

Children's Column.

LEFT ALONE; OR, THE ORPHANS OF PINWOOD COTTAGE.

By FANNIE EYEN.

CHAPTER II.—(Continued.)

"Oh, Peter," sobbed Sally, "you mustn't leave me. What should I do without my dear little Peter?"

"I get very weary of living, Sally; for oh, the pain is very bad sometimes, and then I think how peaceful and quiet I shall be in the churchyard with the daisies growing over my grave."

"Once—it seems a long, long time ago—a lady came to see me, and she told me my soul was sinful, and that if I died as I was I should go to a dreadful place where Satan was."

"I've thought of something, Peter. Just wait a bit till I come back," and she rushed from the room.

Mrs. Stanley was seated at work in her pleasant morning-room, and singing softly to herself while her needle flew deftly over her sewing.

"Let her come up at once, Mary," she said kindly, and very shortly little Sally, with a face all crimson with shy blushes, stepped timidly into the room.

"Oh, please, ma'am—please Mrs. Stanley, it's about Wednesday," stammered little Sally, scarcely knowing what she said.

"And who is Peter, little one?" said Mrs. Stanley, drawing little Sally to her, and wiping her forehead with her soft handkerchief, so hot with her eagerness and with running.

"What way, my child?"

"The way to heaven, ma'am; and oh, please, ma'am, will you let him come to your party to hear about Jesus, who loves little children?"

"And does little Sally care so little for the party that she is ready to give it up so eagerly for another?" said Mrs. Stanley looking down at the earnest face.

"I want to come, oh, so much," she murmured, "but I'm not going to die yet, and Peter is, so you see"—but

she couldn't get any further, and broke down in a flood of tears.

"Dear little unselfish Sally, I couldn't think of having my party without you," said Mrs. Stanley; "I shouldn't be half so happy; you must come, and dear little Peter too, and I will send my softest carriage to bring him here."

"But, Sally, what if Peter were to die to-night, or what if the Lord Jesus were to come for all those He loves?"

"Mrs. Stanley spoke very solemnly, and a look almost of terror came into Sally's face as her smiles all faded away."

"Oh, Mrs. Stanley, what must we do to make Jesus love us? I don't want Peter and me to be left behind."

"You and Peter have sinned against the great God in heaven, Sally, and nothing you could do could wash your sins away and make you clean for heaven."

"Did God love us so much as that?" said Sally, in a tone of wondering awe.

"We had done nothing, Sally, but wander far away from Him. 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'"

Little Sally lifted up her face and whispered softly, "I do love you, dear Lord Jesus; I can't help loving you, because you loved me so."

CHAPTER III.

THE CHILDREN'S PARTY.

The wild winds stormed and raged without. They shook the casements and roared down the great chimneys with a noise like distant thunder.

Bright children, with eyes alight with merriment and glee, were seated at the long tables enjoying with the keen, healthy appetite of childhood the hospitable meal provided for them by their kind friend Mrs. Stanley.

"I wonder whether heaven is much more beautiful than this?" whispered little Peter. He was half-reclining on the soft couch at the end of the room; a little table was beside him, covered with good things, and little Sally, who had begged to be allowed to be near him, was hovering about in a state of delicious excitement.

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The Lincoln Judgment—What Eminent Churchmen Say. Cathedrals. The Governor.

The Australian Record.

SYDNEY, SATURDAY, JANUARY 24, 1891.

CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

The Week.

The subscription to our paper is but a few shillings per annum, and it everyone prepaid their amount the total would be a very respectable sum in hand.

The Diocese of North Queensland is to be congratulated on its choice of a Bishop in succession to Dr. Stanton and on the celebrity of its work.

By the death of Dr. Billing, Bishop of Bedford, the Church in East London has lost its representative head.

We learn that it is possible that the Rev. G. C. Grubb and Mr. Millard will accept the invitation of the Bishop and visit Melbourne.

Death has removed Dr. Church, Dean of St. Paul's, who had long been in weak health. He was a Fellow of Oriel in the time of its splendour and under Newman developed into an extreme High Churchman.

In the election of a successor to the Most Rev. the Primate for the Principality of St. Aidan's College, twelve clergymen and four laymen voted for the High Churchman, Mr. Harding, and ten laymen and four clergymen for the Evangelical Vice-Principal, the Rev. Dr. Kingmill.

A by-law provides that any person entering a tram while in motion is liable to a penalty not exceeding £2. This law is transgressed with impunity.

For forty years the London Female Preventive Institute has been at work in Darkest London, and its case book now numbering 20 volumes contains the outlines of history of 15,000 young women and girls.

The Emperor of Germany has recently, and in an emphatic speech, attacked that over-acquisition of knowledge, termed education, which fails utterly to prepare a man to earn his living.

A short paragraph in the Herald of last week called attention to the increasing and ostentatious example set by the richer classes of England in desecrating the Lord's Day.

A strong feeling has arisen amongst many of the clergy at home that a Sunday should be set apart for denouncing from the pulpit the persecution of the Jews in Russia.

A French Cardinal, voicing the feelings of a large number of the clergy, has advocated the loyal adherence of the Church to the Republic.

The pastoralists and the shearers met last season in conflict, and active preparations appear to be now in progress to bring about another strike.

A citizen of Sydney has recently paid £5,600 for a racehorse. This sum of money, if invested, would yield a sufficient income for a family to live on, in comfort, or the principal would build a church or Home of Hope.

There were within the Metropolitan area on the 31st December, 1890, no less than 852 licensed public houses, many of which contain two or more bars.

A great root-evil of society, akin to that of drink, is gambling. It affects wide-spread ruin and corrodes the morality of the land.

Another new theatre is being built in Pitt-street, Sydney, and the racing people who belong to Tattersalls are also putting up a sumptuous club-house near by.

Competition is held to be the life of trade, but what if it becomes so keen that traders cannot live? The limit in some branches of business really appears in view, for are not many small shopkeepers imperilled by gigantic stores?

Notes.

On Sunday last the Primate preached both morning and evening in the Goulburn Cathedral.

The fifty-fourth anniversary of the Baptist Church, Bathurst-street, was celebrated by special service on Sunday last.

Early on Sunday morning the Rev. Jabez B. Waterhouse, a well-known and respected Wesleyan Minister, died from disease of the heart.

The Lord Mayor of London has had returned to him the petition he forwarded to the Czar of Russia, urging the amelioration of the condition of the Jews in that country.

The half-yearly meeting of the New South Wales Bush Missionary Society was held in the Y.M.C.A. rooms on the 19th inst.

The Rev. T. G. Haslan, of England, has been conducting evangelistic services during the week at the Sussex-street Mission Church.

The annual meeting of the Y.M.C.A. Association was held on the 20th inst.—His Honor Mr. Justice Foster presided.

The Committee of the New South Wales Auxiliary to the British and Foreign Bible Society met at the Bible Hall on the 21st inst.

The New South Wales Local Option League held its annual meeting on Monday last in the Temperance Hall and a banquet in connection therewith took place on the 20th inst.

The sixth annual meeting of the subscribers to the Balmain Cottage Hospital was held in the Municipal Chambers on last Monday.

The usual monthly meeting of the Committee of the Diocesan Book Depot was held on the 19th inst.

A summons has been taken out against Captain Rossi for disturbing the congregation at the Goulburn Cathedral.

The Rev. L. A. Woodthorpe, of Christ Church, Emmore, has been presented with an address and testimonial by the boys prepared by him for confirmation.

It is stated that Bishop Selwyn, who has been suffering since his return from his annual trip in the Islands, is lying dangerously ill.

General Booth has, it is stated, received £100,000 towards his emigration and reformation scheme.

An Evangelistic meeting in connection with the Women's Prayer Union was held on Wednesday last at the Town Hall, Leichhardt.

The Primate was presented with an address on the subject of the Goulburn Cathedral dispute, and was urged to interfere so as to secure a settlement of the vexed question.

A meeting in connection with the lately-formed Women's Christian Temperance Union at Balmain was held at the Town Hall on Wednesday last.

A FEW FACTS WORTH KNOWING.—It may not be generally understood that persons buying an article from a retail house, who have a large staff of assistants, &c., have to pay considerably more money for the said article than they otherwise would were they purchasing same from the manufacturer direct.

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Coming Events.

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.

Sun., Jan. 18.—Holy Communion, 8 a.m. Monday, Preachers—11 a.m. the Pastor; 3.15. Canon Moreton; 5 p.m. the Dean.

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J. ROBERT NEWMAN Photographer.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained under the Patronage of His Excellency the Governor. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon of Adelaide. It is not so much to any 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 tone and half tones, the method of highlighting 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 blue panels to no other cabinet."

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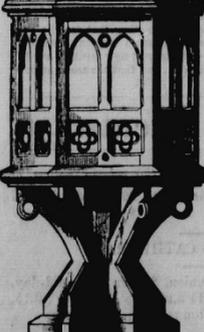
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The Church's Year

Septuagesima.

THE HOUSEHOLDER AND HIS LABOURERS.

"No one who murmurs receives the Kingdom of Heaven; no one who receives it will be able to murmur." S. Gregory.

"Man's working is not the cause of God's grace, but God's grace is the cause of his working; the creature may do something against grace, but he can do nothing without it."—W. Secker.

"Clouds reveal a world of beauty— Tower, and dome, and burnished palace; Darkness ministers to duty; Duty lights the dingy alleys; Love in gloomy court and wynd, Gens for Jesus' crown can find.

Wrongs transformed by sweet forgiving, As to smelted the cloud; Earthly toil to holy living; And to robes of light the shroud; O'er the desert blooms the rose When the fount of pity overflows.

In the hour of transformation, When the sun of time has set, Thou shalt find a strange mutation, Dingy work in lustre set; Fairer gem than ever shone 'Mid the pleasures of the throne."—Pavlin.

Our Home Letter.

(FROM OUR OWN CORRESPONDENT).

We have no lack of sensation to-day. The Archbishop's judgment was anxiously expected, but the political situation has, taken all the wind out of its sails. However, the Archbishop naturally takes precedence. As those who knew him of old predicted, his judgment pleases neither party. It is much lauded as a prodigy of learning and research, but when you have said that— Though without doubt thoroughly conscientious it is scarcely judicial. Of the five points at issue one and a-half go to the Protestants; the rest are handed over to the Sacerdotalists with a reminder that they mean nothing. You may have your altar lights and sing your Agnus Dei, says he (bowing to Bishop King), but be assured there is nothing of strange doctrine in them (bowing to the promoters). As a matter of fact the Bishop teaches that there is a good deal in them as a help to the establishment of the Mass in the English Church. It is not the Agnus Dei but the place and manner of its performance that justly offends the people. Moreover, His Grace ignores the former judgments, and appears to allow any intrusion into the service, which has found place in old Liturgies and has not been explicitly forbidden. The lay-judges hold, and rightly, that omission—deliberate omission—constitutes prohibition; and it now remains to be seen how they will deal with the appeal which the promoters have made to a higher court. The Bishop of Liverpool has directed his clergy to make no change in their services upon the judgment of the Archbishop, as it only applies to the province of Canterbury, and is not yet final. The Church papers generally criticise the judgment unfavourably according to their standpoint: the Church Review being very angry about the decision that the manual acts must be in view of the congregation, says: "They can see it (sic) if so minded, at the elevation," thus blasphemously making the bread equal with God.

The result of the Parnell case, though pretty well anticipated by politicians, took the rank and file of the Gladstonian party by surprise. The unutterable baseness of the man who seduced, or allowed himself to be seduced by his friend's wife and the trumpety artifice and deceit by which he concealed the intrigue for so long, caused a terrible revulsion, and one apparently unforeseen by the leaders of the party. The Nonconformist 'back-bone' soon made itself felt and the result was Gladstone's refusal to act with Parnell. Two thirds of his party then turned against him, but he holds on with the cynical stubbornness that has been his strength hitherto. He has revealed the fact that the Gladstonian party have made proposals to him "which would not satisfy the aspirations of the Irish race." Nothing will suit him that retains imperial control and in this he will doubtless be supported by the great mass of the lower Irish. He remains inscrutable that he may be master of the situation. For the present the Opposition is helpless, and the business of the nation travels at railroad speed. The Tithes Act, altering the incidence of Tithes to the owner, passed its second reading, and the Irish Land Purchase Bill, which was to have wrecked the Government, is well on its way. Unionists quietly await the outcome of a situation which does not affect them except as it affects the honour of English public life.

"In Darkest England and the Way Out" still engrosses much attention, and the "General" is holding meetings up and down England in behalf of his scheme. The chief doubt arises as to how he will make the idler and drinker, gambler and voluptuary work under rule; and how he will prevent his social scheme from becoming so attractive

that not only the "Submerged Tenth" but also the semi-drowned will swarm into it. However, it is a noble experiment, in able hands, and everyone must pray that some light may be let into the dark places of the earth. The "General" reckons the numbers who are to be dealt with amount to three millions, on whom the State and private persons spend many millions every year. Among the subscribers are the Duke of Fife, Bishop Moorhouse, Dean Vaughan, Archdeacon Farrar, Mr. Webb Peplow, Bancroft the actor, Lord Queensberry (an Agnostic) and many others. Meantime many who are engaged in East-end work question the past success of the Salvation Army in the slums; but the general opinion may be summed up in the sentence "Give him a chance." £50,000 has been subscribed, which is little more than half the sum required for the establishment of a new bishopric, the minimum sum being about £90,000.

The long-drawn-out controversy as to Stanley's rear column has not changed the situation much. Few believe in the cannibal story, though it cannot be pronounced incredible—Major Bartelott's unfitness for any post among blacks is clear enough. Stanley's transcendent ability as an explorer and a writer need not blind us to the hardness and coarseness of his moral fibre, without which it may be he could never have done what he has. Meanwhile, the Nyanza steamer for the C.M.S. is an accomplished fact, the Record Fund having closed at £1,900 more than was required. This will be good news for Bishop Tucker's Christmas dinner. Meantime, misfortune dogs the Niger mission; two chiefs—Wilmot Brooke and F.R. Eden—had to come away ill of typhoid, and drastic remedies are being applied to the native church, in which many irregularities have to be dealt with. On his own responsibility Mr. Eden has suspended two ordained men, one being Archdeacon Crowther (the Bishop's son) himself. The matter is now before the Home Committee, who are fully determined that none of their funds shall be given to men of proved unworthiness. All the C.M.S. publications, already good, are to be improved and enlarged and some new ones commenced.

The total sum given to foreign missions last year is calculated by Canon Robertson at £1,330,000, slightly less than the previous year. In going over the Pembroke Dockyards lately I saw the newest monster being built—a ship of 14,500 tons—whose cost will be more than that sum. One of her armour plates would keep a missionary in the field for ten years. Such facts show plainly how little we are doing in proportion to our wealth. Let it be remembered, however, that a large number of men and women are going partly or wholly at their own charges. Among others, the Rev. R. P. Ashe, author of "Two Kings of Uganda" is to re-join the Central African Mission. It is understood that he parted from the C.M.S. owing to a difference of views as to the use of political influences in the mission field.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Some of the Record's readers are ratepayers in municipalities where the Local Option vote will be taken in a week or two. May I remind them that it is worth while, for the sake of God's cause, to spend some money and some effort in order to stir up interest regarding the vote. The great danger is that people may not think it worth while to take the trouble to vote. Such neglect is traitorous to the State and to Him whom we serve. Until we have a better Licensing Act—as I hope we shall have within twelve months—we ought to use to the full the advantages which the present Act gives. They are not small. The vote when carried in a municipality, puts an absolute stop to the increase of the small "drinking shops" which are the greatest curse of our public-house system. The big hotels, which may, and do, increase in spite of the vote (for licensing magistrates too often ignore the voice of the people) are not so great an evil; it seldom pays the owner of a big hotel to vex his lodgers by allowing too much drunkenness on his premises. Those earnest Christians, therefore, who feel that they are their brothers' keepers, and that they are bound, as part of their duty to God, not to neglect any opportunity of keeping others from additional temptations, will be careful to record their votes on the polling day.

One does not like to rejoice too soon, but it really seems as if it could be said that the choosing of Australian Bishops from the ranks of the Australian clergy is now the rule rather than the exception. For years I have been advocating the reform, and therefore I cannot but feel glad that after Bishop Dawes and Bishop Julius come Bishop Stanton and Bishop Barlow—four men who will prove by no means the least useful of the occupants of the Episcopal Bench. The diocese of Goulburn appears to be inclined to reverse its previous decision to hand over to English bishops the appointment of the successor of the present bishop. Gradually therefore, it will grow to be the rule that if an English clergyman desires to become a colonial prelate, he must come out and work among us for a time, till not only his ability is recognised, but also his power of adapting himself to new circumstances.

There is a "boom" in cathedrals just now. Recently, the foundation-stone of the enlargement of the Adelaide

cathedral was laid; soon it will be the turn of the Hobart Cathedral, while every Australian churchman rejoices at the opening—too long delayed—of the Melbourne Cathedral. I own that although I hold cathedrals to be important, I should prefer to see a boom in archdeacons or missionary curates; but there are hosts of religious people who will give to fine architecture or stained glass windows, while they decline to aid in the extensive of pastoral work. Such people adopt a peculiar way of aiming at church progress— somewhat different from that adopted by the Apostles. If the Church of England in Australia could point to results such as those boasted of by the Romish Church in these colonies, as attained by her during the past 14 years, I would refrain from grudging that Church the beauties of St. Mary's, but would be willing to hand her St. Andrew's as well. If our Church be full of life, we could easily provide the buildings she wants for her work.

I have not studied carefully the scheme for the lessening of pauperism promulgated by the Rev. J. D. Langley, but anything taken up so warmly by him, is sure to have a good chance of success. If we can be sure of being able to use spiritual means to lessen social evils, it will ensure the best sort of success. Some parts of the scheme will hardly work well, I fear. The country clergyman who becomes a labour-recruiting agent, will not increase his influence over the labourers already in the parish, who don't want to have competitors. In the midst of a prosperous summer, they may not object, but when winter comes, and work grows slack, there will be grumbings—at all events in the Arcadian town where I dwell. I am sufficiently a socialist to wish to see this work taken up by Government. A Government Labour Bureau, with the Postmaster in every township as its agent, and with the zone system of railway fares enabling a workman to go from one end of the country to the other for six shillings, would do more to lessen the poverty of the deserving ones who really want work, than any system or systems of benevolence. Nevertheless, by all means, let us try to do what we can to help the poor and raise the fallen. It is Christ's own work.

COLIN CLOUT.

Church Missionary Society.

The Annual Report of this Society, it is stated, was satisfactory beyond all expectation, and financially encouraging. The associations stand for £146,771, the highest figure on record by over £2000, which shows an increasing interest in the affairs of the Society. Benefactions stand for £26,385, also the highest figure on record. The legacies are somewhat below the average. The Committee report on the funds with thankfulness, but with still greater thanksgiving on the accession to the missionary ranks. The number for the year is 66, including 19 graduates of Cambridge, four of Oxford, one of London, and one of Dublin, making 70 University men in the last four years, of whom 48 were from Cambridge. Twenty-three ladies have also been added, making 66 in three years. There have been, however, several removals by death—many more labourers are needed in the mission field. A young missionary in the Bombay District writes:—"I, a young and inexperienced missionary, have an interesting district whose population, I believe, is about 700,000." The vicar of St. James, West Hartlepool, who has just gone forth to join the Niger Mission, thus writes of his first glimpses of the West African coast:—"I feel, as I have never felt before, the widespread and terrible power of Satan in this land, and how little—how very little—the Church of Christ is doing to cope with it!" The Rev. J. A. Selwyn, writing from Abeokuta, not to the Society, but to his own people at Hatching, says: "Never talk about home heathen any more in the same breath with dark heathenism as it is here." These last are the words, not of a missionary, but of a London clergyman who knows what "home heathen are, and has worked nobly among them." How forcibly do these extracts plead for more labourers; and what a noble example has been set by the young men from the Universities at home. Would to God some of our young men were so influenced as to take part in this great work for the Master in the mission field! The Branch of the C.M.S. here is showing, by contributions received, a greater sympathy with the affairs of the Society, but nothing has as yet been done in this respect worthy of us as a Christian community. The Hon. Secretaries of the Branch, the Rev. F. B. Boyce, of Redfern, and Mr. Charles Walsh, of Balmain, take a deep interest in the C.M.S., and will gladly receive contributions to help forward this evangelising movement. In this way those who cannot go to the mission field can help the great Society, which sends forth its labourers to the dark places of the earth, and thus in some respects they may become fellow-workers with men and women who peril their lives among the heathens. "Pray ye the Lord of the harvest to send forth more labourers into His harvest."

The Church Pastoral Aid Society, a valuable and old established auxiliary of the clergy in England has determined to employ female agents. This will provide trustworthy agents in many a parish.

The Bishop of Manchester characterises gambling as "pure and unmitigated covetousness and that was sin in itself."

The children's delights are ANXOTT'S MIXED ARROWROOT BISCUITS. Every mother should get them.—ADV.

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Opinions on the Lincoln Judgment.

The Rock thought it would be of service if at this crisis in the Church of England they could collect the opinions of leading men upon the Archbishop's judgment, and present them connectedly. They have, therefore, written to men of all schools of Church thought, and append the answers just as received. Several Bishops and other Church dignitaries, as well as influential laymen, have written very important replies, which, however, they mark "Private." These, necessarily, cannot be published, but they will be useful as indicating the drift of opinion at this moment.

THE BISHOP OF DURHAM AND WELLS

thinks that the Archbishop's judgment bears such striking evidence of laborious care, extensive learning, and manifest desire to arrive at the truth, together with great ability, that it ought to command the respectful acquiescence of all English Churchmen, even independently of their respect for his office in the Church. His Lordship continues: "Those who sympathise most with the practices which the Bishop of Lincoln was arraigned in the Archbishop's Court, having got the decision of a purely spiritual court, ought surely to acquiesce loyally in its decisions. And those who sympathise with the views which are most adverse to those practices may, I think, well learn the lesson that they ought to look for the diminution or discontinuance of such practices in the Church of England to the quiet, gentle influence of reason and argument, rather than to the action of the law. A spirit of real brotherly love and Christian charity and forbearance, and an earnest desire for peace and unity among brethren, will do more to check extravagances on either side, than all the decisions of court laws put together."

THE BISHOP OF LICHFIELD

directs our attention to an *Ad Clerum* published in his *Diocesan Magazine*, in which he says:—"In reply to a memorandum presented to me some months ago, with reference to the constitutional position of the Archbishop's Court, I concluded my letter as follows:—"I think we may confidently hope, as we shall assuredly pray, that an independent and large-hearted deliberation on the question now before us may go far to satisfy reason and men on either side, and may tend to enlarge that mutual forbearance which has been needed in every age of the Church, but never more than in this time of exceptional spiritual activity and of growing desire to stand in the ways and see and ask for the old paths."

"I venture to think that the result has justified my expectations. A judgment has now been pronounced of such a character as to have been very generally accepted by persons of widely differing theological opinion, and likely to promote a better state of feeling and a larger toleration with respect to the questions at issue. There will no doubt be some on either side, who could have wished it to be, in some particulars, other than it is. But this was inevitable whatever the judgment had been, or by whatever Court it had been pronounced. I have no wish at the present time to discuss its various conclusions, nor to give any formal direction to my clergy respecting it. I content myself with expressing my earnest hope that it may be loyally accepted and faithfully observed by all whom it concerns, although, in some cases, this can only be done at the cost of some sacrifice of customs hitherto observed and, perhaps, highly valued. It is hard to believe that any of these can be so important as to justify the rejection of a judgment pronounced by the chief pastor in a spiritual court, and full of promise for the peace of the Church. At such a time we may well lay claim to the counsel of the Apostle: 'Be at peace among yourselves,' resting confident that His promise will be fulfilled, 'the God of love and peace shall be with you.' I earnestly invite you to join your prayers with mine, that so it may be."

THE BISHOP OF CHESTER

writes: In the event of my thinking it advisable to express an opinion on the recent judgment in the Bishop of Lincoln's case, I should prefer doing so in a communication to the clergy of my diocese rather than in any other way.

THE BISHOP OF CARLISLE

intimates that whatever he may have to say on the Lincoln judgment, he hopes to say to his own clergy in his usual Christmas pastoral.

THE BISHOP OF BEDFORD

has no opinion to express on the recent judgment in the case of the Bishop of Lincoln. He says: "It would require much more time than I have at my disposal to review the judgment, even were I qualified to do so. The research that has been employed is enormous, and I certainly am incapable of sitting in judgment on such a judgment. I must leave all such matters to those who are either compelled to enter on these investigations, or have both leisure and inclination for such studies. I entirely concur in the wise and timely advice given by His Grace at the close of his judgment."

THE BISHOP OF MALDENBOROUGH

writes: It is my duty to obey, not to criticise, the Archbishop's judgment.

THE BISHOP OF GUILDFORD

contents himself with drawing attention to his address from the chair on the "Churchmen in Council" Conference last week. We make the following extracts from a report, which he enclosed, of his remarks on that occasion: "Churchmen (said the Bishop) would be wanting in their duty if they did not express their gratitude for the wonderful way in which the Archbishop had carried on the business of the Court. All must have witnessed with admiration the evident grasp which he possessed of the questions at issue, displaying such acumen and knowledge as more than once baffled the very lawyers engaged in the suit. But a higher cause for gratitude was the spirit of wisdom and of absolute fair-mindedness which the Archbishop exhibited. It was now perfectly clear that the Church had got a spiritual Court. Whatever the Court might be there was no doubt at all that it was a spiritual Court, and that being the case, much depended on the way in which this judgment was received by the Church at large. How was that judgment going to be received by High Churchmen and those holding opposite views? God forbid that it should be the precursor of further litigation, or of a conflict between the secular and the spiritual Court. Should it not be rather the harbinger of peace to the Church? Seeing that the judgment was marked, not merely by learning and ability, but was one which breathed from first to last the spirit of charity in the true sense of the word, might we not hope and believe, until we find to the contrary, that the legacy of peace which Archbishop Tait left to the Church might even now be in course of fulfilment in consequence of the delivery of this judgment? It must be remembered that the judgment commanded nothing. But what it did enjoin upon all true Churchmen was, that they must not cavil at those who practised the things therein mentioned as lawful. If the High Church party were prepared to give up some things, which from some words which had fallen from Lord Halifax seemed probable, the opposite party ought to be prepared also to yield some cherished opinion as to particular practice of ritual. Churchmen must remember that the judgment, although in one sense only personal, yet at the same time showed what was the mind of the Church, as declared by this spiritual Court, and Churchmen ought to be glad and thankful to be thus authoritatively what was the mind of the Church. At their ordination the clergy promised to reverently obey their ordinary and other chief ministers unto whom is committed the charge over them, following with a glad mind and will their godly admonitions, and submitting themselves to their godly judgment."

Was not this a godly judgment? What was a godly judgment if this was not? Objection might be taken to the form of the Court, but at any rate it was a legal, spiritual Court, and as such its judgments ought to be accepted by Church people.

THE BISHOP OF NOTTINGHAM

says:—"I am happy to give you my opinion on the judgment of the Archbishop of Canterbury respecting the Bishop of Lincoln's case, in accordance with your request. That judgment, I consider, to be a wise and impartial one, the result of profound learning and research, worthy of a Primate of the Church of England, and for which I feel grateful to His Grace the Archbishop of Canterbury. It pronounces an opinion on the part of the highest spiritual authority with respect to various points of ritual hitherto left in doubt. It gives increased liberty to the clergy of the Church of England, within certain limits, as to the manner of conducting the highest portion of Divine service, without any increased compulsion at the adoption of either partially-used or disused methods, and at the same time, in much wisdom, recommends the clergy not to adopt any of these suddenly, or without due consideration or preparation, lest they should prove repugnant to the feelings of any considerable number of those whom they are serving."

THE RIGHT REV. J. MITCHELL, D.D., D.C.L.

(Assistant Bishop in the Diocese of Peterborough and Archdeacon of Leicester), feels that it is not consistent with his duty, having at his consecration promised canonical obedience to the See of Canterbury, and unreservedly recognising its metropolitan jurisdiction over all Bishops exercising their functions directly or subordinately within the province, to criticise a judgment delivered *ex cathedra*, after an impartial hearing and mature consideration, with the all but unanimous concurrence of competent assessors. "I may, however," the Bishop continues, "without impropriety, remark:—"1. That the judgment is based on probably the most careful and thorough examination of liturgical and historical, that has yet been made of the disputed points. "2. That the ritual acts allowed are carefully divested of any intrinsic doctrinal significance. "3. That these acts and ceremonies are allowed, not enforced. No one, in the light of this judgment, is required to raise his standard of ritual, though many may feel bound in conscience to lower it. "4. These considerations cause moderate men, who feel that some lawful (not conventional) *modus vivendi* must be found for both views of eucharistic doctrine and practice within the Church of England, deeply to regret that the Church Association should feel itself obliged to appeal from the judgment. Our Primate may well lament, in the words of the Psalmist, 'I labour for peace, but when I speak unto them thereof they make them ready to battle.'"

THE DEAN OF CANTERBURY

(the Very Rev. Robert Payne-Smith, D.D.) is sorry that he is too fully occupied to be able to write anything such as was wished for. "But," he says, "I trust that the attitude of the *Rock* will be tolerant and respectful. Though the judgment permits certain things which Evangelicals dislike, yet it has stripped them of that significance which friends and foes had attached to them. Whilst conceding the eastern position, it is able to vindicate that at the north end, and it does not enjoin on Evangelicals the practice of anything which we do not approve of. And what it permits is far less than what Ritualists practise. The worst thing that can happen to Evangelicals is to get with the middle class, who, as a rule, are Evangelically inclined, the reproach of litigiousness."

THE DEAN OF LICHFIELD

(the Very Rev. Edward Bickersteth, D.D.) says: "I have much pleasure in answering your letter dated November 29th, in reference to the Lincoln judgment, feeling assured as I do that the more the opinions of impartial Churchmen become known, the more they will be found to be on the side of peace and Christian charity."

THE DEAN OF ROCHESTER

(the Very Rev. S. R. Hole, D.D.) remarks: "It becomes an officer not to criticise but to obey the orders of his chief."

THE ARCHDEACON OF LONDON

(the Ven. W. M. Sinclair) has drawn up the following conclusions:—"1. I think that if any feel that their practice is affected by what has been said by the Court of the Metropolitan, they should be glad to have the opportunity of submitting themselves for conscience sake, whether they like it personally or not, to the judgment of the highest ecclesiastical authority of the Church and realm. The existence of such a Court is in accordance with the structure of the whole of organised historical Christianity. That Court is not legislative, but interpretative. It cannot properly decide anything contrary to existing formularies of the National Church. Should it ever attempt to do so there is no fear but that redress and remedy would certainly be found. In the present day, obedience is more than ever one of the first of duties. "2. The judgment does not declare what is obligatory: it is no part of its object to do so; it defines what is permissible and what is forbidden in certain disputed points. "3. The points which it permits are, I believe, most of them in universal practice amongst the Lutheran Churches of Germany, Denmark, Sweden, and Norway, which have certainly no tendency towards Rome. "4. It is a matter for sincere congratulation that the whole of the arguments on both sides have now been laid before the National Church, and that through these, and the laborious and unbiased researches of the Archbishop and his assessors, the case is now stated as completely as it will be in all its historical bearings. "5. Those who see no warrant in the Bible for the Archbishop's sacrificial view of the Holy Communion are clearly confirmed in their opinions by the sentence of the Court: "The imputed sacrificial aspect of the eastward position is now forced, and can take no effect in rendering that position either desirable, on the one hand, or illegal on the other." "6. It is probable that the same authority of the Ordinary which sufficed to order the holy table to be replaced against the east wall could order them down again into the body of the church, according to the rubrics, if any ministers and congregations were desirous to fulfil the exact letter of the law as it stands, and if the Ordinary was satisfied that it was for the good and peace of the Church. In these things there is liberty under the authority of the Ordinary. "7. The interpretation of these points by the Archbishop is a happy fulfilment of the order given at the beginning of our Prayer-book, that if any minister be in doubt as to rubrical observance he shall refer for guidance to the Bishop; and if the Bishop be in doubt, he shall refer to the Archbishop. The exact words only indicate a doubtful minister or Bishop, but implies the same principle for cases where doubt is felt about their action. "8. Those whose conscience has been hurt by observing what they believe to be innovations, such as lighted candles, water mixed with wine, the singing of the hymn 'O Lamb of God,' and the washing of the cup, can now satisfy themselves that these are ancient and harmless practices, used by persons in past days who had no Romanising intention or leaning. In these times our churches have, almost universally, so many symbols that the presence of lights on the Holy Table indicative of the Light of the World can give no reasonable offence. The mixing of water with wine was the universal Hebrew practice. The singing of the hymn 'O Lamb of God' merely anti-

cipates the words of the *Gloria in Excelsis*, and is in accordance with the universal practice of singing hymns at different points in the service, for the relief of the congregation, at the discretion of the minister, without the provision of the rubrics. The washing of the cup is pronounced to be neither a ceremony nor a part of the service, and no one is obliged either to kneel or to remain while the washing is going on.

9. It does not appear that the balance of opinion is maintained in the Church by lawsuits. They seem rather to confirm those against whom they are directed, and to increase their numbers and their zeal. As long as the authorised formularies of the National Church remain unaltered, there appears to be no object to be gained by litigation. The real strength of what may, without offence be called the Oxford movement in the National Church lies in the theological colleges. The Evangelical section of the Church appear to have only Wycliffe Hall, Ridley Hall, St. John's, High-bury, St. Aidan's, and St. Bees. If all the money which has been spent during all these years on lawsuits had been invested in theological colleges, Evangelical opinion would be in a very different position as to numbers amongst the clergy from that which it occupies to-day. So it appears to me, as an outside and impartial observer, to whom it has always been an object to stand absolutely free from all party combinations and allegiance.

THE ARCHDEACON OF TAUNTON

(the Ven. G. A. Denison) writes as follows: Dear Mr. Editor,—I am thankful for the opportunity of replying to your letter. From the first I have had the same difficulties that I have now about judgment by the Court at Lambeth; and nothing that has now taken place has at all relieved them. The first difficulty arose out of three things conjointly:—(a) The doubt of the Archbishop whether he had authority in the case; (b) the natural resort of the promoters; and thereupon Committee of Privy Council in this circumstance; and thereupon (c) the exercise by the Archbishop of the largest and most exclusive measure of authority of which his position is capable. Now, the Judicial Committee is not the High Court of the Church, and therein the adviser of the Crown in matters spiritual; it is not this, as it would be if agreeable to the letter and the spirit of the constitution in "Church and State." I submit that if the Archbishop was in difficulty about so grave a matter in the Province of Canterbury, his resort was to the Houses of Convocation or Synod of the Province upon a question of his spiritual jurisdiction. The second and cognate difficulty arose out of the power of appeal by the promoters, if unsuccessful in whole or in part to the Judicial Committee. The assessorship of Archbishops and Bishops to Judicial Committee does nothing to make the Judicial Committee a court spiritual, either in principle or in practice. I believe assessorship in a court of justice to be of no real value, but rather the reverse. These difficulties remain, and continue to produce the conclusion to which I came from the first, viz., that the Court at Lambeth could not deliver a judgment, which, however remarkable in point of ability and excellent in spirit, had power to settle anything *ex autoritate*. I pass by the patent fallacy in which not a few are repeating, that the judgment of the Bishop of Lincoln only. I say that it affects alike every Bishop and every priest, and am prepared to prove it. Suffer me to add, though it may present itself to you not favourably, that the lack of any power to compare and settle differences in the Church of England comes of the lack of any true and complete Synodical action. The Synods of Canterbury and York are the voice of the Church. They may be, and indeed are, as the Lower Houses are at present constituted, an inadequate to the discharge of the duties which belong to them. But the fact remains that they are the voice of general and comprehensive authority, till, by re-inforcement of representation of the parochial clergy, the great defect of their present position is removed and the true position Synodically recognised. In every grave matter there should be convened a "National Synod" of the whole Upper and Lower Houses of Canterbury and York. When this has been done, a Court of the Church will know its true position and all that it has to do or not to do. Let me add that I have written here incompletely because my heart and mind are filled with fear caused by the snare which the publication of *Luce Mundi*, and all that has ensued upon it, and all that has not yet ensued, has laid for all sorts and conditions of men in England. I am known to have contended earnestly and long on the side which, for want of a better name, is called "High Church," but when the Bible is assailed by "High Churchmen," both in its foundation and superstructure, all my sympathies and endeavours are with those who defend it in its integrity Divine, as delivered to the Church to keep and use—not to the poor finite and perishable "reasonings" of every successive generation, as if it were not the Bible. I note here that the present assault upon the integrity of the Scriptures of the Old Testament, and, by direct consequence, upon the integrity of the Scriptures of the New Testament; and more particularly upon the positive character of every word of our Blessed Lord's teaching, is, if not of very late growth, yet of late development in Oxford. In 1844, I moved and carried in Oxford the Declaration upon the Inspiration of Holy Scripture and Eternal Punishment. A committee of seven was appointed, including Dr. Pusey and myself. The Declaration received the signatures of between ten and eleven thousand of the clergy. A copy of it is in my hand. See "Notes of My Life," c. ix., p. 317, Third edition (London: Oxford and London, 1879).—Very faithfully yours in Christ,

GEORGE ANTHONY DENISON.

THE ARCHDEACON OF BRISTOL

(the Ven. J. P. Norris, D.D.) writes: I am not much given to correspondence in newspapers; nor am I one of those who attach any great importance to the questions raised by these miserable prosecutions. But I am earnestly desirous that Christians should be less preoccupied by the externals of religion, and so able to give themselves more unitedly to the consideration of those far deeper questions which are disturbing the faith of many; and I should blame myself if I declined to respond to a request made to me (as your request is made) in the interests of peace and Christian charity. You ask me what I think of the Lambeth judgment. I heard the earlier part of it, and have since read the whole of it carefully, and more than once; and the more I study it, the more impressed I find myself with the clearness, the cogency of reasoning, and the absolute fairness with which the Archbishop has set forth the result of his research. I have been in the habit of regarding Bishop Ridley's "Brief Declaration of the Lord's Supper" as one of the best expositions known to me of the primitive and Anglican doctrine of the Eucharist. And I am persuaded that there is nothing allowed in this judgment inconsistent with the doctrine of that treatise. The functions of the Court being judicial, not legislative, the judgment is not binding (I suppose) on any bishop or clergyman, except the good and peace-loving prelate who was the defendant in this suit, and who has declared that he is prepared to abide by the ruling of the Lambeth Court. If the prosecutors would follow his example, we should have obtained a definition of *mensuratum* ritual, which might perhaps by way of a friendly suit hereafter obtain from the same high and purely spiritual authority a definition of *missivum* ritual, which might—both one and the other—gradually, and without legislation, win for themselves the best of all sanctions, the sanction of general acceptance. Let us be wise betimes. It may be many long years or generations ere our Church be again able to obtain a ruling equally persuasive, equally impartial, equally Catholic, in the best sense of the word.

THE ARCHDEACON OF LIVERPOOL

(the Venerable B. S. Clarke, D.D.) writes: If I had my own way I should have been quite content that the judgment of the Archbishop of Canterbury should be a large number of my own evangelical brethren, but it is better you should have a honest, straightforward statement of views from each of your correspondents. It is not that I do not respect the judgment of Lord Penzance or of the Privy Council, for I do not think that the clerical mind is superior to the legal in deciding such points as came before the Archbishop's Court; for, on the contrary, I have always thought a trained lawyer was best fitted to weigh evidence and come to a just conclusion on such subjects as relate to the interpretation of Rubrics. But it is that the Archbishop's Court is respected by all parties in the Church, and to its decision all, at least in the southern province, will feel themselves bound to render respectful obedience. If, however, the appeal is taken to the Privy Council, and any portion of the present judgment is reversed, we shall have the old controversy revived and its intensity greatly increased. We shall have the Crown against the Primate, the lawyer against the ecclesiastic. We shall have those who will obey the Archbishop but refuse to obey the Privy Council. We shall have those who will uphold the Judicial Committee and set the Primate's judgment on one side. We shall have fresh prosecutions and sentences of imprisonment. We shall have chaos, and as the only way out of it we shall have disestablishment. But the judgment itself does not seem to me to be one against which the Evangelicals have any reason to appeal. It does not touch our manner of conducting Divine service in the slightest degree. I go on, as I have always gone on, in strict obedience to the Rubrics, without introducing pre-Reformation practices, which I believe our Prayer-book, by her silence intended to be abandoned. But, on the other hand, how fares it with those who have adopted a more elaborate ritual?

1. They are expressly forbidden to mix water with the wine in, or as part of, the Communion service. The mixing of the wine and water in some other place beforehand is not approved, but one something very like condemning "with faint praise," or saying "Do it if you like, but you would act more wisely if you didn't." And surely they would act more wisely, for English public opinion will never long tolerate such secret mixing. It will be a question whether wine was mixed or not. There will be complaints made about the mixture. It will be too strong or it will be too weak. The taste will be criticised. Some will lay the blame on the wine, some on the water; and in the end it will probably soon die out.

2. It is declared to be illegal to make the ceremony of ablution part of the service. After the service is over, what some of us would consider an over scrupulous sanitation of the elements and cleansing of the vessels is permitted, but this is now largely practised even by Evangelicals, who are seen upon their knees, with their heads thrown backwards, draining the cup to its very dregs.

3. The eastern position during the prayer of consecration is, according to the judgment, "devoid of doctrinal interest," and had been previously legalised and is now largely practised even by Evangelicals, who are seen upon their knees, with their heads thrown backwards, draining the cup to its very dregs. The judgment does its best to make it emphatically plain that the manual acts must be performed in sight of such of the communicants as are properly placed, so that all who are properly placed may see the priest say the words of the consecration. I do not think that at other times, must turn aside, and not interpose his person between the worshippers and the elements which he is in the act of consecrating. In other words, the mysterious invisible action is prohibited.

4. The singing of the *Agnus Dei* is permitted. I am sorry for it. I used to have two verses of the hymn. There is a number of people who sing after the communion, but I never think of it as a part of the service, because I thought it an undue interruption—profitable, but not expedient. I shall not resume it, though I think I have as much right to do it as others have to sing the *Agnus* at another part of the service. I wish to set up to my own private view with regard to the illegality of such interpolations.

5. Two lighted candles on the holy table during the celebration of the Lord's Supper are permitted, even though they be not needed; but they are declared to have no doctrinal significance. They are, therefore, profitless and vain—profitless because of their lack of symbolic teaching, and vain because of the superior light which makes their insignificance the more apparent. I am inclined to think that under these circumstances common sense will soon put a stop to their use.

6. The ceremony of making the sign of the cross whilst pronouncing the Absolution, and in giving the Benediction, the judgment emphatically declares "is an innovation which must be discontinued." I only wish that the ceremony of raising the hand or hands by Bishops and Priests while pronouncing the Absolution were discontinued also. I know our Lord lifted up His hands when He blessed His disciples; but He had power such as none of us possess, and surely no Bishop, after His example, would think of breathing on the candidates for Holy Orders when He uttered the words, "Receive ye the Holy Ghost."

I have only to say, in conclusion, that I hope, if the judgment remains in force, it will be accepted by the northern province as well as by the southern. To have one in the south and another in the north would be utterly discordant with the spirit of the preface to our Book of Common Prayer.

THE ARCHDEACON OF SHEFFIELD

(the Ven. J. E. Blakeney, D.D.) is afraid that the judgment in the Lincoln case will result in more contention and confusion than ever in our Church.

THE ARCHDEACON OF CORNWALL

(the Ven. J. R. Cornish) sincerely hopes that the grand opportunity that it gives us of letting all controversies rest, to which it refers, will not be lost; but that the peace which it so evidently desires may be attained, and used by the Church to the full in increasing every effort that she is making in her great warfare against evil in every form.

THE ARCHDEACON OF ST. ALBAN'S

(the Ven. W. J. Lawrence) sends a report of a sermon by him, at the close of which he spoke on the judgment, saying:—"It ought not to be too much to hope that both sides will receive the decision pat forth with a desire to seek for peace thereby, and be content to acquiesce in what has been for long very obvious to a good many minds, and those not the least thoughtful, that in matters of this kind considerable variety must be allowed and tolerated; and that in a Church like ours, full of energies of divers kinds, and embracing within her ample borders men of different mental constitutions, it is at once impracticable and unreasonable to expect a rigid precision of uniformity. Differences which in smaller religious bodies are smothered, and in a body like the Church of Rome are stamped out by the sanction of power, are in the Church of England trumpeted forth in the full light of day, and are at once pointed out by outsiders as tokens of coming dissolution, or hopeless discord. They are neither. We pay the penalty of our great position, and everyone knows all about us. It is said, and technically it is true, that the judgment of the Archbishop of Canterbury affects only the individual Bishop who was accused; and that there is nothing to prevent the Archbishop of York from trying a similar case to-morrow and arriving at a different result. Undoubtedly, and it is early for us to hazard predictions; but it will,

I think, be felt increasingly that this judgment will have a far wider scope than personal prohibition or permission; and that in this respect it may put an end, at least in matters affected by it, to a good deal of uncertainty and disquietude.

THE ARCHDEACON OF HULL

(the Ven. N. D. J. Stratton) would have no hesitation in expressing his views on the matter were it not for the appeal which is to be made to the Privy Council.

THE ARCHDEACON OF MERTON

(the Ven. John Evans) prefers, in face of an appeal lodged against the judgment of the Archbishop, withholding his opinion of the Lincoln trial at present.

THE REV. H. W. WEBB-PHELPS

(Vicar of St. Paul's, One-hundred-square), after carefully considering the Archbishop's judgment, feels perfectly sure, though with the deepest regret, that this cannot be accepted as "the last word" upon the subject. Though (says Mr. Webb-Pelops) so powerful and lucid as to command the admiration of all who look for what is masterly in style, and though so able and learned as to command the respect of all who admire historical research, the painful conclusion seems inevitable that what it really presents to us is "lore" and not law; and that, while we have now heard all that historians and ecclesiastics can say, we have yet to learn what judges (who are also lawyers) may consider to be the application of ancient history to the present law of the land. Not to say much of the pain and distress which this judgment has caused to the consciences of many, by setting aside the decisions of the final Court of Appeal, and by going behind the Reformation, we cannot but feel the gravest anxiety for the future of our Church, and of the cause of Christ in this land, when we are told that in the Holy Communion it is a matter of absolutely no importance whether or not a number of ceremonies are performed which those who perform them distinctly declare are intended to carry sacrificial significance. To some of us it appears to be perilously near to bringing our most sacred rights into contempt, and giving occasion to the enemy to blaspheme—it we are told by the heads of our Church that acts and representations have no significance, and that whatever is not prohibited is lawful. Can we expect that those outside the Church of England will really respect or wish to join us if we have nothing better to offer than, in lieu of their own simple services, a number of rites and ceremonies, of which our highest authorities say, "You may do them, but they have no meaning whatever?" The Bishop of Lincoln and those who agree with him have boldly affirmed before the whole country that by those acts and representations they intend to show forth the sacrificial character of the Holy Communion, and they stand as "priests" on behalf of the people whenever they engage in this sacred service. I for one am filled with sadness as I think of the effects which this judgment must have, doctrinally, morally, and ecclesiastically, both upon our enemies and upon our friends throughout the length and breadth of the land; and, while I deeply regret that an appeal should be necessary, I shall await with earnest and prayerful hope the decision of the ultimate court of law in this land, that we may know our true legal position with regard to these matters.

THE REV. TALBOT A. L. GRAVES

(Vicar of Clifton, Bristol) writes:—As you kindly invite expressions of opinion upon the Lincoln judgment, and the importance of its consideration is increasing in our minds, which are already being made to induce Evangelical men to commit themselves to a petition that the appeal of the Church Association against the judgment may be dropped, may I ask your readers candidly to weigh a few questions respecting this remarkable judgment, which can scarcely fail to have a powerful influence upon our Church. Does the judgment in the Lincoln case, which is the subject of the Civil Courts? I doubt it. The Archbishop commences by saying that "The Court has considered, with the utmost care and respect, the various decisions which have been given in recent years upon some of the points at issue." But the result of this careful consideration is simply to disregard the decisions of the Privy Council in the new light which the Archbishop has discovered, and to let for lawyers to judge how far this procedure is legitimate; but are those Evangelicals who rejoice in the resurrection of a Spiritual Court quite sure that it will be in the interests of Divine truth to substitute clerical for lay courts? The Apostle Paul, when he had to elect whether he would be tried on a charge of heresy at Caesar's tribunal, or Jerusalem, where the Ecclesiastical Councils were held, chose the Court of Caesar. He would not have done that if the Civil Court had been an ungodly thing and the Ecclesiastical a godly; but he knew, and we ought to know, that Caesar was as much the ordinance of God as Caiaphas, and, moreover, he had reason to expect more fairness at the Civil Court than at the Ecclesiastical.

2. Does the judgment fairly estimate the spiritual and doctrinal significance of the points in question? I doubt it. The judgment declares the characteristic practices of the Bishop of Lincoln legal, but they have no doctrinal significance. As the *Times* says, "The Ritualists are given the shells they have been fighting for, and the Evangelicals are consolated by the gravest assurances that there are no kernels inside them." The Ritualists, however, are not content with the shells they are given, but they are not contenting for gaudy dresses or empty forms, but that every act has a vital meaning, and that every vestment enrobes a doctrine. And they have universal experience on their side. Common sense may see that their practices are meaningless, but everybody knows that men learn through the eye as well as through the ear, and when the Ritualists' practices are caught or caught not to be so, and when can doubt that they have the practical effect of assimilating the English Communion to the Romish Mass, and that they are intended as a distinct repudiation of Protestant doctrine. Holy Scripture, too, is in favour of attaching a spiritual meaning to the ceremonies and ornaments of Divine worship—all these under the Old Testament had a distinct spiritual significance—and the only two enjoined in the New Testament—Baptism and the Lord's Supper—are confessedly representative. Depend upon it, the Ritualists, if their practices are authorised, will care very little what the Archbishop says about their meaning.

Does the judgment adequately guard against the re-introduction of Romish practices and ornaments in our Church? I doubt it. It adopts the principle that "omission is not necessarily prohibition." Surely this opens a wide door to bring in again things which one by one were eliminated as our Book of Common Prayer gradually attained its present form. One strong point in our Protestant argument has been that as the Reformation advanced one Romish feature after another was wiped out of the Prayer-book; but this ground is cut from under us if this new principle, unknown in any civil court, is to rule. Take one example. In the first book of Edward VI. there is a form of absolution to be used at private confession. This was struck out of the second Prayer-book of Edward VI., and loyal and honest clergy-men have understood that this fact banished the confessional; but if omission is not equal to prohibition, what is to hinder the re-introduction of the confessional? The Archbishop and his episcopal assessors will probably find that instead of their sanguine anticipations of restored peace being realised, the judgment, if not reversed, will increase the bitterness of controversy, transform more and more the familiar and simple forms of worship of our Church into an approximation to that of Rome, and occasion no end of mischievous irritation in parishes who are not a least organ express it. "The liberty of the clergyman is the bondage of the congregation." I can only arrive at one painful conclusion, that however good the intention of the judg-

ment, it must fail to do good, because it altogether fails to grasp the vital issue at stake between Roman and Protestant principles. A National Church ought to be comprehensive; but a reasonable degree of uniformity is a necessary condition for an Established Church, and if an attempt be made to comprehend within it all variations of ritual from the Puritan Communion to the Papal Mass, the bands that we hold us together will burst asunder, and we shall have to thank the advocates for peace at all costs for the destruction of the Church of our fathers.

Temperance.

The Drink Traffic.

A SPEECH BY THE BISHOP OF DURHAM.

SPEAKING at a C. E. T. S. meeting at Bishop Auckland, the Bishop of Durham said that when he first came to take charge of the vast diocese of Durham there was nothing he heard which caused him greater sorrow or greater anxiety than that temperance was spreading among the women in the colliery villages. That grieved him more because he was told that the fine race of men who had hitherto been found there were chiefly due to the noble character of the wives and mothers. (Applause.) Now, if they were to lose them, they would lose one of the most precious inheritances which they had received. (Applause.) He would not attempt to discuss what might be the cause of that evil; but he did most earnestly trust that one result of that meeting would be that they should all resolve that the vigorous work of the Women's Union should be extended to every small town and village in the country. (Applause.) He was most anxious—and he could not lay too great stress on the fact—that there might be laymen and laywomen who would make their offering of service to our Lord to watch every case in which a man, or he grieved to add, a woman was convicted for the first time of drunkenness, that he or she might find waiting at the door of the Police Court some one who would speak words of tender sympathy and counsel, and it might be in the moment of sorrow and repentance, win for ever a brother or a sister to the cause of Christ. They must, he thought, strive to secure a still greater limitation of hours, and, further, they must strive particularly to make clear distinction between the sale of beer and the sale of spirits. He believed that the effects they produced were very different, and possibly by fixing attention on the sale of spirits they might be able to combat effectively in the near future that which was at least the most perilous form of temperance. (Applause.) He might say that he was himself, and he had been for many years, a total abstainer. (Applause.) They would be pleased, perhaps, to learn that their late Bishop, exactly on the same day, made a resolve to become a total abstainer as a means of securing temperance. (Applause.)

Professor Hull, in a recent lecture, at the Victoria Institute, London, on the Geological history of Egypt, is persuaded that the Red Sea at the time of Exodus, extended over the Isthmus of Suez, as far as the Great Bitter Lakes.

EDWARD HOPE, Dental Surgeon, 269 Elizabeth-street, SYDNEY.

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Socialism & Christianity.

LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 176 PITT STREET, and from all Booksellers.

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JANUARY, XXXI Days. Second Sunday after Epiphany. MORNING LESSONS. EVENING LESSONS.

Table with columns for Morning Lessons and Evening Lessons, listing biblical references like Gen. 1 & 2 to v. 4, Matt. 21 to v. 9, etc.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, JANUARY 24, 1891.

MELBOURNE CATHEDRAL.

THE consecration of St. Paul's Cathedral, Melbourne, on Thursday last, is a service which emphasises the onward march of the Church of England in the Colonies. The work may be spoken of as having begun in the Episcopate of the first Bishop of Melbourne, it was carried on during that of the second, and it has been so far completed that its consecration will ever be a red-letter day in the life work of the present occupant of the See.

delights in. The argument that is so common now-a-days that whatever may have been the appropriateness of that earlier devotion, which built some of those magnificent Cathedrals, which are to be found in England and on the Continent, is unwarranted now because the race has grown and religion is its own testimony—is fallacious in the extreme. It would be a diviner thing, say some, to send or to lift the 'submerged tenth' in our own, than to build such costly sanctuaries and grace them with material adornment.

Were the whole realm of nature mine That were an offering far too small; Love so amazing, so divine Demands my soul, my life, my all.

The Church of to-day needs the heroism of the Cross. God gave the world His best—His well-beloved Son—and the world should give God its best. What practical gain is there in such a large outlay upon one building some might ask? Those who propose such a question have smothered, we imagine, that spirit of grateful worship which should ever characterise the disciples of Christ.

True, all the beauty and adornment with which we grace our places of worship are only accessories, but they imply cost, and they witness also to thoroughness. And this is what we need both individually and collectively. We need greater sacrifice and more thoroughness in all that we do. There is a bareness and an incompleteness in our life, and consequently in our worship and anything that will remind us and enforce the duty we owe to God should be used to aid us in building up a beautiful life, adorned with all the graces which shine resplendent in the light which comes from the throne of God.

worship of many of the grandest cathedrals of England, and who honestly observes that "religious service really has roots much deeper than any which are fed by the mere drippings of eloquence, be the speaker who you please." And then he goes on to describe an evening service in Westminster Abbey—the seats crowded in every part, the great organ welling forth its deep harmony of sounds—he tells how he felt at once "the grandeur and the humility of the occasion, when three thousand people joined together in the worship; joined personally in it from the beginning to the end. It is not simply that the three thousand make the responses—though that is a noble symbol of their union—but it is that the belief is such, and the language is such, that three thousand people can join in them. The priest is again one of the people, offering prayer as one of the people. The service is their service, in which they join: it is not a spectacle on which they are invited to gaze." But we must never forget amid all this that our calling, as individuals, is as the Apostle reminds us, to be "built up as lively stones" into that spiritual house, reared upon the foundation of the Apostles and Prophets, and of which Jesus Christ Himself is the chief corner stone. By our spiritual conception of this truth, there will be given us enlargement of life. As we give ourselves to Him, so we are filled with that life, that fellowship with Him imparts, and then there will be as a result that we shall count our choicest and our best as spent most worthily when they are spent for CHRIST the Lord. The meagreness of our gifts is to be traced to the shallow or superficial life we live. The fuller, higher and nobler the life we have within us, so proportionately will our efforts be to give to the world visible expression of our faith which shall speak to us in confirmation of our belief, and be a testimony of the majesty of God, and in which the Gospel of CHRIST shall be preached, the sacraments administered as an outward sign of inward grace, and common prayer shall be offered, leading men to common loyalty and common obedience to the King of kings and Lord of lords.

OUR NEW GOVERNOR.

THE reception accorded the EARL OF JERSEY must have been very gratifying to His Excellency as showing that Australians are a loyal and generous people. It seems but only the other day when we bade good-bye to Lord and Lady CARRINGTON, whose popularity during the whole of their five years' residence in the Colony will be remembered by the present generation with feelings of the liveliest and deepest interest. To Lord JERSEY, the new Governor, the welcome was hearty and spontaneous, and showed that we gladly receive the Queen's representative in this land, and are willing to give to him for her sake unswerving loyalty. There is something very noble in the way in which the wealth, intelligence and moral force of the community can weld themselves together and offer such a tribute of loyalty to the land of our fathers. It shows that we as a people are willing and ready to be spent in the service of the land of our adoption. We have no sympathy with those who tell us that co-operative enthusiasm which binds men together in efforts and sacrifices for the public good are of slow growth among us and of feeble vitality. In no land has there been given more splendid instances of individual generosity and philanthropy; in which, for its age, can there be found finer public buildings or more excellent museums of art and science. It is said that if men can compound for their lack of personal service by drawing a cheque, there are not many citizens of wealth and character who would not gladly do so. This, however, cannot be said of the citizens of this Colony. We have men who are willing, and who do give, personal service for the amelioration of the distressed, for the relief of the suffering, and for the moral purification of society. Our new Governor comes to us with the reputation of taking a deep interest in all questions of Social Reform. His advent is at a most opportune time. After a long period of commercial depression and stagnation which a combination of circumstances has developed—the sky has begun to clear, and there is seen a "rift of blue." The streets are resuming their aspect of feverish impatience. Our railways and wharves are choked with the merchandise of two worlds. There is a movement in religious circles which is leading men to expectancy and hope. And if Lord JERSEY will throw the weight of that influence which is his by virtue of his position as a peer of the realm and the representative of our Queen, then we may hope that his years of office will witness a record of social and moral progress which will cheer, inspire and console. Into those movements which have for their object the regeneration of society we need throw the personal thought and interest of the leading men of the land. We need the heart and brains and time of men carried into love and service for our fellow men. The heart of England has been stirred by "General" Booth's thrilling and latest book. Bishops, Peers, and commoners have rallied round him in his attempt to lift up those who are down, to help those who need helping. In the Colony the new Governor will find that, just at the time of his advent, a movement has been initiated, which has for its object the demonstration of the incorrectness of the idea that the Church and its ministry is sharply confined to certain official and ceremonial functions, and that it is established to be a witness, and its ministers are to be the messengers of an eternal moral governor. This movement needs the support of the leaders of society, to aid and encourage the

efforts of those, who in the spirit of CHRIST, shall go as he did, and make homes sweeter and purer, and lives nobler and diviner, and lift up those who by circumstances, have been thrown into the seething river of misery and despair. This unfortunate class do not need condescension or alms. They are quick enough to discover the difference between people, whose object is really to help them, and those who are doing it simply as a sop to their own consciences. They will gladly welcome the efforts which may be put forth to teach them the lesson they sorely need, that honesty, order, frugality and economy, have largely to do with the happiness and healthfulness of life. We need a wise leader in society, who will tell it, that it is its duty to help the helpless, and help those who need helping. If not, then society will be split squarely into two hostile and mutually destructive factions. The Governor is said to be an earnest Churchman, and as such, we are sure we shall have his help in all Church work. Of this, we feel assured, that if His Excellency puts forth his efforts in this direction, they would be warmly welcomed by both Clergy and Laity. What we all need is for Governor, Bishops, Clergy and Laymen to feel, not only Whose we are, but Whose they are who are left behind in the race and struggle of life. God has given us something of the ability to save them, to redeem and uplift these children of the common Father, and to make the world somehow better than we find it.



invitation from the clergy and church wardens of St. Jude's and St. Nicholas, Coogee, to give a welcome to Bishop Samarez Smith and his family, who have taken up their residence at Bishops Court, Randwick. The gathering was a representative one of all the leading families in Randwick and Coogee, and it took the form of a conversation, the hall being tastefully decorated with flags and evergreens for the occasion. The Rev. W. Hough (St. Jude's), briefly introduced the Primate to the company, offering him a very hearty welcome. The Bishop replied, stating that he was most happy to come among them and try to be useful in his particular sphere. That was his birthday, and he had found during his life that some days were glad while others were sad—as many of them knew he had experienced some sad days recently. He would endeavour to come among them as often as he could, but they must not expect too much, because in his diocese there were about 100 churches, and they all expected he would visit them. He had already visited about 50, and that was a good many considering he had only been in Sydney about three months. An impromptu programme of music and songs was afterwards rendered, Mrs. Bedford giving "Many happy returns of the day," in honour of the Bishop's birthday; Miss Pearce, Miss Lowe, Mr. Collier, Mr. Kiss, and others contributed songs and pianoforte selections. Some of the lady friends presented the Bishop with a birthday cake.

North Shore.—The Bishop of Bathurst preached at St. Thomas, on Sunday evening last, to a large congregation. The text was taken from the second chapter of St. Paul's epistle to the Colossians, 9th verse, "For in him dwelleth all the fulness of Godhead bodily." The choir gave a good rendering of the anthem "I will sing," by Sullivan. After the services an offertory was taken up on behalf of the church funds.

St. Peter's, Campbelltown.—The Annual Harvest Thanksgiving services were held on Wednesday, January 14th. The Rev. Canon Moreton (who conducted the mission here) had promised to preach the sermons, but he was unable to do so. The Rev. M. Archdall preached in the morning, and the Rev. H. Sealy V.D. in the evening. The weather was threatening for wet, so the attendance was not large. The collections were as usual for the Clergy Widows' and Orphan's Fund.

Diocese of Newcastle

Wollombi.—We understand that the Incumbent, the Rev. P. S. Luscombe, has started, or is about to start for a trip to England. The Rev. W. Tait has been duly registered in the Government Gazette for the celebration of marriages in the district.

Clerical Society.—A meeting of the above was held at Christchurch Parsonage, Newcastle, on the 14th January. Eleven clergy attended. In the morning the xiii chap. St. John was read and commented upon. A discussion on various subjects took place in the afternoon. The Rev. F. D. Bode, an old and esteemed member, resigned his connection with the Society. His presence will be missed, as he

always contributed valuable and thoughtful information which was listened to with interest by his brother clergy.

Cathedral.—A meeting of the building committee at which 14 were present, was held on the 14th January at Christ Church parsonage. The Newcastle members of the committee were largely represented, and the architect, Mr. Hornby Hunt, was also in attendance. Matters having been fully gone into and explained by him in a frank and lucid manner, there seemed to be a general inclination on the part of those present to make a start again with the Cathedral in real earnest, provided this can be done without incurring too heavy liabilities. The committee were ready to go as far as £8,000. Effective action will now probably be the order of the day as the gentlemen of Newcastle seemed interested in the cause.

Melbourne Cathedral.—In addition to the Rev. S. Simm, the Hon. A. Gould, Minister for Justice, and Chancellor of our diocese will also probably represent us at the opening of the above.

"The Church Times."—"The Diocese of Newcastle has been practically vacant for five or six years. Not that the diocese is by any means a sinecure; its needs are very great just now owing to the long period it has been wanting a head to administer affairs." The London Church Times of December 5, 1890, thus delivers itself, and exemplifies the saying "that we must go from home to hear news." The "five or six years' practical vacancy" is quite a piece of news. So is the absence of any administrative head, as Canon Selwyn has been V.G. since December 2, 1886. The whole machinery of the Diocese will be handed over to our incoming Bishop in working order. The only matter of anxiety is the "Dynamo" which keep it going, by which I mean the funds, but there is nothing seriously irremediable with them. Then again, fancy The Church Times going to the Sydney Banner for its impressions of our Primate! you might as well ask Cardinal Moran what he thinks of melanchthon.

Diocese of Goulburn.

Adelong.—The Sunday-school has been re-organised, and a Band of Hope is to be formed forthwith. The Band of Hope meetings in connection with St. Paul's Church, Adelong, continue to be well patronised.

St. Saviour's.—The Primate arrived here on Saturday afternoon last, and at once drove to the cathedral with the Bishop of Goulburn, to look over the building. Upon arriving at the door, it was closed by Captain Rossi's men, just as the Primate was about to enter. The bishops and some of the clergy then went to the other doors, and endeavoured to obtain an entrance, but were refused. The Primate preached both morning and evening on Sunday, the congregation in the evening being particularly large. After the commencement of the service Captain Rossi left his seat and went to the chancel steps, when in a loud tone and in an excited manner he made some statement which, owing to the hymn being then sung, was inaudible.

Diocese of Bathurst.

Warren.—A rather peculiar case was heard at the police court on Saturday, when the Rev. G. S. Oakes, was proceeded against under the Act for the suppression of gambling, for promoting and conducting the art union recently carried out in aid of St. John's Church. Sergeant Kenny prosecuted, and Mr. Murphy defended. For the defence it was contended that the church was a charitable institution within the meaning of the law, and therefore fell under the operations of the lotteries Act, and authorities were cited in support of this contention. Sergeant Kenny quoted instances where convictions had been obtained in similar cases. After much deliberation the Bench dismissed the case.

Diocese of Melbourne.

Sandhurst.—The usual quarterly service for the scholars attending St. Paul's Sunday-school, was held in St. Paul's Church on Sunday afternoon, the 11th inst. The Rev. Mr. Davidson officiated, and delivered an interesting address, suitable to the occasion.

Synod.—The Bishop of Melbourne has convened the Church Assembly for 3rd February, at Trinity Hall, East Melbourne, to consider (1) the steps to be taken to give effect to the recommendation of the Church Extension Committee; (2) the report of the Committee of Inquiry on the constitution and management of Trinity College; (3) Mr. FitzGibbon's resolution with regard to the reading of Holy Scripture in State-schools; and (4) a Bill to create a Clergy Provident Fund.—*Messenger*.

The Rev. E. D. Fethers, of Preston, has accepted the curacy of St. Columba's, Hawthorn.

We understand that the Rev. F. W. Wilcox, of Warragul, has been offered, and has accepted, the incumbency of Sorrento.

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TEA MERCHANTS.

The Rev. H. Crawford, B.A., of Trinity College, Dublin, who was chosen as master for the Cathedral Choir school, now declines to accept the appointment.

Arrangements have been made whereby the Rev. H. Braddock, of St. Stephen's, Richmond, will act as *locum tenens* for the Rev. H. S. Mercer, at St. Hilary's, East Kew, during his absence from the colony.

A special effort is being made by the friends of the Chinese in Little Brighton to raise sufficient funds for the support of a Chinese catechist, to systematically visit his countrymen and to hold regular meetings for them, so that they may hear in their own tongue the wonderful works of God. Several gentlemen have promised annual subscriptions, and there is a considerable amount in hand. We wish the promoters of this truly Christian scheme abundant success, and would like to see Churchmen in other districts following their example.

A public meeting is to be held in the Assembly Hall, Collins-street, on Monday, the 26th inst., at 4 p.m., to discuss the whole question of Missions to the Aborigines, Chinese, Melanians, and New Guinea. Several of the Bishops who will be in Melbourne for the consecration of the Cathedral are expected to take part in the meeting, and the Rev. A. Yarnold, secretary of the Board of Church Missions in Sydney, will be present. We hope that Melbourne Churchmen will not fail to attend the meeting, and show their interest in the spiritual welfare of our heathen neighbours.

The Bishop of Melbourne will hold the next ordination on Trinity Sunday, May 24th, at St. Paul's Cathedral. The examinations will be held in the week preceding at Trinity Hall, East Melbourne, and notice of intention to be present at the examination must be sent to the Rev. Canon Goodman, of Geelong, not later than April 7th. The special subjects for the Christmas examination are I. and II. Samuel, Obadiah, and Jonah, Luke (English and Greek), Ephesians, and Colossians; Evan Daniel (the XVIII); Browne on the Articles, XII.—XIX., XXV.—XXVIII.; Row's Christian Evidences; Student's Church History, Period I. (Early Church), Period II. (Reformation).

Diocese of Ballarat.

St. Stephen's, Ballarat.—A conversation was given by the Rev. and Mrs. Twaites on Thursday evening last, at St. Stephen's schoolroom, when a large gathering took place.

Colac.—The Bishop visited Colac on the 9th inst, and held service in St. John's Church. There was a large congregation, and a very hearty service, it being over two years since the last visit of his lordship. The new church is rapidly approaching completion.

Diocese of Northern Queensland.

Appointment of Canon Barlow.—A telegram from Townsville states that at a meeting of the synod on Thursday, the 15th inst., Canon Barlow was unanimously elected Bishop of North Queensland, in succession to Bishop Stanton, who has accepted the Bishopric of Newcastle.

New South Wales Local Option League.

ANNUAL MEETING.

THE eighth annual meeting of the New South Wales Local Option League was held in the Temperance Hall on Monday afternoon. The chair was taken by the Rev. F. B. Boyce, the founder of the League, and there were present, among others, the Rev. Dr. Roseby, the Rev. Dr. Steele, John Davies, M.L.C., F. Abigail, M.L.A., and the hon. sec., Mr. E. J. H. Knapp.

The chairman briefly opened the proceedings and congratulated all present on the rapid advances made by the League in the past, and especially during the previous twelve months. He was glad to see the President of the Women's Christian Temperance Union among them, and referred to the fact of a Bill having been introduced into Parliament having for its object the conferring of the franchise upon women. He pointed out the advantages which the Local Option party would derive if women were enabled to vote on the question.

THE ANNUAL REPORT.

The Hon. Sec., Mr. E. J. H. Knapp, read the annual report which stated that the past year had been one of advance, although other important public matters had somewhat overshadowed the drink question. It referred to the meetings which had been held by the Committees and Sub-Committees, and stated that the following organisations had officially sent representatives to the Committee—The N.S.W. Alliance, the Good Templars, the Sons of Temperance, the Band of Hope Union, the Church of England Temperance Society, the Women's Christian Temperance Union, the Blue Ribbon Army, Young Men's Christian Association and the Congregational Total Abstinence Society.

Reference was made to the fact that owing to the difficulty of obtaining sufficient money to meet the organising secretary's salary that gentleman resigned on the 30th of November. The question of finance was dealt with and the thanks of the League tendered to the N.S.W. Alliance for the use of an office free of charge. The aid received from Temperance Societies, deputations, missions, lectures, Pullman and Prohibition, the Drink Bill, Parliamentary

action, drunkenness &c., barmaids, Sunday and Election day closing, Local Option, the Liquor Battle, the promised Bill, the nature of the Bill, and Women's Franchise, were also dealt with, and in conclusion the report stated that the Committee could not close without expressing the belief that much useful work had been done. Although immediate advance had not been very appreciable, yet patient attention had been given to political details, and much good in educating public opinion had followed. The way had especially been prepared for a great advance, as it must be owned that the new Bill had been obtained through the action of the League. The organization had also been the political centre of unity for temperance workers, and had been recognised and looked up to as on this point, taking the lead. It is prayed that this unity—this linking of hands in a great cause—may ever be maintained. If the League had a watchword it must be that of "unity." Never, also, was it more important to preserve a united front than it is to-day. The publicans and brewers were in earnest, their money-bags were in danger, and they were already on the war-path against the new Bill. United, we shall be powerful—divided, weak.

Hope gilds the path of the new year. It is something to have a strong Government placing such a full Local Option Bill before the country, connected with the proposal to give the franchise to women. That in itself was a recognition of their principles and a triumph. It showed that the time had passed for merely talking of reform. Actions are more eloquent than words, and the Government and Parliament must be caused to feel that they could have no rest until their principles were made law. Any postponement must be opposed. The drink curse was so bitter, the suffering of women and little children was so great, the evils were so manifold, that faithfulness and energy was incumbent on all, especially in objecting to delay.

Although the Parliament appeared very slow in passing measures, the prospect had never been brighter for Temperance men and women. They, being cheered, should do their duty more bravely and with greater zeal, and thus hasten the time when sunny New South Wales would be freed from the curse of alcohol. The victory would be great and memorable, and the results to the people would be full of rich and glorious blessings.

The balance sheet was read by the treasurer (Mr. Alexander Gow, J.P.), who urged the members of the League to become more generous in their donations.

The Rev. Dr. STEEL moved the adoption of the report and balance sheet, and congratulated the League upon its position. He spoke of the indebtedness of the League to the Chairman (the Rev. F. B. Boyce) as founder of the Association, and also for his valuable services since its formation. He thought it very pleasing to note the number of representations of different temperance organisations who were present, but regretted the inability of the League to keep an Organising Secretary. He trusted that the time would soon come when they would once more be able to avail themselves of the services of Mr. John Roseby. He referred to the great services rendered to the League by its energetic Hon. Sec., Mr. E. Knapp, and also to the warm advocacy of temperance shown by that gentleman in the public press. Speaking of the investigations made by the League as to the truth or otherwise of certain statements made by a gentleman who visited Australia some time back under the name of Pullman, he said that in his opinion the publication and circulation of the information obtained did far more good than long speeches or any amount of verbose argument. At Mildura and Renmark the people had voluntarily introduced prohibition by refusing to agree to the introduction of hotels there, and he trusted that the same state of things would eventuate at the new irrigation settlement of Mulgoa. It was a matter for sincere congratulation, as showing the growth of public sentiment on this question, that a local option party had been formed in Parliament, and that in consequence of their efforts a local option measure had been introduced. It was of course impossible to frame a bill to convey the views of every supporter of the movement, but he advocated that they should take all they could get and hope for more. The bill certainly went further than any measure previously introduced, and the fact that it had been so well received boded favourably for the future.

Mr. W. HENSON seconded the motion. The report showed that a large amount of work had been successfully accomplished during the past year, and that work had affected the whole of the inhabitants of the colony. The eyes of the whole world were upon them, and they by their example in pressing this local option movement forward were doing good for the cause throughout the universe.

Mr. WM. RUSSELL moved as an amendment,—"That the clause of the report referring to the action of the League in regard to the attempted abolition of the Parliamentary refreshment bar, be omitted."

Rev. Dr. ROSEBY suggested the omission of the paragraph referred to without any motion.

Mr. ABIGAIL, M.L.A., said he could not support the adoption of the paragraph, for the reason that the petition which was presented was not respectfully worded, as the Speaker had intimated. The facts alleged also were not correct, as no one could pick a more temperate body than the 137 men who formed the present Parliament. It was an imputation which was not upheld by the facts of the case.

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The Rev. Dr. STEEL said he should not oppose the omission of the clause, as he had felt somewhat opposed to it from the first.

Mr. G. D. CLARKE said he should vote against the elimination of the clause, for the reason that he considered that as scandals had occurred, some notice should be taken of the action of their representatives.

Revs. D. D. RUTLEDGE and E. A. COLVIN supported the proposal to omit the clause.

Mr. J. DAVIES, M.L.C., said he considered it a matter for regret that the paragraph had been inserted in the report. In fact, he considered the action taken in regard to this matter was very injudicious, and that the friends of the movement had not benefited the cause.

Mr. G. D. CLARKE thought the progress of the year not so satisfactory as the report would lead them to believe. The Bill before Parliament might not become law, and they should not place too much reliance upon the promises of the Government.

Mr. ABIGAIL said he held very different views to those of Mr. Clarke concerning the progress made. In 1884, when he moved for the adoption of Local Option, he had only obtained 8 votes and 5 pairs, and he was denounced as a wild enthusiast and fanatic.

The report was amended and the balance sheet were adopted.

ELECTION OF OFFICERS.

The following were announced as the officers of the League and representatives on the central Committee for the current year:—President, Alderman John Harris, J.P.; hon. treasurer, Alexander Gow, J.P.; committee, Pastor D. Allen, Rev. W. H. Beale, Rev. F. B. Boyce, Messrs. S. A. Byrne, W. H. Bowman, D. Cornack, R. B. Cropley, J.P., E. J. H. Knapp, J.P., William Henson, John Norton, Rev. Dr. T. Roseby, Dr. D. D. Rutledge, Mr. Courtney, Smith, Rev. William Taylor, Messrs. W. E. Toose, P. Wakefield, O. E. Wigzell.

THE LEAGUES FUNDS.

Dr. D. D. RUTLEDGE moved:—"That in view of the valuable work done by the Local Option League, on behalf of temperance legislation, this meeting pledges itself to use every endeavour to raise funds for carrying on the leagues operations."

Mr. GEORGE BROWN seconded the resolution and it was carried.

PUBLICATIONS' LICENSES RESTRICTION BILL.

Mr. S. A. BYRNE moved:—"That this meeting rejoices that the principles advocated by this league have been recognised by the introduction, by the Government, of the Publications' Licenses Further Restriction Bill, and hopes that with such amendments as will make it effective in the hands of the people in extinguishing the liquor traffic it will speedily pass into law."

The Rev. J. FORBES seconded the resolution and it was carried unanimously.

PUBLIC MEETING.

At 8 o'clock the same evening, a meeting to which the general public were invited, was held in the Temperance Hall.

Mr. W. HENSON was voted to the chair; and there were on the platform Pastor Allen, Revs. Geo. Sutherland, W. Martin, J. H. Mullins, W. H. Beale, M. Archdall, E. Wilkinson, and F. B. Boyce, Messrs. Cullen, M.L.A., F. Abigail, M.L.A., J. Roseby, F. S. Dyer, and E. J. H. Knapp, hon. sec.

The following letter from Sir Henry Parkes was read:—"My dear sir,—I do not feel strong enough to attend either your public meeting or the public banquet. For some time to come the necessary work of the day from which I cannot escape will be a sufficient tax upon my time and energies. I wish you all success. As a member of the Government I may say that the measure put before Parliament has been framed on the ground of public policy. Intemperance more than any other operative cause saps the strength of the population, and it seems wise to identify the citizens themselves with the system of regulating the

sale of intoxicating liquors, and to put in their hands the power of restricting it. In this sense the bill is a political measure. Sincerely yours, HENRY PARKES."

The Dean of Sydney also wrote, enclosing £1 to towards the fund, and stating that a very grievous case had just occurred at Bowral, where he was now staying, by which a fourth public-house was licensed, contrary to the requirements of the people. The local bench had decided in favour of the license, although 300 persons had petitioned against it, and that the local option vote of three years ago was, he understood, against granting more licenses.

The Chairman, in his introductory remarks, referred to the large amount of work done at so little expense. The League included all classes and conditions of men who were not necessarily all teetotalers, but still desired full local option in the interests of the public. He said that the present Act had outlived its usefulness, and we needed something more drastic. The case they had just heard of at Bowral was evidence sufficient for all. The measure just introduced by the Government, though not going so far as many might wish, was nevertheless a step in the right direction, and they should all use their best endeavours to secure its passage.

Mr. F. ABIGAIL, M.L.A., moved:—"That the liquor traffic, being a fruitful source of trade depression, drunkenness, immorality, and crime, this meeting appeals to the people of this city and colony to use their influence as individuals and citizens to restrict its operations." In 1884 he moved the first resolution in Parliament in favour of full local option, and although he was adversely criticised at the time such a principle had now come to be recognised. Out of the 137 members in Parliament, 90 were pledged Local Optionists.

Mr. JOHN ROSEBY defended the Bill before Parliament as a primary measure. It was far ahead of anything in the other colonies as it did not acknowledge in any way the principle of compensation. He moved:—"That inasmuch as public houses are licensed ostensibly in the public interest power of veto to the extent of prohibition should be placed in the hands of the people."

Mr. F. S. DYER seconded the resolution. He stated that last year £4,777,000 was spent on the liquor traffic, and in six years £30,000,000 had been spent in drink. This money was worse than lost, because it destroyed the intellectual force of the population.

PASTOR ALLEN supported the resolution, and it was carried.

The Rev. W. H. BEALE moved:—"That this meeting expresses its satisfaction at the introduction by the Government of 'The Publications' Licenses Further Restriction Bill,' and hopes that clauses which somewhat impair its usefulness may be altered in committee and urges the friends of full local option in both Houses of Parliament to combine in order to secure the necessary amendments and the speedy passage of the measure into law."

Mr. F. E. MACLEAN seconded the resolution. The resolution was carried.

[We are compelled to hold over our report of the annual dinner in connection with the Local Option League, which took place last Tuesday evening, in consequence of want of space.—Ed. A.R.]

For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CARMODY, 120 King Street.—Adv.

Professor Sayce, of Oxford, the great Oriental scholar, is about to reside permanently in Egypt in order to pursue his studies amidst the remains and ruins of that ancient Egypt of whose writings and learning he is the recognised authority.

The founder of a great London institution which affects the publisher's business, and the author's popularity and income, Charles Edward Mudie, the founder of Mudie's circulating library, died on Wednesday at the age of seventy-two.

Without being a literary man, Mr. Mudie exercised more influence on the concrete form which literature takes than any one of his time. Mr. Mudie's death will not affect the great business which he established, forty years ago. It is six years since he retired from active work.

Home Notes

An enlargement is about to take place of Ridley Hall, Cambridge, over which the Rev. C. G. Handley-Moule presides.

The C. M. S. is likely to commence work at Suakin, hitherto to tap the Eastern Soudan, with Khartoum as the objective.

Bishop Tucker, of Equatorial Africa, tells an interesting story of a German soldier's death on the way up. The soldier had been sent into a native village to buy food, with strict injunctions not to use his rifle. Threatened by the natives, he refused to fire, and was stabbed to death obeying his orders to the letter. The Bishop's caravan seems to have been preserved in a very providential manner on its way up from the coast.

Prebendary Walsh, Secretary of the London Diocesan Home Mission, has accepted the See of Mauritius. He has had a varied experience and possesses all the qualities for a useful career.

The Rev. J. T. Hobson is to be the new Tract Editor of the Religious Tract Society.

A faculty has been refused for hanging a peal of bells in the church tower of Kentish Town. A minority of the parishioners objected to the noise.

The successor to the Most Rev. the Primate as Principal of St. Aidan's is the Rev. Harding. The Record remarks that "he was the only candidate with a leaning to High Church views. We must now, no doubt, look for a change in the teaching of the college."

Bishop Barry will undertake the Rochester confirmations until Easter.

St. John's Parochial Day School, Darlinghurst.

A pleasing ceremony took place in St. John's Parochial Day School, on Wednesday, 14th inst. in the presence of the committee, visitors, teachers and scholars, when an address of welcome was presented to Mr. James Hole, the head master, on his return from England, where he had been for the benefit of his health.

The Rev. A. W. Pain, B.A., said that a few months ago, when Mr. Hole's health became impaired, all their minds were filled with anxiety on his and their account. They were now in the happy position of heartily welcoming him on his safe return. In him they found the same good, dear, valued friend as before, and they wished him continued success in his happy and appreciated work in the school. He could not forget the cordial services of the teachers, who succeeded well in maintaining the efficiency of the school during Mr. Hole's absence.

He trusted that all the teachers would have sufficient health and strength from our Heavenly Father during the year for their high duties, and hoped that all the children who had been trained at St. John's School would ever look back with pleasure at having attended the school. He apologised for the absence of Mr. E. M. Stephen, whose interest for the success of the school had been unremitting, and whom he hoped shortly to see returned in renewed health. Pressing duties also accounted for the absence of Mr. C. Delohery.

Colonel Airey, R.A., then read the following address:—"To JAMES HOLE, Esq., Head Master, St. John's Parochial School, Darlinghurst."

"DEAR SIR,—On behalf of our school, whose interests you have so faithfully served for the past seven years, we beg leave to offer you our very cordial greetings upon the occasion of your return from a holiday trip to England. It is a matter of great satisfaction to us to know that by the blessing of God your health has become re-established, and thus the chief object of your temporary absence has been fully realised."

"We are all extremely glad to see you once more take your accustomed place amongst us, to continue the work in which you have always taken a devoted and faithful interest. You will be pleased to learn that the school has fully maintained its usual state of efficiency under the earnest care and attention of Mr. Reid and his assistants; the year having closed with an endowment of four hundred and ninety seven scholars."

"It is our earnest prayer that you may continue to enjoy good health, and that the blessing of Almighty God may rest upon your work."

Yours faithfully, ARTHUR W. PAIN, Chairman of Committee, C. DELOHERY, Acting Secretary, Darlinghurst, January 14th, 1891.

Mr. Hole in reply, said the address with which he had been presented, contained such a warm welcome, that he was unable adequately to express his feelings, especially when prefaced by such kind words of esteem by the chairman. He was glad to say that, while he had very much benefited in health, he had also formed during his journeying, a more exalted ideal of what a teacher's work should be. He hoped, though he may not be able to reach that ideal, yet to attain a higher standard than he had reached before. He thanked the teachers for their zeal and painstaking care, which had brought the year's work to such a successful termination.

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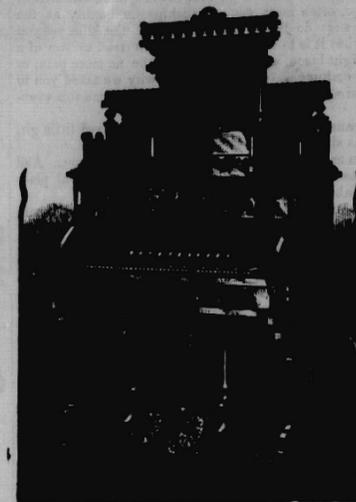
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Children's Column.

LEFT ALONE, OR, THE ORPHANS OF PINWOOD COTTAGE.

By FANNIE EDEN.

CHAPTER III.—(Continued.)

First, there was "Fox and Goose," and Mr. Stanley was the "fox" and Mrs. Stanley was the "goose." A long row of little ones placed themselves behind Mrs. Stanley, and then Mr. Stanley, who was the "fox," tried to get them away; of course the "goose" tried to save her goslings, and oh! what screams of laughter followed each attempt of the awful "fox" to dodge behind and steal one of them; and how the long line swayed to and fro, as the clever "goose" bounded backward and forward, in attempts to save her little ones. Little Peter lay back on his couch and laughed till his sides ached at all the fun; and then followed "blind man's buff," and "hunt the slipper," and many more games that children love so well, until they were quite worn out. "And now for the Surprisement," said Mrs. Stanley when they were all seated, enjoying a rest and some refreshment after their merry games. The children looked at one another with eager wonder. What fresh joy had their kind friend in store for them?

Suddenly the thick curtains at the end of the long room were drawn aside, and cries of "Oh, how lovely!" "Oh, how beautiful!" burst from the children's lips; for there, spread out before their wondering view were all sorts of the most lovely things: dolls for the girls, wheelbarrows for the boys, work-boxes, toy cradles, baby houses, books with splendid pictures—oh, I could not tell you half!

And there was something for each. Mr. Stanley called Maud and her little sisters, and baby-boy (who was not a baby at all now, but a sweet little chatterbox of three), to him, and handed them the presents, and then they carried them to the delighted children, and I cannot tell you which enjoyed it most, those who gave or those who received. Sally and Polly got just what they liked best—a doll that could open and shut its eyes, and a tiny baby house fitted with every necessary for housekeeping.

And what has little Peter got that he is bending over with looks of eager delight? It is a beautiful Bible with large type, that he can easily read. His name is written on the fly leaf, and underneath it he reads, "Jesus said, I am the Way, the Truth, and the Life."

But now the exclamations of joy are hushed, the toys are put aside, and the children rise, in obedience to a word from Mr. Stanley, to sing a hymn, and as they rustle to their feet, with their rosy cheeks and white pinafores, Mrs. Stanley is reminded of a field of fresh, bright daisies.

And now their clear young voices rise and fall to the sweet words of the hymn beginning—

"There is a land of pure delight,  
Where saints immortal reign."

A bright spot of colour beams on Peter's white cheeks as the thirty soul drinks in the words of the hymn. He listens eagerly, for are they not telling of the beautiful land to which he is so anxious to go?

As the last sweet sound died away Mr. Stanley opened his Bible and read slowly and clearly, so that the least child could understand, the wonderful description, in the Revelation, of the New Jerusalem. There was a tender tone in his voice, as his eyes turned instinctively to Peter, when he read—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

When he had finished reading about the fair, bright land prepared for those who love the Lord, he paused awhile, and then, turning to the Gospels, he read in solemn tones the pitiful story of the crucifixion, ending with the words of the Lord: "It is finished."

Big tears were stealing slowly down Peter's cheeks ere Mr. Stanley had finished, and yet he held his breath lest he should lose a word. "Dear children," said Mr. Stanley closing his book, and looking kindly round at the listening up-turned faces, "it has given me and my dear wife much pleasure to have you with us to-night. It is very pleasant to see your bright young faces, and to be the means of giving you happiness. Young as you are, many of you know what sorrow means. You know, at times, when your parents' work is scarce, what it is to suffer from cold

and hunger, and although you, brave young children of the poor, often meet your hardships as hardily as the wild flowers do the stormy breezes of the hills, yet you know what it is to weep, and so I have read to you of a fair, bright home, where there shall be no more pain, or sorrow, or hunger. Can you tell us why we asked you to come here and enjoy the pleasures of our home this evening?"

"Because you loves us," said a bright-eyed little girl who was sitting close to Mrs. Stanley.

"You are quite right, dear—because we love you. And why does the Lord Jesus prepare such a beautiful place for you above the skies?"

"Because He loves us so," softly and reverently said little Sally, who was listening with eager interest.

"Ah, yes, because he loves you. He was surrounded in His glorious heaven with joy and bliss; bright angels were about Him who ever did His will, and yet he was not satisfied—the great love of His heart (for He is love) yearned for you. And I have read to you what it cost Him, that He might put away your sins and bring you to His home of light and love. Was ever love like His? Was ever friend so kind and true? Oh, children, can you go on sinning when you think of what God's only Son endured that He might put them far away?"

And thus, in a few simple words, Mr. Stanley strove to reach the children's hearts and lead them to the Saviour's feet, that he might lay his hand upon them and bless them as he did the little ones of old. When he had finished, Mrs. Stanley sat down at the piano, and, striking a few soft chords, sang with great pathos and feeling Miss Havergal's beautiful hymn—

THE SAVIOUR'S APPEAL.

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransom'd be,  
And rescued from the dead;  
I gave my life for thee,  
What hast thou given for me?"

"I suffered much for thee,  
More than thy tongue can tell,  
Of bitter agony,  
To rescue thee from hell;  
I suffered much for thee,  
What can'st thou bear for me?"

And I have brought for thee,  
Down from my home above,  
Salvation full and free,  
My pardon and my love,  
I brought great gifts for thee,  
What hast thou brought for me?"

"O let thy years be spent!  
Thy life to me be given,  
Earth's fetters all be rent,  
Then endless bliss in heaven;  
Bring thou thy worthless all,  
Follow thy Saviour's call."

Then Mr. Stanley commenced the kneeling children to the keeping of the Saviour, and earnestly he prayed that each one would receive Him as their own.

That night, as little Peter lay in his bed gazing through the curtained window at the starry sky, he said to himself, "I do not fear to die and go up there now, for Jesus, who died for me, will take me safely home."

And his dreams that night were of flowers and fields, and children's happy voices, and angels seemed to hover round him, whispering to him of the blessed Lord. And then, with all the strange inconsistency of dreams, the angels would always change into Mrs. Stanley, who seemed to sit beside him while she sang to him softly—

"There is a land of pure delight  
Where saints immortal reign."

(To be continued.)

THE REV. R. P. ASHE, the companion of the Mr. Mackay, at Uganda, has recently occupied a curacy in Dorset, but has resigned in order to return to Africa.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Cafe Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Cafe, in this city. The "Cafe Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

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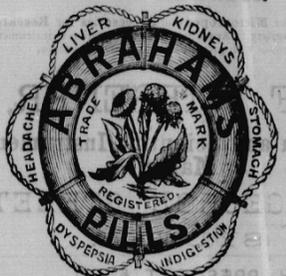
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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest 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.

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The Australian Record.

SYDNEY, SATURDAY, JANUARY 31, 1891.

CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

The Week.

29th January, 1891. A gloriously bright day was the 103rd anniversary of the foundation of the colony. Multitudes went holiday-making, and the well-dressed throngs of Sydney pleasure-seekers gave no indication of the misery that so closely underlies the surface. There is much distress in the metropolis, and yet who would think it?

The Lang Memorial. His Excellency the Governor made a capital speech at the unveiling of the Lang memorial. The occasion was worthy of his well-spoken words, for no name will live longer in Australia than that of the great statesman and, withal, minister of religion.

Australian Aspirations. Lord Carrington's paper will commend itself to Australians and doubtless direct closer attention to Colonial aspirations at home. We already enjoy independence and freedom, taxation is unfair, no standing army absorbs millions of pounds, and the monies obtained on loan are spent in permanent improvements. We are too closely bound to Old England with ties of blood to render a severance possible, but sometimes parents forget when boyhood has passed into manhood.

The Safety of a Trust. The lesson to be learnt from the recent appointment at St. Aidan's Theological Training College is that an endowment collected from Evangelical sources may be wholly transferred to the support of the extremist section. If it is a fact that the Moore College of the future is awaiting an endowment before resuscitation, would it not be as well to secure the administration of the fund by a trust deed?

A Suggestion. Is it drink, gambling or impurity that most hopelessly degrades mankind until they sink into that social residuum to effectually deal with which perplexes the philanthropist? The inverse order to that above-mentioned is probably the correct one. If Christian efforts against drink are so actively pursued, ought not the campaign against other evils of greater magnitude to be equally sustained. Instead of multiplying agencies, the existing C.E.T.S. might enlarge its borders and warn the young against the other two kindred evils.

Women's Work. The Evangelical Home Mission Society, "The Church Pastoral Aid," was the first to introduce lay agency into the English Parochial system, and has now added "Female Agents" to its staff, so that lady district visitors can be supplied to any parish in England that may apply for their services, or a sum of money may be granted for their support. The recognition of female agency is a step forward, and supplies a distinct need of the day. One strong claim is that curates in their duties of visiting should not be called upon to undertake rescue work, for who can understand the temptations of women better than their own sex?

Wanted, "A Home." There is at the present time an urgent need for a Home for rescued women and we know as a positive fact that several are desirous to leave their present unhappy life. It is useless to make organized efforts at rescue without such a Home. Surely there must be some wealthy persons who require but their attention directed to the need in order to help forward so Christ-like a movement.

A Big School Book. A School History of Australia extending over 433 pages octavo pre-supposes that a great deal of time will be devoted to its study. The Island Continent is large in area, its population exceeds three million persons, and in its one hundred and third anniversary this big book is published. Yet School histories of countries whose record extends over 2,000 years seldom exceed half the number of pages.

Real and Professional Distress. Indiscriminate charity tends to pauperise the community. The shifty who know the by-ways of begging can find so many arenas of relief open to them that lazy slumbers in Hyde Park can be enjoyed interminably. These schemers will never work as long as they can get food, and yet there is such real distress in the city that the magnitude is appalling to those brought into contact with it.

Expediency before Morality. The split amongst Irishmen over the Parnell leadership question appears not to heal. The astuteness of the "discrowned King" and his wonderful power of leadership is now pitted against the influence of the priesthood. The question, "Who will win?" will be anxiously watched and yet, does not the

plea that expediency comes before morality indicate a deplorable state of worldly wisdom? The Australian Branch of the National League which met during the week in Sydney extenuates immorality in order to secure a political aim.

Y.M.C.A. The opening of the great buildings of the Melbourne Y.M.C.A., is an important event. The enthusiasm of the friends of the Association has overcome all preliminary obstacles. The sphere of its usefulness widens daily, and the good that will result from such an institution cannot be over-estimated.

Work in the Sudan. Australian will notice with regret that the C.M.S. cannot take up the opening for a new agency at Suakin. An English Missionary has done much unaided to teach the poor Sudanese that an Englishman can do them good. Dr. Harpur has received but little money for his venture of faith; yet the greatest good has been done. His has been the only work of conciliation and pacification since hostilities broke out in 1888. Cannot some Australian help be sent him?

Domestic Services to be Preferred. A letter in the Herald states that whereas pupil teachers receive a salary of 12s per week, domestic servants get 18s and their board. The writer complains moreover that the examination test applied to pupil teachers is too severe. But why should it not be severe? The public service has a right to get the best talent available, and if young women despise domestic service and crowd the teaching profession, who is to blame but themselves or their friends.

The Pestilence that Walketh in Darkness. A murrain amongst horses is perplexing the veterinary surgeons of the city. The euphonious name of "pink-eye" applies to a severe attack of equine influenza, which, when introduced into a district carries off many a victim by death. The cause has not yet been minutely studied, but sufficient is known to lead to the suggestion that a tiny germ of infection is the active propagator of the disease.

South American Turmoil. What can the Central American States have to quarrel about? Perhaps the example set in Argentina finds imitators elsewhere. It may be that the facility of borrowing loans and their lavish waste of money brought about by politicians has induced such a misery of discontent that the common people rise up in arms against corruption. The cause must be a galling one to lead to revolution—the last resort too frequently of the oppressed.

Critics Wrong Again. The attack upon the Bible delivered by those who want to disprove its truth crumbles on all sides. The latest decipherments of inscriptions of ancient Babylonia show an advanced state of civilisation and literature. People read and wrote fluently, the children were carefully educated and women were neither jealously secluded nor untaught. Probably boys and girls learnt at the same school, and the ancient world was as full of literary activity as the world of to-day. If, then, the Israelites in Canaan were surrounded by such an educated people, is it likely that they alone remained uncultured?

Rome Rule. The denunciation by Lord Salisbury of the power of the Roman priesthood in Ireland is a remarkable fact, yet hitherto those who said that Home Rule was synonymous with Rome Rule were counted fanatics. The feature at a recent Irish election of the priests leading bands of voters to the poll has at last opened the eyes of politicians who had fondly hoped that a self-ruled Ireland would be a model of toleration and justice.

Coming Events.

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.  
Sun., Jan. 18.—Holy Communion, 8 a.m. and Mid-day.  
Preachers—11 a.m., the Dean; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

DIOCESAN.  
Sun., Feb. 1.—St. Mary's, Balmain. German Service, 9.30 a.m.

Notes.

THE Rev. J. D. Langley preached a special sermon at St. Philip's Church on Sunday evening on the subject of "The needy and the unemployed."

THE annual meeting of the Surry Hills Wesleyan Juvenile Missionary Society was held in the Bourke-street Wesleyan Church on Sunday afternoon.

GAMBLING, it is said, is very prevalent among the middle and upper classes of Japan.

THE most Rev. the Primate, during his absence from Sydney, visited Ballarat and was the guest of the Bishop. His Lordship preached on Sunday last.

THE usual monthly meeting of All Saints', Petersham, Parochial Council was held on Monday evening.

THE annual meeting of the Benevolent Asylum took place on the 27th inst. at the Institution.

THE members of the Evangelical Alliance met at the Y.M.C.A. rooms on Tuesday last for prayer and conference.

MR. HINDS SMITH has been lecturing at Adelaide on behalf of the Y.M.C. Association.

THE new buildings of the Y.M.C.A. in Bourke-street, Melbourne, were opened on Tuesday afternoon by the President, Mr. J. M. Davies, M.L.C.

A BAZAAR in connection with the Presbyterian Church, Bowral, was opened at the School of Arts on the 27th inst. by Mr. Bruce Smith.

THE 17th annual harvest home festival in connection with the Church of England was held on Monday last at Emm's farm, Carcoar.

MESSRS. Entwistle, Joyce and Gould, missionaries en route to China, delivered several addresses in various localities during the week.

THE Rev. Thomas Hanton, Wesleyan Minister at Gladstone, was drowned while crossing the Upper Macleay.

THE Primate preached at Melbourne Cathedral on Wednesday evening last.

THE annual meeting of "The New South Wales Home Teaching Society for the Blind, and the Industrial Home for Blind Women" was held at the Y.M.C.A. Hall on Thursday evening.

THE annual meeting of the Randwick Asylum was held on the 29th inst at the Institution. There was a large attendance.

HIS Excellency the Governor opened a bazaar in connection with Trinity Church, Goulburn, on Thursday last.

THE Bazaar in aid of the Church at Menindie was a great success.

THE Bishop of Goulburn held a confirmation service in St. Matthew's Church, Albury, on Wednesday morning. At the close of the service the Bishop preached a short and appropriate sermon.

AN address was delivered on Wednesday evening in the Pitt-street Congregational School Hall by the Rev. G. J. Allen of Macleodfield, England, on "Christian Endeavour Societies." The object of the Society was to keep young people from drifting away from the Church.

IT is reported that Canon Edwards, of North Queensland, has received the offer of an important living at the Blue Mountains in the diocese of Sydney; but out of allegiance to the Church in his present diocese coupled with the desire to assist the Bishop Elect, he has declined the offer.

A Contrast.

THE NEW CANON OF S. PAUL'S.—A correspondent from home writes as follows:—It is so nice being in England and to see the wonderful work going on in the Church, Canon Newbolt is a very worthy successor to Canon Liddon. His sermon yesterday on "The message of the Prophets," in which he spoke admirably of Dean Church, was splendid. He will soon be known as a power at S. Paul's.—Australian Guardian.

Many Christian men will regret to learn that the antecedents of Canon Newbolt, the new Canon of St. Paul's, do not hold out much hope at this crisis. According to Rev. L. Holland, at the late meeting of the Church Association in Hull, he introduced to the Ely Theological College a book called, "Lesser Hours of the Sarum Breviary." The book contains the Feasts of Corpus Christi, of "Relics," of "St. Thomas of Canterbury"; also days to be kept in honour of Papes Clement and Sylvester, and which contains in an appendix a "Full Service of the Blessed Mary," with the words, "Holy Mother of God, ever Virgin Mary, intercede for us with the Lord our God." It is not to be wondered at that cries of "shame" greeted this statement in Hull.—The Christian.

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J. HOBERT 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 method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have a tint peculiar to no other artists."

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