

Our Serial.

THE LAST LOOK.

CHAPTER IX. (Continued.)

"Silence him! away with him!" cried the inquisitors, in deep and angry voices. "He is hopelessly contumacious. A speedy death by fire must be his doom."

Julianillo smiled calmly, as he heard those words pronounced.

"For many years I have been prepared for this," he answered. "When I undertook the work in which I have been engaged, I counted the cost. I knew that I should have a rich reward, and all you can do is to hasten the time when I am to wear that crown of glory prepared for me in the skies; and, humble though I am, I feel well assured that it is a brilliant and a glorious crown."

Before Julianillo could say more he was hurried away from the hall of the Inquisition, and thrown into a dark and noisome dungeon, there to remain till the day fixed for the next *auto-da-fé*, at which he was to suffer the extreme penalty inflicted by the Inquisition. He was among those who suffered on the day already described, when Don Carlo de Seso received the crown of martyrdom. Though he boasted of no exalted rank or lineage, yet, bold in the faith, he died as bravely as the most noble.

On the morning of the *auto*, addressing his fellow-prisoners, he exclaimed, "Courage, comrades! This is the hour in which we may show ourselves valiant soldiers of Jesus Christ. Let us now bear faithful testimony to His truth before men, and within a few hours we shall receive the testimony of His approbation before angels, and triumph with Him in heaven."

These words were repeated to the inquisitors, and they, knowing full well his courage and determination, ordered him to be gagged, lest, when marching forth among the other condemned criminals, he should address the multitude, and perhaps gain their sympathy, or induce them to accept the truth, for holding which he was condemned to suffer. In spite of the gag, he continued by his gestures to encourage his companions condemned to death with himself; and thus until the flames rose up fiercely around him, he bore witness to the truth, and endeavoured to support them to the last.

Meantime the unhappy Leonor de Cisneros lingered on in prison. Every effort was made by the inquisitors and their familiars of high or low degree to induce her to recant, but she continued contumacious. Once only a gleam of satisfaction was seen to pass over her countenance; it was when a few words, incautiously let drop by one of her visitors, informed her that Don Francisco de Vivers had escaped from Spain, and had arrived safely at Genoa.

Was it in mercy, because her bigoted persecutors yet hoped that she would recant, that her life was still spared? or was it because their vindictive feelings made them unwilling to liberate their captive, and terminate her sufferings by consigning her to that death for which she waited longingly? Often she exclaimed with the Apostle Paul, in sure and certain hope of the resurrection of the just to happiness unspeakable, "For me to live is Christ, and to die is gain."

Year after year passed by and still she remained a prisoner in those dreadful dungeons. She had but numbered twenty-two summers when consigned to them, and eight long winters of existence passed afterwards over her head. During those weary years that heroic woman, with the most perfect constancy, endured insults, torture, starvation, while compelled to listen to all the arguments which cunning priests could adduce to make her change her faith.

At length, once more she stood before the judgement-seat of the inquisitors, among whom the Archbishop Munez presided. Did no recollection of that young woman's mother, whom he had fondly loved, or thought he loved, cross his mind? Did he not remember Dona Leonor herself, when in her early youth, radiant in beauty, he first beheld her, and heard from her lips the startling acknowledgment that she believed the simple Word of God and trusted to it? Now she stood before him a pale woman, weighed down with grief and physical suffering.

Again she was asked if she would recant, and reminded that it was for the last time.

"Oh, no, no!" she answered, her heart bounding with joy at the announcement. The captive was to be set free.

Now, in solemn mockery, the inquisitors arose, and pronounced Dona Leonor de Cisneros hopelessly contumacious, and condemned her to the flames.

A bright gleam rested on her countenance as she heard her sentence, but she uttered not a word, she made not a movement till summoned to return to her cell.

The 26th of September, 1568, at length arrived. Ere dawn had broken in the outer world she rose from her hard pallet. Yet, hard as it was, her slumber had been calm and sweet. She knew not that it was her last day on earth. Kneeling, she lifted up her hands in prayer. She prayed for her persecutors. She prayed that the day-star might yet arise over Spain, and the Gospel be preached throughout the length and breadth of the land.

The door opened. A harsh voice ordered her to rise from her knees; prayer was not for one whom the Church had excommunicated. She obeyed. A monk, with a savage gleam in his eyes, stood before her. At the door were several familiars.

The monk's errand was soon told. He had come to conduct her to the courtyard where the victims destined to

appear in the *auto-da-fé* were collecting. The cruelties, the mockeries, the blasphemies of those hideous spectacles have often been described. All, all, Leonor endured, not only with patience and courage, but with a rejoicing heart. Calm and unmoved she listened to the long sermon poured forth by the Bishop of Ramora, who, from a lofty pulpit, addressed himself both to the victims and the populace.

When the blasphemous ceremonies were brought to a conclusion, joy lighted up her countenance. Firmly she walked to the place of execution, and submitted without a murmur to be bound to the stake. The moment she had longed for had arrived! The flames rose up all around her, and her emancipated spirit flew to join her beloved husband, and to be for ever with her Lord.

THE END.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

THE Pessimistic Parson has probably described the views of many a country clergyman. Before I speak about the subject in general, let me speak of my own personal relationship to it, to which P.P. has alluded. I have re-read the "Jottings" in the RECORD of April 4th—which, I suppose, occasioned P.P.'s article—to find out where I wrote in the unsympathising strain of which I seem to be accused. I fail to find one expression which can be supposed to arise from want of sympathy with clergymen in the bush. Why, ten years ago I was feeling somewhat as P.P. does now, although with far less reason. Until he points out where I have erred from want of sympathy I shall be inclined to suppose his idea to be the offspring of the same fancy which describes my *dolce far niente* condition. (It is true that for nearly a month I have been in a "do-nothing" condition in my bedroom, but I find that I do not "luxuriate" in its "sweetness.")

It is hard, very hard, for a man of high education to be "buried" in a country place. But this must not be supposed to be a condition peculiar to Australia. There are country districts in every land, and in them cultivated Christian men must live if God's work is to be done properly. It is a hardship, but only one of the many hardships that fall to the lot of those who devote themselves to Christ's service. It is nothing compared to the lot of the Missionary, or probably of the worker in the slums. Yet, undoubtedly, it is hard enough, especially for those who have not got the faculty of adaptation to their environment. When I was reading "This Son of Vulcan" the other day I was reminded of the Pessimistic Parson, as I read the travelling hawk's reply to the learned country clergyman's pity of his "wretched life." "I know a life more wretched. I've heard tell of boys brought up at Eton, sent to Oxford College and taught all that books could teach, filled with every taste that money and education could give, and craving for the society of scholars like themselves, and then sent down to a little country parish, with the nearest town ten miles away, and no neighbours, and no scholars at all, to eat out their hearts preaching to rustics, reading books for ever and ever, with no aim nor no object, in just such a study as this, and just such a place as this. That's a more wretched life than mine."

A few lines in the same RECORD in which P.P.'s article appears, put the matter consistently:—"If a minister has that love of study which would lead him to redeem the time, a country parish is best. But there are few men who will study except under pressure. Rubbing against people keeps one alive." That is how the matter appears to me. Three days in Sydney give me more desire for study than I ever have at home. But I recognise that it is my own fault that I need such pressure. When I preach in these jottings about the necessity for ministerial study, I preach as much to myself as to others. (It is a capital plan, I find, to preach to oneself; let P.P. give a sermon to his people on Contentment!) And I believe that study, if it be such as is likely to be useful in a city, can also be made useful in the bush. It needs more pains to make it useful; allusions which would be appreciated by a city congregation would be unintelligible to a country one. But the temptations, the sorrows, and the joys of life are not so dissimilar as to cause a helpful town sermon to be useless in the bush. The fault is very often (and I speak from my own experience) in the parson. He will devote infinite pains to make his town sermon suitable to his hearers. For the country folk he is not "under pressure," and he does not give of his very best. He is physically weary (I also have known what it is to ride three or four thousand miles in the year). He is "hipped" from want of intellectual society, and he is under impression that his carelessness will be appreciated as much as his painstaking. To such the word of praise from any of his parishioners is an infinite help; too often he does not hear it till he is going from the parish or gone. But whether he gets it or not his duty is plain—to do his very best to "humbly mind his own things; good care of his (country) sheep will beget a fitness for" a town parish.

Now for possible remedies besides "pulling oneself together" and "working heartily as to the Lord." In my own case I did two things: Began to write these jottings, and, after a couple of years or so, resigned the parish and took temporary work in Sydney. This second course is risky, even when there is, as the advertisement puts it, "No

encumbrance." It sometimes succeeds, it sometimes fails; and when it fails the result is lamentable. But the first plan I can cordially recommend for initiation. I don't want P.P. to come and jump my own claim in this paper, but let him do what I should have tried to do if my present ground had been occupied; let him send to the RECORD every fortnight or every month, a carefully thought-out and helpful article on some subject. It will improve his powers of composition; it will give him interesting subjects of thought on his lonely rides or drives; but also, and above all, it will put on him the "pressure" which will make his study enjoyable. He will be speaking to an appreciative audience, and will be helping others. That last thing is the secret of driving away discontent, of ceasing to be that most anomalous of beings—a Pessimistic parson.

COLIN CLOUT.

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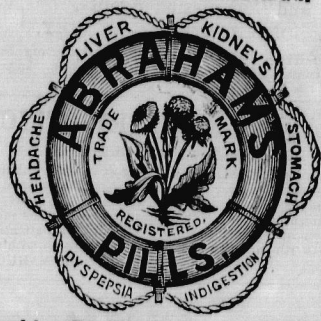
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Sermon by the Primate.

Church Society.

The Australian Record.

SYDNEY, SATURDAY, MAY 16, 1891.

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

The Week.

Lawlessness. Lawlessness triumphant and free speech silenced is the order of the day. The Socialists and other revolutionists have again succeeded in howling down a Minister of the Crown when addressing a public meeting. These frequent displays of organised disorder must convince the public that very dangerous elements exist within society which would work havoc with all existing institutions if once they had the power. Unless public opinion condemns the stifling of free speech it is likely that matters will go from bad to worse.

A Sunday Funeral. The sudden death of Sir John Robertson came as a shock upon the community. The aged statesman, although not taking an active part of late in politics retained to the last an unwonted influence over men. His sympathies were with the people and his loyalty for N. S. W. most enthusiastic. The public funeral was a national mark of respect, but we deeply regret that the Day of Rest should have been selected, even inadvertently, for the show and pageantry that then took place.

The Church in Queensland. We have heard with deep regret that the Bishop of Brisbane recently refused to induct any clergyman from N. S. Wales into the vacant parish of Ipswich. Why this boycott? Can it be that Protestantism is the bug-bear? The spreading of ritualism in the Northern diocese cannot be ignored, and this one parish of Ipswich has hitherto alone remained true to the fundamental protestantism of England's great historic Church. Is Evangelical truth now doomed to extinction in Queensland?

Prayers for the Dead. Are we to have Masses for the Dead re-introduced into our Church? The Assistant Secretary of the Sydney Branch of the English Church Union looks upon an institution of a "Guild of All Souls" as very desirable, more especially since the Guild of St. Lawrence has taken the matter up. Getting behind the Reformation and that speedily is, evidently no chimera.

Theosophy. We are troubled with another novelty—to wit, theosophy, which Col. Olcott is trying to explain. Briefly, it may be summed up as, Salvation by Works. The poetic enthusiasm of its sentimental supporters may be regarded as folly, in that a religion without Christ is not worth having, and the great error of Theosophy lies in its degrading the Divine Redeemer of the World.

A Contrast. The Australian Board of Missions and the Wesleyan Church approach the solution of christianizing the natives of New Guinea from different standpoints. The former exhibited last week in Sydney what is termed an "altar," although we are perplexed to understand what can constitute an "altar" in the Church of England. The more practical Wesleyans have entertained en route to the mission field a band of over sixty Christian natives of Tonga consecrated to faithful service, even unto death. Strange to say, these Christians once had altars, but they were then heathen.

A Puzzle. The Rev. E. M. Saliniere has made a brilliant discovery, and has hastened to publish it in the *Herald*. He states that the word "altar" was expunged from the Prayer book "under Puritan influence and pressure and conceded in the vain hope of conciliating Puritan prejudice." If the subject be treated from a purely imaginative standpoint, Mr. Saliniere must be allowed to be an authority, but a small boy in any Public school would point out the fact that the book from which Cramer and the Reformers purposely struck out the word "altar" was Edwards' second Prayer-book of 1552, and that the Puritans arose just half-a-century later. How, then, could the Reformers have been influenced by non-existent Puritans?

The Influence of Money. Whatever the reason may be, all interested in this persecuted race, will be glad to know that they are to be allowed to remain in Russia for two years longer, but at the end of that period it has been determined they shall leave the country. In view of the cruelties lately practised upon them the respite must be a grateful one to the Hebrew race residing in Russia.

A Coming Visitor. We understand that the Rev. G. C. Grubb, whose fame as a missioner is world-wide, proposes to visit Melbourne by special request of Bishop Goe, on his way to New Zealand. The reverend gentleman left London for Ceylon on the 3rd of April last, and we may presently expect to hear tidings of the date at which he may be looked for in the sister city.

Railway Institute. In connection with this Institute the Rev. Canon Kemmis delivered the first of a series of lectures on Tuesday evening. Subject—"A glimpse of the history of the locomotive, and travelling in England in the olden time." This Institute, which has only recently been established, now numbers 1,100 members, and those identified with it seem to appreciate the advantage it presents as a social and instructive Institution.

Missionary Children. The Church Missionary Gleaners' Union has been a wonderful success in England. There are now over 30,000 members enrolled, and each young person becomes a centre for helping out of cases of missions to the heathen. A youth imbued with a love of the Gospel message is destined to grow up to become an active supporter of all Christian work.

In consequence of the continued dry season at Brisbane, and the rapid decrease of water in the reservoirs, the Board of Waterworks has adopted stringent measures to conserve the water. The use of the hose is prohibited, and it is left to the good sense of the people to substitute the shower bath in lieu of the plunge. It is a cause of thankfulness that we have in this colony an abundant supply of water.

Theatres. A very distressing accident happened last week in Sydney without warning; five poor fellows were enveloped in the fumes of ammonia. The greatest agony ensued, and two of the victims have since succumbed to their sufferings. Here indeed was a tragedy in real life, and the public do not appear in the least moved by it. On the other hand, the theatres provide nightly for their thousands of supporters all manner of sham tragedies, that give rise to transitory emotions of worthless sympathy, and yet real suffering far transcends the play-acting. It is a heavy indictment against the theatres that they harden mankind, through constant repetition of trash, against sympathy for real and terrible distress and agonising suffering.

Girls of the Period. The Rev. Mark Guy Pearse appears to have touched the susceptibilities of many when he recently alluded to the young lady of the period. Quite a spirited correspondence has arisen in the daily press, but it is not apparent that if girls have no higher ambition in life than gossip and afternoon tea, the reverend critique cannot be so far wrong after all in his denunciation of the uselessness of such an ideal of life.

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., May 17.—11 a.m., The Dean; 3.15 p.m., Archdeacon Gunther; 7 p.m., Rev. R. J. Read.

DIOCESAN.

Wed., May 20.—Devotional Services, Candidates for Holy Orders, at Bishop's Court.

Friday, May 22.—Catechism, 3 p.m., the Primate.

Friday, May 22.—Annual Meeting Centennial Fund, Chapter House, 8 p.m.

Sun., May 24.—Ordination, St. Andrew's Cathedral, 11 a.m.

Sun., May 24.—Cathedral, 3.15 p.m., the Primate.

Sun., May 24.—St. Mary's, Balmain, 7 p.m., the Primate.

Brief Notes.

The Most Rev. the Primate preached at St. Andrew's, Summer Hill, on Sunday morning.

The Rev. George Brown and a number of Wesleyan Native Teachers are to leave Sydney by the schooner "Lord of the Isles" for New Guinea on the 20th inst.

On Sunday last in the Centenary Hall, York-street, several native missionary teachers from the South Sea Islands addressed a large audience.

Dr. Stanton, on his arrival at Newcastle by the midday train on Monday last was received by the Rev. Canon Selwyn, the clergy of the Church of England, and several ministers of other denominations. A thanksgiving service was held in the pro-Cathedral.

The thirty-fifth annual meeting of the Church Society for the Diocese of Sydney was held in the Y.M.C.A. Hall on Monday night. The Governor presided.

The Mission Church, which was removed in sections from Potts' Hill reservoir was set up lately at the main railway camp, three miles south of Kiama. Mr. Booth, catechist will conduct the religious services and intends to establish a Sunday-school on the railway works.

An adjourned conference between the Council of the Church of England Temperance Society and the Executive Committee of the Church Home was held in the Chapter House on Wednesday last. The Primate presided.

One of a series of special lectures to young men on "Modern Infidelity" was given on Tuesday evening in the Y.M.C.A. Hall by the Rev. John Fordyce.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

THE sub-leader of last week has not convinced me that my simile was a misplaced one, when I compared the relationship of the C.E.T.S. to the Church Home, and the Factory Girls' Club as that of a mother country to her colonies. However, I have said my say, and I do not want to prolong the controversy, whether that controversy be between two organisations, as the title of the sub-leader would imply, or, as the sub-leader asserts, between one part of the C.E.T.S. and another part of the same society.

I am glad to see from a review in the *Presbyterian*, that my opinion, that the latest book of Professor Drummond's is his best, is an opinion which is shared by others. "The Changed Life" has all the charm of being written in such a clear style as to make it a pleasure to read—a charm which it would be well if other of our religious teachers could cultivate. (We should, probably, if we could get—and deservedly get—some hundreds of pounds by writing one address.) And its subject is such a wide one that it seems grander than the objects even of the "Greatest Thing in the World," and "Pax Vobiscum." "Christ-likeness" is indeed what many of our most noted Christian writers are now most insisting on. It is easy to accuse such people as Mr. Stead, Edna Lyall, and Professor Drummond of incompleteness in their teaching. No doubt they do lay special stress on some one part of the whole Gospel truth—but are we not all tempted to do likewise? It is only the student preaching his first sermon who tries to put the whole body of divinity into one address. To refrain from mentioning a truth is not the same thing as denying it, and—as "The Changed Life" urges—when we behold the character of the Lord so as to reflect it, in our own lives, the love which prompted the atonement will be the chief thing seen and reflected by us. And so we get once more to "The Greatest Thing in the World."

I am glad that the St. Mark's ringers rang a muffled peal at Sir John Robertson's funeral, and so disproved the Cardinal's idea that St. Mary's Cathedral was the only church which showed mourning for his loss. The gratefulness of the tribute paid by the Cardinal to the memory of the old knight was rather marred, it seemed to me, by the want of taste in that allusion. But I should have been sorry if the Church of England had not shown itself to be the Church of the people, by mourning the loss of the veteran politician. If he had died when he was Premier, there would have been plenty of ecclesiastical recognition of his services. Why should it not be so now? With all his faults, he was the best loved of all our eminent politicians. Little as I knew about him, I honour him for the steadfast and chivalrous friendship which he has always displayed, and he has always appeared to me to stand out from others in the sincerity of his convictions. They may have been narrow, they may have been mistaken; I believe his provincialism was both; but I believe he was sincere. He did not adopt his views merely because they were the popular ones; he did not wait to see which way the cat jumped; and we have so little of that sincerity in politics, that it ought to be honoured. What his views were with regard to the Church of England—even what his views were on the matter of religion—I know not, but I honour him for the good which I saw and the good he tried to do for his country. I dislike the narrowness which either praises (as the Licensed Victuallers' Association did) or blames, not because of the man's whole life, but because of his views on some special point. Death ought to make us judge a man broadly. Some would deny that probably, they would call me inconsistent because, a week ago, if I had alluded to him, my main theme would have been his provincialism, while now I think most of his patriotism. But death makes one look at the whole man, and we do not ask what were his opinions so much as what he *was*.

COLIN CLOUT.

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J. HUBERT NEWMAN

Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop 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 rich tints peculiar to no other artists."

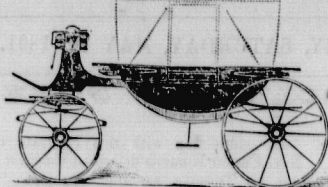
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Reception and Installation of the Bishop of Newcastle.

THANKSGIVING SERVICE IN THE PRO-CATHEDRAL.
 PRESENTATION OF AN ADDRESS.

The Right Rev. George Henry Stanton, D.D., Bishop-elect of Newcastle, arrived in Newcastle on Monday last by the midday train. He was accompanied by Miss Snowden Smith (sister of the Primate), the Rev. S. S. Child, the Rev. A. G. Stoddart, the Rev. R. A. Woodthorpe, and the Rev. T. R. Regg. His Lordship was received by the Rev. Canon Selwyn, and the following clergy:—Church of England:—The Revs. Canon Tyrell, S. Simm, C. Walsh, J. J. Nash, R. M. Walker, F. W. Addams, A. E. Anderson, R. E. Goddard, C. Vosper, W. Tollis, W. F. James, S. C. J. Grime, J. P. Ollis, A. C. Hirst, and A. Shaw. Wesleyan: The Revs. R. Caldwell and E. Dyer. The laymen included the Mayor of Newcastle (Alderman W. T. Gibb) and Aldermen Alcock, Moroney, and Shedden, Mr. W. Logan (Collector of Customs), Messrs. J. Wood, J. P., E. Parnell, J. P., Alexander Brown, M.L.A., R. B. Wallace, J. P., W. B. Sharp, H. H. Lang, Alderman T. Cox, J. P., Alderman T. Bibby, Captain Weatherill, R. Hall, J. P., Dr. Walker, Major Randal, Mr. T. Clack, and Captain Kyngdon. A body of police, under Inspector Brennan, kept the line for his Lordship to reach his carriage. A procession was formed.

The procession, which presented a very imposing appearance, was received at the pro-cathedral by the scholars and teachers in the various Church of England Schools, viz.:—Christ Church, Newcastle; Stockton, Wickham, Hamilton, St. John's, and Merewether, numbering 600. A short but solemn service of thanksgiving, conducted by the Vicar-General and the Rev. S. C. J. Grime, was then held in the pro-cathedral, after which Dr. Stanton received a large number of citizens in the adjacent schoolroom, including two prominent officers in the Salvation Army. At the conclusion of the reception the Bishop addressed the school children.

At the close of a brief but affectionate address the pupils gave three cheers for the Bishop, and the proceedings terminated.

In the evening the Bishop held another reception for those who had not been able to attend in the afternoon. There was a large attendance, and the spacious schoolroom was almost inconveniently crowded. The utmost good feeling and enthusiasm prevailed. On the entrance of the Bishop the whole gathering rose en masse. The pro-cathedral choir then sang, "Up, Rouse ye then," Miss Clack leading the soprano.

At the conclusion the Vicar-General, Canon Selwyn, rose to present an address to the Bishop, saying he hoped that the churchmen had been successful in some part in tendering him a hearty welcome to his cathedral city. All churchmen looked forward to the time when they not only would know him by report, which most of them did at present, but also know him personally. (Applause.) He then read the following address:—

"To the Right Rev. George Henry Stanton, D.D., Bishop of Newcastle elect. Right Rev. Father in God: We represent the churchmen of the city of Newcastle and the surrounding parishes, desire to take this opportunity of expressing to you our cordial welcome to this cathedral city of your diocese. In coming to us you have responded to the unanimous expression of the desire of the churchmen of this diocese that you should rule over us. We have heard by many of your faithful and laborious work for the last 13 years in the vast diocese of North Queensland, where, as first Bishop, you have been the pioneer and founder of the Church. We are glad to know that while churchmen living there are profoundly sorry to lose their Bishop, they nevertheless are pleased that by our action in calling you to rule over us, you are placed in a position of comparative ease and rest, where a climate less trying and distances less vast will give you the hope of seeing the results of your labours more immediate and less exhausting to yourself than those you have hitherto been able to obtain. Your experience gained under such trying conditions will be of great value to yourself and to us, and we look forward with hope and confidence to be guided and strengthened by you in all those good works for the doing of which the Church has been founded by her Lord. We hear with the greatest satisfaction that you belong to no party in the Church, that your views are as broad as the Church is broad, embracing with fatherly kindness men of various opinions. You will find here that much has been done by our predecessors to promote these objects; but much still remains to be done, and we trust will be done by you. The grand site of the Cathedral yonder cries out as it were for a noble building to be erected on it, a building which shall express the dignity and unity of the Church, and out from which, by the zeal and energy of its Bishop, clergy and faithful people, shall radiate through the whole diocese 'glory to God and goodwill towards men.' There is one thing which the churchmen of this city and the neighbourhood, whose population now numbers over 56,000, ardently desire, and which they trust their fellow churchmen elsewhere would not blame them for desiring, and that is that our Bishop should reside in his cathedral city. Circumstances have greatly changed since our first Bishop chose a spot which is now but a village for his residence, and we think that a little experience will soon lead you to agree with us that the head should be in close connection with what is in truth the heart of the

diocese. But this and all matters which belong to you to determine with wisdom, which shall be given to you by God, we leave gladly in your hands, only promising for our own parts that we will do our best to carry out your wishes, and that where you lead we will follow. We are, affectionately and loyally, yours in Christ Jesus our Lord. **ARTHUR E. SELWYN**, Vicar-General and incumbent of Christ Church."

The address was frequently applauded during the reading. Canon Selwyn assured the Bishop of the love and loyalty of all. The Bishop responded. He felt very deeply touched at the words of warm welcome so cordially tendered to him. He had left many warm hearts behind him in Queensland, but felt certain that the kindness he would receive here would greatly help to fill up the gap. The visit he had paid to Newcastle some six weeks since had impressed him most favourably. He never forgot the kindness received from Canon Selwyn and his fellow churchmen. His experiences in Queensland of 13 years would doubtless be of some little service here. (Applause.) His heart went out to all parties in the Church. Each had its place and function. It would not be well for the Church if it was all one-sided. All who stood within the great comprehensive lines of the Church of England would have his sympathy. (Applause.) Referring to his residing in Newcastle, he said he believed it would be wiser and better for him to do so, but he would act upon the advice of those who should guide him. He paid a high compliment to Canon Selwyn for his able and judicious administration of church affairs during the past four years. He concluded an excellent address by hoping that there would be a deeper brotherly feeling amongst them all in future, to the glory of God and the good of the Church. (Applause.)

Selections of music were given, and the reception then took place. Nearly 300 ladies and gentlemen shook hands with the Bishop. The proceedings terminated with the benediction.

INSTALLATION OF THE BISHOP OF NEWCASTLE.

The Most Reverend the PRIMATE arrived at Newcastle from Sydney on Tuesday morning, to assist in the installation of Bishop Stanton.

The installation service commenced at 10.30. The clergy of the diocese met in the Synod Hall at 10, and having robed, walked in procession to the Cathedral in the following order:—Clergy of other dioceses, clergy of the diocese of Newcastle, the Vicar-General and various canons, the Bishop of Newcastle, the Metropolitan, his chaplain bearing the pastoral staff. As the procession moved on the members sang "Onward, Christian Soldiers." On entering the Church the Metropolitan took his seat on the north side of the communion table. The Bishop of Newcastle on the south side. The first lesson was read by the Rev. S. Simm, the second lesson by the Rev. B. Shaw. After another hymn the Metropolitan delivered his mandate for the installation to the incumbent, who came forward and read the same to the congregation, all standing.

The incumbent then proceeded to induct the Bishop as follows:—In the name of God. Amen. By virtue of a mandate under the hand and seal of the Right Reverend Father in God, William Sumner, by Divine permission, Bishop of Sydney and Metropolitan, and in conformity with the usage of the Church of England, I, Arthur Edward Selwyn, Incumbent and Canon of this Cathedral Church, do hereby induct thee, George Henry Stanton, Doctor of Divinity, into the occupation of the see and diocese of Newcastle, and do install thee in corporal, lawful, and canonical possession of the same, by the style and title of Bishop of Newcastle, this 12th day of May, 1891."

Prayers followed, and were succeeded by the celebration of the Holy Communion, the Metropolitan being celebrant, assisted by the Bishop of Newcastle, the Vicar-General (Canon Selwyn), and others of the clergy. A very large number of persons partook of the sacrament.

After the installation service a meeting of the Synod was held.

SYNOD OF THE DIOCESE OF NEWCASTLE FIRST DAY.

The third session of the ninth Synod of the Diocese of Newcastle commenced yesterday afternoon in the Synod Hall, near the cathedral. The Right Rev. G. H. Stanton, D.D., Bishop of Newcastle presided, having the Primate in his right hand. After prayers the following answered the roll:—

Clergy: Revs. E. A. Anderson, J. K. Brown, G. M. Brown, R. E. Goddard, H. Glasson, S. C. J. Grime, F. D. Grigson, E. Huband Smith, A. C. Hirst, A. C. Hoggings, W. F. James, E. La Barte, H. S. Millard, C. M. Mills, George Moore, J. J. Nash, J. P. Ollis, G. F. Rushforth, Canon Selwyn, J. Shaw, B. E. Shaw, A. Shaw, S. Simm, W. Swindlehurst, W. Tait, A. C. Thomas, W. Tollis, J. W. Upjohn, J. Vosper, Canon White, C. F. Withey, R. M. Walker, H. A. Watson, W. H. H. Yarrington.
 Laity: Messrs. J. W. Allworth, C. Bolton, J. Cooper, C. H. Cox, M. H. Croaker, T. Cooper, H. H. Capper, Charles Dight, A. J. Gould, Thomas Hungerford, J. D. Jones, W. E. Kemp, W. R. Logan, J. Lyon, E. Parnell, W. Pearce, J. D. Prentice, J. Rourke, J. D. Rae, F. Sparke, H. Trencard, F. R. White, E. White, J. Windeyer, L. E. Wiseman, A. E. O. Walker, H. C. Waller, H. C. Wheeler.

The President then delivered the following address:—
MY BRETHREN OF THE CLERGY AND LAITY.

When the Council of Antioch, in the fourth century, prohibited the translation of Bishops from the Dioceses for which they had been consecrated, the prohibition was intended to act as a safeguard against certain evils, local and limited to those primitive rough times, which are distant removed from our happier modern experiences. Although a Bishop's migration from his original diocese has long ceased to run the risk of arousing disturbance in his cathedral city, as the Canon of Nicea described, yet his translation can be justified only by a prospect of larger usefulness and fuller opportunities for utilising his spiritual resources. The inconvenience caused to a Diocese by plunging it into the cares of an episcopal election can be compensated only by some substantial advantage to the Church. Those who are acquainted with the North Queensland Diocese can understand the reasons which influenced me to entertain your proposal that I would associate myself with you in this Diocese. I would most gladly have stayed in the north to spend there the remainder of my working years among people whose warm-hearted sympathy and co-operation cheered me through thirteen years of religious pioneering. The wrench was severe, parting from a Diocese where our brotherly harmony was never once disturbed by one jarring note of discord. God helped us to love and respect one another and to discern some features of our one Lord among varieties of character and colourings of creed. In His infinite love our Lord compensated us for our distance from southern advantages by shedding upon us the unspeakable blessing of peace. But in spite of its Synodical organization that Northern Diocese continues still in its missionary stage. Its enormous area, twenty-two times larger than this Newcastle Diocese, and its northernmost port, in the Gulf, as distant from Townsville as Townsville is distant from Sydney, requires its Bishop to be a man below middle age, in the prime and vigour of life. He must bear tropical climate well. He must be able to spend nine months of the year in long journeys. He must possess adaptability of habit to make himself and others at home under all circumstances. His ingenuity must devise means to extend church ministrations where people are far apart and funds are small. In short it corresponds to the condition of this Diocese forty years ago, when your heroic Bishop Tyrrell (may his noble spirit live in his successors!) rode across these parts and stamped with undying memory of his devotion the undivided Diocese of that early time. But even he enjoyed this cool, refreshing climate of New South Wales. He worked for the Church before a secular spirit had seized the Government and left religion the single unsubsidized agency in the State for the improvement of the people. Similarity of circumstances, like a touch of nature, gives me kinship with your first Bishop. Each of my predecessors enriched this diocese with appropriate contributions of service; as Bishop Tyrrell created this diocese, organised and developed it through more than thirty years of self-sacrifice, which have brought it perhaps nearer than others to the realization of ideal colonial Churchmanship, so the too brief episcopate of Bishop Pearson brought a wealth of culture and scholarship to strengthen faith in its desperate struggle with the problems of our day. We who knew him admired his splendid intellect and still more the modesty with which he carried it. We pray that his health may soon return and restore to the Church in their former brightness those intellectual gifts which made the sermons and writings of Bishop Pearson judicious defences of the faith.

If proof were sought of the skill and strength which built up this diocese and inspired its clergy and members with corporate vitality, that proof must be apparent in the fact that during four years it has borne the strain of its bishopric vacant. I venture to affirm that few Australian dioceses could have survived that strain without such scattering of church workers and lowering of congregational interest as twice four years would not have recovered. And here let us pay a just tribute of gratitude to the Vicar-General, Canon Selwyn, whose splendid administrative ability, sound judgment and loyal churchmanship have preserved the diocese during these years of orphanage. The result tells its own history of skilful management. My complaint against him is that he has made it hard for me to follow him. He is a true father in God, whom I have already learnt to revere, and at whose side I shall work as a brother. Indeed, I need the forbearance of all my brethren in undertaking work which abler hands have directed these forty years. It is true that I am no new chum, for I also have formed a diocese from its foundation, through all its stages of synod construction and ordinance framing to the erection of its cathedral so far as yours has advanced. Although this diocese is only a twenty-second part as large, yet its towns are populous, its districts closely settled, and its means of communication easy. I may find much to learn here, but I rely on you to be my patient tutors. Already I have received much cordiality and kindly welcome. Our success will depend upon thorough brotherliness of feeling as workers together with God, and frequent conferences and comparison of ideas. For this purpose I propose, with the permission of the clergy to take an early opportunity for visiting every parish in order to enjoy intimate acquaintance with each and all of my brethren, to learn the nature and extent of their work, to know most of their fellow-workers and thus

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qualify myself to share their experiences and to support them with sympathy and brotherly counsel.

In my Northern Diocese we found great benefit during the Bishop's visit to any parish by inviting the warden, vestrymen, teachers, choir, communicants and any others to a meeting for prayer and conference, where matters local and diocesan were discussed.

Perhaps this diocese is sufficiently compact to allow us to hold rural deanery conferences periodically. Such meetings might assist us to consider beforehand some subjects to be brought before the next session of Synod, and thus prevent hasty legislation by gathering together the matured thought of the several deaneries.

My residence in a neighbouring colony whose educational institutions are permeated with secularism makes me gratefully observant of some advantages which you retain in this older colony for giving religious instruction in your State Schools. Your Education Act provides facilities denied to us in Queensland. It is a boon which we should use strenuously and systematically, and show to the neighbouring colonies this more excellent way of arresting larikism. There exists a precocity of intellect, a sharp-wittedness, among colonial children, which gives double importance to that moral discipline and formation of character. It may be desirable to revise and extend our plans for giving religious instruction in day-schools so as to make it general and uniform. This week-day instruction, however good, cannot and will not be a substitute for our Sunday-schools. They hold their own place and do their own work in the Church's system, though materially helped by the week-day teaching. The Sunday-school is the Church's nursery, where her future churchmen and churchwomen are reared, and on whose growth in grace the perpetuity of the Church as a family depends. The Sunday-school is a gymnasium for the exercise of zeal in good works among the teachers themselves. It claims from the clergy and congregation whatever can add to its efficiency and enthusiasm. It must be made a centre of life and fellowship and attraction, orderly in discipline, systematic in teaching, lively in tone and happy in its whole atmosphere. I was glad to see, through the Parish Magazine for Morphet, that the Sunday School lessons are well arranged there and I have no doubt that similar method prevails in all other parishes. The formation of a Sunday School Institute at Sydney may be supposed to stimulate the work widely, while our proximity to its headquarters should make us sharers of whatever advantages it has accumulated.

The mention of religious instruction suggests a word about confirmation, towards which the Sunday School should look and lead. These four years of Episcopal absence must have caused serious delay, and I fear actual loss among our candidates, loss which would have been greater if one and another of my Episcopal brethren had not kindly come to our relief at the request of the Vicar-General. In your name and my own I thankfully acknowledge our indebtedness to those Bishops who rendered such timely assistance. We must not delay now to present our candidates, for I suppose they have been gathered into classes some time. I have always found confirmation to be a time of precious blessing to the candidates, the clergy, and the Bishop. As it is a sort of terminus to senior scholars' classes, so it is a starting point for fresh Church workers. Our confirmations should be our time for enlisting recruits to join the Sunday School, the choir, the Church Helpers' Society. I shall be glad to arrange with the clergy for holding confirmation in their churches at an early date convenient to them.

My recent introduction to the diocese precludes me from offering suggestions for its efficient working. It is a long-established diocese, and as with a building that has stood some years, probably parts of its older structure may need repair and enlargement to suit extended demands. We must keep pace with this progressive age, and promptly adapt our machinery to the changing conditions of colonial Church life. Forty-four years have given ripeness of age almost venerable alongside younger dioceses of Australia. So near its jubilee, this diocese began its career under a state of things which has changed, but which must have left an impress upon parts of its organisation. In such cases there needs skillful readjustment between things new and old. Perhaps some cherished associations have to give way before a larger utility, demolished like the quaint little old church, sacred with early memories, that stood on this hill, doomed to disappear before the glorious cathedral which is rising upon its ruins.

An instance of the Diocese outgrowing one of its early arrangements is seen in the fund, which is no longer sufficient to satisfy the claims for which it was created. Parishes have increased in number, and have proportionately reduced the dividend. Population will increase with even greater rapidity through readier communication with Sydney, and new churches must be built and new parishes formed to overtake it. In new outlying places Mission Clergy must be placed wherever wanted, and their stipend guaranteed for a few months, until the incumbent sees that their work has taken root and become self-supporting.

The Church Extension Fund, apart from Endowment, is needed, similar to the Bishop of Melbourne's Fund, or the Church Societies of neighbouring Dioceses—the common purse to which all subscribe for the common good, and from which grants may be made in aid of the many objects which arise. Here I may mention that we derived great benefit in the Northern Diocese from the employment of Mission Chaplains—young clergy free from parochial ties, and ready to go wherever emergency called them. They

were entirely at the Bishop's disposal, and were his "stand-bys" to open up new districts, to hold vacant cures for a time, to relieve clergy in sickness or times of rest, to clear off church debts, and do other odds and ends. Besides, these chaplains formed lodgments for newly-arrived clergy from England, and afforded them some colonial experience, until the Patronage Board distributed them among the parishes.

A matter of vital importance to every Diocese is how to secure a supply of suitable clergy. Probably your healthy climate and well-formed parishes bring round you many offers of service from other parts of Australia. Indeed, I am comforting myself with the hope of deliverance from a burden of anxiety which has weighed upon me, through my entire dependence upon England for clergy. My friend and commissary, the Rev. H. N. Collier, M.A., vicar of East Finchley, London, has supplied every candidate who has come to me, because no southern men would leave their cool climate, even for a time, to plant our Lord's Kingdom in the North. My friend will continue to help me so far as we may need clerical recruits.

But I indulge the dream in this southern sphere of enlisting some young Australians for the ministry, whose patriotism would combine with piety to root the Church deeply in the affections of their fellow-countrymen. I know the obstacles; but I also know that where greed of gain and slothful materialism and moral cowardice abound, there grace may much more abound. It is to be regretted that our Liturgy prays only for Bishops and Curates, and Candidates already ripe for ordination, but omits to pray the Lord of the Harvest that He will send forth labourers, young men whose hearts He only can touch with the spirit of self-consecration, and in the absence of which no theological training will make them "able ministers of the New Testament." I beg the clergy to assist by watching the young churchmen of our diocese, teachers, choirmen, lay helpers, so as to detect any movement of the Holy Spirit leading them this way. But the conditions of church life must be favourable and encouraging for drawing young hearts towards God. Youth time is sympathetic, enthusiastic; it seeks for worship that is inspiring, and clergy who are brotherly and congregations that are hearty and united. When the ministry is seen merely on its professional side or churches tinged with party bitterness, we must not wonder if young men stand back. Their generous impulses shrink from lifeless churchism, from dry dogmas, from ecclesiastical routine.

Our nearness to Sydney University gives us facilities for promoting clerical education, and rearing so to speak our own candidates. My commissary and myself devised a plan by which we received young men of good education, chiefly sons of clergymen, after they had matriculated at some university in England and were willing to complete their course in the colony. They were placed under incumbents capable of assisting their studies, while in return for board, lodging and a small stipend they served as curates. In this diocese we have only two assistant clergy. We shall do well to increase this number, for beyond their value as assistants they grow into the spirit and ways of their diocese before proceeding to take independent posts in it and have opportunity to give evidence of gifts and aptitude for the ministry on which the Bishop and the Patronage Board can base judicious selection. I hope we shall raise some fund for clerical education in cases where help will be needed to pay college fees. Allusion to the younger clergy reminds us that for the aged and infirm clergy who may be in this diocese no provision or superannuation has been made. Newer dioceses which have never received State aid attach primary importance to such provision and institute a superannuation fund at their formation. There must come a time when this diocese will be thrown absolutely upon the voluntary system for clerical stipends. In the northern diocese we formed a fund while the clergy were young that its capital might have time to accumulate. Here there should be no delay, especially as the clergy are more stationary and long-resident than in new settlements. The civil service, the army and navy, provide retiring allowance at an age earlier than that which usually limits clerical service. The laity and clergy are equally concerned. From the clerical side it is hard to be compelled to continue a round of pastoral and preaching duties after the vigour and freshness of manhood have declined. Church work here requires our faculties to be clear and our spirits to be buoyant, and a glow of enthusiasm put into our work that our people may catch and carry home. "Man goeth forth to his work and to his labour until the evening," but not always so if he be a clergyman, for long after the evening of his life has set in he may be obliged from sheer necessity to continue at his post, perhaps riding over a large district in sunshine and storm to conduct outlying services. The layman's side equally appears. It is true that the ministrations of some venerable octogenarian clergy, mellowed with long experience, and their lives interwoven with the families of their parishes till they have become fathers in God to their people, are ministrations that never wear out. But these instances are rare. They could not exist in large town parishes. The revival which has overspread the whole Church in these latter days has given rise to such variety of agencies, societies, activities—such dealing with the sections and classes of the people, such additional services in church and such meetings in the schoolroom, the Confirmation and Bible classes, and teachers' and communicants' meetings, the visiting the sick and absentees from Church, and that which cometh upon

him daily—the preparation of sermons; this, and much besides, taxes the powers of a strong man. The incumbent must put his very life and soul into his work; but at three score years and ten he may not be a modern Moses. Of course, superannuation need not mean retirement from active service, but only the gift of restful leisure to do appropriate work for our Lord where the pressure is less severe, in the quieter corners of His vineyard. I have found the laity keenly alive to this want and ready to subscribe liberally to any well-considered scheme.

In my late Diocese we succeeded in laying the foundation of our Cathedral when your call brought me here in front of a similar work. My zeal easily runs in this familiar channel. As the mother church of its Diocese a Cathedral is the centre of spiritual unity. As the Bishop's church, having his seat in it, he is churchless until it is built. As setting a pattern of worship, the Diocese is incomplete without it. No educated Churchman now questions the use of a Cathedral. The dry bones of eighteenth century Churchmanship have been quickened by breathings of the blessed Spirit, which have brought symmetry and compactness to our Church life and restored the Cathedral as a vital organ in our Body Corporate. In it will be offered daily intercession for the whole Diocese; its pulpit will speak with the wisest lips among the clergy on subjects that are agitating men's minds, or will address mission words of appeal to the careless, instructive lectures on religious topics; its choir will assist to educate psalmody by choral festivals and kindred means of schooling the Diocese in sacred song. Thither will come our brethren, the clergy, with their helpers, for times of refreshing through prayer and meditation; there our Synod members will first assemble to receive inspiration, to perceive what things they ought to do, and to be girded with grace that they may faithfully fulfil the same. In short, the Cathedral is the headquarters of the Diocese. We must rise up and build. We will not allow these foundations to stare at us from the ground, crying out reproachfully for the work to proceed. The plans promise us a noble, spacious structure which will compensate for years of expectation. The credit of Newcastle is staked upon its completion.

Prior in importance even to the Cathedral building is the Cathedral Chapter. I know that our want of endowment, and consequent dependence upon incumbents' stipends, cripples the Cathedral Chapter, and reduces its functions to almost nominal level. When I was drafting a Cathedral Ordinance about six years ago, I consulted Bishop Pearson as to its range of utility under existing circumstances and he told me that beyond being badges of honor reserved for exceptionally useful clergy, he feared our unwieldy canons were of small service. But I have found their restricted range wide enough to admit much benefit. As a council of advice to the Bishop, especially on spiritual matters, the chapter should be called in as examiners of candidates and directors of theological study; as occasional lecturers on Church History, Evidence, and kindred subjects; as organisers of missions and special services during Advent and Lent they can work on lines of valuable help without serious encroachment on their parochial duties.

As survivors of the time when the Church was sole educator of the people, and as still asserting that religious spirit ought to permeate all branches of learning, we must try to encourage and extend the Church Grammar Schools at Newcastle, Singleton and Scone. The Synod has incurred no liability, as these schools are privately conducted in Church buildings, but we are bound to assist them whenever opportunities occur. In England, the Church Schools Companies have done much to establish efficient Church Schools of higher grade, and are found financially profitable to investors. My late Archdeacon Plume started a scheme on the same lines, and the readiness with which shares were bespoken showed the proposal workable here. We must deplore our recent forfeiture to another diocese of a large sum of money originally held by us for Grammar School purposes. The zeal of Archdeacon Ross has reaped its reward by making Armidale an educational centre. But as the money was obtained upon the plea that Armidale once belonged to this diocese, may we not also revert to the same undivided diocesan time and retain at least some influence and interest in a school which ought to have been our own?

You committed an act of unquestionable kindness when you left the incoming Bishop free to choose his place of residence. In my case history repeats itself, for I had to make similar choice among conflicting wishes when I settled in the Northern Diocese. If left unbiased by precedent and association, and if directed absolutely by considerations of utility, a Bishop would elect to reside whence he could easily reach all parts of his Diocese, and where the clergy could as easily reach him. He would remember the Church's rule which always located her Bishops in the cathedral cities that they might be in close touch with the largest population, taking part in all movements for the general good, and when not officiating elsewhere that they might exercise their ministry of blessing within their cathedral. The modern Bishop must be in the front of his fellow soldiers, and must reside where he can promptly call some to his side. This throw Bishop Fraser into the middle of Manchester; made Bishop Barry long to live in Sydney. Bacon says "Time is the greatest innovator," and railways have wrought changes since Newcastle was small and Morphet was the starting point of a pioneer Diocese that stretched to Cape Moreton.

Before resuming the President's chair, which I have the honour and responsibility to occupy for the first time to-day, allow me to express my feelings of loyalty to this Synod, unreserved recognition of its authority, and the sincerity of my pledged obedience to its ordinances and rules. The revival of Synodical government is part of that return to primitive order which your first Bishop assisted to secure for the Church in Australia. We know that the Church is held together here by consensual compact and that synods are our diocesan parliaments claiming for their laws the willing obedience of all ecclesiastical citizens. No doubt for the sake of good order it is desirable that all members should subscribe a declaration, embodying the terms of the third section of the constitution, which affirms "that all ordinances of the Synod shall be binding upon the Bishop and his successors and all other members of the Church within the diocese, but only so far as the same may concern their respective rights, duties and liabilities, as holding any office in the said church within the Diocese." I am presumptuous enough to think that the declaration of Submission Act of 1870, when it adopted the Brisbane Form of Declaration of 1868, for clergymen and lay members, would have done wisely either to have also adopted the Form provided for the Bishops of Brisbane, or better still, because more uniform, to have embodied the terms of the constitution itself in a Declaration which would have been broadly applicable to all members. As for myself my loyalty to this Synod will be inspired by brotherly love towards my fellow Synodsmen, by kindly concession which gives and takes, and which goes to meet even the prejudices of others. May He who maketh men to be of one mind in an house direct our councils that we may with one mind and one mouth think and speak to edification. May a tide of love and zeal flood the entire field of our activities. I value organisation and will strive to make it perfect for its purpose, even to the last pin and screw of detail; but experience has long since taught me that as the Church is not a machine but a living body, its force is vital and spiritual, and its symmetry is conditional less upon rules and regulations than upon the healthy, vigorous development of souls alive unto God, fitly joined together and compacted by that which every joint supplieth, and so making increase of the body. It is this ripeness of age in church growth which our Diocese is expected to show. Its history covers almost half a century, and it has given birth to two Dioceses. If multitudes of years teach wisdom this Diocese should have much to teach as well as something to learn. Our Synod, as a wise master builder, is called to complete a spiritual structure upon foundations laid by the lifelong labours of their first Bishop and his fellow workers, counterpart of that cathedral structure, destined soon to rise upon its deep and wide foundations. God give us grace to be worthy of our charge. There are noble footprints along the path of this Diocese, which it must be our ambition to trace and tread in. But we dare not stop where they stayed. Our age is progressive, and the Church must move forward to the very front, leading thought and action Christward. You have asked me to lead; I rely upon your prayers, your sympathy, your advice, your co-operation. I cannot work alone. As a band of men whose hearts God has touched let us go forth, Bishop, clergy and laity, as a Synod, united and earnest, to set forward the salvation of all men in this Diocese of Newcastle.

After the delivery of the President's address, which was frequently applauded, the Vicar-General, Canon Selwyn, with the permission of the synod, begged to slightly vary the business paper. It had been proposed by members of Synod to present their president with an address. Although the time had been short, yet the address contained the signatures of every member of Synod. After a few more appropriate remarks he read the following address:—

"To the Right Rev. G. H. Stanton, D.D., Lord Bishop of Newcastle, Right Rev. Father in God.—We, the clergy and laity of the diocese of Newcastle, desire to give you a hearty and loyal welcome to this diocese, over which, in the good providence of God, we have been the instruments in calling you to reside. Your untiring and laborious work in the vast diocese of North Queensland has everywhere been spoken of, and when by the resignation of our late Bishop it became necessary to choose one to fill his place, it seemed to be borne upon the minds and hearts of Churchmen of this diocese of all shades of opinion that there could not be found one more fitted to rule over us than yourself. We verily believe that we have been guided and blessed in this choice by the great Head of the Church; that He has heard and answered our prayers; and that, through you and from Him we shall have an abundant blessing poured upon ourselves and even upon all those outside ourselves, who cannot fail to behold and be influenced by your zeal, your faith, your charity, and your good works. (Applause.) We are happy in knowing that you are able to leave in good hands, as a father to a well-beloved son, whom you have yourself trained, the work which for the last 13 years has occupied all your thoughts, and that we in inducing you to come here and work for us, do so with the hearty assent of our brethren there, who gladly recognise that the time had come when a work so laborious should be given to another, and well-merited relief be given to you in comparative ease and rest of a diocese such as ours, in the work here, though great and real, will tax the spirit rather than the body. It will call into exercise faith and love and experience which the last 13 years have been developing and strengthening in you, and it will afford you opportunity of impressing upon the

minds of your brethren, both of the clergy and the laity, that all the work done for God is doubly blessed to those for whom it is done, but chiefly blessed to him who does it in the formation and sanctification of his whole being, body, soul, and spirit. We have every confidence that you will do your duty to God and to us, and on our part, we with all sincerity will take careful heed to fulfil our duty to you. We will accept with all humility your Godly admonitions; we will endeavour to avoid the necessity for your rebukes; we will follow loyally where you lead; we will assist you in all good works when you shall call upon us; and finally, we will always pray for you that you may have given to you wisdom and strength from on high, and that for time and eternity you may be blessed in God, in yourself, and in your work. We subscribe ourselves with much affection, and with much respect, as sons and brothers, in the Lord Jesus Christ." Here follow nearly 60 signatures of the clergy and laity.

The President, in reply, said he felt very deeply the kind words just addressed to him, and which had gone home to his heart and cheered him greatly in the work before him. He had yet to earn the confidence which they had already bestowed upon him. He had had some experience, and had been aided and assisted by some who were in that room then. Just as an engineer who had been continually on an engine knew more about it than others, so he hoped for their sakes, as well as his own, that he was not altogether a duffer. In the Northern diocese, owing to the climate and other conditions, there were many young men as red-hot in their enthusiasm as the temperance, but when it came to the question of experience he could not say they could stand first and foremost. In this diocese he could see that he had round about him men to whom he was quite a young man. They had said in the address that they would follow him, but he would rather they made it a co-operative concern, a non-limited company. (Applause.) He would like to work together for God in this diocese. He again heartily thanked them for the address.

The Rev. Canon WHITE thought the synod owed a vote of thanks to the Vicar-General, the Rev. Canon Selwyn. (Applause.) Although he (Canon White) had been looked upon as "leader of the opposition"—(laughter)—in the synod, yet he hoped he had never overstepped the lines of good feeling. If so he deeply regretted it. He had been chosen to present the address to Canon Selwyn perhaps on the above account, but also on account of being an Australian-born clergyman, and next to Canon Selwyn in ecclesiastical authority. With the President's permission he would read the following address:—

"To the Rev. Arthur Edward Selwyn, Canon of Christ Church, Newcastle, Vicar-General and Administrator of the diocese during the second vacancy of the See. Rev. and Dear Sir.—While we have been tendering our welcome and congratulations to our Bishop on his enthronement and first occupancy of the See, we cannot forget the gratitude we clergy and laity of the diocese owe to you for the able and conscientious manner in which you have administered the See during the long and painful interval that has elapsed since the first illness of our late beloved bishop and the enthronement of the present incumbent, a period of over four years. It is to your unwearied and painstaking efforts under the Divine blessing that the work has not retrograded during the term. We feel that it is owing to no fault of yours that financial difficulties have arisen in the diocese, but simply through the force of circumstances over which you have no control. If mistakes have been made, we are sure they should be attributed to the weakness belonging to our common nature. We are convinced that in all you have done you have been actuated by a sense of duty and a desire to advance God's glory and increase His Kingdom. We pray that you and your amiable partner may be spared many years to do God's work amidst us, and that His blessing may attend you in all things. We subscribe ourselves, your faithful brethren in Christ, the clergy and laity of the diocese."

The VICAR-GENERAL returned thanks for the address, and especially for it being read and presented by the Rev. Canon White. He referred jocosely to the latter being termed the head of the opposition, but he gave him every credit for the conscientiousness with which during four years he (Canon Selwyn) had performed his duties as administrator of the diocese. He had a very great burden upon him. He had been called upon to do work which really belonged to a bishop. He was glad that his brethren believed he had been successful in his labours by the blessing of God during that time. He spoke at great length upon late events, and expressed his pleasure at their having a bishop to control the diocese so as to enable him to take a holiday to England, where he hoped to find many friends who would be able to say that the name of Selwyn in Australia had not disgraced the name of Selwyn in the mother country. (Applause.)

On the motion of Mr. F. WHITE, seconded by Dr. WALKER, and supported by Mr. T. HUNGERFORD, the Synod resolved that the president's address be printed.

A number of reports and petitions were handed in, and then the President, with the permission of the Synod, requested the Primate to address them.

At the conclusion of the address, which was received with frequent acclamations, the President suggested that the proceedings should close. It was decided to adjourn the Synod till half-past 9 to-morrow morning. The President pronounced the Benediction, and the Synod adjourned accordingly.

LUNCHEON IN THE LYCEUM HALL.

A luncheon in honour of Bishop Stanton's arrival was held in the Lyceum Hall at the close of the Synod. About 180 ladies and gentlemen were present. The chair was taken by the Vice-General, the Rev. Canon Selwyn, who had on his right the Primate and Mrs. Selwyn, Dr. Corlette, Rev. Canon White, and on his left the Bishop of Newcastle, Miss Snowdon Smith, Mrs. R. B. Wallace. The other guests comprised members of the Synod, with their wives and daughters and other friends. After the toasts "The Queen" and "The Governor," which were loyally received, the Rev. Canon White proposed in eulogistic terms the health of the Primate, characterising him as the embodiment of unity in the Church of England. He wished that the principle of unity was better understood. He hoped, however, that the Primate, on his return to Sydney, would let his people know that Church work was being actively carried on in Newcastle, the work which had been begun 49 years ago, was still going on. He hoped the presence of the Primate on that occasion would strengthen the bonds of union in the Church. (Applause.)

The PRIMATE, who was very warmly received, agreed with Canon White as to the Metropolitan being the embodiment of unity. The personal sympathy of the Metropolitan or Primate might do much to unite the Church work throughout the land. He hoped he would always be enabled to help to maintain the principle of unity. (Applause.) He had already addressed them as Metropolitan and would have to speak to them in the evening; but he thought that to make an after-dinner speech was the hardest task of all. (Laughter.) He would say no more than to express his happiness at being with them, and to welcome his dear friend and brother, whom they had installed that day in the See of the Diocese, an event which he was sure they would never regret. (Loud applause.)

Major BOLTON proposed "The Health of the Bishop of Newcastle." He referred to his early career in England, and for the last thirteen years in North Queensland, and predicted a similar career of usefulness in this colony. He rejoiced in his arrival here. (Applause.)

The Bishop of NEWCASTLE, on rising, was loudly applauded. In responding, he said he believed at one time that all the warm-heartedness of Australia must have been gathered into Northern Queensland, but he had found out his mistake. The spontaneous and generous hospitality he had received from all quarters showed him that the line of warm-heartedness must be drawn south of Newcastle. (Applause.) Still he felt he must wish to merit the kindness shown to him. He, however, was not a brand new Bishop; he had been to work as such, and had come away with a good character from his last place. He came to Newcastle because they called him, but that was not the only cause; he came there to work; ease and rest were not words in his dictionary. (Applause.) They were living in stirring times, and all kinds of demands would be made upon the Church. He was proud to be Bishop of Newcastle, with its 50,700 warm-hearted people. (Loud Applause.)

(Continued on page 12.)

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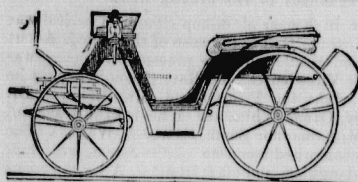
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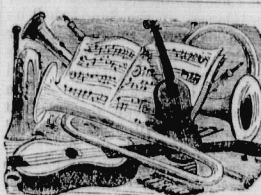
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Whit Sunday.

MORNING LESSONS.

17 S. Deuter 16 to 18 Romans 8 to 15

18 M. Genesis 11 to 10 Cor. 12 to 14

19 T. Joel 2 to 21 Thes. 3 to 12 to 12

20 W. 1 Kings 11 to 20 John 6 to 41

21 Th. 12 to 25 to 13 to 14

22 F. 14 to 21 7 to 25

23 S. 16 to 8 8 to 31

24 S. Isaiah 6 to 11 Rev. 1 to 9

25 S. Gen. 18 to Gen. 1 Ephesians 4 to 6

26 S. 17 to 17 or Matthew 3

27 S. 18 to 18

28 S. 19 to 19

29 S. 20 to 20

30 S. 21 to 21

31 S. 22 to 22

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Holy Trinity Mission House, Miller's Point—Hon. Sec., Rev. C. J.

King; Hon. Treas., Courtenay Smith, Esq.

We shall be glad to receive Subscriptions in aid of any religious and

philanthropic object, and forward them to the proper authorities.

All such will be acknowledged in this column.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

(SATURDAY, MAY 16, 1891.)

THE CHURCH SOCIETY.

THE large gathering at the Annual Meeting of the

Church Society held on Monday evening last shows

that great interest is felt in its work. The report on the

whole was not satisfactory, inasmuch as there was a

decrease in the receipts this year of £440 as compared with

those of the previous year. The reasons given by the

Committee for that decrease were severely handled by some

of the speakers, and we think somewhat harshly. We

know if there was "systematic giving," wet Sundays would

not be looked upon with such fear and trembling by

churchwardens, clergy, and committees. "But systematic

giving" has been lost sight of to a great extent by the

clergy and people, and the result is loss to both parochial

and diocesan organisations. Some parishes have suffered

more than others from the effects of the late strike and in

many at the present time there is positive want. The

winter is coming on apace, many are out of work, and there

are families distressed and destitute. These parishes can-

not forward to the Society anything approaching what

they have sent in past years, for they find it difficult work

to make both sides of the Churchwardens' cash book

balance, and beside this their sympathies go out to those

within their parochial boundary lines who must have food

and clothing. Then there is the leakage caused by the

members of our Church removing from the town parishes

to the suburban districts. Immediately they become

residents of the new parish they are reminded of debts

which have been incurred in the erection of church and

parsonage, of the consuming interest, which, as a fire, is fed

by fresh accumulations and bids fair never to die out. The

resources of these parishes are taxed to the utmost so as to

meet the demands of mortgages, and the Church

organisations suffer in consequence. Of all societies the

Church Society should be the last called upon to suffer, and

yet it is evident that its finances are far from satisfactory.

With the increase of population there ought to be a cor-

responding increase in receipts, and yet we find the reverse

is the case.

The words which the Archdeacon of CAMDEN succeeded

at the last ordinary Session of Synod, in carrying as an

Australian Church News.

Diocese of Sydney.

Burwood.—The second recital on the new organ in St. Paul's, was given by Mr. W. T. Sharp, organist of St. John's Ashfield, on Wednesday night the 7th inst., before a fairly large audience. An excellent programme, selected with a view to exhibit the powers of the instrument, was performed. The recital opened with an overture composed by Mr. W. T. Best; and the other composers from whose works selections were given were A. Guilman, J. S. Bach, Lux, Lemmens, Haydn, Schubert, and Morandi. An offertory was taken up in aid of the organ fund.

Marrickville.—In connection with the Church Society a meeting was held a few days since at St. Clement's Church, for the purpose of forming a local branch. The Revs. A. W. Pain and S. S. Tovey attended as a deputation from the parent society. The following committee was appointed:—Messrs. Adams, Cornish and Hulle, and Messrs. Cornish, Harrison, Martin and Farr.

Macdonald Town.—The parishioners of Holy Trinity, on Tuesday evening accorded to the Rev. F. M. Dalrymple, their newly appointed incumbent, a public welcome. The proceedings took place in the Oddfellows' hall, Wilson-street, Newtown, and commenced with a public tea, which was well attended. This over, the Rev. J. D. Langley presided over a crowded meeting, in the course of which addresses were delivered by the chairman, the Rev. E. Hargrave (formerly incumbent of Holy Trinity), the Rev. J. H. Mullens and the Rev. A. E. Bellingham. At the close a motion of welcome was carried, to which Mr. Dalrymple responded in an appropriate speech. The proceedings were enlivened by the performance of a capital musical programme by the church choir, under the direction of Mr. Hookham.

Coogee.—A successful entertainment was given in aid of the reduction of the debt on St. Nicholas', at the Coogee Aquarium on Tuesday evening. The entertainment was arranged by the clergyman in charge, the Rev. Joseph Campbell, M.A., assisted by a strong committee of ladies. The programme consisted of numerous selections by the band of the Orient R.M.S. Oruba, kindly placed at the disposal of the committee by Captain Burton, and of part songs and limelight views of American scenery and the Jenolan Caves described by Rev. Mr. Campbell. Between the two lots of views a short programme of songs was rendered. The various items were all highly appreciated by the numerous audience, whose encores were not responded to by reason of the length of the entertainment, except in Miss Campbell's case, who yielding to the wishes of the people manifested by prolonged applause, sang a second song to take the place of one promised by Mr. O'Donnell, who was unavoidably prevented from being present.

St. Paul's Redfern.—There has been a successful sale of work managed by Mrs. Boyce assisted by other ladies. £88 was realised.

The annual distribution of prizes in the Sunday School was made on the 19th ult. There was a very large attendance. Mr. T. F. DeCourcy Browne handed the books to the children. The school has been somewhat injured by the excavation made for the new railway tunnel, and the day school has been very seriously affected by the same cause. Parents were afraid to send their children for fear of this falling in and possibly killing some of them. The tunnel is now all but finished and the danger has gone. It is to be hoped that both schools will recover their losses.

Woolloomooloo.—A grand pictorial limelight entertainment was given in St. Peter's Schoolroom, on Monday evening last, the proceeds of which were in aid of St. Peter's Church of England Temperance Society. There was a fair attendance. The sketch was entitled, "Round about London," and the chief views were scenes in Twickenham, Richmond, and Surrey. The interpreter was Mr. Phil. J. Nunn. A temperance address was delivered by Mr. Freeland. The views were well shown on the sheet by Mr. Ira Richards. Mr. Garrick was manager.

Diocese of Newcastle.

Synod, under its Standing Orders, meets, as a rule, on the first Tuesday in each May, one exception being when Ascension Day falls on the following Thursday. This was the case this year, and so it was summoned for the ensuing week, and commenced on Tuesday, May 12. Proceedings were exceptionally interesting and the attendance unusually large, as it was announced in the Vicar-General's summons to the members that the installation of the new Bishop would take place on that day in the Pro-Cathedral, at 10.30 a.m. Bishop Stanton arrived at Newcastle from Sydney by the 12.10 midday train on the previous day, and found that a hearty welcome had been arranged for him by residents of the city. Knowing that all difficulties connected with Canon Barlow's election had been happily settled, the Bishop had left Townsville on the 4th of May for Sydney, there to be in readiness for his installation when the time arrived. Though much occupied lately, the Bishop is in good health and spirits, and was evidently gratified by the reception accorded him. On the arrival of the train from Sydney at 12.15 p.m., he was met by the Vicar-General and the Reception Committee, and a procession was formed to the Pro-Cathedral by way of Bolton and Church streets. A short service of thanksgiving was held in the Pro-Cathedral. At half-past seven in the

evening (Monday) a public reception was held in the Pro-Cathedral schoolroom, when an address was presented and an opportunity afforded of friends and members of the Church being introduced to the Bishop. This was numerously attended and characterised by warmth and cordiality. Newcastle will soon become eminent in these respects, the late visit of Lord and Lady Jersey having brought out the citizens splendidly in the same way. Everything was admirably arranged and successfully carried out. The thanksgiving service in the Pro-Cathedral was very largely attended, the building being quite filled. A pleasing feature in the proceedings was the attendance of large numbers of Sunday-school children, who sang very heartily the hymn, "Onward, Christian Soldiers." The Bishop is the guest of Canon Selwyn, at Christchurch parsonage. In the afternoon he went for a trip round the Harbour, where the ships were decorated with flags. Many of the houses in Newcastle had flags floating on their tops, and a line of flags was stretched across Bolton-street, from the Bank of New Zealand to Buchanan's hotel opposite. The evening reception was an overflowing one. Everyone was delighted with the genial and friendly character of the whole proceedings. It was suggested that each one should pass by the Bishop, and be shaken by the hand by him; but he reversed this by proceeding round the room himself, and shaking hands with everyone. Various pieces of music were capitally sung by the well-trained choir of the Cathedral, partaking something of a philharmonic character, but there was no doubt about the ability of the choir and its conductor. Some of the high sustained notes were splendid. In the address read by Canon Selwyn allusion was made to the fact that the Bishop has not identified himself with any Church party. This the Bishop endorsed in his reply. Mention was also made of the advisability of his residing at Newcastle, to which the Bishop replied by stating that he would take time to consider, and would do all for the best in every way, but his remarks seemed to indicate a preference for Newcastle. The Bishop said he had come for work and not for rest. His appearance indicates an unimpaired constitution in spite of his laborious 13 years in N. Queensland, and his age being only 55 there is every hope that under God's blessing he will be able to carry out his views. It must not be disguised that an arduous work lies before him, but not more arduous than might be expected in any diocese which has been for four years and a half without its natural head—a Bishop.

At 10.30 on Tuesday the installation of Bishop Stanton took place in the Pro-Cathedral. Morning Prayer was said, followed by Holy Communion. The Primate celebrated. Two bishops and 50 clergy partook of the Holy Communion, and 75 of the laity. The congregation was large and reverent, and the service extremely devotional. It occupied one hour and ten minutes, apart from the administration of the Holy Communion. At the conclusion of the service synod was opened in the synod hall, where 36 clergy and 26 lay members answered to their names. A considerable number of the Sydney clergy attended as visitors, amongst them Canon Sharp, Dr. Corlette, Messrs. Jackson, Woodthorpe, Stoddart, Symonds, S. Child, C. Walsh, Addams. When synod was constituted the Bishop read his address, the Primate sitting on his right, and both wearing their doctor's gowns. The Bishop's address occupied exactly 55 minutes. It was characterised by an earnest and winning individuality of its own and certainly went to the hearts of his hearers. We all think that God has sent us a blessing in the new Bishop and pray that so it may be. There is an absence of the conventional, but all the look-out is promising. He has mapped out for himself a tremendous array of work—Conferences, a coming diocesan Jubilee, Cathedral building, confirmations, parochial visitations, Church High Schools in centres, and a uniform system of diocesan Church education and religious instruction in the public and Sunday schools. But we think he will be sustained in these things.

At the conclusion of the Bishop's address Canon Selwyn rose and again read another address of welcome on similar lines to the one read the night before. The Bishop responded quite naturally and joyously, and probably feels thankful that his last address for the present has been received and replied to.

Immediately upon the conclusion of this function, Canon White rose and read an address to Canon Selwyn. It contained an appreciative acknowledgement of his services as Vicar-General during his administration. Canon White spoke handsomely as regards the outgoing Vicar-General, and Canon Selwyn made a genial and outspoken reply, in the course of which he said he should soon visit England. The diocese hopes that it will see him back again in due course.

The visit of the Primate has caused the greatest gratification to the people of Newcastle and the members of synod generally. His manly and dignified presence, his simple, natural, and reverent administration of the Holy Eucharist, the type, as most of us think, of what that Holy Service ought to be, gave the liveliest satisfaction. It was a service of union this meeting thus at the table of the Lord, and everyone felt it was good to be there. All felt likened and your correspondent has never attended any service (and he has attended many) where the feeling was stronger on his mind "Lord it is good to be here."

The Primate is the guest, with his sister Miss Snowden Smith, of Mr. and Mrs. Wallace in their beautiful home on the heights of Newcastle.

Woolloomooloo.—This township has established under the genial influences of the Rev. W. Tait, a Literary and Debating Society, which meets frequently "and spends very pleasant evenings." A recent subject of discussion was upon the relative merits of horses and bullocks. If P.P. (Pessimistic Parson) whom Colin Clout engages in your columns, loved his fellow-creatures and found pleasure in mixing with them in this way, he would become less pessimistic.

Dr. Ellis was to leave on the 12th instant on his way to England.

Church Society.

ANNUAL MEETING.

The thirty-fifth annual meeting of the Church Society for the Diocese of Sydney was held on Monday evening last at 8 o'clock, in the Y.M.C.A. Hall. The chair was occupied by His EXCELLENCY THE EARL OF JERSEY, and there were also on the platform the MOST REVEREND THE PRIMATE, the Very Rev. the Dean, Archdeacons King and Gunther, the Revs. H. J. Rose, A. W. Pain, J. Campbell, J. N. Manning, T. Holme, J. Reeve, H. L. Jackson, J. Chaffers-Welsh, W. Hough, S. Hungerford, E. Wootton, D. Murphy, J. Dixon, C. Bice, Canon Kemmis, C. Baber, E. C. Beck, P. R. S. Bailey, E. A. Colvin, G. N. Wood, D. Evans-Jones, W. H. Mort, J. Hargrave, C. Child, J. D. Langley, H. Dunlop, and S. S. Tovey, Messrs. E. Deas-Thomson, W. L. Docker, Judge Wilkinson, Colonel Airey, Captain Deane, Messrs. Robt. Hills, E. J. Robson, J. Plummer, H. D. Williamson, W. H. Hammond, W. Crane, C. Deohery, W. Faithfull, F. W. Uther, Mr. S. Forster, Mr. Justice Stephen, Judge Docker, Mr. Gregory Walker (Chancellor of the Diocese), and Mr. James Scroggie. There was also a large attendance of the public. Upon the arrival of His Excellency at 8 o'clock the audience rose and sang "God Save the Queen."

The proceedings were opened with the hymn, "Through the Night of Doubt and Sorrow," followed by prayers read by the Rev. J. D. Langley.

The Rev. J. D. LANGLEY (Honorary Clerical Secretary) read the annual report which was as follows:—

REPORT FOR 1890.

Though your Committee have to report that the free-fund income of the Society during the past year shows a falling off of upwards of £440 in comparison with that of the previous year, when the exceptional features which have marked the course of the year are remembered, they cannot but feel thankful to Almighty God that the income does not show a greater decrease. In the month of August last, Mr. H. C. Russell, the Government Astronomer, reported that out of 31 Sundays in the year on no less than 21 rain had fallen. Considering how closely bound together are the interests of our parishes with those of the diocese as a whole—though this truism is too often overlooked—it can hardly be a matter of surprise that the financial disorganisation into which, for a time, many parishes—especially those in the country—were thrown, owing to services being irregularly held and frequently, for Sundays together, suspended; and the abandonment for the time of the regular and systematic work of the collectors, should have detrimentally affected the funds of your Society.

Following this period of phenomenal weather, and just when there was every reason to expect the colony would reap the blessings of a prosperous season, there ensued the conflict between capital and labour, extending over the larger part of three months, bringing misery and suffering to many homes and causing general unsettlement, and undoubted harm to the interests of the colony.

The financial position of your Society—which at one period threatened to become serious—was throughout the year carefully kept in view by your Committee and made the subject of repeated and anxious conference, but your Committee were drawn to the conclusion that in view of the surrounding circumstances any special appeal would have been useless, and that it was wiser to work on patiently, through the existing organisations, in a spirit of faith and prayer.

The close of the year saw an improvement, and with the termination of the strike, the revival of confidence, and the arrival of the Most Reverend the Primate, the anxiety which had so pressed upon the Committee was to a large extent removed, and would have been so entirely had a generous offer from a friend of the Society to make a donation of £50 provided nine other similar donations were made, received a successful response.

A more detailed comparison of the receipts shows that Subscriptions and Donations reached together £425 12s. against £291 17s. 3d. the previous year, offertories £1608 2s. 1d. against £1837 12s. 1d.—in four parishes only—was no collection in Church made on behalf of the Society—Auxiliaries £2877 1s. 8d. against £3223 17s. 11d. the total being £4910 15s. 7d. against £5353 7s. 3d. in 1889.

In contrast with these figures your Committee would desire to have kept in view, it order that it may serve as a

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standard not only to be reached but to be passed, the maximum income yet attained, viz.: that of the year 1887 when £6119 0s. 7d. was received.

The amount received on account of Stipends and Salaries was £16,257 13s. 10d. against £17,154 9s. 2d. in 1889. Your Committee continue to regret that the principle emphasised by the payment of Stipend through the Society is not more widely recognised by self-supporting parishes in this Diocese. Of these during the past year only 13 out of 48 have availed themselves of the Society's organisation.

LEGACIES.

Under the will of the late Lady Stuart a legacy of £1,000 is bequeathed to your Society, but under certain conditions which at present do not justify your Committee in hoping for an early payment of the bequest.

A legacy of £10 10s has been received from the executors of the late Mr. John Bird.

THE PENSION FUND.

It will be remembered that under the Rules for the management of this Fund, as passed by the Synod, it was provided by Rule 3 that at the end of each year any sum available for pensions, which had not been assigned, should be added to the Capital Fund. For some time past your Committee has felt that the accumulations under this Rule, which had reached the sum of £526 16s. 8d. would be better utilised if applied to the general purpose of the Society, and with this object an application was made to the Synod, with the result that Rule 3 was amended to read as follows:—

"Rule 3.—In each year any sum available for pensions, which has not been assigned, shall be applied to the general purposes of the Society."

EXPENDITURE.

The number of parishes and districts assisted by grants in aid of Stipends was 63, involving an expenditure of £4,264 4s. 11d. The usual assistance had been given towards providing Chaplains to visit certain Hospitals and Asylums, and grants have been made towards the Warangesda Mission, the Mission to the Chinese, and mission work in the most populous parts of the Metropolis.

For the reasons referred to above your Committee have been unable to assist, to any extent, in the erection and repair of church buildings, and have with regret been compelled to place aside applications to which, under other conditions, they would have gladly responded.

THE MEETING OF COLLECTORS.

This was held in the month of June last, and was somewhat marred by unfavourable weather. Your Committee record with pleasure, however, that Lady Carrington added one more evidence of sympathy with all good work by being present on the occasion.

IN MEMORIAM.

Your Committee record with feelings of great sorrow the demise of Mr. Michael Metcalfe. Associated with the Society as a liberal subscriber and as a member of your Committee, almost from its establishment, he remained so to the close of his life. By his consistent support of the work of that Church he loved so well, by his high integrity and blameless life Mr. Metcalfe had won the esteem and regard of all who knew him, and his loss will be deeply felt.

CONCLUSION.

Your Committee desire to take a bright and hopeful view of the year before them. They rejoice to think they will work under the wise guidance and sympathetic leadership of their Bishop, who, since his arrival, has shown an active and generous interest in the Society's welfare; they are assured that there is every reason to hope that the colony has entered upon a period of renewed material prosperity and of a general revival of trade; they pray that the significance of such blessings from the Giver of All Good may not be overlooked, but that therefrom may result a wider and more consistent recognition by each and all of the responsibility of stewardship, more peace and good-will among men and a truer federation of the hearts of all who love the Lord Jesus for the advancement of the highest interests of the Commonwealth.

The real wealth of a nation must depend on the character of the individuals who compose the nation. To build up that character in the conviction that the love and fear of God is the beginning of wisdom, to carry the Gospel to the homes of the people, to proclaim that in righteousness is found true national greatness, is the work of your Home Mission Fund. For a more zealous, consistent, and widespread support of that work—than which none ought to rouse greater enthusiasm—your Committee earnestly appeal.

The balance-sheet, which was read by the Rev. J. D. Langley on behalf of the hon. treasurer, Mr. Robert Hills, showed that the sum of £21,758 14s. 8d. including a balance from the previous year of £255 6s. 1d. had been received by the society from all sources, and that £22,010 had been paid away, leaving a debit balance on the bank at the close of the year of £252 2s.

His Excellency the Governor, who on rising was heartily cheered, said that before proceeding to the next item on the programme he wished to say a few words on this the first occasion that he had had the pleasure of being present at these meetings. He could well understand the interest taken in the progress of the Society, and as the latest comer to the colony he shared in that interest, because both as a member of the Church of England and also as one who was deeply interested in the progress of the community, he was anxious to see a society of this nature prosper. He congratulated the society on the

fact that they had at their head a Bishop anxious to lead them in the right direction. All were ready to welcome him as their leader, and anxious to support him in the work of the Church throughout the diocese. It was not necessary for him to enter into the objects of the society, as they were well put in the papers which had been circulated, and he would therefore condense his reasons for asking them to support the society still more vigorously than it had been supported in the past. One great object of the society was to collect money in the richer parishes to aid in the work in the poorer ones. The Church of England here having no funded property or fixed stipends could only depend upon Churchmen all over the diocese joining together to support the Church. Union was strength, and only by union among the Church members could the Church be successful in its vocation. He was sorry that there had been a falling off in the income of the society, and he was still more sorry that one of the reasons given for it was the unfavourable weather. It was hardly right that the Church of England in this colony should be like a barometer—dependent upon the ups and downs of the weather. A Society like this should be able to depend upon a good income. No limit need be placed on the amount, with the exception of a lower limit beneath which it should not be allowed to fall. The great difficulty, however, that they had to face was indifference, and indifference could only be overcome by zealous workers in the true cause. In the country districts the clergy were overtaxed, principally through the size of the districts committed to their charge. The claims of such could not be overlooked. They were as though in a lonely lighthouse, keeping the light bright, amid much gloom and indifference, for the sake of their fellow-men, and it must be a comfort to them to know that they were supported by a Society of this kind. Of course, they would understand that, as a firm and faithful supporter of the Church of England, he was anxious to see the Society flourish, but they must not misunderstand him when he said that he hoped other societies belonging to other forms of religious worship would also flourish in this country. He would be sorry to stand on any platform and advocate one form of religion more than another, though he would be faithful to the last to the one to which he belonged. It rested with societies like this to uphold the cause of religion, and he trusted most sincerely that the Primate would find that the members of the old Church had been stirred to greater effort to support that Church, not as partisans, but because they felt that the cause of religion was one of the greatest causes under which men could work. His Excellency concluded by calling upon the Most Reverend the Primate to move the first resolution.

The PRIMATE moved,—"That the Report and Financial Statement now read be adopted and printed for circulation amongst the subscribers." He said that it sounded like, and was a very formal resolution, but should not be accepted in any mere formal manner. Such a report should call out a great deal of regret and a great deal of feeling, and stimulate all in the cause, not so much the cause of the society as the cause of the Church of England amongst them. And agreeing most thoroughly with the sympathy his Excellency had manifested for all forms of religion, he most earnestly begged the members of the assembly as members of the Church of England to remember all that was due to their Church, which was for them the best vehicle of religion, and which was for many reasons best calculated to spread amongst English people the benefits of religion and the truth as it was in Jesus Christ. The report should stimulate to fresh effort, as it told of need and reminded of duty. Referring to the wet Sunday excuse he said that that difficulty could be met by the donations being correspondingly increased on fine Sundays. He pointed out how ready in many cases persons were to put their charitable feelings on one side immediately hard times approached. Unfortunately their charities were placed third or fourth on the list for curtailment instead of being placed last. He was glad to see the bright and hopeful view disclosed at the end of the report, and he had joined the Committee in that bright and encouraging view. In all he would be called to do in the high and arduous office to which he had been called, he would ever nourish in himself and others the spirit of hopefulness.

Mr. W. GREGORY WALKER (Chancellor of the Diocese) seconded the resolution, and in doing so said he could not congratulate the Society on the report. The Committee he felt had no right to console themselves with the excuses made. The fact was they were still clinging to their old English ideas, and had not yet risen to the true conception of the voluntary system. They had no endowments, and although the Glebe lands in years to come would probably realise a large sum, at the present time they were wholly dependent on voluntary contributions. He thought the deficiency reflected great discredit upon the Diocese.

The Rev. Canon KEMMIS, in supporting the resolution, urged upon his hearers the need to remember their privileges, and the responsibilities they had to discharge, and he claimed their support for the Church Society.

The resolution was carried by acclamation. Mr. W. CRANE moved the following:—"That this meeting recognises the necessity for increased and more widespread liberality on the part of the members of the Church, and urges upon them the privilege and duty, as such members, of aiding according to their several ability the important work carried on by the Society." In speaking to the motion he strode urged those present to endeavour to wipe out what he considered to be a reproach to the



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81 Glebe Road, Glebe.

Church—the deficiency of £400—and suggested that there were those present who were able to give a cheque to cover the whole amount.

The Rev. A. W. PAIN, B.A., said he entirely agreed with the Chancellor, when he advised them to forget the old tradition concerning State aid, and he felt sure the Chancellor would agree with him when he spoke of the Church of England as the Church of the people. One of the causes mentioned in the report concerning the falling off of subscriptions was the great quarrel between Capital and Labour, but that in his opinion should make them more ready to subscribe liberally, and thereby enable the Society to send more workers among the contending parties. The diocese required workers to go among the teeming masses, and unless these were sent they would not be exercising the privileges they possessed. In order to accomplish the work among the masses he looked to an agency which the Church of England had been slow to take advantage of, viz., the ministry of women. Women to go and minister to the masses. Speaking of the work done by noble women, he read an extract from a speech delivered by the Dean of Norwich at that Cathedral city in March last, in which the Dean refers to a conversation he had recently had with Canon Prothero, of Windsor. The Dean said: "He could not help asking Canon Prothero, after he told him something, whether he might repeat it. 'You may,' he replied, and substantially it is this: 'There is not a case of poverty or distress in the Queen's parish that she does not know of. She visits the poor, and although one of the most hard-worked human beings in this world, and taking conscientious interest in everything, her practical sympathy with sorrow and suffering is manifested in her contributions to the necessities of the case, and in her personal visitation at the homes of the poor.'" In conclusion, Mr. Pain said that he urged the claims of the Society (1) Because of the great and expanding Parishes. (2) Because of the necessity for opening up new agencies. For many years St. John's, Darlinghurst, had headed the list of contributing parishes, subscribing annually about one-seventh of the whole income of the Society, but recent changes in the parish had led him to see that the time was coming—if not already come—when some other wealthy parish would have to take the lead.

His Honor Judge WILKINSON briefly supported the resolution, which was carried.

The collection taken in the hall amounted to £19 5s 4d. A vote of thanks, on the motion of His Honor Justice STEPHEN, was accorded to His Excellency, after which the blessing was pronounced by the Primate.

Reception and Installation of the Bishop of Newcastle.

(Continued from page 7.)

The Hon. A. J. GOULD, in a very effective speech, proposed the health of the Vicar-General, coupling with it the name of Mrs. Selwyn. He paid a high tribute to the genial and conscientious character of both.

The Vicar-General responded in very feeling and appropriate terms.

Mr. ALEX. BROWN, M.L.A., proposed "The Visitors," which was responded to by Dr. Corlette.

The remaining toasts were "The Ladies," proposed by Mr. Baker, and responded to by the Rev. W. F. James, and "The Press." The whole affair was highly successful from every point of view.

SERVICE IN THE PRO-CATHEDRAL.

SERMON BY THE MOST REV. THE PRIMATE.

Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.—St. John xiv., 12-14.

We have just celebrated the wonderful fact of the ascension of Jesus the Christ into heaven. We are about to commemorate the wonderful outpouring of "power from on high" upon a little band of disciples who had tarried at Jerusalem, waiting and praying for "the promise of the Father," of which their Lord had assured them. I have therefore chosen for my text words of Christ which connect the thought of the Ascension with the work of the Church, and imply the gift of the Spirit of God as a response to Christian prayer, and as a supply of strength for every believing disciple of Christ. The topic of the Church's work and the Church's strength is an appropriate one for the occasion on which we have met together to-day. After a long period of suspense . . . of tarrying, of (I doubt not) praying, the Church in this Diocese has been enabled to choose, and has now welcomed, its Bishop; and the Synod commences its session with its ecclesiastical framework complete. Do we not do well to remember that all ministries of the Church are the gift of our Ascended Lord; that all the work done in and through the Church on earth is the continuation and expansion of what Christ began to do and teach; and that this work is only made possible, made powerful, made fruitful, by the Spirit of truth whom the Father sends in Christ's name, i.e., through Christ as the one Mediator, who has linked earth to heaven, and in His own Person has so bound up prayer with promise that Divine strength is made perfect in human weakness for all who believe in Him; and so go to

the Father in Him. We are encouraged to pray in Christ's name, pleading all that Jesus has done, and promised; God answers in Christ's name, and the Father is glorified in the Son.

The work of the Church is the expansion of Christ's ministry and mission, and the appointed exposition of it. It is the consequence and the result of the Ascension of Jesus on earth;—the prophet from Nazareth in Galilee, was a Teacher, who did wondrous works, and made great claims, and attracted much notice, but in a comparatively confined area, and seemingly limited range of influence. His mission appeared to be ignominiously finished and effectually frustrated by the death, as a criminal, upon the Cross. But the Ascended Jesus—risen from the dead and exalted to God's right hand—continues in, and through, His Church, the work begun in that short ministry on earth. "Greater things" are done through the growing body of believing disciples than were done by the Master Himself. The seed He sowed grows; the leaven He infused works; the little band of despised disciples becomes a Catholic Church; the teaching of Jesus of Nazareth becomes a world-wide Gospel; the Galilean Peasant comes to be recognised as the exalted Prince and Saviour.

The work of Christ's Church, more or less effectively represented and realised in different particulars or local churches, and in the individual efforts of every believing disciple, is the exposition of Christ's revealing, redemptive, restorative message from God above. Through the Church is to be made known the knowledge of God as brought near in Christ Jesus; through the Church is to be made known "the word of the Cross," the good news of reconciling and pardoning love; through the Church is to be held out a glorious hope for Human Society—"the Gospel of the Kingdom."

The more worldly view of life is godless and hopeless. Pessimism is the logical outcome of it. But the Christian view of life—that philosophy of life which it is the very function of Christ's Church, in the world, to inculcate, to cultivate, to maintain—is a hopeful view, in spite of the sins, and sorrows, and sufferings of men, because it is God's own view, revealed in Christ. The "great things" which Christ set on foot in His earthly ministry were intended to ripen into, and have ripened into, the "greater things" which so far transcend all that was then commenced by Him, or expected by those who followed Him, in the days of His humiliation.

All that is most lofty in our standard of morals, all that is most lovely, and pure, and peaceful in our religious aspirations, all that tends to deepen philanthropy and to extend justice is from Christ; and the building up of the mystical body of Christ, which is the blessed company of all faithful people, is the very salvation of the world. Yes, the Church's work is an expansion of Divine blessing; an exposition of Divine truth; an exhibition of Divine love.

But, how is this work to be done? What is the church's strength? Who is sufficient for this work? How are we to stem the tide of corruption and moral evil which, in spite of all the knowledge of God that has been given in Christ, is yet so strong; and manifests such startling results, even in professing "Christian" places and "Christian" persons? How shall we make headway amid the conflicting currents of opinion and the varied blasts of vain doctrine that surge and bluster around, as we try to steer the right course for the haven of high and holy desire?

Or, to change from thought of conflict to thought of construction, how are we to convert the evil into good? how consolidate the spiritual Temple? how establish the spiritual Kingdom?

Christ's promise to His believing disciples gives the answer. He who calls the Church to work, assures the Church of strength. Prayer, in His Name, brings to us every blessing that we need; and all needed blessings are summed up in the gift of the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." This Divine Power, which is coincident with the promised Divine Presence of Christ with His people, is assured to the Church in its collective capacity, and to every genuine member of it. And all through the history of Christian churches, the Church of Christ has never failed to be a witness for the truth, and a vehicle of blessing.

All the Churches, indeed, have in some respects failed; and no one of them can boast of a monopoly of truth, or of a record of perfection. But the duty of every particular church is to correct itself again and again by recurrence to Christ, and to aim at more and more thorough conformity with the ideal held out in Holy Writ, is that which God purposes to realise.

So only shall the many mistakes which have been made, and the barriers which have been raised between one and another section of the Catholic Church, be gradually remedied and removed; and the world become better as Christians become more truly united.

Meanwhile we, as local members of a particular Church in this land, connected with that National Church of England whose remarkable history attaches itself to the whole development of Christianity in the Mother country, have our special duties, responsibilities, and hopes. In our organisation, whether we think of the Synod, or of the Parish, of the Province or of the Diocese, there is a grand framework for the distribution and combination of much local energies or defects may for the present prevent us from the full advantages of the scheme laid down. In our doctrinal position we are at once Catholic and Protestant in the best sense of those much used (and much abused) terms.

In the comprehensiveness which belongs to our Church in consequence of its historical development, and in connection with natural growth, we have a freedom and a variety which, although not without an element of danger to the stability of doctrinal precision, are certainly advantageous to the social range and extension of Church work.

My brethren, I ask you to-day to pray for grace and wisdom that you here, and all members of our Church elsewhere, may rightly and heartily use the great opportunities thus placed in our hands. Pray pleading this promise of Christ. Pray for special outpouring of the Spirit of God. He alone can vitalize the administration of our Church system; He alone can keep us in the true faith; He alone can harmonize diversities of gifts; working in each disciple severally as He will, and fitting together the varieties of opinion and feeling in one holy result of loving, living work for God's glory and man's good.

I have spoken of the Church's work and the Church's strength. This work, recollect, enters into all developments of human history, and into all departments of human activity.

The work of the Church sustained by prayer to God our Father through Christ for His guiding and energizing Spirit, has been, and must be, of increasing benefit to the world. Whatever abnormal growth of wickedness and opposition to the truth there may be (and Christ's solemn question, "When the Son of Man cometh, shall He find faith on the earth?" suggests an awful mystery of unbelief), Christ's Body, the Church, is being built up, "until we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The existence, the growth, the expansion of Christ's Church have an intimate connexion with all social problems, social conflicts, and endeavours to produce social harmony. In proportion as Christian principles prevail, purity, and peace, and justice, and brotherly kindness, will gain the upper hand, and prepare for the good time coming. Whilst, however, we speak of the Church collectively, we must never forget that its witness, its warfare, its victory, depend, under God, upon the faithfulness of individual members. "He that believeth" is to be noticed, as "Ye shall ask." Ye shall be witnesses. The promise to each is connected with the duty of all. He that believeth on Me shall do great things. What a call to individual faith! what a comfort in individual effort!

Permit me, in conclusion as having taken part in the interesting ceremony of to-day, to express the hope which I entertain concerning this Diocese in entering upon a new phase of administration. You have had here, and are, I am sure, thankful to have had, as Administrator of the Diocese, a man of ability, diligence and earnest conscientiousness, but he and all of you rejoice that the long delay which, in the inscrutable Providence of God, has been allowed to take place between the departure, for sad reasons, of your late Bishop, and the arrival of his successor is now over. You have chosen for yourselves as the Chief Pastor of the Diocese a man of God, tried and approved in Christ: one who has been enabled to work for many years in trying and arduous circumstances with no little success. I will not praise him in any artificial eulogy. It is what I could not do, and what he would not wish. But I commend him to-day to your prayerful sympathy, and ask for him at your hands, loyal, patient, ungrudging co-operation. My trust is that, God helping him and you, he may be enabled to infuse fresh life, and vigour, and enthusiasm into all the departments of Church work in this Diocese. Yet remember, I pray you, that a Bishop is only one man, and that whilst you rejoice in his coming amongst you to take up the work of Chief Pastor, he cannot do that work with thorough success unless each of you, in the faithful and prayerful relation to Christ, of which my text speaks, does his individual share of the work committed to the whole church. To clergy and laity alike it appertains to witness, and work for Christ. In our Synods here, clergy and laity assemble together, discuss together, decide together after discussion held. It is well that it should be so; I rejoice in the combination. The idea that a clergyman is all spiritual, and a layman all secular, is a false and foolish idea. God blend us all more closely in a true communion of responsibility and effort of love and hope.

And to you, my dear Brother, who have come to this Diocese to take up Episcopal work in very different circumstances from those in the Diocese which you have left, what shall I say? Simply this: that I greet you as coming into the Province of which, in God's providence, I am the Metropolitan Bishop, and that I wish you heartily God-speed in the new sphere of labour to which you have been called. You will have, in one way, a less laborious post, but you will have new difficulties and anxieties to face. You know already much of the burden which a Bishop has to bear; you know also, I am well assured, much of the strength which through prayer in Christ's name comes down from the Ascended Lord to His servants upon earth. May the Spirit of truth and holiness and comfort and wisdom, abide upon you, inspiring you with good desires, and right judgment, and may He strengthen you, in all patience of love and hopefulness, to discharge the high duties of your office, faithfully unto the end!

Full choral service was rendered by the choir. The building was crowded to excess. The family friends are ARNOTT'S MILK ARROWHOOB BISCUITS, useful for both young and old.—ADVT.

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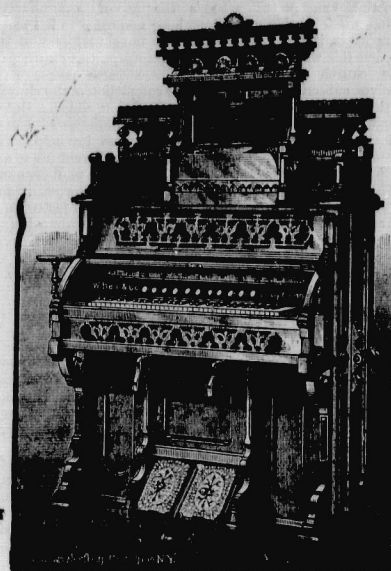
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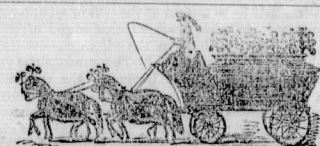
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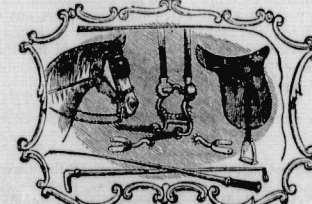
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Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

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

Correspondence must be Brief.

THE CHURCH HOME AND THE C.E.T.S.

To the Editor of the Australian Record.

SIR.—I must ask you to allow me a final word upon the above subject in answer to a letter of the Rev. A. G. Stoddard which appeared in your issue of last week.

Mr. Stoddard persists in the assertion that a letter written by me to the Chairman of the Church Home Committee was the origin of the present dispute between the C.E.T.S. and some members of the Church Home Committee. I can only reply to this by reiterating what has been stated over and over again that the letter in question was written in consequence of existing dissatisfaction. The effect of trouble already felt and not the cause of it. That letter was purely personal, and it was only by an accident that it was not marked "private." Surely every one must see that I had no authority whatever to make any proposal on behalf of the C.E.T.S., with reference to the future management of the Home. To argue from words contained in a private letter expressive of a personal opinion that "the time had arrived when the C.E.T.S. should take over the management of the Home or that it should work independently" that the Executive Committee of the Church Home had the right to choose independence, is surely special pleading which every unprejudiced person must see through. With reference to the majority by which the resolution to reject the Constitution proposed by the C.E.T.S. was carried, Mr. Stoddard has not brought into his calculations the fact that there were absentees from the meeting who were in favour of the Constitution. I know of two members who were absent. This would have left the majority the same as before, viz., 8 against 6. If the treasurer and secretary of the C.E.T.S. had exercised their right to be present the voting would have been equal.

Mr. Stoddard reminds me of an answer which I made to him, when he asked me at an early stage of this controversy whether I included him amongst those who were accounted disloyal. I was unwilling at that time to think that he was acting in a manner unworthy of a member of the Council of the C.E.T.S., and replied, as he states, in the negative. But subsequent events led me to change my mind and give utterance to the opinion which Mr. Stoddard quotes. I shall only be too glad if Mr. Stoddard by his future actions proves that I am entirely wrong and mistaken in laying against him the charge of disloyalty.

I am obliged to you, sir, for allowing me so much space for the purpose of making clear the position of the C.E.T.S. in the much to be regretted dispute which has arisen. I am sure that misapprehension exists upon the whole subject, and that any unbiased person will see how right and reasonable is the position taken up by the C.E.T.S. The *Australian Guardian* refused to publish a letter which was written by me in reply to the first letter of the Rev. A. G. Stoddard on the ground of its length. That letter was a courteous one, intended to put plainly before the Church people the real facts of the case, and could not be condensed. I regret the shutting out of that letter because I regard it as unfair treatment and also because it prevented the readers of the *Guardian* seeing the C.E.T.S. view of the matter. Moreover it is in contradiction of the principle enunciated by Mr. Stoddard, "audi alteram partem."

Personally I am sorry that the contention should have arisen. I dislike strife exceedingly and am always grieved when the great work of the Church is hindered by it. But assured that the C.E.T.S. was right in the position which it assumed, and further, convinced that the objects for which the Home was instituted will be best carried out under the Constitution which has been prepared, I have felt it my duty to act as I have done. I trust that those who have been opposed to it will need keep them out of the work of the Home, and that the C.E.T.S. may welcome them not only as fellow workers in the great cause of rescuing the fallen, but also as "elected members" of the Church Temperance Society.—Yours etc.,

THOMAS B. TRESS.

WISEMAN'S FERRY.

SIR.—I have noticed, during the last two or three weeks, in your columns and in those of the *Guardian*, that the church-building at Wiseman's Ferry and clerical ministrations there have been under notice. Inaccuracies in some matters of fact, and an ignorance of the locality in question are apparent in your communications and notes on the above subjects, and are the cause of my now writing to you. Wiseman's Ferry, though in the Sydney diocese, was for very many years prior to 1889, worked in connection with the Macdonald River which is in the Macdonald diocese. Wiseman's Ferry is at the mouth of the Macdonald River: it is separated by long stretches of river and mountain from any other place in the Sydney diocese where there are members of the Church of England. The farmers along the Hawkesbury belong for the most part to the Wesleyan Church, though, years ago, not a few. I am told, belonged to us. But through the absence of adequate church ministrations on the one hand, and, on the other the large use of lay help in the conduct of divine service etc., that is the feature of the Wesleyan Church, these people have long ago drifted from us. In 1889 before I came here Bishop Barry, I believe, decided that Wiseman's Ferry should in future be worked from Sydney, but this has never been carried into effect. By the Primate's appointment, I am Minister in charge of the place and visit it periodically. Mention has been made of a grant from the Church Society towards ministrations at this place. I receive £3 per annum in all that is forth-coming from the place, and the journey there is very arduous. I know of no "seven or eight schools" alluded to. There is one at the Ferry which I visit occasionally. Mr. Wilson is not, as stated, our lay representative in the

Newcastle Synod, but Mr. Blomfield, who, at the time of his election, was road-superintendent in this district. In regard to the church-building at the Ferry, about two years ago the old ruined church was pulled down and the walls of a new one were built with the money subscribed at the time of Bishop Barry's visit and when Anthony Trollope long ago came to the place. To complete it, it was proposed to sell the church land at the Ferry, but this was prevented by a vigorous protest on the part of the church people there. These same people have themselves, subscribed £30 towards the completion of the church. With this sum the roof and flooring are being added. But at least another £100 is required to finish the building, and I have been making an appeal in the Windsor press for help. The response hitherto has been very meagre. Can I venture to ask for help through your columns. The old church at Wiseman's Ferry had, as is stated, more than a local interest, it was almost a colonial antiquity being from its age and picturesque appearance well known to the tourists up the Australian Rhine. I am, Sir,

Yours etc.,
MARSDEN COCKERILL.
The Paragon, St. Albans, 9th May.

LAY READERS.

SIR.—You were hardly correct in your notice last week about "Lay Readers in the London Diocese." There have been lay readers in that diocese for the last twenty years, but only recently have they been placed under a duly constituted body called the "Lay Readers' Board," and taken away from any supervision of the Diocesan "Lay Helpers' Association." To speak of Lay Readers in London "being a novelty" is far from the mark. As one who has witnessed the great gatherings of lay readers from the English dioceses at Oxford and Cambridge each year for a course of training, I can only say we in Sydney diocese might well learn a lesson from the home Church.

EX-LAY READER OF THE LONDON DIOCESE.

CLERGY SUPERANNATION.

SIR.—In your last issue appeared a letter from Dean Marriott, re clergy superannation, advocating a measure that might be of universal (Australian) application. Permit me to inform those interested that we have such an ordinance in the Diocese of Riverina, which only needs to be adopted in other dioceses in almost *typical* words, the ordinance having been expressly framed with that end in view, and so expressed in its preamble. Yours, etc.,

L. S. DONALDSON,
Hon. Sec. to the Clergy Superannation Board,
Diocese of Riverina.

SPIRITUAL GREATNESS.

SIR.—Kindly permit me to express the opinion that the writer of the Protestant section of this community is due to the "Spiritual greatness" in your issue of this day headed "Spiritual greatness—is its standard personal holiness or official position."

We have brought before us another instance of grave scandal affecting the interests of our beloved church. Does the Rev. C. F. Gamsey fairly represent one of the "three great historical schools in the Church of England" so eloquently referred to by the Bishop of Bathurst in his late address to the Bathurst Diocesan Synod? If so, we have need to pray, good Lord deliver us from such evil workers. What is to become of the Church of England in this colony when its ordained ministers presume to declare that they are appointed "to administer the sacred body and blood of the Lord." One shudders to think of what this false, blasphemous doctrine implies. But why are such teachers tolerated? If they will not go out from us voluntarily there is not a power to compel them. Is there no such thing as a revocation of license? It may be presumptuous for an obscure layman to ask these questions. Be this so, I can offer no words of apology, because I feel I only voice the sentiments of thousands of my fellow churchmen. Undoubtedly we have fallen upon evil times. There is treachery in our camp. If we would preserve the church of our fathers "alive, vigorous and enthusiastic in this diocese," we must arouse ourselves from the slumbering attitude which has contented us so long. Why support church organisations whilst pernicious doctrines are permitted to be taught at the will of an apparently irresponsible clergy? Of what avail is that sound orthodox maintained in one parish whilst in the adjoining one Ritualistic or Romish doctrine is inculcated? The minds of the young persons who attend churches (it is becoming the rule not to attend church at all) must become bewildered and confused. Those of them who possess religious principle will seek refuge in the churches of dissent: others will drift towards the classes of freethinkers, atheists, and indifference generally. We, of Australia, are not likely to submit to priestly despotism, but in an endeavour to bring about an union of Christendom, on the basis of alliance with Rome, a scheme so close to the hearts of so many of the bishops, the Church of England will probably be wrecked. Already there are not wanting signs of a general decadence in morals and religious sentiment as compared with the matters prevailing thirty years ago. We are on the down grade most assuredly: the time is near at hand for us all when we shall have to render account to the Master for our doings in the Lord's vineyard. Let us think upon these things.

Yours, etc.,
R. CRAWFORD.

Rooty Hill,
9th May, 1891.

Notices to Correspondents.

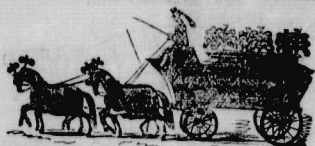
All business communications to be addressed to the Manager, AUSTRALIAN RECORD, 175 Pitt-street. All notices to be addressed to the Editor, AUSTRALIAN RECORD, 175 Pitt-street.

DELTA.—Crowded out, will appear next week.
CHINESE MISSION IN SYDNEY.—Next week.
J. McKERN.—Next week.

For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CAMERO, 120 King Street.—ADVT.

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

A. J. JACKSON,
(SUCCESSOR TO MR. R. THOMAS).
UNDERTAKER, 185 REGENT ST., near Boundary St.



State, Reform and other Funerals respectfully conducted on the most reasonable terms and on the shortest notice. Wreaths and Memorial Cards to any design. Cedar, Polished and Leadon Coffins executed on the shortest notice. A. J. J. trusts, by punctuality and moderate charges combined, to merit a fair share of the public patronage. Telegrams and letters will receive prompt attention.

NOTE THE ADDRESS—

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

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

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

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N.B.—No connection with any other House on the Road.

Lecture by the Primate.

"The Parson prayed, but did not help"—The True Story.

The Australian Record.

SYDNEY, SATURDAY, MAY 23, 1891.

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

The Week.

The Arklow Disturbances.

The Protestant Vicar and Curate of Arklow (South-west Ireland) having suffered imprisonment for holding out-door services in a district where the Church of Rome rules with an iron sway, are not likely to be crushed by an unjust magisterial decision. On their release, the other day, they plainly intimated the course they intended to pursue, whereupon 100 soldiers and 160 policemen were told off to prevent them doing that which the Roman Catholics do without let or hindrance. Religious toleration does not exist in the South-West of Ireland. The tumultuous crowds that raised the recent disgraceful disturbances were instantly dissolved by a mere word from the local priests. If these men can so easily quell the storm, did not they originate the opposition? Rome never changes in her methods, and would to-day stifle the Gospel message throughout the world had she but the power.

Gambling Again.

Men may frequently be seen in Sydney, standing on the pavement opposite tobacconists' shops, surrounded by youths, and rapidly signing printed cards. These touts of totalitarians thus evade the law and daringly use the streets for their nefarious occupation. Many newspapers also continue to display betting "consultations" under a technical subterfuge. Surely the police should have power to stop these evasions, and any publication of a betting list should be deemed an offence. Gambling is the open sore of the community, and many a young life is ruined by the snares that abound in our midst.

The Jews in Russia.

The persecution of the Jews in Russia has called forth a practical protest from the great Jewish financiers of Europe, which has made the Russian autocrat hesitate in his infatuated course. The policy of the Greek Church has ever been to keep its devotees in ignorance, and thereby offered a field for the Jewish intellect to occupy. This ruthless religious persecution of the Jews can only result in vast injury to the Russian State, not only by paralysing trade within its borders, but by destroying the National credit without. The action of the Rothschilds has probably stayed the cruel hand of Greek Church intolerance for a season.

Rome and Labour.

The long-promised Papal Encyclical has been issued from the Vatican, and in it the Pope supports labour against capital. When political power rested with kings, the Roman policy did not then favour the multitude; but now that the populace has votes the Church deftly seeks to win back the influence that of late has been so surely passing from her. An open Bible and wide-spread education have inflicted wounds from which Rome finds it hard to rally.

The Shearing Trouble.

It is not so clear after all that the shearing trouble in Queensland is dying out, for at present there appears to be a movement on the part of the Unionists to carry out their plan of campaign towards the south. Men who terrorise into idleness all who attempt to work and threaten to fire the country far and wide must be firmly met and their evil designs frustrated. If it were not for the moneys contributed by Trades Unions in general, the lawless proceedings of these shearers would have come to an end long ago.

Fights to a Finish.

How close the association is between athletic clubs and public houses the police may best be able to tell. If music in an hotel is deemed an infringement of the law, because it leads to dancing and worse, it is evident that fighting clubs, where men attack each other brutally, cannot be less dangerous to public morals. There are now several of these places in the metropolis, and their tolerance is much to be deplored. It needs, however, an uprising of public opinion to bring about a more stringent law in order to put the evil down.

Bishop Stanton.

Bishop Stanton, writing recently as Bishop of North Queensland to the *Mission Field* (London) says:—"I do not really retire from the diocese, but continue to work for it through Canon Barlow. I suppose you remember him, for he travelled about England for S.P.G. about four years ago. He is universally popular, and possesses a combination of gifts rarely found—a ready speaker, clever organizer, sound in judgment, genial in manner to win and hold people. I shall be able to spend a few months in this diocese yearly, as Canon Barlow will require a change periodically. One strong reason which takes me to Newcastle is to enlist some young Australians into Holy Orders and get them to serve here for a limited period. I am heartily tired

of dependence upon England. My commissary has worked hard to get men, but the romance of purely heathen places wins the best men. Australia must supply her own ministry."

The Law.

It is the province of the law to be a terror to evil-doers, but if unwise leniency robs justice of its deterrent qualities the law becomes of no effect. As long as capital punishment is upheld in a State, no reasons but the most grave should be permitted to alter the final decision. In Victoria during the past week a man sentenced to death lingered up to the very last moment, but his deception was made plain at last. Had he succeeded all criminals for the future would probably have imitated his example.

Church Finance.

We have frequently protested against worldly means of collecting Church monies. On the 14th of this month there was a variety entertainment in aid of Adamstown Church of England. The advertisement in the *Newcastle Herald* was headed with a big black cross, and drew attention to the Grand March in Fancy Costume, the Maypole dance, Miss Peattie, from Sydney, dancing the Highland Fling, the Sailor's Hornpipe and Irish Jig, and Cashmere Dance. The climax came at the close—"A most impressive Tableau entitled 'Evening Prayer,' in lime-light." The Adamstown Church should, after this, be licensed for theatrical shows.

The Book Depot.

The Diocesan Book Society has as one of its objects the extension of Education under the auspices of the Church. Last year a sum of money was divided amongst seven schools in the diocese of Sydney and now the committee are prepared to again allot the same amount. Support accorded to the Depot leads to a financial profit, and as the commercial department succeeds the donations towards education will be increased.

Looking Forward.

The lecture delivered by the Most Rev. the Primate on this subject at the Y.M.C.A. Hall on Tuesday evening was well attended, the body of the hall being filled and in the gallery many seats were occupied. The subject was ably treated and well received by an attentive and appreciative audience. At the close, a hearty vote of thanks carried by acclamation was accorded to His Lordship. His Honor, Mr. Justice Foster, the President of the Association, occupied the chair. A full report of the lecture appears in another part of this issue.

Brief Notes.

The annual meeting of the Sydney City Mission was held in the Y.M.C.A. Hall on Monday last. The Primate presided.

The monthly meeting of the Sydney Diocesan Committee took place at the Book Depot on the 18th inst. "The Gambling Curse" formed the subject of several addresses, delivered in the Centenary Hall on Sunday last.

The annual meeting of the Young Women's Christian Association was held in the Y.M.C.A. Hall on Monday evening.

The Government of Germany and Italy are supporting Great Britain in suppressing the persecution of the Jews on the Island of Corfu.

The Russian authorities have ordered the expulsion of 22,000 more Jews from Moscow.

The Bishop of Manchester, who was suffering from an attack of influenza, is recovering.

The third session of the Ninth Synod of the Diocese of Newcastle, was brought to a close on Saturday last.

A Masonic Choral Service was celebrated at Christ Church, South Yarra, on Sunday afternoon.

The inaugural lecture of the winter course in connection with the Y.M.C. Association was delivered by the Most Rev. the Primate on Tuesday evening. Subject: "Looking forward." His Honor Mr. Justice Foster presided.

Arrangements are being made for holding a public meeting at which a series of resolutions will be submitted as to the advisability of forming "Parents' Unions."

The Bishop of Lichfield (Dr. Maclagan) has accepted the Archbishopric of York.

The annual meeting of the Devonshire-street Congregational Church took place on Tuesday last.

A service of song, "The Christian Martyrs," was held at the Primitive Methodist Church, Marrickville, on the 18th inst.

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., May 24.—Ordination, 11 a.m. Preacher, the Dean; 3.15 p.m., the Primate; 7 p.m., the Precentor.

ANTHEMS.

11 a.m.—"Come up hither and I will show thee what shall be hereafter."
"And lo! a throne was set in Heaven and on the throne One stood! And a rainbow was about the throne; and the Elders knelt about the throne clad in white raiment and on their heads were crowns of gold; and from the throne came thunderings and lightnings, and voices crying day and night."
"Holy, Holy, Holy, Lord God of Hosts! God Almighty who wast and who art, and who art to come."
"Blessing, Honour, Glory and Power be unto Him that sitteth upon the throne and to the Lamb for ever."
(Last Judgment)—*Spohr*.

3.15.—"I saw a new Heaven and a new earth, by God prepared and adorned as a bride."
"Lo, the house of God is with men, and He will dwell among them and they shall be His people; nor sun shall be their light, nor shall their Sun! There shall His Majesty unclouded rise. No earthly house is there. God is their temple and their light. Behold, He soon shall come in his might arrayed to give to every one according to His work. Then come, Lord Jesus!"
"Great and wonderful are all Thy works, O Thou Almighty God. How just and true are all Thy commandments Jehovah King of Saints. O Lord who shall not fear Thee? Lord, who shall not glorify Thee? Thou alone art Holy. All nations of the earth shall come and worship before Thy throne. Thine is the Kingdom, the Power and the Glory, for ever and ever more. Hallelujah. Amen."
(Last Judgment)—*Spohr*.

7 p.m.—In humble faith, and holy love
The song of saints and martyrs' ring;
That income which to God above,
Blest angels and archangels bring.

Three mystic rays in glory shine
From the tremendous Godhead's throne;
These in one source doth faith combine,
In three we praise one God alone.

In this sad vale of tears below,
Our anchor this of faith and love;
Till God His vision shall bestow,
In Christ's triumphant Church above.

To God our Father raise the voice,
Invisible, Immortal King!
In our Redeemer's strength rejoice;
And to the Sacred Spirit sing.

DIOCESAN.

Sun., May 24.—St. Mary's, Balmain, 7 p.m., the Primate.

" " 24.—Seventeenth Anniversary, St. Thomas's, Balmain. 11 a.m., Rev. J. H. Mullens; 7 p.m., Rev. J. D. Hargrave.

Tues., May 26.—Queen's Birthday Levee, Government House.

Wed., May 27.—Organ Recital, by Mr. A. J. Mason, at St. Thomas's, Balmain.

The Primate's engagements in the Southern part of the Diocese are as follows:—

Tues., May 26.—Kangaroo Valley.

Thurs., 28.—Nowra.

Sat., 30.—Milton.

Sun., 31.—Milton.

Mon., June 1.—Nowra.

Tues., 2.—Berry.

Thurs., 4.—Gerrigong and Kiama.

Fri., 5.—Shell Harbour.

Sat., 6.—Jamberoo.

Sun., 7.—Kiama.

Tues., 9.—Campbelltown.

Wed., 10.—Cobbitty.

Thurs., 11.—Liverpool (Confirmation).

" " 11.—Parents' Union Meeting.

Sat., 13.—Penrith.

Sun., 14.—Penrith.

Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

The Waverley Presbyterian Sunday-school held their anniversary services last Sunday.

The annual meeting of the Clarence Auxiliary of the British and Foreign Bible Society was held at Grafton on the 19th inst.

A lecture was delivered in St. Andrew's Presbyterian Church on Wednesday night by the Rev. Dr. Steel on Patrick Hamilton, the first martyr of the Scottish Reformation.

MASSAGE.

Electric Baths.

Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street.
9 to 6: Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibition. 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 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 rich tints peculiar to no other atelier."

Under the Patronage of His Excellency the Governor

12 Oxford-st., Sydney