the Local Option adjourned Convention met at the Temperance Hall and transacted important business. The forty-fourth annual meeting of Sydney Female Refuge was held in the board-room of the institution on Monday afternoon. Mr. Robert Guy, J.P., in the chair. Twelve children were frozen to death at Kalonga (Russia) while on their way to school. Count Von Caprini, the German Chancellor, has again refused to permit the admission of Jesuits into Germany. Fourteen anarchists have been arrested at Rome for conspiring to dynamite the Pope. Baron Von Soden, Governor of German East Africa, has fled to India to escape a charge of acquiring a fortune by slave dealing. A large number of farmers in the Maclean district have been rendered penniless by the late floods. A farewell banquet was tendered to Lord Jersey by the citizens in the Town Hall on Monday evening. The London Committee have forwarded £4000 to Brisbane for the relief of the sufferers by the floods. Anniversary services were held on Sunday last at the Parramatta Baptist Church. A heavy and destructive gale has occurred at Carnarvon, Western Australia. The New South Wales Conference of the Australian Wesleyan Methodist Church was opened in the Centenary Hall on Tuesday evening.

Open Column.

On Sitting Thirteen at Table.

We moderns are astounded at the vast credulity of the people who lived in the Middle Ages. Baron Munchausen's stories are hardly more incredible than some of the statements of the most widely circulated book of the 14th century—the travels of Sir John Mandeville. He gravely tells of people who have lips so large that they can cover their faces with them, of others who have ears so long as to hang down to their knees, and of another race who have but one eye, placed in the middle of their forehead. We smile at such traveller's tales, and the present tendency is towards incredulity, so that many writers of travels are exposed to unjust suspicions as to the truth of some of their assertions. For instance, the statements of Bruce, the Abyssinian traveller, were generally discredited when his book was published, one hundred years ago, and the satire of Baron Munchausen obtained success as a skit on Bruce's work; yet the traveller is now proved to be a very thoughtful man.

As the Christian reads medieval books he is saddened by recognising that most of the credulity is in connection with religion. No marvel is too great to be believed of it concerning a relic or a saint. One cannot wonder that the state of religion was low, when its priests made a trade of the superstition of their followers. The only excuse that can be pleaded for them is that in the early days of Christianity its converts were so full of superstition from heathenism that—as in many other things—it was tempting for the priests of the new faith to permit the introduction of the old falsehoods. Oh, if the Christians of the first few centuries had been true to the teachings of their Master and His Apostles, what a glorious world ours might have been by this time. They missed their opportunity. The heathen Romans had been such sufferers from superstition (for it seems as if life could not have been worth living, when almost any casual occurrence, such as seeing a crow on the left hand, was considered a sure presage of misfortune), that a truly spiritual religion would have lifted a burden from their minds. But, as it is, nineteen centuries of Christianity have not altogether removed such burdens from the minds of some Christians of the most intellectual races of the world. Certainly the last 50 years has removed many superstitions, which were once widely current among the British race, but some still exhibit a surprising vitality.

Among these the superstition named in my title is a noticeable one, because of the hold it has among educated people. It is actually supposed that whenever thirteen people sit down to a meal together, one of the thirteen is certain to die within a year. So prevalent is this belief in France that, until lately, persons called quaterzimes could be hired if the absence of some guest reduced the dinner party to the unlucky number. In this country I have heard infidels, nominal Christians, and even earnest Christians assert their belief in this superstition, and I am told that even at the vice-regal table an aide-de-camp has been requested to retire from the meal in order to allay the fears of some eminent, but superstitious guest. As most people know, the idea is derived from the fact that the company at the Last Supper of our Lord, were thirteen in number. In a similar way the notion that Friday is an unlucky day comes from the fact that our Lord died on a Friday.

It is difficult to reason against such superstitions, because the superstitious are usually deaf to reason. Prove ever so clearly that ships starting on a Friday are not more unlucky than other ships, they will simply reply, "But there must be something in it, for I know of two ships which started on a Friday and were wrecked afterwards." So with the superstition about thirteen at table. All assertions, based on arithmetic, that if twenty-six or thirty-nine sit down together the chance of one of them dying in the next year is twice or thrice as great as when 13 only are assembled—all such assertions go for nothing. They simply answer, "You may say what you like, but I know of a case where thirteen sat down last March, and one of them died before Christmas." It is waste of time to argue with people that employ such logic. One might as well attempt to convince the man that was perfectly sure that Jack Cade was the Earl of Mortimer, because, as he said, "he built a chimney in my father's house and the bricks are alive at this day to testify it." If, however, this superstition were merely illogical and absurd, I should not occupy so much space concerning it. It is because it insults and degrades our Heavenly Father that I urge all Christians to abandon such an idea. For notice what it asserts—no less a charge against Him than that He is likely to shorten the life of anyone that sits down to a meal with twelve others. Some may assert that they do not believe this: they simply think that the event takes place, but do not suppose death to be hastened as the result of the meal. If that is all they mean, they should scrupulously avoid ever being in a greater assembly than one of twelve people, for with a large assemblage the probability of one of the number dying within the year becomes very great, and therefore they must avoid attending concerts, or even Church! If God really punished a man for accidentally being in a company of thirteen, He would be a cruel demon, not a loving Father; and when we are superstitious we are really accusing God of being more capricious and bloodthirsty

than the most tyrannical of earthly despots. Those who believe that He is a God of Love have only to remind themselves of that fact in order to abolish from their minds all traces of such heathenish superstitions, which have come to us as relics of the Dark Ages.

FAREWELL!

The Rev. J. W. Debenham's 'farewell' address to the parishioners, appears in the Bowral church news. Mr. Debenham's friends are so many and he is so well known throughout the Colonies that we publish it. We are sure that Mr. Debenham has the sympathy and prayers of hundreds, some of whom perhaps have never seen him but who will read with sorrowful interest the 'good-bye' of one who by his pen has reached their heart and influenced their work.

My dear Friends and Parishioners, We have to say good-bye to you some days earlier than we had anticipated, although the new Incumbent will not be appointed until next week. Dr. Fisher has ordered me to leave Bowral at the end of this month, and I recognise from my own feelings that he is right in doing so. I never thought that I should want to leave Bowral during its summer, but in this exceptional weather it is difficult to realize that it is really summer. For the past six weeks it has seemed to me that a week of bright dry weather would have removed all my pleuritic pain, but after every two days of dry weather comes a succession of damp days, which undo the good that the sunshine has done. So I am leaving for Harden on March 1st.

It is not a pleasant thing to say good-bye, but I find that it is a still more unpleasant thing not to be able to say good-bye when one wishes to do so. Not only am I unable to visit my friends before leaving Bowral but also the doctor strongly urges me to avoid the excitement inseparable from saying farewell to friends even at the Parsonage. When I think of the hundreds of people of all ages and all denominations, whose hand I should like to have shaken before leaving, and to whom I should like to have personally expressed my good wishes for their future welfare, I feel that to be one of the great drawbacks attendant on my January relapse. However, if God grants me a return to health through the dry air of the inland region, I hope before the end of the year to have the pleasure of at least once addressing you from the pulpit of St. Jude's Church.

All that I will say about the nine years of my life amongst you is that I have sincerely tried to do my duty to my Master and to you. How great have been my shortcomings in both respects I fully realise. I had hoped to have done better during the last twelve months, but this has been denied me. As with all of us, so with me: the mistakes of the past may be repented of and forgiven, but they cannot be undone. "What I have written, I have written." My work in Bowral is finished for ever. May God grant that at the last day I may find that my words spoken for God have been a greater help in altering the lives of hearers than I now dare to hope.

"Farewell"—may your lives be prosperous with the highest and best prosperity. "Good-bye"—may God be with you. What greater blessing can I wish you? May you be Christ's and Christ be yours. Once more I urge all of you who have not given your hearts to Him to consecrate yourself to Him at once and accept His great blessings of pardon and holiness; and to those who already have the great joy of being united with their Saviour, I can wish no greater happiness than that they may grow in grace and in the knowledge of Him. May we all meet in that land where there will be no sickness, no sorrow, no sad partings, and—thank God—no sin.

Thanking you for the many kind words and deeds that I and mine have received from you, and hoping that the new Incumbent may be blessed with much success in his work.

I remain, Yours very sincerely, JOHN W. DEBENHAM.

FRENCH LANGUAGE. MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

Dr. Tyson's Sanatorium. The Disease of Drink Eradicated.

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

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THE ARCHBISHOP OF YORK AND EVENING COMMUNION.

The Archbishop of York has issued an address which he intends for the benefit of the Clergy of his Diocese:

The Archbishop concludes his letter by attempting to answer "once for all," the question why he objects to the Evening Administration of the Lord's Supper. He was good enough virtually to condemn some of the arguments against the practice. The argument (1) which he himself gives against it is "we have no such custom."

The Archbishop professes "to take his stand" upon the fact that such a custom was absolutely unknown from the earliest days of the English Church till within the present century—that is to say, that his notions of the customs of the Church are of more weight than the teaching of the Prayer Book of the Church whose Bishop and guardian he ought to be; for in the Prayer of Consecration we find, "Who, in the same night that He (Jesus) was betrayed, took bread" etc. Here it is evident that the Prayer Book, which his Grace has on three separate solemn occasions pledged himself to uphold, specially acknowledges the evening institution of the Lord's Supper.

But admitting, for the sake of argument, that the evening may have been resuscitated only in this country, the question for every true Churchman is (according to Articles xx. and xxi., etc) "Is it contrary to the word of God?" Space forbids us to multiply arguments in its favour to-day, nor are we called upon to do it, since it rests with his Grace and others who denounce the practice to show that it is contrary to the Scriptures.

We venture to affirm that there is no single instance where the Lord's Supper is alluded to in the New Testament, that it can be shown that it was instituted or administered at any other time than in the evening. The Archbishop, at any rate, has expressed his determination to discourage the Scriptural custom; and, as the letter is addressed to his Clergy, we opine that they may take it as a hint that they who practise it may never expect acknowledgment or promotion from him.

His predecessor, when, on one occasion, he was asked by one of his Clergy whether Evening Communion were lawful, replied that the celebration was lawful at any time, so long as the whole office was used.

We present the contrast to the minds of our readers.

The Archbishop is careful to say that "from the earliest days of the English Church" the custom of Evening Communion "was absolutely unknown" till the present century. But his Grace cannot be ignorant that his statement is inaccurate as regards the earliest days of the primitive Church. We submit that the earliest customs are unquestionably the most "Catholic," and that at the Reformation the Church of England avowedly accepted primitive custom as the model to which her practice ought to be conformed. As sacerdotalists would probably cavil at any Protestant authority for the practice of early days, we quote an extract from "Notes on the Rubrics of the Roman Ritual," by the Rev. James O'Kane, senior Dean of St. Patrick's College, Maynooth, which is used as a text book there (p. 261):—"The blessed Eucharist was instituted by our Lord after supper, and for a short time was celebrated and administered only after supper. Martene (De Ant. Eccl. Rit. Lib. I. ciii., 4) shows that for the first three centuries, and even much later, it was still in many places celebrated after supper." This is valuable testimony, coming from such a source, and confirms the settled opinion of Evangelicals that Evening Communion was a primitive practice.

The Bishop of Exeter has addressed the following letter to the Times, in reply to the Archbishop of York:—"The words addressed by the Archbishop of York to his Clergy in strong discouragement of Evening Communion, which you inserted in your 'Ecclesiastical Intelligence,' have caused so much discussion in other Dioceses that I venture to crave your indulgence, and state some reasons which have led many Bishops and leading Churchmen to a different conclusion, and which I have tried to impress on the Clergy of my own Diocese.

Not only was the first institution of the Holy Communion, as its undying name The Lord's Supper will testify, in the evening; but there can be no reasonable doubt the eventide celebration is both Apostolic and Primitive. In proof of this suffer me to quote the witness of two Confraternity schools of thought. The late learned Bishop Jeune (of Ely) in a charge, 1867 says:—"The hour of administration has varied greatly in the Christian Church. In Tertullian's time it was observed, not only in the evening at the love-feast but in assemblies before dawn. In the Age of St. Augustine the Christians of Egypt were in the habit of communicating on Saturday evening, but generally in the morning, certain days excepting, when the administration was in the afternoon. St. Augustine, too, observes that in some places in Africa, on the Thursday before Easter, the Communion was administered both morning and evening, and in other places in Africa on the Thursday before Easter, the Communion was

administered both morning and evening and in other places only towards night. Our Church has not limited the celebration of the Holy Communion to any special hours of the day. The ordinary time of the celebration is at the close of the first hour of evening. But warrant ample there surely is for Lord and in the practice of Apostolic and after times."

"And to these historic facts I may add the testimony of the Rev. F. W. Puller, mission priest, of Cowley, who says:—"We have, I hope, got beyond the notion that the early Church objected to afternoon and evening celebrations. The early Church in no sort of way objected to evening celebrations per se. She celebrated continually in the afternoon and evening. She had an evening celebration every day in Lent. . . . Why then did she never celebrate late on Sundays or festivals? Undoubtedly the true reason is that a late celebration, or at any rate a late Communion, involved a long and rigid fast, and the early Church refused to turn Sundays and festivals into fast days."

(A paper read before the Confraternity of the Blessed Sacrament, May 28, 1891, page 17—Masters.)

"Here stress is laid on the fast before Communion. But is this the mind of our Church? In better words than mine the late Bishop Wordsworth (of Lincoln) says:—"The facts are plain and certain. Our blessed Lord did not institute the Holy Communion fasting. The Primitive Church hallowed its daily food by receiving the Holy Communion after it. The office of the ministration of the Lord's Supper in our Liturgy points to evening as well as morning. 'The table shall stand there morning and evening prayers are appointed to be said.' We need not scruple to say that any members of the Church of England, who, on the plea of reverence for the authority of the ancient Church, venture to require fasting as a condition of administering and receiving the Holy Communion, not only set themselves up against the authority of the Church of England, which for the most part administers the Holy Communion at midday or even later, but even against the ancient Church to which they appeal.' (Addresses by Dr. Wordsworth, 1873.)

"And the late Bishop Wilberforce (Winchester), in his last charge says, 'Come to early Communion as giving the first of the day, the freshness of the spirit, to that great service; but if you cannot come in the early morning, have no scruple about taking ordinary food before you communicate.' (Quoted from the Bishop of Wakefield in his book "Holy Communion." Society for Promoting Christian Knowledge.)

"From all we gather there is just as much authority in our Prayer-Book for an evening celebration as for an early celebration before Morning Prayer. Our Church has not fixed any limit of hours for the administration of the Lord's Supper, or affixed or prefixed that administration to any service. As Dr. Goulburn, the late Dean of Norwich, says, 'It must be admitted that no exception whatever can be taken against Evening Communion either from the Holy Scriptures or from the Book of Common Prayer, or from the Constitutions and Canons of the Church of England. . . . Let each communicate in the manner which he finds most profitable, without for a moment presuming to censure those who prefer a different manner.' (On the Communion Office, by Dr. Goulburn, Appendix.)

"And I remember the late Dean Champneys saying to me, not long before he left Whitechapel, 'I hope God has permitted me to labour here these twenty years not without tokens of His favour; but I consider one thing has been a greater blessing than all beside to my flock—the commencement of an Evening Communion; it has enabled so many to come who could never come before.'

"Personally, perhaps, I enjoy most the sweet morning hour, and I altogether sympathise with those who object to the custom of coming to this sacred feast 'satiated with food and distracted with the cares of the day.' But it appears to me that the ordinary habits of a Christian Sunday in a pious home are not seldom such as cultivate the very best temper of mind for the Holy Communion.

Who know these best love best, thou heart of days, And guard thee with most jealous care from morn Till dewy evening, when the ceaseless play Hour after hour of Thy sweet influences Has tuned the heart of pilgrims to the songs And music of their heavenly Fatherland.

"And in not a few cases the highest services of the Church of Christ being reserved for eventide may safeguard the day of rest from the encroachments of secularism.

"In this matter, as in ritual, freedom and order may well be our watchwords. There are some who find the freshness of the early morning most helpful to devotion, some who enjoy the solemn service most at noonday, and some who prize most the calm quiet of eventide. Only let the Church provide for the needs of all her children."

The Dean of Rochester writes to the Times:—"May I ask when, and by what authority, Evening Communion were introduced into our Churches? In my youth we had no such custom, neither had the Churches.

The Archbishop of Canterbury describes this innovation as a 'rashly-adventured departure from the universal common sense of the Universal Church,' and as 'giving when the day is over, that which should have consecrated it from the resurrective hour.'

The Archbishop of York says:—"Such a custom was absolutely unknown from the earliest days of the English

Church till within the present century,' and that 'we have no right, as individual Clergy or even individual Bishops, to take action in a matter of this kind.'

"As for the impossibility in certain cases of receiving at any other time, I have met with no example. Some years ago a servant in the hotel in which I was staying, near Nice, said to me on my return one Sunday from the English Church, about 9 a.m., 'Monsieur has been to his Mass: I have been home three hours from mine.'

Canon Fleming writes:—"The Bishop of Exeter, in his letter in the Times of to-day, makes reference to Bishop Jeune. This recalls to the memory of many of us the famous reply of that Bishop in Convocation to Bishop Wilberforce.

"When Bishop Wilberforce was contending that the institution of the Lord's Supper at night was an exception, and could not be quoted as a rule, Bishop Jeune replied, 'Then, let my Lord's exception be my rule.'

"I am at a loss to understand how those who wish to adapt the methods of our Church to the circumstances of all classes, can be blind to the necessity and advantage of Evening Communion, especially in the great centres of our population."

Lord Grimthorpe writes to the Times on the same subject. After referring to the letters of the Bishop of Exeter and Dean of Rochester, he proceeds:—"The Archbishop of York is naturally more solemn. His answer is that 'he is convinced from his own experience that the same object can easily be gained in other ways,' not one of which he discloses, though he could surely have revealed at least one of them in a single sentence. When we find a multitude of persons taking for years a vast deal of trouble and fatigue in order to achieve a desirable object, and then a single one telling them that it is quite easy to attain by other means which he keeps to himself, every man of common sense and experience knows that he has a very good reason for doing so.

"On every account I wish we had one of the two great masters of reasoning, whose place and defects he is supplying to criticize as it deserves the various odd dilemmas in which he landed himself when he did disclose his reason for 'doing all in his power to discourage evening celebration.' He boldly throws overboard the common arguments of the sacerdotalists and transubstantiationists against it; at least he says he 'has no sympathy with many of them,' and, in fact, he adopts none, not even Bishop Wilberforce's discovery that Our Lord's institution of it was 'exceptional,' as, of course, it was in one way, but not in another, seeing that every Communion mentioned in the New Testament was in an evening, and there is no trace of apostolic authority for altering it, and subsequent inventions in that case are not worth a farthing. The Archbishop's reason is this:—"That from the earliest days of the English Church such a custom was unknown till within the present century, and that an innovation so important should not be made without an authoritative declaration of the Church in its favour. It seems to him that they have no right as individual clergy, or even as individual bishops, to take action in a matter of this kind."

"So charging against a practice which has prevailed certainly for half a century all over England, and was expressly allowed, as I know, by such disciplinarians as Bishop Blomfield, who began his reign here sixty-three years ago, is not 'taking action as an individual Bishop.' Moreover, Evening Communion had become common in large towns before early morning ones. Of course, I reckon from the Reformation, when the law of the Church of England, as it is, began. To deny that in this matter would be as absurd as to contend that Communion in one kind is the law of the Church, because it was the only law known for many centuries. Not even Archbishops have a right to pick and choose, like antiquaries, what length of time will serve their purpose, when they want to restore or not restore. Here the earliest use is against them, and the modern legal use, too. They want to interpolate a middle one. It is strange that any man can flatter himself, that he takes in the very greenest or laziest layman in that way. They all know what the real object is—viz., to drive people into making the Lord's Supper a breakfast under the best pretences they can invent.

"But there is another answer of quite a different kind, which the Archbishop of Canterbury is much too good a lawyer not to know as well as I do, whether the other two are or not. The Church of England has not left it to individual Bishops to take action either way in this matter, except as to their own private use, like the smallest 'curate-in-charge' of a parish. It has declared with unusual elaboration that Evening Communion, and morning ones, too, are lawful; so that no Bishop has the smallest right to 'do all in his power to discourage' either of them. The Act of Uniformity Amendment Act, 1872, reciting that doubts had risen about that and some other things, which had been referred to a Royal Commission, and the report of the Commission referred by the Queen to the Conventions, who had accordingly reported to Her Majesty, thereupon 'enacted and declared' (which gives a retrospective effect, if needed) that the administration of the Lord's Supper or Holy Communion, and Morning and Evening Prayer, and the Litany, may be used as separate services, either in varying order or together.' And it is not immaterial to observe that, though the report proposed to give some right to the Ordinary to interfere therein, the Act gives none, but only saves his former rights, which also were none in any such matter.

THE DEPARTURE OF LORD JERSEY.

ADDRESS FROM THE STANDING COMMITTEE.

An address in the form of a scroll, was presented to the Governor from the Standing Committee of the Synod of the Diocese of Sydney. The gentleman who attended for the purpose were the Most Rev. the Primate, the Dean of Sydney, Archdeacon Gunther, Mr. J. T. Lingen (Chancellor of the Diocese of Sydney), the Revs. C. F. Garnsey, A. W. Pain, J. Chaffers Welsh, and Messrs. G. W. F. Addison, S.M., E. W. Molesworth, M.L.A., R. Hills, W. R. Beaver, F. W. Uther, and James Vickery.

The PRIMATE said he would not preface the address with any words of his own. It ran as follows:—"To his Excellency the Right Hon. Victor Albert George Child-Villiers, Earl of Jersey, P.C. Knight Grand Cross of the Most Distinguished Order, of St. Michael and St. George, Governor and Commander-in-Chief of the Colony of New South Wales and its dependencies. May it please your Excellency.—The announcement of your intended departure from the Colony was everywhere received with feelings of sincere and widespread regret, and in that regret the members of the Church of England participate keenly. Your Excellency's uniform courtesy, kindness, and liberality in matters affecting the Church's welfare; your special interest in, and advocacy of, our Church Society, and of the endeavour to provide for Religious Instruction in Public schools; your frequent references in your public utterances to the necessity of basing national prosperity on 'the bedrock of religion;' and (may we be allowed to add) your consistent and exemplary attention to the claims of public worship; are features in your stay amongst us, which deserve and have our hearty gratitude as Churchmen and as Christians. The Standing Committee of the Synod of the Diocese of Sydney, desiring to give expression to these feelings of regret and thankfulness, ask your Excellency to accept this farewell address. And they beg to assure you that you and Lady Jersey, who has so ably co-operated with you in such Christian and philanthropic efforts as befitted your high position, and whose many gracious acts and wise words of sympathetic help will long be held in grateful remembrance, take with you their best wishes and earnest prayers for a continuously happy and useful life in the mother country, to which you are about to return. May the Divine blessing rest upon you, and each member of your family, guarding, guiding, and preserving you in all your ways. Signed, on behalf of the Standing Committee, Wm. Sz. SYDNEY, President of the Synod." He said further: Will your Excellency allow me, as Metropolitan of the Ecclesiastical Province of New South Wales, to add the assurance of my conviction that the feelings of the Bishops and representative churchmen in the other five Dioceses of the Church of England in this Colony—namely, Newcastle, Goulburn, Grafton and Armidale, Bathurst, and Riverina—will move in sympathetic concurrence with the regret and gratitude expressed in the address.

LORD JERSEY said he was very thankful to the Synod for the address, and for the kind terms in which they had alluded to Lady Jersey and himself. He had held a high position here, which he was about to resign with much regret. He had, while here, always endeavoured to act as a faithful member of the Church to which he belonged. Circumstances, had, of course, enabled him to speak in a very conspicuous position, but his intention had always been to act in that high position as he would have acted had he only been an ordinary member of society. In fact, he felt he had done nothing more than was his duty as a Christian, and he was not worthy of all the high praise that had been bestowed upon him by the address. He never thought that he was fulfilling any other position than that of a Christian, and he thanked them sincerely for the address. He trusted that the Church of England, to which they belonged, would continue its great course here with uninterrupted success. As he had said on many previous occasions, he thought it would be an evil day for this country if ever religion in its broad sense were considered as a matter of little importance. It was a matter in which the Laity was as deeply interested as the Clergy, and he hoped that the Dioceses throughout the Colony would always give a cordial and warm support to everyone who happened to be in authority in the country. He could assure them that the many expressions of goodwill which he had received on the point of his departure had encouraged him to do still more in the future. He thanked them for the address, and also for the good wishes from the other Dioceses under the Primate's charge.

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

The children's delights are ARNOLD'S MILK Biscuits. Every mother should get them.—ADV.

"The Archbishop of York discreetly confessed that he knew he has no right to prohibit. If, he has, nevertheless, a right 'to object to and to do all he can to discontinue' that which the law has as much sanctioned as his own freedom from the Pope, it can only mean one thing—viz. that he threatens the Clergy with whatever he may be able to do if they prefer the law of the Church and the State to his wishes, founded on a reason which is manifest nonsense. They know that in a variety of ways he can do a great deal of retribution—in patronage, in refusing to sanction exchanges, in dealing with curates—absolutely without restriction or appeal. Now that the sacerdotal conspiracy has reached the highest quarters, they will all learn what some of us have been long telling them—that sacerdotalism under irresponsible Bishops may be very little easier than under that respected old gentleman at Rome and his viceregents. I am glad to hear in several ways that the laity are beginning to open their sleepy eyes at last, and this will help them.

"Is it not amusing to find denouncers of Evening Communion as inconsequent with the usage of three centuries after the Reformation among the notorious upholders of what a Bishop of fifty years ago called the 'antiquated novelties' of the then called Passivities? And these were the defenders of 'abluition' lately by misquoting ten times over the rubric which they professed to interpret. One Primate was the author of that, and the other an Assessor of the Judicial Committee.

"As the next letter to Canon Fleming's seems to expect me to take some action about clerical fees, allow me to say that I neither feel strong enough nor in any way bound to do so. I wrote again to Mr. Foster on the appearance of those three extraordinary letters of his Bishop a few weeks ago, and I understand my letter has been published there where, as I allowed. But the Clergy are evidently themselves, seeing that the Bishops clearly mean to defend their officials if they can, though the judge who helped the jury to give one of them damages against Mr. John Foster pronounced his legal objection to the fees right."

Mr. Thomas Jackson writes to the Yorkshire Post:—"Let me state a hardship which I and some others are suffering from in the Diocese of York. I am a goods guard on a line between Yorkshire and London. I leave a Yorkshire station every Sunday morning at four o'clock, and do not arrive back until about six in the evening. Some years back I persuaded several of my mates—a band of six men—to attend Evening Communion at a church on my return. Lately the Vicar, perhaps through fear of offending the Archbishop, and thus lose chances of preferment, for Vicars have to look after their family interests like other men, said that 'there would be no more Evening Communion.' As we could not attend one in the morning we have since attended the Communion at the Wesleyan Methodist Chapel across the road.

"Could your readers, or even the Archbishop, tell us as Christian men what other course there was open to us? We love the dear old Church of England, but we are Christians first. Through the columns of your paper we appeal to his Grace for an answer.

(To the Editor of the London Record.)

Sir,—I ask room for three simple questions.

1.—What was the state of the Church of England in the "good old times" of last century, when it was the "universal custom to have no Evening Communion? I challenge anyone to deny that it was a state of deadness, ignorance of the Gospel, general neglect of duty among Bishops and Clergy, and darkness that might be felt. If God had not raised up Whitfield, the Wesleys, and their companions to revive us, the Establishment might have gone to pieces and perished.

2.—What has been the state of the Church of England during the last sixty years, and since the time when Evening Communion began, increased and spread in almost every Diocese in the land? I answer unhesitatingly that, during these sixty years, amidst many sorrowful things, there has been an immense increase of vital Christianity. It spite of Ritualism, Agnosticism, and infidelity, the Established Church seems more thoroughly alive and stirring than she has ever been since the Reformation.

3.—What will be the consequence of the Archbishop of York's unhappy declaration that he means to "discourage Evening Communion" as much as possible? There can only be one answer. More and more unhappy division! Will the Dioceses of Manchester, Liverpool, Ripon, Carlisle, and Sodor and Man alter their practice? I am certain they will not.

January 18. A NORTHERN CHURCHMAN.

THE children's delights are ARNOLD'S MILK Biscuits. Every mother should get them.—ADV.

A NOTABLE TEMPERANCE DEMONSTRATION.

One of the most remarkable demonstrations ever witnessed took place at Exeter Hall last month, on the occasion of the reception of Miss Willard, the leader of the Women's Temperance Movement in the United States. There had been a steady downpour of rain all day, and the melting snow contributed to the discomfort of pedestrians. It was next to impossible to obtain a seat in a "bus from the starting place, and disengaged cabs were nowhere. Notwithstanding these disadvantages, the large Hall was packed to suffocation, and the Lower Hall was, if anything, even more crammed, with an overflow audience. In both places there was an amount of disorder, owing to women fainting, and the difficulty of removing them. The large Hall was decorated with trophies of the Union Flag and the Stars and Stripes, and the greenery and red drapery hung before the platform was tied up with white ribbons, symbolising the badge worn by the women followers of Miss Willard in America. A motto from Miss Willard's own writings was suspended from the gallery, and in front of the organ was an immense banner bearing the words, "Christ for the World."

When the leaders of the meeting had entered and the audience had become as restless as was possible under the circumstances, Lady Henry Somerset, who occupied the chair, said she thought it was fitting that Exeter Hall should have been chosen as the scene of their welcome to one who above all other titles, deserved that of reformer. Wherever the cause of temperance and purity had exponents, wherever the voice of the labouring class was lifted, wherever woman stretched forth her hands, there the name of Frances Willard would be loved and honoured. Tried by a jury of her peers even amongst the clashing din of the black age—with the old so loth to die, and the new hardly ready to be born—the verdict would go forth that she was a fair opponent and a loyal comrade. From that, perhaps, more impartial jury—the great circle outside reform—there would come a verdict that would be written long in the pages of history—that she made the world wider for women and holier for humanity. They knew that America owed its greatness to those intrepid Puritan pioneers who were the best gift of the old world to the great coming new world, and in her name the New England blood had brought to her heart the heritage of firmness and undeviating truth, which must ever be the basis of the reformer's character. Away on a Wisconsin farm, amid the sweet spreading trees and the waving Indian cornfields, she got the inspiration of her life from that mother who imparted the love and greatness of her own nature to her children. Sacrifice was the foundation of all success in the work of reform, and Frances Willard had given up a brilliant career as Dean of the Women's College in an American University to go forth penniless, preaching the Gospel that was in her, which would not be kept under. She had relinquished that which most women held most dear. It was this life—so great, so grand, so true—that bade them welcome there that night.

Canon Wilberforce, following, in the course of his remarks, said that it was to the temperance cause that they must look for the federation of the world. There was only one principal which would draw nations together—the renunciation of a thing that degraded the whole human race. Miss Willard's whole life had been based upon unquenchable hope. Most of them looked upon the world as a mere wreck, pessimism likened it to a sinking ship, but optimism saw it as a bursting seed which might have an immense harvest before it.

A succession of speakers followed the Canon, with five minutes addresses, and then Miss Willard rose to speak, at which movement the whole audience stood up, and its greeting was enthusiastic indeed. On silence being restored, Miss Willard, who speaks in a style almost conversational, said that if they were not a happy family, then she had never seen one. Why, here were the vegetarians presenting an address on one side, and the butchers on the other, and there were forty-six different organisations represented there all in the most loving companionship. She remembered what Benjamin Franklin had said on a certain important occasion, after the signing of a document of an historical character: "I tell you, my friends, we have all to hang together or we shall all hang separate." After all, they were chips of the same old block, and she took great pride in knowing that if she went back in her ancestry nine generations, she came to an honest yeoman of Kent. She believed that Prohibition would yet take root in old England. She did not know whether the old bad standard in the habits of life would be exchanged for a white life, but she believed it would; she did not know whether women would brighten every place they entered, and enter every place, but she believed they would. It was said that gratitude was a lively sense of favours to come, but she had had so many from them that she could hardly wish for more, and yet she was very grateful. She remembered when a little girl, and her father and brother went away to vote for Congress, she had thought that women should have a vote too, and do something to rule the world, but she had not dared to say so. But when she had realised that women might help, and help perhaps more than men, in the great cause of temperance, she had found courage to say so, and to work for it. They were trying to bring about a blessed brotherhood in this work; all must rise or fall together; they must widen their cause, as God would have it widened, and then they could have no fear of the result.

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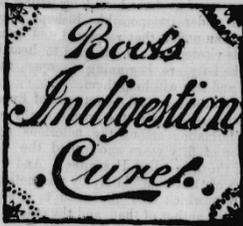
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MARCH XXXI DAYS.

Table with columns for Morning Lessons, Evening Lessons, and specific Bible verses for each day of the month.

PRINCIPAL CONTENTS.

Table listing principal contents of the magazine, including Notes and Comments, The Coming Week, Brief Notes, Open Column, Farewell, The Evangelical Press, Extracts from an Address by Rev. Geo. Wilson, M.A., and A Notable Temperance Demonstration.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 4, 1898.

LORD JERSEY.

WE are sure that every thoughtful citizen keenly regrets the departure of Lord Jersey. His last functions as Governor were performed on Wednesday last. His stay amongst us has been too brief, and it must be acknowledged by all that he has maintained with honour and dignity the ties which bind us to the United Kingdom. The Colony has been most fortunate in having had as GOVERNORS popular representatives of the QUEEN. The popularity of Lord Jersey has been fairly obtained, and it is of that character which will live for years to come. Few instances—if any—are on record of such profound harmony and affectionate regard as those which have existed between the Governor and the people, over whom he has presided in the name of HER MAJESTY. His business aptitude, his regard for constitutional principles, his cheerful temperament, his kindly disposition, his unobtrusive manner, and the thoroughness with which he has thrown himself into the broad current of Australian feeling, has won for him a place in their confidence and affection of a most unique character. It is also worthy of note that, not simply in the metropolis, but far and wide—in the northern, southern, and the western districts of the Colony, the influence of his presence or his name has seemed to be irresistible. The tasks he has had allotted to him at times have been difficult and discouraging for any man, however qualified, either intellectually or morally; but in every instance His Excellency discharged them with distinction and honour. The strength and power he has been to the Colony will only be discovered by the loss it has sustained. We as Colonists are apt to forget that the well-being of our land depends more upon the tone of social influence diffused through it by the presence and action of HER MAJESTY'S Representative than by any political events with which he may be called to deal. In some previous appointments there was probably room for disappointment on both sides. And it is a source for thankfulness that, in the official career of Lord Jersey, there has never been the slightest approach to any development of feeling tending to other than loyal and grateful relation. Whenever called upon to address the people at public gatherings, he has shown by his words that he possessed a varied experience, a matured judgment, and a cultivated intellect. The sorrow and regret which is so widely felt is intensified by the fact that Lord Jersey and the people have both been intent upon reciprocating toward each other the highest expressions of esteem and trust, and the people feel that they are not

only losing an able Governor, but a true friend. The Colony of New South Wales has always given strong proof of its attachment to the old land and also of its enthusiastic loyalty to the QUEEN. These feelings are as entrenched as at any previous period in her history. She is as free and independent as any country can wish to be; her subjection to Imperial control is almost nominal. There is, as in all new countries, a roughness perhaps of manner, but there is a heartiness which in a measure balances it, and no one can deny that there is a susceptibility to those subtle influences which serve to sway beneficially political action, and to refine, as well as purify, public movements. The people have not only bid good-bye to His EXCELLENCY and LADY JERSEY, but they will follow them with their heartiest wishes for their future happiness and best prosperity. The leave takings of a public and social character, which have been accorded by various bodies, and the citizens at large; the heartiness with which the religious bodies have approached him; and the voiced and unvoiced testimony of all classes and conditions of the people, show that, on his relinquishing the office of GOVERNOR, men and women in this southern land are quick to discern, and never slow to appreciate, those qualities which distinguish the true man. More than ordinary interest has been taken in affairs of the Colony by His Excellency, Lord Jersey, together with Lady Jersey who has given so much of her time to the advancement of all religious and philanthropic movements, and has also been a friend and sympathiser with those in sorrow and distress. The members of the Girls' Friendly Society and Boys' Brigade, of the Young Women's Christian Association, of the Ministering League, and a score of other organizations which are doing good, will remember the kind encouraging words she has spoken to them, and the help she has given. Such deeds live and bear fruit, and the name, presence, and sympathy of Lord and Lady Jersey will be remembered with gratitude by the Colonists of New South Wales.

Australian Church News.

Diocese of Sydney.

Petersham.—The Annual Distribution of Prizes in connection with All Saint's Sunday-school, was held in the Town Hall on Tuesday evening, the 21st ult. Mr. Rollo Cape presided, and the Ven. Archdeacon Child, Revs. Charles Baber (Incumbent), F. Reeve (Curate), E. C. Beck (St. Clement's, Mossman's Bay), and Messrs. Bigbie, Neilly, Toms, and Gaston were on the platform. The evening opened with prayer and a hymn, after which the Incumbent spoke a few words. A quartette by Misses Green and Easton and Messrs. Reeve and Gaston followed, and then the reports for the year were read by the acting Secretary, Mr. Neilly, Superintendent of the Mission School, then read his report, and spoke a few words. Another quartette followed. Mr. Cape then spoke and another hymn followed. The Rev. E. C. Beck then addressed the parents and children, and earnestly besought the former to assist and work with the teachers, who in many instances sacrificed their only spare day that they might help to train the children to be useful in the Church and world. At the conclusion he distributed the prizes amid the cheers and applause of all the boys present. The Rev. F. Reeve, Mr. Bigbie, and Mr. Cape spoke briefly, and votes of thanks were given to Mr. Cape and the Rev. C. Baber. The meeting closed with prayer. There was a very large gathering of parents and friends, who showed their sympathy with both spectators and prize-winners throughout.

North Willoughby.—The usual Monthly Concert in connection with St. Stephen's, took place in the schoolroom on Friday evening, the 24th ult, and owing to the untiring efforts of the Secretary was a great success. The Rev. D. Murphy presided over a crowded attendance, and Miss Ida Gurney acted efficiently as accompanist. The programme was gone through in a faultless manner, the frequent applause testifying to the delight of the audience. The following ladies and gentlemen rendered efficient help:—Misses Nichols, Smith, M. and J. Gurney, Mr. Ludwin, Miss Sedgwick, Miss A. Ludowici; Miss G. Ludowici, Mr. Rheingault, Miss G. Ludowici, Miss Smal, Mr. E. Gurney, Miss Ludowici. St. Paul's, Cleveland-street.—At the Weekly Meeting of the St. Paul's Young Men's Union, held on Friday night, the 24th ult, Mr. W. M-Evoy delivered a lecture, entitled "The Sea, its History and Mystery." The lecturer lucidly described at length the chief events in the maritime history of the world, and at the conclusion of his address was warmly applauded and accorded a hearty vote of thanks.

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St. John's, Parramatta.—The Annual Meeting of St. John's, Parramatta Auxiliary of the Church Society was held on Tuesday of last week. The report read by the Secretary, Mr. J. J. Brennan, Manager of the Commercial Bank of Australasia, showed a slight decrease. On the motion of Mr. Bodenham, seconded by Mr. Dalmas, the report was adopted. Archdeacon Gunther gave an address on the duties and responsibilities of people with regard to the Society, after which the Rev. W. A. Charlton, of Balmain, gave an address on Pilgrim's Progress, illustrated by magic lantern views. The Chairman, in thanking Mr. Charlton, expressed his gratification at the success of the new departure, and said that there ought to be no difficulty in getting good audiences to listen to the reports of the work done by the Society; and that what was wanted was good organization, enthusiastic workers, and good business men on the Committee. The reports of Bishop Barker's tours in the Colony ought to be read by those who wished to know what the Society had done.

Working and Factory Girls' Club.—The Council and Committee met on Wednesday, the 22nd ult. His Honor Mr. Justice Stephen presided. The report of the months' work stated that the classes held every evening were largely attended. A great many new members had joined. The new building and alterations were now completed, and this will allow the work to be carried on with greater facility. It was moved by the Rev. A. R. Bartlett, and carried unanimously, that an expression of deep sympathy be conveyed to Mr. W. P. Faithful, with the best thanks of the Council and Committee, for his unwearied efforts to further the work. A cordial vote of thanks was passed to Dr. Scot-Skiving for his interest in and unflinching kindness to the Club members; to Miss Proctor, the district nurse, for her care and skilful nursing of the Club members in their homes; to the Fresh Food and Ice Company, for their splendid Christmas treat, and for so generously supplying the Club with 20gals. of milk daily, which is a great boon to the Club and to the sick poor; to Mr. Shepherd Laidley, for a donation of a ton of coal; and to Mr. G. McIvor, for a gift of flour, sugar, and raisins.

Croydon.—By arrangement of the Churchwardens very able sermons were preached last Sunday in St. James', by the Rev. C. J. Byng, on behalf of the sufferers by the Queensland Floods. Mr. Byng's well-known power as a preacher attracted large congregations, and the collection amounted to £24.

The Church Society.—At the Monthly Meeting of the Committee to be held on Monday next, the following items will appear on the Agenda Paper. Applications (1) from Churchwardens at Bong Bong, for a loan of £200; (2) for £50 towards cost of St. George's Church, Hurstville; (3) for transfer of grant towards Stipend, Curate, Holy Trinity to salary of Catechist same parish; for £100 towards Stipend of Curate parish of St. Michael's, Surry Hills. Resolution by the Rev. E. A. Colvin—"That the grant to the parish of Rookwood be for one year, and at the rate of £100 per annum.

Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 24th ult, at 557 Harris-street, Ultimo. The Rev. D. H. Dillon presided, and there were present—Mr. J. Sidney, the hon. secretary (Mr. C. L. K. Uhr), and the manager (Mr. E. Grether). The following is a report for the past week:—Number of meals served, 628; number of beds occupied, 213; temporary employment found for 5; permanent for 2; left, 1; sent to the hospital, 1 now remaining, 29. The weekly report was received from the Superintendent of the Farm at Rooty Hill:—Number of meals served 203, number of beds occupied 68, remaining, 13.

Gladesville.—At the Devotional Meeting held on Monday evening, there were about 50 persons present, and a forcible address was delivered by the Rev. J. Dixon, of Balmain.

Echo Farm Home.—The following contributions are thankfully acknowledged:—Rev. R. J. Read, £1 1s; Mr. Weekes White, £1 1s; Mrs. Uzzell, 5s; Mr. Small, 5s; Mrs. Small, 5s; Mrs. Horde, 4s; C. N. Moss, 1s; Miss Flower, 2s; Thomas Davis, £1 1s; Mrs. Harris, 2s 6d; Committee Collection, 13s; Mrs. Buchanan, £1; Mrs. Burgess, 5s; collected for tent, £2 8s; Mrs. Pearce, £1; Mr. Robert Hills, £1 1s; Mrs. John See, £1 1s; Dr. Ashwell, 13s 6d; Hales and Cole, £1; W. S. Smith, £1 1s; S. D. R., £1; Mrs. Graham, £1; Rev. T. Clouston, £1; Friend (per Rev. A. W. Wain), £2; Mrs. Richards, £1; Mr. Keggan, 2s 6d; maintenance, 10s; Mrs. Staines, 2s 6d; Mrs. Harris, 2s 6d; Rev. W. Hough, 10s; Rev. W. S. Franckleton (per J. S. Shearston), 10s; Mrs. Sheppard (collected), 18s; Trafalgar House Collections, No. 6, £1 2s 1d; Echo produce, £1 1s 8d; total, (including balance, 1st January), 298 10s 10d. Also gifts in kind:—Tea, G. A. Bull and Co.; baking dish, Courtenay Smith; packing cases, S. Bowen; fruit, Mrs. Ironside; book, Mr. Alexander Smith; photographs, Thomas Moore; clothing, Mrs. Kendall; packing cases, Crawshaw and Co.; rice, Mrs. Ironside; clock and table, Mrs. Dr. Ward; shirts, etc., Courtenay Smith; clothing, S. Stephens; boots, Mrs. Reid; counterpane, Miss Hogg; bedstead and hats, Malcolm Mac Laggart; boots, Mr. Keggan; bacon, etc., Williams, Griffiths, and McLeod; tea-towels and jam, Mrs. Cargill; 3 tents, 24 pairs blankets, N. S. W. Government (per Sir George R. Dibbs). Old boots and shirts are still needed. There are 14 members in residence. Office of the Home, 9 Princes-street, 28th February, 1893.

Diocese of Newcastle.

Circular re first day of Synod.—Up to the present time, it has not been possible to take any business on the first night of the meeting of Synod, in consequence of a Standing Order to the effect that no motion could be considered of which notice had not been given in writing on the day previous. This of course precluded anything being dealt with on the first night which was accordingly occupied with a service at the Pro-Cathedral. The effect of this was to diminish the attendance on the first day. The loss of one night out of the four during which the Synod sits, was also serious in a business point of view, so that last Session the Standing Order was altered to the effect that motions of which notice has been given to the Diocesan Council at its meeting in April, and which shall have been placed on the Business Paper may be considered. This is an important alteration, and many think an advantageous one. It is likely to lead to a full Business Paper, instead of the scanty list which has hitherto been presented to Synod on the first day. It will probably also lead to a fuller attendance at Holy Communion at the morning service, and to a larger attendance afterwards, to hear the Bishop's address. The Bishop has issued a timely circular, stating very lucidly the effect of the alteration of the Standing Order in question, and inviting notices of motion which may be sent either to himself or the Secretary of the Diocesan Council, before its meeting on April 5th. The Synod, the circular states, will meet on May 2.

St. Peter's, East Maitland.—Notice is given by the solicitors for the Bill that it is intended to apply—under the provisions of the Church of England Property Act of 1889—to the Synod of the Diocese of Newcastle during the coming Session, for power to sell certain Church lands in the above Parish.

Stockton.—Last Sunday afternoon, a full Masonic Service, initiated by the Lodge Harmony, was held at St. Paul's, the offertory being in aid of the funds of the Newcastle Benevolent Society. The following lodges were represented:—St. George, Harmony, Fidelity, Sedgwick, St. John's, and Star in the East. There was a very good attendance of brethren and of the general public. The service was conducted by the Incumbent, Rev. W. F. James, and appropriate hymns were sung by the choir, Mrs. James presiding at the organ. A special sermon was preached by the Rev. Bro. Swindlehurst, Incumbent of St. James', Wickham, who delivered a sympathetic and powerful address from Isaiah laudatory of Freemasonry, and especially when its operations were based upon Christ, the chief corner stone. He also appealed very earnestly to the congregation on behalf of the Benevolent Society, which was doing so much good amongst the destitute in the district, but which needed help in order to carry on its good work.

Clerical Society.—The next meeting will be held at the Parsonage of the Rev. Canon Simm, Raymond Terrace, on Thursday, 9th March. Portion of the Holy Scripture to be read, I Cor. v. Subject for discussion, proposed by the Very Rev. Dean Selwyn, "Sermons." A coach will meet the Singletons Express, and the 9.22 from Newcastle at Hexham.

Clerical Help.—Since the death of the Rev. J. J. Nash, who was always so willing and helpful, and acceptable, there has been no one to whom the Clergy could apply for assistance without expense to themselves when absent, not, it may be, for a change, but on some sudden, pressing emergency—the dangerous illness, for instance of a near and dear relative at a distance. In such cases what a comfort it would be to have some one to help us! All Clergymen have not Lay Readers to assist them, and cannot make provision even for one Sunday, but must return to their cures. Mr. Nash had his State Aid Stipend, and a slight subsidy from the Diocese to help his Brethren in their difficulties, but since his decease no provision of the kind has been made.

Finances.—I notice that the new Bishop of Goulburn has taken the Finance question in hand most energetically. We are not in the same way here that our Goulburn friends are in, but the remarks of the Bishop of that Diocese are nevertheless applicable. We require from £1,400 to £4,600 a year additional to carry on with. If we can get that, all will be well. If we cannot, no new scheme will do us any good. And any scheme that does not realise this necessity, and provide for it is simply an endowment of the general lowering of stipends which is otherwise staring the Diocese in the face. At present the sum above mentioned is being raised, or nearly raised by an assessment on each of the different parishes, helping the weaker upon which the Bishop of Goulburn insists so strongly. If however, this assessment falls through, and nothing equivalent is put in its place in any forthcoming legislation, nothing can save the Clergy of the weaker parishes from a serious diminution of stipend—a state of affairs which ought not, I venture to say, be quietly acquiesced in by anybody.

Diocese of Bathurst.

Welcome to the Archdeacon of Bathurst.—A meeting was held on the 20th ult., in Holy Trinity Schoolroom, Kello, to publicly welcome the Archdeacon of Bathurst (Very Rev. T. R. Campbell) on his return from England, and also to bid farewell to the Rev. D. P. Hatchard, who has been *locum tenens* in the parish during the Incumbent's absence. The double object in view rendered the proceedings unusually interesting, and there was a large at-

tendance, many visitors being present from Bathurst. Everybody seemed pleased to have the Archdeacon back again, though many felt regret at the departure of Mr. Hatchard, who has made himself a great favourite in the parish, where he has done valuable work during his twelve months' stay. The chair was occupied by the Hon. George Lee, and the meeting opened with prayer by the Rev. H. C. Vindin. During the evening the Archdeacon apologised for the absence of his lordship the Bishop, who, owing to the shortness of notice, had been unable to attend.

The Welcome.—The Chairman said that he was sure they were all glad to meet the Archdeacon once more, and it was his (the Chairman's) pleasing duty, on behalf of the parishioners, to extend the very rev. gentleman and his wife a cordial welcome on their return.

The Archdeacon said that to him and his wife this was indeed a night of pleasure and joy, and he acknowledged with deep gratitude the kind welcome which had been extended to them on their return after an absence of twelve months. He also thanked all in the parish for what they had done during his absence—the Rev. D. Hatchard for his ministrations and visitations among the people; the superintendent and teachers for their attention to the Sunday-school; the generous lady to whom they owed so much for her great goodness; those in the neighbourhood who had assisted in many ways; and the choir boys, whose singing had much improved. He then proceeded to make brief reference to some of the places which he had visited in England, commencing with Brighton, where he had seen his dear and faithful mother. He found that this city had, since he had last seen it, doubled its population, and become a vast city with 200,000 inhabitants, and possessing several fine Churches, grand private and public buildings, and many beautiful gardens. From there he passed in his reference to Abinger, where he had laboured in days gone by. Twenty-five years had passed since he had last seen this place, and yet he found the same verger at his post, and also saw an old lady, who, upon him asking what her age was, replied, "If I live till next April, I shall be 100 years old." This remarkable person was in possession of all her faculties. He visited Clifton, where he saw Bishop and Mrs. Marsden, and he was glad to be able to stay with these dear old friends. Dr. Marsden loved Kello, and asked for a photograph of the old spot, for they would remember that here in God's acre lay the remains of his mother. It had been very pleasant to talk to Dr. and Mrs. Marsden, and to see both looking well and happy. It was also a pleasure to observe the high position occupied by Dr. Marsden, who was practically Bishop of Bristol. From here the Archdeacon went to Windsor, where he saw Bishop Barry, whom he had the pleasure of entertaining on the occasion of a visit which he paid to Kello. The Bishop received him very kindly, and took him over to Eton, on whose classic grounds, they would remember, the Duke of Wellington declared the Battle of Waterloo had been won. In thought, the speaker asked his audience to travel with him to Doncaster, where he preached, and met Canon Tebbett, who had once visited Bathurst, and had many pleasant stories to relate. The Archdeacon went also to York, whose beautiful Minster was historic in Church annals. Here he had the pleasure of staying with the Archbishop, who was truly a man of God, and who lived for his Heavenly Master. It was with peculiar pleasure that he had visited the parish of their Bishop (Dr. Camidge), and saw there one thousand of his parishioners, who expressed one hope that some day his lordship would revisit them. The choir was quite as good as the Bishop described it to be, and the Church itself was one of the grandest Parish Churches in England. In passing, the very rev. gentleman referred to the fact that he had gone to Scotland and visited the locality where had lived the man from whose brain had come the idea of the screw propeller, which had done such vast service in connection with steam power, and he mentioned that the originator of this idea of driving ships of war was the father of Mr. Adam, of the Terrace—a statement that was received with applause. He then came back to revel in the scenes of his University, where he found that everything seemed to have grown smaller. He saw his old tutor, grown weak with age and debility; the Chapel which he had attended in his youth; and the well known Master's Lodge at Trinity, Cambridge. He went to see Mr. Handley Moule, who was once asked to become Bishop of Sydney. Then he took his audience in imagination to London, which he described as the heart of the world, and as the centre of a nation that was constantly and rapidly peopling distant lands. He spoke also of a visit which he had paid to the Archbishop of Canterbury, and Mrs. Benson. His meeting with the Archbishop was a pleasant one, and he also met Miss Tait, the daughter of the former Archbishop, who, by the way, was a Campbell by the mother's side. He saw some small people as well as large ones, and one of them was Charles George Lee, whom he had baptised at Highgate, who had grown into a fine little fellow, and whose mother was the same kind lady she had ever shown herself in Australia. After referring to two or three other matters, he closed by expressing the hope that the trip had made him a better man and a better minister of Christ, and he said it would be his endeavour to fulfil his duty according to the ability which he desired to receive from God on high.

Grenfell.—The Bishop of Bathurst reached here on Saturday, and attended a Church Meeting the same evening, at which financial matters, which are in a very backward and disorganised state, were discussed. The Bishop preached on

Sunday morning, and held a Confirmation Service in the afternoon; and in the evening, as Grand Chaplain, conducted a Masonic Service, at which there was a crowded attendance. The members of the Local lodge were present in gala.

Diocese of Goulburn.

The Primate's Visit to Cooma.—The Primate after spending two months at Cooma with his family in a comfortable furnished cottage belonging to Mr. Joseph McKee, took his departure for Sydney last Friday evening. During his stay at Cooma, he, on various occasions preached at St. Paul's Church, and he gave a lecture on "Reminiscences of Travel" for the Young Men's Debating Society before a very large audience in the School-room. The Bishop and family were the recipients of much kindness from all denominations, and the Rev. F. Bevan, the active and faithful Clergyman of St. Paul's, Cooma, did his utmost to minister to their enjoyment. Various excursions were made to the Murrumbidgee River, and other places of interest; but the visit to the Yararongilly Caves, near Kiandra, was something that can never be forgotten. The grandeur of the valley with its magnificent limestone cliffs were glorious scenery and the exquisite beauty of the caves convey such impressions of delight mingled with wonder at the display of Almighty power that the sensations can never be forgotten by any visitors who are so happy as to be able to love and reverence their Creator.

The Primate, in preaching his farewell sermon on Sunday night week, stated that he had spent a most enjoyable time in Cooma, that he had felt great pleasure in the services at St. Paul's Church under its earnest Clergyman who preached the Gospel most faithfully. The Church, as a building, he much admired, and he was glad to see such signs of life existing among the people.

The Primate and family were much invigorated by their change and long rest. Their farewell reception was well attended by persons of all denominations.

The Bishop of Goulburn's First Visit to Monaro.—The Bishop arrived at Micalago, the residence of Hon. Alexander Rye last Wednesday morning, and was met there by Rev. F. Bevan, B.A. Next day the Bishop proceeded to Jingera, one of the most secluded mountain-top spots in the Colony. He was met on the road by a good number of persons on horseback, including a mother carrying a child in her arms. On the following day, the Bishop preached in St. Andrew's Church to an excellent congregation, and in the afternoon a tea-meeting was held in the open-air, the tables being laid out in picnic fashion on the beautiful grass, under a grove of shady trees. After tea was disposed of, a very pleasant social meeting was held, and various acceptable pieces of music rendered. Mr. Beazley (one of the Committee of St. Paul's Church, Cooma) after saying how delighted he felt at the Bishop's appointment, and impressing upon the people the necessity of strongly supporting their Church as a loyal Christian duty, presented to the Bishop a letter from the Mother Church in Cooma, joining in giving a hearty welcome to the Bishop on the occasion of his visiting Monaro for the first time. An address nicely engrossed on parchment, was then presented by Mr. Gave on behalf of the congregation of St. Andrew's, Jingera, and the Bishop replied to both the latter and the address. His speech was sufficiently amusing to keep all interested, riveted the attention of the people by its earnestness and power. All could understand the remarks and see that the Bishop places before all form and ceremony, true piety, which should be bright and active for the Master's service. The Bishop proceeded to Cooma, on Saturday, holding a service at Bredbo, en route, and arrived at Cooma at 7 o'clock in the evening. Close to the town, he was met by a large number of townsmen, of all denominations, in buggies, and the Mayor welcomed him in very felicitous terms; the Bishop replying in hearty words. On Sunday, the Bishop preached three times (in the afternoon specially to children) to attentive congregations, those in the morning and evening being very large. The services were all of a delightful character, the singing being most excellent and inspiring, and the responses general and hearty throughout. The Bishop's sermons upon "Except a corn of wheat fall into the ground and die," and "Man shall not live by bread alone," will long be remembered, and it is hoped and believed that their effect will be to arouse in many earnest aspirations for a higher and better life. The Bishop by his fatherly and genial unassuming manner, is making his way steadily into the hearts of his people, and we look forward to great things as a further carrying on of the work of the late beloved Bishop, Dr. Thomas. Dr. Chalmers after finishing his work here will proceed to West Monaro and Dombala parishes, and then return to Goulburn for Easter and preparatory services of Holy Week. Particulars of the public meeting held in School of Arts, Cooma, on Wednesday evening last, will appear in our next.

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

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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 PRESENT DISTRESS.

To the Editor of the Australian Record.

Sir,—The above is a subject which, as you know, appeared in last week's issue of your paper, and glad indeed I was to see it. Now, what seems strange to me is, that whilst we have no end of correspondence about minor matters—the Kilburn Sisters, for instance—that which is of far greater importance is passed over in almost entire silence. Compare the tremendous fuss which is being made about these Sisters with the apathy and indifference which is shown when God is being ignored and His laws violated by our law makers.

Your correspondent hits the nail on the head when he says that the present distress is due to the fact that "we have left God out of our politics." Every right-minded, and therefore God-fearing, man knows and sees this. I daresay the great majority of the Members of Parliament cannot see it. Why? Because they are not God-fearing and right-minded men. Would to God they could ever remember those very true words of the wise man, "Righteousness exalteth a nation." Am I wrong in saying that we could hardly have a more depraved and corrupt set of men in the House than we have to-day? I think not. Thank God, there are exceptions, but they are few. The time has come when the Church, if she is to do her duty, must step in. If she is a power or a non-entity, now is the time to prove it. How seldom do we hear the Clergy speaking out boldly from the pulpits, in reference not only to the disgraceful scenes which are so constantly taking place in the Lower House; but more especially in pointing out to the people their great sin in practically ignoring God in their proceedings. Why do not we, the Clergy, rise as a body in indignation, irrespective of creed, and protest against such proceedings, and demand that the great God of Heaven and earth, whose servants we are, and whom we profess to serve, be recognised by our law makers in framing those laws which are to govern both us and our country? Are they to have it all their own way? Are the earnest wishes of the Christian part of the community (and, be it remembered, this is by far the larger part) to be ignored? Is this a heathen country, or a Christian? Are we atheists or theists? Judging from the fact that the name of God is never mentioned in their proceedings, or, if ever, very seldom, and more often by way of ridicule or in an oath, one would say that we are atheists! What an insult that was to God, when a numerously-signed petition was sent to the House, now some four or five years ago, asking Parliament to open their proceedings with prayer, and was refused. Why? Because, said they, there are so many different denominations. What a pitiable and blind excuse! Do not all these believe in God? Unfortunately there are a few so-called atheists for whom Parliament legislates. But are we going to refrain from doing what is right because of these? This matter should be taken up in all real earnestness by the leaders of the different religious bodies throughout the land. Let them meet in conference, and decide upon some plan by which (God may be acknowledged by those whose business is the welfare of our country. Let it be a provincial affair, since it is for the whole province that Government legislates. Let a day be set apart throughout New South Wales, when Clergy and people may meet for prayer, asking for God's blessing upon their work, and praying that He would guide and direct them in their undertaking, doing all in the name of the Lord Jesus Christ, to His honour and glory, and to the country's peace and prosperity.—Yours, &c.,

H. G. S.

"TRUCKLING TO ROME."

Sir,—There are statements in your "Open Column" of the 18th inst. which I scarcely think should be allowed to pass unchallenged, for the credit of a Church of England paper.

The statements I refer to are the following:—"That 'masterpiece of the devil,' Popery, has effectually stamped out even the baldest recognition of God in our public affairs." And again, "I am bold to affirm that at the root of this political atheism in our Government lies our truckling to Rome, our fear of offending the so-called Catholics." Now, "I am bold to affirm" that this, to speak plainly, is not the truth. When occasion demands, it is quite possible and altogether our duty to show what Roman error is and does, and to direct men to the true "Catholic" position. But it is childish, nay, it is an infraction alike of Divine Law, of true charity, and of the spirit of humility and penitence for our own short-comings and wrong-doings, to attribute all evils to Roman error and Roman influence. It is most injurious to truth and to any hope of amendment to cast all blame upon Romanism, or "Popery," for what others are as much or more to blame for, and ourselves amongst them.

Whether Satan's "masterpiece," when fully verified, will not prove to be much more wide-embracing than "Popery," is a question I will just now decline to enter upon. I will only say that for my part, I believe that his great "masterpiece" has yet to appear, and that many Protestants seem at least as likely to be ensnared by it as Romanists, and that many of them appear, however unwittingly, to be for all that effectively preparing for its appearance.

But for the sake of simple truth and honesty, as one who knows something of the history of the last 30 years in this Colony, I feel bound to say that the dissensions of Protestants, and the envy with which a majority of them have regarded the Church of England whenever that Church seemed likely to have any advantage, or was thought to assume any superiority, or even to appear in her own distinctive characteristics, has done more damage to the cause of religion in our land, more for "stamping out the recognition of God in our public affairs," than anything that Popery has ever done or said in this Colony. What was it that demanded the withdrawal of State Aid to religion and all such recognition of Christianity? What was it that repressed Church Schools and withheld assistance from the Church's efforts to educate the young? Whence arose the agitation which ended in repudiating the State's Endowment of Religion and Education by confiscating the Church and School lands? It was not "Popery" that moved this, but Protestantism allying itself with all degrees of indifference and irreligion, and with political parties that were serving their own purposes. It was the action of those who had not really thrown off regard for religion, but were attempting to serve its cause in a selfish and schismatical way. "Gehal and Ammon, and Amalek"—Asenath also is joined with them, and they have holpen the children of Lot.

"Truckling to Rome," there may have been now and then, when it suited one party or the other; but there has been more truckling to immorality, covetousness, class-selfishness and downright godlessness. What has been wanted and what is wanted now, is that in all who have any regard for religion, Protestant and Anglican, as well as Roman, there should be more self-sacrificing depth of principle, more of real independence and genuine Christian patriotism, more sincere desire that the cause of God alone, Christ alone, and not of their own party or their own will should prevail. What a godly Roman Catholic thinks of the present state of things will most likely not be so very far off what you, sir, or your correspondent himself thinks of them. What one such has the courage to say in England as to the attack now being made there upon the establishment of religion, by those who represent in that larger field those who were the combatants against State Aid to religion here, may be seen in Professor Lilly's introduction to his recent work "The Great Enigma."

Let us give all their due, and if we must "judge," let it be justly.—Yours etc.,

J. C. CORLETTE.

"MOTHERLESS CHILDREN."

DEAR SIR.—I trust your readers will pardon the persistency with which I plead the cause of the little girls, to whom pointed reference has been made by letter in your columns three times already. The urgency of this case must be my apology.

In addition to the amounts sent to me in response to those letters chiefly, a lady who has taken a deep interest in the children has received from various sources, £5 15s, which added to the £7 1s 9d I have in hand, provides nearly one third of the total sum now required—the passage money at first asked having been kindly reduced to £43 10s. In the event of the whole of the money not being obtained, the children must I fear be transferred to a State Institution, and thus be for an indefinite period a burden upon the general community of the country. I am reluctant to witness such a transfer, assured as I have repeatedly been, that the children if sent will be well cared for and educated by their kinsfolk in England. I am aware of the numerous calls made upon the charitably disposed; still I feel, this need, might be met without any serious addition being made to the burdens already borne. Were it possible to collect the amount within my own debt embarrassed parish an appeal such as this would not appear in your columns; but alas, the prevailing depression has created pinching poverty and dire distress in too many of our houses. The heart is big enough, but the hand is empty.

Acting upon the suggestion of two contributors, two appeals were inserted in the "Herald"—the first proved resultless; the second yielded a guinea, or 5/6 in excess of the cost of the two advertisements. This is stated merely to show that the suggestions made were not ignored.

Once more I ask, can you not, will you not help?

Yours faithfully,

J. HOWELL PRICE.

Table with 2 columns: Item and Amount. Rows include: St. Saviour's Parsonage, Young-street, Redfern; Amount required (reduced); Sums already acknowledged; The Primate; Messrs. J. T. and J. Toohy.

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KILBURN SISTERS.

DEAR SIR,—In replying to the letter of Mr. E. J. H. Knapp in your last issue I wish, first of all, to disclaim any right or title to the "Rev." which he puts before my name being a layman of the Church.

I would next state that, as I said in my first, I have no wish to enter into a controversy with regard to the Kilburn Sisters, they will prosper in their good work in spite of anything Mr. Knapp can say against them.

In my letter I simply challenged Mr. Knapp to state whether his most uncharitable remarks with regard to a large number of Churchmen of this Diocese were "the truth spoken in love," this question remains unanswered.

Mr. Knapp says "If Mr. Watson has mistaken the spirit in which I write, that is his business not mine." I would ask any of your readers if it is possible to mistake the spirit of the letter which appears in your issue of the 11th February. The feeling which prompted it is visible on its face.

Yours etc. JAMES H. WATSON

27 Feb., 1893

SIR,—When those who have been all their lives confined within the narrow limits of religious ignorance, prejudice, and intolerance speak, write, and act in accordance with tenets of their early education, it is not matter of surprise; but where an ordained Priest of the Church allows himself to be carried along this narrow groove, we are reminded of the words of the prophet, who, speaking in the name of the Lord, says "My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains" (Jer.: L. 6.) When Clergyman do not understand, "the Doctrines, Sacraments, and Discipline of Christ," (service for ordering priests) they cannot teach them to those committed to their "care and charge" and they are made "to go astray." It may be to forsake the Church altogether, and to imbibe false and unscriptural doctrines, or to swell the ranks of scepticism and unbelief. Dr. Corlette, it seems, has asserted that the Kilburn Sisters are "Lay Persons" which is quite true. A Clergyman signing himself "Colin Clout" says "This I entirely deny" and to prove the truth of his denial, adds, "If they were merely 'private persons' neither Dr. Corlette, nor I would be writing about them." It is a wonderful little word that monosyllabic "if." You state a fact, when some one starts up with "if what you say be true, then &c." and the whole thing is reduced to an argument by that little insignificant word "if." "If they were 'lay persons,' private persons" says Colin Clout; but notwithstanding that pronoun voking little mischief maker "if" the Kilburn Sisters are 'lay persons' 'private persons' and cannot hold, ecclesiastical preferment, or conduct the services of a Church without a license from the Bishop of the Diocese; but he can establish a school, and teach in that school without asking, or obtaining, permission from the Bishop, and yet not be guilty of a breach of ecclesiastical discipline, much more, then, have the Kilburn Sisters a perfect right to carry on their godly work in any parish where the Incumbent is willing to avail himself of their help.

Much is made of the attitude which a majority of the Synod has adopted towards Sisterhoods, and those who do not bow to the dictation of that majority have been branded as disloyal to the Church, have even been declared to be "outside the Church" by one of these self constituted judges. But what is the Synod which meets in Sydney? If the majority of its members choose to make themselves ridiculous, and show their disloyalty by acting in opposition to the voice of the Church, supported, as it is, by the highest dignitary in the Church of England, the Archbishop of Canterbury, does that give authority and power to that majority to compel others to do the same? Who gave the Synod authority to forbid and prevent holy men and women from doing the work of the Church in Sunday-schools or Day-schools under the oversight of the Parish Priest? If those who complain of the Kilburn Sisters were doing anything effectually to supply that religious instruction which secularists, and often enemies of the Church have taken away from children taught in state schools, there might be some shadow—not reality—of excuse for jealousy because of the work these devoted women are doing. But the fact is that these obstructionists have altogether "broken the yoke, and burst the bonds" (Jer.: v. 5.) They have defied the authority of the Church, despised her discipline, rejected her teaching, and put a gospel of their own in place of the Doctrine, Sacraments, and Discipline of Christ "service for ordering Priests) and their real objection to the Kilburn Sisters is that they are "Sisters of the Church" and teach the Doctrines, and live the life of the Church. The answer to those who "enquire of them" and oppose them is the reply given by "Peter and the other Apostles" to those who asked "did not we straightly charge you that ye should not teach in this name?" "We ought to obey God rather than men." (Acts v. 28, 29.)

One over zealous self constituted overseer, scrutineer, judge, jury, chief justice, privy council, Archbishop &c. &c., demands that these ladies should "acquaint us with the rules of their order, and their teaching on sacraments, and confession &c. A faithful son of the Church would not require to ask such questions. The approval of the Archbishop of Canterbury, and other Bishops of the Church in England, with what has been written in your columns, in defence of these ladies, and is now confirmed by

the sanction of the late Archbishop Tait, and the Bishop of Capetown are quite enough to satisfy any unprejudiced mind, and if there are any who still cling to unreasonable prejudices, and "think evil in their hearts" I would commend to them the words of "a doctor of the law, had in reputation of all the people," "Take heed what ye do unto these men." (women) "And now I say unto you who refrain from these men (women) and let them alone, for if this thing be of man it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." (Acts v. 35, 38, 39.) Those who oppose the work which the Sisters are doing should take warning by the past, and look at the result of education without religion. "Righteousness exalteth a nation; but sin is the reproach of any people." (Prov: xiv. 34.) "Religion unfeignedly loved perfecteth men's abilities unto all kinds of virtuous services in the commonwealth, while immorality, infidelity, and sedition usually go hand in hand" (Rev. Thomas Hartwell Hull on the French Revolution of 1798.) The neglect of religious training in children is followed by crimes in after life which swell the list of gambling, embezzlements, robberies, suicides and murders, and has created that dangerous and vicious class of young criminal called by the newly invented names of "Larrikins and Pushes" and has made it a fact, as the Daily Telegraph says, that "undoubtedly Hyde Park after 8 or 9 o'clock at night requires a stronger police control." The Church in England has spent millions of money during the reign of Queen Victoria, in building and maintaining Church schools in order to supply Religious Instruction to children. Religious people are beginning to see that if men and women are to be moral, virtuous, loyal, God-fearing citizens, they must be educated in those principles from infancy, before they go out in the world and are corrupted and hardened by the deceitfulness of sin, and allured to their ruin by "the lust of the eye, the pride of life" by the "world, the flesh and the devil." And now godly women, who have devoted their lives, and all that they possess to the service of God, have come to our aid, and are instilling religious principles, as well as secular education into the minds and hearts of our young children, they are misrepresented, opposed, defamed and persecuted; but what if the soul of one of those lambs of Christ's flock should perish for want of that knowledge which some are trying to deprive them of? "But who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Mathew xviii. 6.) These are our Lord's words, and I commend them to those who are trying to hinder the work of the Kilburn Sisters. I am, sir, your obedient servant,

ZACHARY PEARCE POOCK.

CLEANINGS.

"DYING OF WEARINESS!"

As life goes on, most people begin to feel that the word "happy" has no light meaning. Sick of herself through very selfishness, the wife of the Grand Monarque, Louis XIV, thus spoke in her hour of death, "Do you not see that I am dying of weariness amidst a fortune that can scarcely be imagined? I have been young and pretty; I have tasted pleasure. I have been everywhere loved. In an age more advanced I have passed some years in the commerce of the mind, and I protest to you that all conditions leave a frightful void. I can endure no more, I wish only to die." Here, surely is an illustration of the words, "Whosoever will save his life shall lose it."

THEY TRUSTED HIM.

The French Marshal Turenne was the soldiers' hero. He shared in all their hardships, and they entirely trusted him. Once when the troops were wading through heavy morass, some of the younger soldiers complained. But the older ones said, "Depend upon it Turenne is more concerned than we are; at this moment he is thinking how to deliver us. He watches for us while we sleep. He is our father, and would not have us go through such fatigue unless he has some great end in view which we cannot yet make out." How much happier and stronger we should be if with this kind of simple confidence we trusted the Captain of our Salvation, Jesus Christ, who came on earth to share all our hardships!

"EASILY LED."

When it is said of a man that he is "easily led," we generally mean that he is easily led in a wrong direction. He will not sit on the box and drive but always ready to hand the reins to someone else. "One must do as others do," he says, and he does what is wrong, and what perhaps he really does not like, because it is "the thing to do." "The thing to do," means the thing that others do; but why should we follow the multitude to do evil? "What I saw a London magistrate the other day to a drunkard who pleaded that he had been treated, 'is your throat a drain, then, down which you allow anyone to pour what he likes?'"

A GOOD OLD AGE.

A good old age has been cynically defined as "an age at which a man is good for nothing;" but it is our own fault if we are good for nothing in old age. The old can help the rising generation by sympathy and advice, and do much to prevent them from rising in a wrong direction.

DISPROPORTIONATE CENSURE.

"There are some people so morally constituted that they would use a 110-ton gun of reproach to kill a sparrow of wickedness." This kind of person does much harm, not merely by disheartening those who are trying to do their best, but by confusing the distinctions between right and wrong that should be carefully maintained. Most of us find it difficult enough to keep the ten commandments, without having new commandments and new sins invented for us.

THE LAST THING.

Death is a certainty for us all, and comes nearer every moment, whether we think of it or not. Lord Palmerston, during his last attack of gout, exclaimed playfully—"Die, my dear doctor! That's the last thing I think of doing." It may be the last thing many people think about, but to each and all it must come at last, and, as Young says, those "the farthest from the fear are often the nearest to the stroke of fate."

IT'S GONE ALL GONE, AND I'M GOING TOO.

For many years did the same man sweep a certain street-crooking in Hampstead. Through all seasons and in all weathers, there he was, sweeping the crossing and taking such gratuities as were given him. Time wore away, and he came to be eighty years old. He appeared at his post no more. A lady district visitor looked him up at his lodgings. What a picture of squalid destitution. No fire, no food, no friends. Wife and family he had none—never had. The poor old fellow was perishing of starvation, of want. Some money was raised for his benefit and he was removed to a London Hospital. Here he lay several weeks sinking daily. One night he was clearly very low. Near him stood one of the hospital physicians and a nurse. Seeing him clutch nervously at his pillow, the nurse, supposing the patient desired to be raised up, put his arm beneath him to perform that service. In doing so the nurse's hand came in contact with an object which he withdrew. It was a dirty little canvas bag tied with a leather string. As it was laid aside the old man perceived what had been done, lifted his skeleton frame partially from the bed and, trembling with excitement, said in a shrill whisper, "Ah my treasure, my treasure! It's gone, all gone, and I'm going too!" and sank back dead. The bag contained £100 in notes—the savings of his miserly life. And he, there, dead of starvation, even more than of age. Well, what of it? you say. The wretched old man was better dead than alive. Quite so, but most human events have a moral, a lesson, about them, if we keep an eye out for it.

What for example, can we learn from the following facts?—One night about ten years ago a man whose name we can furnish, went to bed as usual, apparently in good health and spirits. A few hours later he lay unconscious on the floor. In explanation he stated that he had been seized, suddenly, with a pain of such violence that he was compelled to rise—a pain in the chest. After rising he lost his senses and sank down on the spot where he had stood. His wife aroused by the noise, struck a light and saw her husband in that situation. She afterwards declared he had gone black in the face, and that his eyes looked as if they were starting out of his head.

Restoratives were applied which brought him to, but he was not as before. So quickly and unexpectedly do we cross the boundary line between two opposite bodily conditions. It is like stepping from the broad blaze of day into a damp cavern, or like stepping from the broad blaze of day into a damp cavern, "all-gone" sensation throughout his whole system. His mouth tasted badly, and was filled with a slimy sort of phlegm, his head ached, he was unable to draw a deep breath, he walked with difficulty, and went about his business like a man who is haunted by a paralyzing dream.

Perplexed and alarmed he consulted physicians, who prescribed for him, without, however, producing any noticeable improvement. The strong clear-headed man of previous years was gone—changed as by the wand of a vicious magician into the feeble being he now was. Even with this dismal prospect before him our friend travelled not on level ground; his path led downward; he grew worse. In December, 1888, he had a distinct attack, gave up business, and went to bed. There he remained for a weary painful month—thirty days, as long as thirty years of power and occupation. The doctor said there was something wrong with the stomach and bowels.

After he once more rose from his bed he still suffered dreadful pain and could rest neither day or night. Indeed, some nights he never slept a moment. So weak had he become that when he attempted a short walk he was obliged to abandon the effort, and return to bed.

His own words are these:—"Do give you an idea how reduced I had become I may mention that I lost over three stone weight and was wasting away. I kept on like this until January, 1891, when Mr. Everson, of Ocoold, told me of a medicine called Mother Seigel's Syrup and the good it had done. I tried it and in three days I felt better. Cheered and encouraged by this I continued to use it, with the result that I wholly recovered from my mysterious malady. I am now strong and hearty, and business is again a pleasure. The Syrup did me more good in a few weeks than all my ten years doctoring put together. (Signed) Albert Thorndyke, proprietor of the 'Grapes Inn,' Church-street, Eye, Suffolk. May 1st, 1891."

What do we learn from this? We learn that while a miserly fool like our crossing-sweeper may starve for money, a wise man with more reverence for his bodily temple, seeks and finds a remedy for a tendency to starvation, induced by disease—that the disease was indigestion and dyspepsia, and the remedy Mother Seigel's Syrup.

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Our Accounts up to date have been rendered to all our Subscribers not already paid, as well as the long array of those in arrears for advertising. We shall be glad to hear from the latter as well as the former, and Subscribers sending us with promptness the amount of their account, will earn an increased amount of gratitude on our part in these hard times.

Advertisement for EDWARDS' "HARLENE" hair dressing. Includes text: "Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair." and "EDWARDS & Co., 95, HIGH HOLBORN, LONDON, ENGLAND." Also features two illustrations of women's faces.

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We now simply repeat that the new treatment sets so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favourably to the patient by an intelligent use of this method of treatment.

In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and as the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not "charged" from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

Read the Reports from Sydney Papers.

"The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most all disorders. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"The Sydney Mail" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

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

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

"The Truth" says:—"It is beyond a doubt all that is claimed for 'Sunday Times' says:—"It will, we believe, where cure is habitual constipation, indigestion, deficient circulation, and poor blood, it cannot fail to be of benefit."

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

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

"The Australian Independent" says:—"To suffering humanity we regard the discovery as a wonderful boon."

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DR. A. WILFORD HALL, P.I.L.D., F.S.S.C., &c.

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

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

Signed this day of 18.....

ONE WITNESS

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THE EVANGELICAL PRESS.

The Church and the Press. At the Islington Clerical Meeting the Rev. A. R. Buckland, Morning Preacher at the Foundling Hospital, spoke on "The Church and the Press," which he did from the standpoint of an Evangelical Churchman, and with an especial eye to the importance of its development. He argued that to support a paper was to be responsible in some degree for its tone and contents, and illustrated the point by saying if a paper makes it a special feature to report in all procurable detail the most revolting cases brought into Divorce or Criminal Courts, we ought to find some other journal less willing to pander to the lowest tastes of humanity. We do not ask for silence as to all such cases; that would favour the criminal. But just exposure need not run into detail openly reported or hinted at with masterly suggestiveness. Again, we unite in deploring the twin evils of betting and gambling. It is probably impossible to get a morning paper free from betting intelligence; but, if we cannot secure this we ought to draw the line at tipsters' advertisements and editorial advice as to the probable winners. Journals which supply these and other incentives to gambling, and so provide a short and easy way to ruin, ought not to flourish by our subvention. These reforms will never be made until some voices are raised: why should not Evangelical Churchmen raise theirs?

The Evangelical Press and its Support. But I want to come nearer home than this. We have our own Evangelical papers. No one presumes that any one of them will please all, or that each is incapable of improvement. Perfection is unattainable; and until we have but one standard of taste; one type of character, and one opinion upon things indifferent as well as upon things essential, there will never be unanimity. We are at one, I hope, in entire fidelity to our Master, and to those Protestant principles of which, as Churchmen, we shall never be ashamed. But we may, and do, differ upon non-essentials. Our papers labour to advance the same cause by different ways; seek to reach different classes of minds and varying depths of pockets. But however much we may differ we ought all to find one or other of them very much to our tastes. Having found the paper we ought to support it. As a matter of fact, do we? Do the Evangelical Clergy (or laity either; but they are unrepresented here) give their own Evangelical papers—one or the other, or all—the loyal support they might? Is it not a fact that many take no Evangelical paper, but do patronise either journals published in the interest of High Anglicanism—journals consistently attacking Evangelical Institutions and Evangelical men—or, on the other hand, journals openly or tacitly Nonconformist?

The Retort. Of course there is an obvious retort. The objector may tell us that the Evangelical papers are so inferior that he must go elsewhere. I submit that in the judgment of impartial experts this is not true; and that, if it were true, his conduct is still indefensible. If there is weakness, it is his duty to help that weakness into strength. Every newspaper owes much to its intelligent readers. Their criticisms—if they cannot be discussed—are valued, weighed, and allowed their influence. Their intervention is not resented; it is prized and courted. But it is always the deficiencies of our own journals which cause them to be slighted? One cannot help fearing that, in some cases, the true reason is of quite another kind. In certain quarters there is a lurking suspicion that it is not quite the thing to be an Evangelical; that we must all show a complete freedom from party feeling; that it is therefore much more respectable to have the Guardian on the table than the Record, and even to read the Church Times or the Church Review rather than the English Churchman or the Rock or the News. Is this liberality of sentiment either fair or safe? Would this most liberal of Evangelicals like the Evangelical papers to ignore his work, and paragraph that of the extreme Ritualist, who is his neighbour? And is not his conduct perilous to others? He himself, he tells you, can discern right from wrong. Extreme Sacerdotalism, attacks on Evangelical Societies and Evangelical men—all these are harmless in his case. Can he be sure that they are equally innocuous in the case of his sons and daughters? It may look well to seem independent; but a fair show is often a costly enjoyment. Instead of deserting his colours, ought he not to lend his support to the cause he believes to be true? Our own papers do not give him all he wants? Then let him deal tenderly with them; perhaps when he and others have lent their aid improvement may come. It must be obvious that we cannot do without newspapers of our own; it must be equally obvious that we shall never change the character of hostile papers by sending them our subscriptions and our advertisements. Is it not time to unite for the common cause?

The Evangelical Press—its Value. It is easy to say, "The papers should sell themselves." They do; but we want to make their influence as wide as possible, and accordingly we remember that a Church newspaper is not a necessity of life; it is a luxury, and one for which a taste has to be acquired. But remember what the value of such a taste may be. It is important that our people should be educated in all that concerns the government and work of our Church; the progress of the Gospel at home and abroad; the things waiting to be done, and the way in which they can help therein. We need the papers as an educational power. We need them also to secure a continuity of religious principles in our families. I submit that the "development" we need is the development of a more loyal and active support of our own journals. Each will choose, and rightly choose, that which to him seems the most trustworthy guide. But in any case, let there be an end of desertion of ourselves coupled with alliances with that which consistently, and sometimes even malignantly, assails the principles and the institutions Evangelical Churchmen hold most dear.

EXTRACTS FROM AN ADDRESS

By the Rev. George Wilson, M.A. (St. Michael's, Edinburgh).

GRACE.

When grace enters the daily life, when the grace of God makes the husband tender and considerate, the wife patient and devoted, the children reverent and ready, the parents prudent and wise, the servant conscientious and faithful, and the master brotherly, just and regardful of the feelings of those under him, then men around begin to take knowledge that they have been with Christ and that the Christ-life is entering into and moulding the common things of daily life.

RELIGION IN DAILY LIFE.

There is a great deal of beautiful nonsense talked about religion in common life. Men shrug their shoulders and say "I am a business man, I don't read the Bible, I never pray, I don't believe in Christ, but I pay twenty shillings in the pound, cheat no man, and bear in market and on 'change the record of a spotless life." Another says, "I have no altar in my home, no Bible on my table, and my children are not taught to pray, but I do not beat my wife or growl at my children, and I have a fairly bright and happy home; that's the religion of daily life I believe in." Yes, you believe in a religion which scarcely reaches the land of civilised heathenism. Now, where does the Bible place this common life? It places it around the Cross. Take the great classic passage on this common life (Rom. xii.), the most beautiful of all treatises on the domestic, social and commercial life; where does it begin? By laying deep the foundations on the doctrinal and logical statements of man's ruin by the fall, of redemption by the Lord Jesus Christ, of our glorious privileges in Christ (at chap. viii.) and it even sweeps in the Jews (in chaps ix., x. and xi.) and then on that grand foundation and platform comes the opening "Therefore," of chapter xii. Thus the whole principle of Christianity in common life springs from the Cross and from union with Christ.

THE CROSS.

So in daily life we must recognise this Cross, and that in three ways; there are, of course, many more aspects, but on these alone can we stay now. First,—if I am to live in right relationship to my fellow men I must begin with a right relation to my God, for until then I will never understand aright my relation to my fellow men. Jesus Christ puts me in a right relation to God as my Father, and then it is I learn my brotherhood with all fellow believers and my relation of sympathy and help with every man in the world, that is even those outside of Christ. Therefore I venture to say that when we have anything to do with putting a man in any position of trust, our first question should be, "Is he a Christian?" That is the great test of a man's fitness for any place of trust, if we would view the matter as God views it.

ADEQUATE DIRECTION.

The second thing is adequate direction, for even when we have been redeemed we cannot be left to ourselves. We need light along the line of the will of God, opened to us by the Blessed Spirit and in the teaching of Providence as God leads us day by day. This guiding we all need. As I want to be quite practical I may say here to husbands and wives,—there is something far more important than a bright, happy, respectable home. Is it a Bethel? Is it God's house? Is it a house of prayer? Are you being guided along the lines of God's will? Do you learn from His Word and in prayer how to watch the Divine Hand in daily life?

What are you going to do with these gifted sons of yours? Train them for high positions in banks and other enterprises? Or is it your first aim to send them out as servants of the living God in daily life? Never mind the wealth of money if you have the wealth of true godly manhood. If you aim at this you will have divine direction for it. I do not deny the value of ameliorating laws and social improvements, but the labour question and other hard problems of the kind can only be solved by Christ, who brings us into true relation with all men.

ADEQUATE ENDOWMENT.

Now, the third thing, is adequate endowment. We may get into the right relation, and we may know there is adequate direction, but we need executive power. We would, but we cannot. Then remember there is power; power available and in Jesus Christ. Some person says, "That man knows nothing about it; he has not a wife and sickly children in a bare home, or a small income and great difficulties. He would not speak as he does (you say) if he knew how my hand trembles as I open the morning letters and read of crashes here and there. He does not know how the timbers begin to creak in the anxieties and cares of life." Well, I don't know all, though I do know something; but this I do know, that God knows all. Tried husband and weary wife, harassed parents and children, anxious masters and servants, these are resources in Christ yet untouched by you; He is able to solve all your difficulties and to enable you to overcome all hindrances in His strength. That is the incoming we need for a true outcome in daily life.

THE OUTCOME.

Need I dwell at length on the outcome? This only will I say,—it will be ruled by the greatest law in life, the law of the universe, and that is fruit after its kind. That is a law never broken, and God will have us bring forth fruit in this manner. I have known men preach a good sermon, lead admirably in prayer, sit down by the bedside of some struggling soul and help greatly, but I have known that they were not always liked in business or kind to their wives. Then to speak plainly I say it is a sham. There must be fruit after its kind. If you are a pious man on Sunday you must be one on Saturday. What you preach in the pulpit you must live in the office and in the home. The world can somehow find some answer to our best logic and weightiest arguments, but it has no answer to the witness of a common business man or woman who live Christian holiness in daily life. Sanctification lived before the eye of the world—that is fruit after its kind—fruit to the glory of God.

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

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

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

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The Australian Record.

SYDNEY, SATURDAY, MARCH 11, 1893.

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

Notes and Comments.

Personalia. Mr. T. A. Dibbs returned to Sydney per Massilla on Monday last after an absence of twelve months, which has been spent in England. The Rev. J. Vaughan is visiting Victoria as deputation to the C. M. Association. Mr. Vaughan preaches at St. Mary's, Caulfield, and St. Matthew's, Prahran, to-morrow. The Rev. G. Moore, of Gresford, is spending a short holiday on the mountains. The Rev. J. Spooner, of Brisbane, is compelled, in consequence of illness, to relinquish duty for a while, and is at present in Sydney. The Hon. S. A. Stephen, M.L.C., has gone to England for a short holiday. The Rev. J. D. Langley, who has been very ill while at Launceston, is reported to be improving, and is expected to return to town to-day. Mr. Courtenay Smith has resigned the office of Hon. Organising Secretary to the C. E. Temperance Society.

Ourselves. We regret that we have been compelled to take extreme measures in some cases where those indebted to us would neither reply to our letters nor make any arrangement as to payment. Several cases were heard on Wednesday last at the Water Police Court, and a verdict in our favor was awarded in every instance. We are very sorry to have to resort to this mode of procedure, but cannot avoid it. Our accounts must be paid, and those who are indebted to us ought to have, at least, some consideration for us, and a little respect for themselves. Our solicitor is preparing a fresh list and will take proceedings unless arrangements are made.

The Church Home. The friends of this valuable Institution will be pleased to read in another column that the Church Home is successfully settled in its new premises, and that a Dedication Service will be conducted by the Most Reverend the PRIMATE on Tuesday, the 28th instant.

Scribner's Magazine. This interesting publication is full of instructive and interesting matter. Its contributors possess the happy faculty of presenting their subjects in an attractive form, and the illustrations with which it abounds are skilfully executed. The issue for March is a good solid number, of more than average value.

Cure for Drunkenness? The Financial News sends the Church News a warning about the "Golden Specific Company," which professes to supply a cure for drunkenness. The News asserts that the company, which consists of a single individual, purchased from a firm in Melbourne a harmless tonic at the rate of £1 per thousand powders, which it retails at £1 and £2 per package as an infallible cure for alcoholism. This is worse than that special medicine company, the report of which showed an income of £10,000, expenses £8000, of which £6000 had gone on advertisements, and £1000 on the substance of the tonic itself.

The Church Times and the Evangelical Party. In the Church Times of January 13th is a leading article on "The Present Position of the Evangelical Party." It will surprise some of our friends to read such a noble tribute to the power of Evangelicals as that given by the recognised organ of the High Church party: "We should regard the collapse or demoralisation of the Evangelical party with sorrow and dismay. We have never failed to recognise most heartily that this school of thought has an historical place within the English Church—a place assured by a most honourable record of noble service to the cause of Christ, and adorned by the devotion of many a saintly disciple. . . . The Evangelical party embodies, as we believe, a great truth, which it keeps before men's minds just as does the Catholic school. The one represents what may be called religious individualism dwelling upon the supreme importance of the individual soul before God, its sin and its salvation, its personal relation to the Lord Jesus Christ, its private rights and responsibilities. The other gives prominence to the place of the individual as a member of the Body of Christ, to the necessity of organisation, to the outward and visible signs ordained as the means of communicating inward and spiritual grace, and so on. The natural tendency of men's minds is to forget, or even to depreciate, that side of truth and that mode of its outward expression which does not commend itself to their own tastes and feelings." We heartily endorse

the closing words of this article: "For our own part, while we cannot compromise what we believe to be God's truth, or play fast and loose with institutions and duties which are, in our humble judgment, of Divine obligation, we yet most thankfully welcome the hope of the transference of questions between us and our fellow Churchmen to the legitimate regions of mutual discussion, and mutual prayer for light; and we fervently join in the prayer that 'all who profess and call themselves Christians may be led into the way of peace, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Amen.'"

Spiritualism. The present is a time when not a few would make believe that Spiritualism, or perhaps, more correctly, Spiritism, is a reality. The idea has certainly been gaining ground of late. But it is well to have the testimony of an undoubted authority on the subject. This authority is Mr. Maskelyne. He, who ought to know something about it, pronounces it to be a delusion and a sham. This is what he says:—"If there had been anything in the remotest degree approaching genuine phenomena connected with it I must have discovered it. But I am bound to say I never met with anything genuine except the mere movement of the table. Chicanery and trickery I have found in plenty. Cupidity and credulity, fraud and folly—these are the foundation stones of spiritualism, and the superstructure is entirely in accordance." This it must be admitted, is strong language but it comes from one who knows.

A New Protestant Society in England. The latest Society that is being formed in the Mother Country is that which has taken the name of the Church Protestant Aid Society. Its avowed purpose is to maintain and fight for the Protestant principles gained for the Church of England at the Reformation. It will specially help poorer districts where Romanism and Ritualism are spreading to succour Evangelicalism. A contemporary says—Passing over merely ecclesiastical questions, the promoters emphasise the importance of fidelity to revealed truth; and, bearing in mind the fact that the days are evil, they call upon faithful men to hold fast that which they have received of the Lord, to whose speedy coming they add a bold and timely testimony.

Inspiration and the Bible. No subject has received more attention of late than that of the Inspiration of Holy Scripture. It is around the Old Testament that the battle is being waged. Germany is the stronghold of the rational criticism. It has made itself felt in Oxford and Cambridge, and so is being reflected on the world at large. Every kind of periodical discusses the situation, as one may call it. But the Inspiration—the Divine Inspiration of the Bible remains unshaken. If the 'false science' of man could have explained it away, we should certainly, from what has been written, have a Bible without any inspiration—indeed, we might go farther and say that if the opinions and learning of scholars could have done so, the Bible itself would have been long ago explained away. One thing is certain: that it is just as impossible to explain away the Inspiration—Inspiration in the sense that the Bible is the Word of God—of the Bible as it is to explain away the grand old Book itself. The attacks of man can never disturb this impregnable Book. The Inspiration and authority of the Bible is a subject that needs to be preached and taught more at the present time.

A magnificent Liberality. The personality of a Clergyman of the Church of England in England was sworn not long ago at the large sum of £580,011. There are many people who no doubt think it infamous that a Clergyman should possess so enormous an amount. But contrast this good man's will with that for instance of a worldly man such as Jay Gould. "The Church Missionary Society (one moiety to be devoted exclusively to purposes connected with Missions in China) £50,000; the Sussex County Hospital, Brighton, £30,000; the British and Foreign Bible Society, £20,000; the Church Pastoral Aid Society, £20,000; The Moravian Missionary Society, £10,000; the Colonial and Continental Church Society, £5,000; Asylum for Idiots, Earlswood, £5,000; Infant Orphan Asylum, Waustead, £4,000; London Orphan Asylum, Watford, £4,000; British Orphan Asylum, Slough, £4,000; Royal Asylum of St. Anne's Society, Redhill, £4,000; Deaf and Dumb, Old Kent-road, £4,000; Brompton Hospital for Consumptive Patients, £4,000; Royal Hospital for Incurables,

Putney-heath, £4,000; London Society for Promoting Christianity amongst the Jews, £3,000; Female Orphan Society, Beddington, £2,000; St. Mary's School for the Daughters of Poor Clergy, Kemp Town, £2,000; Brighton, Hove, and Preston Dispensary, £2,000; School for the Indigent Blind, St. George's-road, Southwark, £2,000; Railway Benevolent Institution, £1,000; Operative Jewish Converts' Institution Palestine-place, £500; Church Association, £500; Irish Church Missions to the Roman Catholics, Buckingham-street, £500." The legacy of £25,000, (the moiety of the £50,000, bequeathed to the Church Missionary Society) intended to be employed solely for purposes connected with Missions to China as well as the legacy of £30,000 to the Sussex County Hospital are to be reduced, if necessary, for the payment in full of all other legacies. Of his residuary estate the deceased bequeathed 8-20ths to the London Hospital; 4-30ths to the London City Mission; and 2-30ths to the Royal Alexandra Hospital for Sick Children, Brighton. Such is his last Will and Testament. If men of wealth would only endow religion more, how vast a work would be done for Christ, and how much sooner would the Gospel of the Kingdom be preached in all the world. If men cannot really part with their wealth when in life, surely they ought to leave part of it in such a way that it will be wisely distributed for Christ after their death.

The Archbishop of Canterbury & Charities. The Archbishop of Canterbury has given utterance to some words of undoubted wisdom in regard to the distribution of money to the poor. The words apply to Australia as well as to England. Poverty is pressing sore upon hundreds at the present time. Want of employment is also a question of vital significance. His Grace warns against indiscriminate giving. Such dealing out of money only tends to further pauperism. "Strengthen," he says, "the existing means of relief, assistance, rehabilitation. Multiply their power of dealing in detail with poverty and want of employment. Work personally where work is wanted in investigation, committee, and correspondence." Christian people in the Colony will do well to ponder this advice.

Infant Baptism. The following remarks of Mr. Eugene Stock, who writes in the Church Missionary Gleaner for December, on Infant Baptism, will be read with interest:—"In many interviews with inquirers about Missionary Work in the last few years, both in England and in Australia I find one subject a constant source of difficulty. A great many of our best candidates in a spiritual sense are troubled about Baptism. They have heard some friend, who is a Baptist or an "Open Brother," affirm that every true believer must, after conversion, be baptized, and that baptism in infancy is not fulfilment of Christ's command. Well, Mr. Spurgeon and many other good men have held that, and though we think them wrong, we do not complain of their teaching what they believe to be true. But why should young Church people be exercised on the matter? I was once told by an educated and intelligent gentleman in England, a solicitor, that though he was Churchman, and wished to be a Missionary, he could not join the C.M.S. because we were not true to our convictions, for our Missionaries are allowed to baptize children in deference to a Church custom, although we Evangelicals (of course) knew that it was unscriptural! He could scarcely believe me when I told him that he regarded infant baptism as an essential part of Christ's command, and that the denial of it is unscriptural. When will our leaders give us a really conclusive tract, &c., on this subject which we can distribute? Still more, when will our Evangelical Clergy instruct their congregations about it? They are quite ready to fortify them against High Church doctrine, from which our most spiritually minded people are in little danger; but I find very few who have been taught, say, the analogy between circumcision and baptism, and to ask the question, Are children under the new covenant in a worse position than children under the old?"

The Gospel of St. Peter. In the so-called Gospel of St. Peter there are six expressions of St. Matthew, five of St. Mark, nine of St. Luke, and eleven of St. John—a proof, it is contended, that St. John's Gospel was of equal authority with the others.

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J. HUBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the meshed of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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