





# The Australian Record.

SYDNEY, SATURDAY, MAY 5, 1894.

## HOWAT & McPHAIL

SUITS from £3 3s. Clerical Suits a Speciality.  
Clerical Outfitters, Robe and Gown Makers.  
MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

### NOTES AND COMMENTS.

**Personalia.** The Rev. H. H. BRITTON whose health has recently given cause for anxiety, left for Melbourne on Friday for a short rest.—The BISHOPS of NEWCASTLE and GOULBURN and the ARCHDEACON of GRAFTON proceeded to Melbourne by Friday afternoon's express.—DR. CORLETT left by Sunday evening's mail and returned on Thursday.—The Rev. W. JORDON, M.A. has been appointed to the temporary charge of St. Augustine's, Moreland, in the Diocese of Melbourne.—The death is announced of the Rev. W. N. GUINNESS, formerly Incumbent of Christ Church, South Yarra, in his eighty-fourth year. MR. GUINNESS was Incumbent of Christ Church from 1857 to 1880, and after his return to Ireland he was appointed to a Rectory in the County of Cavan, a position which he held for four years.—MR. E. ROBINSON who, some time ago, left Sydney and joined the Mission Party of the Rev. G. C. GRUBB in South America returns to Sydney today by the "ORATAVA".—The Rev. J. VAUGHAN took the opportunity whilst en route for England, to visit the Holy Land. MR. VAUGHAN'S health, according to recent letters, is slowly recovering.—MR. W. P. FAIRFULT was a passenger for London by the Victoria which left on Monday last.—ARCHDEACON MCCULLUGH has been offered but declined to accept the Incumbency of the parish of Richmond in succession to the late CANON PARKES.—MR. C. COOKSON, Hon. Organist of Bong Bong Church has been presented with a purse of sovereigns.—MISS HARRISON, daughter of Mr. G. R. HARRISON, of Beecroft has been accepted as a Candidate for Training by the Chinese Missionary Association.—The BISHOP of NORTH QUEENSLAND who intended to be present at the Consecration of the BISHOP of GRAFTON and ARMIDALE was prevented by the disastrous floods which have made travelling in his Diocese impossible.—The following clergy have been registered for the celebration of Marriages.—The Rev. W. FISHER, M.A. residence, Armidale; the Rev. H. JOHNSON, residence, Lismore.—BISHOP STUART who has recently returned to England says that the Colonists of New Zealand owe their present position to the labors of the Pioneer Missionary among the Maoris.—The death is announced at the age of 85 of the Right Reverend HON. JOHN THOMAS PELHAM, D.D., formerly Bishop of Norwich.—Speaking at a Wesleyan Church gathering at Parramatta on Tuesday evening, the Rev. DR. HARRIS, head master of the King's School, said they heard a good deal about federation at the present day, but he wished there was more federation in the work which their new minister had come to do. They were not yet quite ready for organic unity, but they wanted more co-operation, more assisting one another. That kind of federation was growing in the old country, and was more manifestly growing here. They should go in for more true brotherly co-operation.

The "Education" 'Lex' writes thus to the Standard: 'As an unsuccessful candidate for the post of Assistant-Secretary to the Missions to Seamen, I am interested to observe the number of applications for the post was no less than seven hundred "including a considerable number of university graduates and professional men." And this in spite of the post not being one conveying any special distinction, and the salary (£180) not enormous. It is worth while, to stop a moment and consider what it means. It means that there are hundreds, and probably thousands, who have had a most expensive education of the best kind bestowed on them, and who, beyond that, have devoted considerable time and labour to the acquisition of professional knowledge; and what is the outcome of it all? That they find it of no avail to them when they try to earn a living by it.'

**Theology at Oxford.** Although the study of Theology at Oxford has taken great strides during the last few years, the Candidates for theological prizes and scholarships are still comparatively few in number. For the two JOHNSON and DEXTER Scholarships, which are of the value of £50 for one year, there were less than six competitors, and only one scholarship was awarded. The examiners report that "they do not consider there is any candidate of sufficient merit to be recommended for the other."

**Roman Progress in Belgium.** English Protestants will find food for reflection in the following statistics of Roman Progress in Belgium:—The religious statistics of 1890, which were only published towards the close of last year, give the number of conventual institutions and their inmates in the kingdom—229 monasteries, with 4,775 monks, and 1546 convents, with 25,323 sisters and nuns. These have grown during the decade preceding from 213 monasteries, with 4,120 monks, and 1,346 convents, with 21,242 sisters. The increase was not so great as in the period 1870-80, when many of the religious expelled from Prussia settled in Belgium. In the next decade many of these returned, owing to the relaxation of the Church laws. But there are still over 30,000 men and women belonging to the various orders, and taking the population of Belgium in 1890 at six millions, we find one "religious" monk or sister—to every 200 persons.

**Progress.** We are glad to learn (says the *British Weekly*) on unimpeachable authority that the Churches in America are gaining upon the population. There, as here, a tendency exists towards unreasonable, fretful pessimism, but during the ten years 1880 to 1890 the population of the United States increased 24.86 per cent. During the same period the membership of the Churches increased 28.21 per cent., or nearly four per cent more than the population. The Methodist Episcopal Church has increased 30 per cent.; the four branches of the Presbyterian Church 39 per cent.; the Congregational a little over 33 per cent. This shows that in spite of the croaker's there is every reason, if not for exultation, at least for encouragement.

**Russia and the Bible Society.** The hatred of the Stundists which seems to animate the Russian authorities is, no doubt, responsible for the recent suppression of the Bible Society's depot at Kieff. The premises have been ransacked, and the private residence of the local agent searched. This done, the doors of the depot were sealed up, and the agent informed that it was definitely closed for six months. To an enquiry whether it could be reopened after that date he received no other answer than a dubious "We shall see." This policy is the more strange because the Bible Society has had to thank the Russian authorities for much courtesy and aid. All the Government railways have carried the Society's Bible packages free of charge, and granted free passes to the Society's travelling agents. In addition, the whole of the printed works used by the Society have been admitted into Russia free of duty.

**A Deserted City.** An Englishman, said to be well known throughout South-west Mexico, reports that he has discovered a large and beautiful deserted city situated about eighty miles west of Lake Colorado, in the recesses of the Sierra Madre, and occupying a basin ten miles by eight miles wide. Perpendicular cliffs, he says, surround the basin on all sides, rising to the height of hundreds of feet. The only entrance to the city is through a deep canyon, thirty feet wide. According to Mr. CRESWORTH'S story, he stumbled upon this entrance by accident. The buildings are described as constructed of blocks of red stone resembling granite. The business blocks are two and three stories in height, and are different in architectural design from the structures built by the Aztecs and Spaniards. The streets are narrow, but are laid out in regular order. There is a small park, overgrown with rare flowers and tropical vegetation. Many strange ornaments are scattered about, but of little value.

**A New Society.** Some people (says the editor of *Truth*) are never happy unless they are joining some new Society. Perhaps some of my readers would like to join the "Society for Obtaining Apostolic Power." These are its objects as officially explained:—"Careful readers of the New Testament must have been struck by the fact that the Apostles, in the early stages of their career, were very ordinary and unimportant men, whilst in their later stages, after the day of Pentecost, they were mental and moral giants, who from that day to this, have never been equalled. It is the contention of this Society that a greater faith in heaven would bring to us the power which they possessed, and that it is eminently desirable if the interests of true religion, and of a national and world-wide prosperity, that such power should be had. The yearly subscription to the Society is one shilling and upwards."

### OFFICIAL.

The Rev. DR. CORLETT, by request of the DEAN, as COMMISSARY of the LORD BISHOP of SYDNEY, was present at the Consecration of the BISHOP of GRAFTON and ARMIDALE on St. Philip and St. James's Day, in St. Paul's Cathedral, Melbourne, representing the Sydney Diocese.

### THE MISSION TO THE CHINESE.

The Rev. W. A. CHARLTON Hon. Sec. of the Sydney Diocesan Committee of the A.B.M. has received the following from the Lord Bishop of Riverina, which will, no doubt be of interest to the readers of the AUSTRALIAN RECORD. Donations in aid of the Chinese Mission may be sent to the Rev. J. D. Langley, St. Philip's, Sydney, or the Hon. Sec. St. John's, Balmalm.

**Mission to Chinese in the Diocese of Riverina.** The Chinese Catechist, Samuel Leong Bong, has been now at work in this Diocese two years. The first year he spent at Narrandera where is the largest camp of Chinese hereabouts. Since then he has resided chiefly at Hay, making periodical visits to Narrandera, and once he has been to Deniliquin, Urana and Jerilderie.

The expenses in travelling makes such circuits difficult with the limited income.

Leong Bong is universally respected by his fellow countrymen, who seem to look up to him as an adviser and friend even when not accepting his ministrations, and I have heard of no case of open opposition.

Several Chinamen attend morning Service in our Church regularly, and he has a considerable congregation on Sunday evenings in the cottage on the outskirts of the camp which is hired for a residence and for mission work. This has proved too small for its purpose and is intolerably hot in the summer. In consequence a site has been secured close by the camp, and subscriptions are being raised to erect a good Mission Room and residence.

In addition to the convenience of this, there will be a saving of eight (8) shillings per week which now goes in rent and we can then afford to borrow a portion of the cost of erection. An English lady has given the cost of the site viz. £30, a most liberal gift, and quite unexpected. At Narrandera too, a Mission Room is about to be erected, for the cost of which nearly the whole sum is collected.

I should mention that the Chinese themselves have, with their usual generosity contributed in both places towards the buildings, and will each year help with the expenses of the mission.

It is difficult to test the knowledge of the Catechist or to help him in his studies, from our ignorance of Chinese, and his small store of English. I have obtained for him from China the publication on the xxxix. articles used by the Missionaries there, and have written for similar works on the Prayer Book.

Many of the Chinese work in the country at scrub cutting and wool scouring, and only come to the towns at intervals, so that the influence brought to bear upon them is slight. Those resident are mostly engaged in market gardening—there are four large gardens in Hay.

As regards results, one cannot tabulate much, at the same time I am sure that from the character of the Catechist, from his diligence and tact in Missionary work, and from the way in which he is appreciated, seed is being sown in hearts and is germinating.

I baptised and confirmed one lad of seventeen (17) last October in Narrandera, who is most promising. He had received much instruction in the Public School from the Clergy, and from Mrs. Eldrid in the parsonage; bore an excellent character at school and at home, and of his own accord asked for Baptism. As he can speak and understand English fairly well, I was able to question him myself as to his faith and knowledge, and to inform him of the course he proposed to take. We are hopeful that he may be trained to be useful as a Missionary to his fellow countrymen as time goes on.

I am of opinion that missionary work among the Chinese in these Colonies is of high importance with a view of christianising China itself. Here they can be reached away from many baneful influences and hindrances of their surroundings in China, and with their minds somewhat opened by contact with the outer world. Prejudices against Christianity are likely to lose their power with Chinese when they are away from home.

Missionaries to China ought to be prepared among the Chinese in these Colonies. The work may well be prosecuted with vigor and hopefulness with such ends in view, and the blessing of our Master in Heaven confidently expected.

SYDNEY RIVERINA.

## Quibell's Infallible Disinfectants

In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive" For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, IS  
QUIBELL'S DISINFECTANT DOG SOAP  
For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Pigs, Sporting and House Dogs, Cats, and all Domestic and Pet Animals.  
BOXES, 1s 6d.  
Sold by Wood, Paton, & Co. W. H. SOUL, Chemist, Pitt-street, Sydney



## The Most Extensive BREAD-BAKING BUSINESS

THIS SIDE OF THE GLOBE.

I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies.

At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakerhouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

### MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested Loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND  
SEND ADDRESS TO

**WEEKS WHITE,**  
ENMORE RD., NEWTOWN, & KELLY ST., WATERLOO.  
I LEAD, OTHERS FOLLOW! TELEPHONE 18 N.



The Popular Dentist.

### DR. FRED WARE,

Kidman's Buildings

GEORGE &amp; MARKET STS

SYDNEY.

Painless Extractions (Every Morning at 11)

### HARRY CRABB,



Also—  
74 QUEEN STREET, WOOLLAHRA.

### JOHN BEHAN

Veterinary - Surgeon,  
PADDINGTON, N.S.W.

Horses, Cattle and Dogs Carefully Treated  
Horse and Cattle Medicines.

JOHN BEHAN'S well-known Remedies have obtained the following Prizes:—First Prize Medal, Sydney, 1888; First Prize Medal, Melbourne, 1889; First Prize Sydney Agricultural Society, 1890; Special Medal, Sydney Agricultural Society, 1891; 2 First Prizes, Sydney Agricultural Society, 1893.

John Behan's Black Oils—For Broken Knees, Grassy Hoofs, Sores, &c., Enlargements, Splints, Mange, and Sprains.  
John Behan's Colic Cure—Never fails; acknowledged the best.  
John Behan's Worm Powders—Expelling with safety every species of Worms.

John Behan's Condition & Urethra Powders—For Debility, Hindrance, Coughs, Colds, Constipation, and Sluggishness.  
John Behan's Blistering Ointment—The best substitute for Firing Horses.  
John Behan's Special Spice—Best preparation known for Fattening Horses and Increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

These Medicines may be obtained Wholesale at THE VETERINARY DEPOT,

New South Head Road, Paddington,  
121 cases of Pinkie successfully treated.

### Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills Esq.  
The Diocesan Educational and Book Society—Hon. Secs. and Treas. Rev. J. D. Langley, George Wall Esq.  
The Board of Missions—Hon. Treas.: T. S. Scholesfield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarwood; Organising Sec.: Rev. F. T. Whittington.  
The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.  
The Centennial Fund—Hon. Treas.: T. A. Dibbs Esq.; Acting Treasurer: Hon. S. A. Stephens, M.L.C.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street.  
The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther Esq., 359 George street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.  
The Church Building Loan Fund—Hon. Treas.: T. A. Dibbs Esq.; Acting Treasurer: Hon. S. A. Stephens, M.L.C.; Hon. Sec.: Rev. J. Hargrave, St. David's, Surry Hills.  
The Clergy Widows' and Orphans' Fund—Hon. Treas.: Cap. Deane, R.N., Queen-street, Woollahra; Hon. Sec.: W. Blair Esq., 170 Pitt-street.  
The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs Esq.; Acting Treasurer: Robert Hills Esq., Post Office Chambers, Pitt-street; Hon. Sec.: J. Vickery Esq., Waverley.  
The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, C. B. Brownrigg Esq., Courtenay Smith Esq., Esq., 170 Pitt-street.  
The Church Home—Hon. Secs.: Rev. T. B. Tress, Mrs. W. Cowper.  
The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas, Glebe, C. R. Walsh Esq., Supreme Court, Sydney; Hon. Treas.: John Kent Esq., The Strand, George-street.  
Church of England Mission to Seamen—Hon. Sec.: Von Archdeacon King; Hon. Treas.: Robert Hills Esq., Post Office Chambers, Pitt-street.  
Melanesian Mission—Hon. Sec.: Rev. H. Wallace Mort Esq., K. H. Rogers Esq., Ashfield.  
"Bethany"—A Church of England Deaconess Institution—Hon. Secs.: Mrs. Robert Hills, Post Office Chambers, Pitt-street Sydney, and C. H. Gooch, Charles-street, Balmalm, Sydney.

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

### LABOUR HOME, 557, HARRIS STREET.

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

## ABRAHAM'S PILLS,

The Great Remedy of the 19th Century

LIVER AND KIDNEYS!



### GENERAL NOTICE

Fuller's

Lightning Printing Works

Company

Can successfully Compete with Metropolitan

Firms in the Art of

JOB PRINTING

BOOKBINDING

MUSICBINDING

ETC., ETC.

All Work done on the premises by

Practical and efficient Tradesmen.

Our Motto:

GOOD WORK—MODERATE PRICES

Samples and Estimates for anything in the

PRINTING, BOOKBINDING,

or

STATIONERY LINE,

will be gladly furnished by the Manager at

the Works J. BLACK.

MERCURY OFFICE

PARRAMATTA

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 with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickiness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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

### A SAFE MEDICINE FOR LADIES.

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

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

**J. S. ABRAHAM,**  
THE LABORATORY

434 GEORGE STREET, SYDNEY.



## NEWS OF THE WEEK.

Friday, April 27.

Open Air Service within the Cathedral gates 1.15-2 p.m. Rev. J. Dixon, and Mr. W. H. Dibley.—St. Paul's Young Men's Union met. One member elected two nominated for membership. The business of the evening was a manuscript journal, when papers were read and discussed.

Saturday, April 28.

Juvenile Temperance Demonstration in connection with Christ Church, Gladstone. Addressed by the Rev. W. Lumsdaine, J. Dixon and Miss Horning.—Meeting at three o'clock of the Committee of the C.M. Association and Representatives from Gleasons Union at 13 Domain.

Sunday, April 29.

The Preachers at the Cathedral were:—11 a.m. the DEAN; 3.15 Canon King; 7 p.m. Rev. B. J. Read.—At St. Saviour's Cathedral, Goulburn, 11 a.m. Rev. E. P. Hood; 7 p.m. Canon Puddicombe.—At St. Paul's Cathedral, Melbourne, 11 a.m., the Bishop of Newcastle; at 3 p.m. the Bishop of Goulburn; 7 p.m., the Bishop of Melbourne.—The Rev. G. North Ash, M.A., preached at St. John's, Glebe, morning and evening.—Flower Service held at St. John's, Camden, in connection with the Ministering Children's League. The Easter prizes were also presented to the Children by Mrs. Macarthur Onslow.—Open Air Service held at Cook's River. The objects of the Hospital Saturday movement were advocated and a collection in aid of its funds was made.—The Rev. J. Dixon, preached at St. Andrew's, Summer Hill, and the Rev. G. E. Gibbs at St. Thomas', Balmain, at the morning service.—Harvest Festival held at St. John's, Moss Vale. Church prettily decorated and largely attended.—The Rev. A. R. Bartlett preached at St. Augustine's, Merewether, near Newcastle, at morning and evening service, addressed Sunday Scholars at three o'clock, and held a meeting for men at four.

Monday, April 30.

The Standing Committee of the Synod met at 4 p.m.—The Annual Meeting of the British and Foreign Bible Society was held in the Hall of the Y.M.C.A. The DEAN presided.—St. John's, Darlinghurst branch of the C.E.T.S. held its monthly meeting. Musical items were rendered and an address was delivered by the Rev. E. C. Beck, A.K.C.

Tuesday, May 1.

The Holy Communion was administered at the Cathedral at 8 a.m.—Archdeacon Green was consecrated Bishop of Grafton and Armidale at St. Paul's Cathedral, Melbourne.—Report in another column.—The Committee of the Lay Helpers Association met at 4.30 p.m.—The Thirty-eighth Annual Meeting of the Church Society was held in the Hall of the Y.M.C.A. His Excellency Sir R. W. Duff, K.O.M.G., presided.—Report in another column.—Organ Recital at St. Thomas', Balmain, by Mr. A. J. Mason.—Bishop of Ballarat consecrated 1875.—Bishop Pearson consecrated 1880.—Bishop of Riverina consecrated 1884.—The quarterly meeting of the Riverina Chapter of Petersham was held at All Saints' Church, Petersham. Those present included the Revs. Charles Baber (Rural Dean), S. Huzarford, A. R. Bartlett, A. J. Rose, C. K. Cole, P. W. Reeve, T. B. Holme, J. Lintott Taylor and E. B. Proctor. Service was held in the Church at 3, at which the Rural Dean gave a brief address, after which the Chapter met in the Clergy Vestry, when a paper was read by the Rev. C. K. Cole on "Church life in Victoria and in New South Wales." A discussion followed the reading of the paper.

Wednesday, May 2.

St. Mary's, Balmain, consecrated 1848.—St. Luke's, Burwood, consecrated 1861.—Orchestral and Vocal Concert in St. Paul's Schoolroom, Burwood.

Thursday, May 3.

ASCENSION DAY.

Morning Service with administration of Holy Communion at the Cathedral at 11 a.m. Preacher the DEAN.—At St. Saviour's, Goulburn, 11 a.m. Canon Puddicombe; 7.30 the DEAN.—At Christ Church, St. Lawrence, Holy Communion was administered at 6 and 7, and 11.45 a.m.—Evening Prayer and Sermon at 7.30.—At St. Mark's, Darling Point, Holy Communion at 7.30 a.m. and 11 a.m., Morning Prayer at 9 a.m., and Evening Prayer and Sermon at 7.30, Preacher Canon Komiss.—At St. Thomas', Balmain, Holy Communion at 8 a.m., Evening Prayer and Sermon at 7.30.—The Council of the King's School met at 2.15 p.m., and the Cathedral Chapter at 4 p.m.—Committee of the Labour Home met at 4 p.m.—

Friday, May 4.

The Corresponding Committee of the Board of Missions met at 4.30 p.m.—

Mr. William Boyd Hill, Cobourg, writes: "Having used Canadian Healing Oil for some years, I have much pleasure in testifying to its efficacy in relieving pain in the back and shoulders. I have used it in cases of cramp in children, and found it to be all that you claim it to be."

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

## NEXT WEEK.

SUNDAY.

SUNDAY AFTER ASCENSION.—Lessons.—Morning, Deuteronomy xxx.; St. Luke, xxiii., 23 to 50. Evening, Deuteronomy xxxiv.; 1 Thessalonians, iii. THE CATHEDRAL.—11 a.m., the DEAN; 3.15 p.m., Canon Moreton; 7 p.m., The Precursor. Holy Communion, 8 a.m. and 11 a.m. St. SAVIOUR'S, GOULBURN.—11 a.m. The Dean; 3 p.m., Canon Puddicombe; 7 p.m., Rev. E. P. Hood.

MONDAY.

Lessons: Morning.—2 Samuel, xi.; St. Luke, xxiii., v. 50, to xxiv., v. 13; Evening, 2 Samuel, xii. to 24 v., 1 Thessalonians, iv. Committee Church Society, 4 p.m.

TUESDAY.

Lessons: Morning.—2 Samuel, xiii., v. 38, to xiv., v. 26; St. Luke, xxiv., v. 13. Evening.—2 Samuel, xv., to v. 16; 1 Thessalonians, v. Committee Lay Readers Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning.—2 Samuel, xvi., v. 16; St. John, i., to v. 29. Evening.—2 Samuel, xvi., to v. 15; 2 Thessalonians, i. Committee Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning.—2 Samuel, xvi., v. 15, to xvii., v. 24; St. John, i., v. 29. Evening.—2 Samuel, xvii., v. 24, to xviii., v. 8; 2 Thessalonians, ii.

FRIDAY.

Lessons: Morning.—2 Samuel, xviii., v. 18; St. John, iii. Evening.—2 Samuel, xix., to v. 24; 2 Thessalonians, iii.

SATURDAY.

Lessons: Morning.—2 Samuel, xix., v. 24; St. John, iii., to v. 22. Evening.—2 Samuel, xxi., to v. 15; 1 Timothy, i., to v. 18.

## JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

The eternal want of peace which hampers the work of our Missions to the Aborigines has shown in Victoria another example of the self-denying trust which must be the characteristic of those who work for Christ amongst the blacks. The income of the Mission last year was so small that the Managing Committee were obliged to notify its two Missionaries that their services could not be retained after March 31st. But both replied that they trusted that the question of closing the stations would not be entertained; they were willing to work on for whatever the Committee could afford to send them from time to time. That is the true spirit of the worker for God, and it is such people who are likely to bring souls to Him.

Would some worker in the Sydney Open Air Mission describe to us up-country people the doings of the Mission, in a chatty sort of way, after the fashion of the *Daily Telegraph's* description of Hospital Saturday? We see the notices of the Services within the Cathedral gates, but we want to know particulars concerning number of people attending them, the class they belong to, the style of addresses given, how the singing is managed, and the means taken—if any—to follow up the work. In fact I think, not only as regards this Society but concerning many other institutions, which we have no opportunity of observing for a long time, that Open Column writers and others who would sit down and simply give a full and particular account, as in a letter, of the work done, and the incidents that attend it, would confer a benefit on many country readers.

The Hospital Saturday has been evidently a grand success, and one is grateful for the £1700 of assistance to the Hospitals of Sydney. But I should suppose that both those who collected and those from whom the money was collected must recognize that there are disadvantages connected with it, and that if people would only learn to give without being asked and pestered to do so, it would be far better. It is fortunately only an annual affair, otherwise I should fear for a deterioration in both collectors and donors. Take the latter for example. If a man gives all he can afford to the first collector he meets, he has to refuse dozens of others, and it is not a good thing to listen to earnest pleading and remain untouched by it. On the other hand if he only gives a trifle to every one who asks him he will probably give less than he would have done in one lump, and certainly, although he may multiply his occasions of feeling proud of his generosity, it will cultivate in him the best kind of liberality. But I trust that these evils may be trifling compared to the amount of interest in the hospital work evoked in the minds of those who hitherto had taken no interest in it.

COLIN CLOUT.

## Church Missionary Association.

At the last Meeting of the Committee they had the exceeding pleasure of accepting as a Candidate for training Miss Harrison the daughter of Mr. G. R. Harrison a Member of the Committee. The reports from all the Examiners were highly favourable and the Committee felt that the Association was fortunate in receiving an offer of service from such a promising candidate. Miss Harrison, will enter the Training Home after the Midwinter Vacation and undergo her course without any expense to the Association.

The general committee and the ladies' committee have for some time past had under consideration the necessity of having a central depot in Sydney where Missionary publications may be received and distributed, where parcels for the Mission Field can be stored, articles sold in aid of Mission work and a centre be established where Missionary information may be obtained. A large room is offered in the Strand at a low rental which the Committee is anxious to secure; before this can be done the services of a lady must be obtained to take daily charge of the room and its contents. Will any one volunteer for this important work? Someone who cannot go out to the Mission field but whose soul is in earnest to help and who can give some hours weekly or daily while living at home. Contributions towards furnish this room are asked, Tables, Chairs, &c., and articles for sale for the Mission field. Communications on this subject should be addressed to Miss Clayton, Hon. Sec., Ladies' Committee, Selsey, Leichhardt.

## CONSECRATION

OF  
ARCHDEACON GREEN, M.A., LL.D.,  
AS BISHOP OF GRAFTON AND ARMIDALE.

The Consecration of the Venerable Arthur Vincent Green M.A., LL.D., as Bishop of Grafton and Armidale took place in St. Pauls Cathedral Melbourne on Tuesday last May 1st at eleven o'clock. Morning prayer had been said at eight, and the Bishops, with the Bishop elect, met at half-past ten in the Bishop's Vestry, the Canon of the Cathedral met in the Dean's Vestry, and the Clergy assembled in the Council Chamber and Library. The procession started from the corridor punctually at eleven o'clock, and moved in the following order.

Vorger  
Choir  
Clergy of the Diocese of Ballarat  
Clergy of the Diocese of Grafton and Armidale  
Clergy of the Diocese of Melbourne  
Acting Minor-Canons  
Presbyter  
Cathedral Chapter  
The Bishop elect of Grafton and Armidale  
The Bishop of Adelaide  
The Bishop of Riverina  
The Bishop of Newcastle  
The Preacher the Bishop of Goulburn  
Chancellor of the Diocese of Ballarat  
The Senior Bishop the Bishop of Ballarat  
The Bishop of Melbourne.

As the procession passed up the Nave the hymn  
"The Church's one foundation"

was sung.

The Service of the Holy Communion was begun by the Bishop of Ballarat as Senior Bishop; the Epistle was read by the Bishop of Newcastle, and the Gospel by the Bishop of Melbourne. The Bishop of Goulburn preached the following

## SERMON.

(Psalm XLV, 17 (P. Bk. Vn.))

Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.

This forty-fifth Psalm, spiritually understood, is a song concerning Christ and His Church. From this point of view, it has been selected as one of the Proper Psalms for Christmas Day. In these days of exact criticism, when our attention is almost exclusively directed to the letter of Scripture, there is a natural danger lest the principle of spiritual interpretation should be lightly esteemed. Not that there is any necessary antagonism between a reverent investigation of the text, and the religious perception of those spiritual truths which underlie it, but for all that, the tone and temper of mind which is begotten of scientific criticism is more or less unfavourable to a right appreciation of its inner and spiritual meaning. To many a modern critic of Holy Scripture (as the poet says):

"A primrose on the river's brim,  
A yellow primrose is to him,  
And it is nothing more."

Against such a spirit we shall do well to stand on guard, lest our knowledge be without faith and without love.

The use of this forty-fifth Psalm on Christmas Day gives us the key to its spiritual interpretation. It is a song of the Incarnation. The first nine verses speak of Him who "was made man" as a Royal Bridegroom. In verse ten, the Psalmist speaks of the Royal Bride, the Church, anticipating, so to say, the inspired figure of speech with which our Lord and his Apostles have made us so familiar. In short, the whole Psalm is a marriage-song composed on the occasion of some royal espousals. The tradition is that its historical reference is to King Solomon's nuptials with Pharaoh's daughter. Be this as it may, it certainly celebrates some notable event in Jewish history. But all Jewish history is more or less typical (1 Cor. x). "A greater than Solomon is here." His earthly splendours forthshadowed

we believe, a better glory to be afterwards revealed. At best, he was a faint and transient image of One who should be a King of Righteousness as well as a King of Peace, and "of Whose Kingdom there should be no end."

The verse I have read as my text relates to the Bride. It is, then, to the Church of Christ that the promise of the Holy Spirit is made,—"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." And the words, dear brethren, set forth a law of the Kingdom of God, the law of Continuity, the law of Succession. It is a law which encourages hope; it is a law which is not without a touch of sadness. It is a law which encourages hope for, enforcing new responsibilities, it serves to develop human character, to transform dormant qualities into permanent characteristics, to ripen the judgment, strengthen the will, and transform knowledge into action. To be forced to act is to be made to accept the prerogative of manhood, and on every such acceptance loyally given, a benediction springs from the closed graves around us. It is the fact of these "closed graves"—which gives the "touch of sadness" of which I spoke, even to such high promise as that which our text reveals. "Instead of thy fathers." It tells of human activities that are now no more. It reminds us that "here we have no continuing city," and "there is none abiding." "Our fathers, where are they; the Prophets do they live for ever?" We remember the fathers of our Israel who have been taken from us, "men of renown," and our hearts fail us. We remember how valiantly they contended for the faith and obedience of Christ, and turned to flight the armies of the aliens, and we doubt if we shall look upon their like again. How, we think, can the utterance of our contemporaries be an adequate substitute for words of wisdom from minds so well-disciplined and well-furnished which made our hearts burn within us! No! Teaching such as theirs we shall bear no more. "How are the mighty fallen and the weapons of war perished!"

"Instead of thy fathers—thou shalt have children." The laws of the Kingdom of God, however stern they may seem, are always beneficent. In the Providence of God, times of succession become times of revival. The old order passes, and God fulfils His will in other ways. Like as the arrows in the hand of the giant, even so are the young children." God's work advances, though His own workmen die. And with new workmen come new vigour, renewed interest, more rapid progress. According to the ordinary laws of fallen humanity, succession often means decline. Not so in the Kingdom of God. There, succession means new plans and broader designs, more complete performance, and augmented blessings.

It was so of old time when the great Liberator of Israel, by the foot of the hill of Nebo, hands on to the guardianship of his successor the awful trust of leadership, and Joshua stands as Captain in his stead, and brings the Lord's host to the other side of Jordan, and divides among them the lot of their inheritance. So was it in after days, when, by the same Jordan, the prophetic mantle of Elijah, the prophet of judgment fell upon Elisha, the prophet of loving-kindness, a true son of man, who fore shadowed in character and temper the Son of Man, and who worked of God which the rugged ascetic of Gilead had only half accomplished prospered in his hand.

It was so, again, in Gospel times, when the spirit of the martyred Stephen rested on the young man Saul who was consenting to his death; and from the one to the other was transferred the maintenance of the great New Testament truth that Jew and Gentile alike were fellow-heirs of God's promises in Christ, and Saul's call to the Apostolate was the dawn of the first great epoch of the expansion of the Church.

So has it been throughout the Ages. As we look back to-day on the history of more than eighteen centuries, we find that a time of succession has again and again been a time of refreshing from the presence of the Lord.

At such a time we learn that mighty Divine Spirit who dwells within the Body of Christ, takes to Himself His mighty power, and renews the face of the Church, once again the ancient prophetic word meets with its fulfilment. "Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands." At such a time, in the history of our Australian Church we are met together to-day. One of her own children, reared in her bosom, instructed in her schools of learning, is being to-day sent forth from this her newest and most stately Cathedral Church to take his place among those who are the chosen "witnesses" of the Lord's Resurrection. To-day, then, is the prediction of the text fulfilled before our eyes. The first fathers of our Australian Branch of the one Catholic and Apostolic Church, its pioneers and founders, have one by one been removed from our midst. They have laid down the staff for others to grasp, the staff which symbolised their Pastoral care for the children of God scattered in this land, so widely abroad, and have fallen on sleep, and are at rest with God. As we look back to-day, the hearts of the elder among us are filled with tender memories.

With Jesus the Son of Sirach (Ecclus. Ch. 44), we may well "praise famous men and our fathers that begat us, by whom the Lord wrought great glory through His great power from the beginning." They were leaders of the people by their counsel; wise and eloquent in their instructions; honoured in their generations and the glory of their times. And now they have finished their course, having kept the Faith. Some, indeed, of those other fathers in Christ who for a time filled their place still live and labour

in His Service elsewhere; but whether living or dead, their names live on in the Churches they governed; "the people tell of their wisdom, and the congregation shows forth their praise, and their righteousness hath not been forgotten." Now, to-day, in the room of one of these fathers whom the Lord has called to Himself, the second Bishop of Grafton and Armidale, our brother here present is called to a place in the Australian Episcopate. What his past has been as Student, Preacher, Priest, Pastor, and Ruler, you know, dear brethren, as well as I, some of you even better than I. On this solemn day, in this sacred House words of commendation would seem out of place. This only will I say of him—It is he and such as he, "diligent in the business of their calling (whatever that calling may be—and fervent in spirit" who, as the swiftly-passing years roll on, are helping to make true the prophetic motto of his own university—"Postera crescam laude." It is from such as he, who love Australia and Australia's Church, and have devoted to the service of each their highest powers of mind and body, that we learn to know the meaning of the motto of his College, "Pro ecclesia pro patria." True Patriotism and ardent Churchmanship: the two things go together, for "he that loveth God—will love his brother also."

True Patriotism and ardent Churchmanship these—as I believe, are the God-inspired motives which have led our brother freely to yield up, at the call of the (to him) unknown Diocese to which he goes, the peaceful and happy association of an honourable past. It is, as you know, now-furnished, well-endowed See, no post of learned leisure, no place of dignified ease, that he has consented to fill, and nearly a thousand miles will separate him from the friends and home he leaves. A high position (as men speak), no doubt awaits him, and a good work; but that over-mastering sense of personal responsibility which weighs upon the heart of every faithful Bishop, he will find, believe me, to be no light burden. He will know something of Apostolic poverty, and even more, it may be, of Apostolic anxiety,—that which comes upon us daily, "the care of all the Churches." In days to come, I doubt not, many a lingering glance will be cast back on the familiar Parsonage at Ballarat and the happy activities of city life, as year by year continually, he journeys many a rough and weary mile over vast unpeopled tracts of hill and forest and plain, with little entertainment save his own thoughts, with no true companionship, it may be, the presence of the unseen Lord, and scant encouragement it may be save the joy of service. And "who is sufficient for these things?" We "can do all things through Christ that strengtheneth us." In that strength of His, dear brother, gird up the loins of your mind, go forth to make ventures of faith, to labour and suffer (if need be), for His dear sake who loved you and gave Himself for you. Be ready, for the love of Him and of the souls whom he has redeemed to be "watchful in all things, tenderness of affection, to do the work of an Evangelist, to make full proof of your ministry." He whom you seek to serve will grant you, doubt it not, the spirit of power and of love and of a sound mind; and be your period of warfare long or short, He will make you a successful Herald of the everlasting Gospel, a wise and faithful planter of the Apostolic Church, a bold and tender shepherd of Christian souls. What work has the world to offer so ennobling as this? What crown so glorious can the Judge of quick and dead award to men as that diadem of exceeding brightness, reserved in Heaven for those who turn many to righteousness? The Lord be with you. Henceforth, my brother, instead of the place of a son in the Lord's House, you shall fill that of a father. Instead of waiting and watching for the word and counsel of some trusted leader you will have yourself to lead. Arduous tasks and difficult problems you will have to face as they arise, almost alone, with no helper save in the Unseen, no strength and stay save the Spirit of the Invisible God. But "My Grace," He tells us, "is sufficient for thee." Yes! "O Lord in Thee have I trusted. I shall never be confounded."

The benediction of this great responsibility, then, is waiting to come upon you. Arise and meet it with courage and trust in love; and a spirit of self denial and self sacrifice. "Take up the Cross the Saviour said, If thou would'st my Disciple be, Deny thyself; my will forsake, And humbly follow after me." "Per crucem ad lucem." The way of the Cross is the way of Light. "Instead of thy fathers thou shalt have children whom thou mayest make Princes in all lands." Let us pray, dear brethren of the Clergy and Laity, here gathered together in the name of Jesus, let us pray that he who is now to be enrolled among the rulers of the spiritual Israel may indeed be a "Prince" with God and may prevail to do His work and win his final "Well done." In this behalf, let us make, I say, this time of Succession a time of Intercession, of earnest united continued prayer, as we offer "the sacrifice of Praise," that the vast and distant and scattered Diocese to which our brother goes may under his Ministry, be enriched with all the blessed fruits of God and the Holy Ghost. Who can doubt, that in answer to our fervent pleadings, and the Lord our God, who is more ready to hear than we to pray, will open the windows of Heaven, and pour out a blessing upon us—more than we can ask or think!

After the Sermon the Bishop elect was conducted by his chaplains to the Vestry where he put on his rochet; during his absence the Anthem "Send out Thy light and Thy truth" Gounod was sung. The Bishops of Melbourne and Newcastle presented the Bishop elect to the Senior Bishop. The certificate of the Election by the Synod of the Diocese and the Certificate of the Confirmation of the same by the METROPOLITAN and Bishops of the Province of New South Wales were produced and read and the Oath of Canonical Obedience was administered. The Litany was then chanted after which the Senior Bishop put the questions of examination—the Bishop elect then returned and put on the rest of the Episcopal habit. During his absence the Anthem from Mendelssohn's St. Paul was sung "How lovely are the messengers." The Senior Bishops and Bishops then laid their hands upon the elected Bishop and the Senior Bishop said the Words of Consecration.

During the offertory the hymn "O Thou Who makest souls to shine" was sung. The Service for the Holy Communion was then proceeded with, the invitation being read by the Celebrant and the Confession led by the newly Consecrated Bishop. The Blessing was pronounced by the Bishop of Melbourne, and the procession of Clergy retired in reverse order being led by the Bishop of Melbourne. The concluding hymn being "Now thank we all our God."

There was full choral service at 8 o'clock the same evening, when the sermon was preached by the Bishop of Grafton and Armidale. The Offertory at this service was given to the "Bishop's Residence Fund" of the Diocese of Grafton and Armidale.

## CONVERSAZIONE AT THE TOWN HALL

The visiting Bishops, as well as the Bishop of Melbourne, the members of the Cathedral Chapter and the Council of the Diocese of Melbourne, the Clerical and Lay canons, Mr. Justice Hodgson, Chancellor of the Diocese, Mr. F. R. Godfrey, Chairman of Committees of the Church Assembly, and a large number of leading Clergy and Laity of the Diocese, were entertained at a *conversations* during the afternoon by the Mayor of Melbourne and Mrs. Snowden, at the Town Hall. The staircase and passages were decorated with pot plants, and the council chamber, in which the *conversations* was held, was also adorned with flowers and plants. Light refreshments were served, and the guests, among whom were included a large number of ladies, were then invited into the gallery of the Town Hall to hear a special organ recital by Mr. David Lee. The programme included the overture to "Samson" (Handel), a selection from "The Creation," including "The Heavens are Telling" (Haydn), the overture to "Guillaume Tell" (Rossini) and the "Hallelujah Chorus" (Handel).

## THE EVENING SERVICE.

There was another large congregation at the full choral evensong, at which Mann's service in A flat was sung, the anthem being Stainer's "I saw the Lord." The Offertory in this instance was in aid of the Bishop's residence fund of the Diocese of Grafton and Armidale. The Bishop of Grafton and Armidale preached from Corinthians ii., 16th verse, and iii., 5th verse—"Who is sufficient for these things?" Our sufficiency is from God." Even those who did not believe in the Gospel must admit that the Christian faith had a startling audacity. Whenever the Christian faith predominated St. Paul's confession had been borne out, and looking back upon the ages we might indeed say that our sufficiency was of God. But the problems which the Church of this country had to consider was how were we prepared to fight the good faith under the complex conditions of a new country? How were we going to grapple with those evils which the weakening of family ties and intemperance and gambling were bringing with such force against the Church? The Church was certain that the same kindly light would still be vouchsafed to them—

"So long Thy power hath blessed us, sure it still  
Will lead me on."

And they were assured that the supernatural power which had made the cross a beacon and a blessing for 19 centuries was going to make it so for the 20th. He trusted that it would be granted to him in so great a life-task as this which had been committed to his charge. The Diocese of Grafton and Armidale was not a small area abounding with easy means of communication. Think what 70,000 square miles meant, traversed by few railway lines, and with scattered over it less than thirty Clergymen, who knew little of ease or abundance. It was to no less a task than that that the Victorian Church was sending out one of her sons—one who had been trained by her, and gained experience in her parishes, and who had been ordained by that great Bishop who had first began the noble sanctuary in which they were worshipping that night. Standing in the pulpit, his heart was full of gratitude to that Victorian Church for all that it had done in his own life. Might God's fullest blessing always rest upon that Church. Might its Clergy never rest content until they had made men understand that English Churchmen in these Austral lands were full of love and loyalty to God. He trusted that they would offer up a prayer on his behalf that he might be blessed with love and wisdom, and resolution and humility, and faith and piety, and that all these might be centred in him whom the Church now sent forth. He trusted that Victoria, which was now sending forth the first of her own ordained Clergy as a Bishop of the Church would show her generosity towards the needs of that distant Diocese of Grafton and Armidale. Whether there came woe or woe, success or failure, life or death, he trusted they might ever realize that their sufficiency was from God, and God alone.

THE ONLY RECOGNIZED OFFICE IN SYDNEY FOR OBTAINING BOARDERS IS THE

Sydney Apartments Register Co.  
85 HUNTER STREET, SYDNEY  
(Corner of ELIZABETH STREET).

The Sydney Apartments Register Co. has been established over 12 months, and has supplied a long-felt want. Persons having Apartments vacant should Register with us at once. The fact of being at all times in the position to suit Enquirers with whatever they may require is in itself a sufficient Recommendation.

The Sydney Apartments Register Co.  
H. B. JOHNSTON, Manager.



## Special Advertisements.

# Australian Mutual Provident Society

Established 1849.

Society

Oldest and Most Prosperous

Life Assurance Society in the Australian Colonies.

HEAD OFFICE: 87 PITT STREET, SYDNEY.

INVESTED FUNDS—

EXCEED ELEVEN MILLIONS.

ANNUAL INCOME—

TWO MILLIONS.

The Australian Mutual Provident Society

is the only DECLARES

Australian Life Office A BONUS

which EVERY YEAR.

Amount Divided for 1892, over £504,000

Directors:

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

General Manager and Actuary:

[RICHARD TRECE, F.I.A., F.F.A.  
 ROBERT B. CAMERON, Secretary.

## TO HELP THE "RECORD."

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

## TO GET A CONCISE ACCOUNT OF

CHURCH NEWS.

Read the AUSTRALIAN RECORD.

## A GOOD CHURCH PAPER FOR YOUR

HOME.

Subscribe to the AUSTRALIAN RECORD

## TO KNOW ANYTHING ABOUT

Visitors, Temperance, Brotherhood of St. Andrew, Church Work at Home or in Australia.

Subscribe to the AUSTRALIAN RECORD

## TO BE UP-TO-DATE.

You Can't do without the

AUSTRALIAN RECORD.

Apply to the

Manager,

Australian

Record,

176 Pitt-st.,

Sydney.

## THE AUSTRALIAN RECORD.

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

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

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

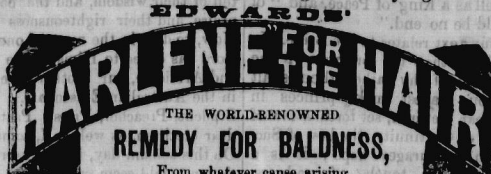
As an Advertising Medium the RECORD stands un-

TERMS ON APPLICATION.

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



AFTER USE.



AFTER USE.

Positively Forces LUXURIANT HAIR, WHISKERS, and MOUSTACHIOS

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

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

Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. 1s., 2s. 6d., 3s. 6d., and 5s. 6d. per bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies. Manufactured only by

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

## BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/., posted 4/8

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-; posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 7/6.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/6; posted 2/6.

The Christian Certainties, John Clifford, D.D.; 3/6; posted 4/-

Homespun, Annie S. Swan; 1/-; posted 1/3.

Stationers' Hall and Book Depot

S. T. MARCHANT, Manager,

Late C. E. FULLER &amp; CO.,

385-87 GEORGE STREET, SYDNEY.

## CORREY'S GARDENS,

Cabarita, Parramatta River.

THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.

Just this year to take the Sunday-school Scholars for their Picnic.

Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather.

Extensive Grounds, 20 Summer Houses, Shady Nooks, Beautiful Flower Gardens; a most Charming Sight; Flowers in abundance.

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

Office-Bearers of Sunday-schools on selecting a Ground for the Picnic, do not fail to inspect Cabarita. Letters by Post promptly attended to. Postal address—

T. CORREY,

Cabarita, Concord.

## Church of England

BOOK &amp; TRACT DEPOT,

And Diocesan Branch of the Society for Promoting

Christian Knowledge,

176 PITT STREET, SYDNEY, 176

(OPPOSITE HORDERN BROTHERS).

Bibles in all sizes and descriptions.

Church Services and Prayer Books in various bindings.

Hymn Books of all kinds.

Sunday School Materials, &amp;c.

The publications of the S.P.C.K., R.T.S., CHURCH OF

ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known

Publishers.

New supplies of—

Bagster's Teachers' Bibles.

Cambridge Teachers' Bibles.

Queen's Printers' Teachers' Bibles.

Oxford Teacher's Bibles.

The International Teacher's Bible.

Cambridge Companion to the Bible.

Oxford Help to the Study of the Bible.

Queen's Printers' Aids to Students.

## Paling &amp; Co. Limited

ESTABLISHED 1853

338 George Street,

LARGEST IMPORTERS OF PIANOS, ORGANS

AND ALL MUSICAL INSTRUMENTS.

NO BETTER VALUE TO BE OBTAINED

ELSEWHERE.

FOR CASH OR TERMS.

Large Stock. Great Variety. All the Best Makers.

THE REVEREND EDMUND B. PROCTER is always available

as Locum Tenens; for occasional services on the Lord's Day, or at any other times; for Religious Instruction in Public or other

Schools; or for any other duties. Address—

"STAFFA," Cavendish-street, Stanmore, Petersham.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

# Newman's Atelier For Art PHOTOGRAPHY

314 George Street,

BETWEEN G.P.O. AND HUNTER ST., SYDNEY

TELEPHONE 1650.

CALL AND INSPECT THE Rooms and Exhibit of Pictures.

NO INFERIOR WORK.

Cabinets, 15s. per dozen.

New French Panel, 20s. doz.

Recipient of the only award for Australian Portraiture at the Chicago Exhibition.

I. HUBERT NEWMAN

(Late of Oxford St.) Proprietor

A CATECHIST is open for engagement. Country preferred; accustomed to bush work. Address—"CATECHIST," office of this paper, 76 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

INCUMBENT of Healthy Country Town on Railway Line, 12 hours

from Sydney, wishes to effect an Exchange of Parishes. Diocese

of Sydney preferred. Address—"EXCHANGE," Room 20, Office,

176 Pitt street, Sydney.

THE REV. J. WILSON, M.A. available for Sunday duty.

Address—CARRINGTON AVENUE, Hurstville.

prayer that kept us from ruin. These thoughts should be seized upon, and magnified, and taken to heart by us in those moments of depression when our hearts fail us for fear. Such an acknowledgment would soon turn money into its proper channel, and revive those organizations which are at present so sorely in need. To be shut up with God and to God may be our salvation, for when the eyes are closed in prayer, and the soul says "Lord help me," there steals into the heart a consciousness of triumph, and God's love is shown in God's blessing. It is the duty of every member of the Church in the Diocese to support the Church Society. Its objects have been stated and re-stated again and again; its paramount claims have been urged in the pulpit and on the platform. And yet with all this iteration and reiteration, with all the urgency which marks its needs, how little, comparatively speaking, is it known? How few are its friends? We know the odds it has to face in the shape of Parishes burdened with diminished income, and Churchwardens struggling with honest bravery to make ends meet. With this knowledge we still would say that much more could be done and ought to be done for its support. The hope of the Society lies, we believe, not in securing the large gifts of liberal and generous Churchmen—these are desirable and should not be lost—but in the systematic and regular collection of the small contributions of the many. The voluntary collectors are doing a noble work, a work the influence of which is not to be gauged by the number of subscribers they call upon, or the amount they collect, for it has no boundary lines, and no man can tabulate it. God alone can read the account, and at last declare the balance. But we need an expansion of this branch of the work. Times have altered since the foundation of the Society—in fact, the past two or three years have changed the conditions under which many persons live—and one thing is evident, it is, that our methods of work need revision. Instead of monthly contributions from the few, we want weekly contributions from the many. Many persons among the working classes would give threepence or even sixpence every Monday morning, if called upon, who could not afford to give one shilling per month, and especially so, if the collector calls only once a quarter. The secret of success with the Salvation Army is the weekly collection made by its young officers and those duly accredited. The penny per week and one shilling per quarter of the sagacious WESLEY yielded a wonderful revenue. We are inclined to believe that if a band of workers could be enlisted who would with unfailing regularity call upon every member of the Church and not simply upon the few who are always giving and are always ready to give, the revenue of the Church Society would be doubled if not trebled in the course of a year or two. We might of course anticipate objections which some will be sure to urge against the adoption of this scheme, but we all know how easy it is to criticize,—that criticism in a matter like this shows the heart has lost its jointing and true-setting in God, and is abroad seeking for excuses, and inventing palliations for doing nothing. We want honest work and unwearying workers. At any rate we think the scheme is worth a trial. We advocated the other day a Financial Mission. We are still of opinion that such a Mission would do good, and if such a Mission could be held and the suggestions we have made adopted it would be fruitful in result. The Annual Meeting of the Auxiliaries in Parishes in many cases are very poorly attended. The old faces are seen year after







## BIBLICAL PAPERS.

## THE EARLIEST LIFE OF CHRIST.

A CONTRIBUTION TO THE EVIDENCES OF CHRISTIANITY.

By PROF. DAVISON, D.D.

A few weeks ago was published for the first time in an English press a book which has had something of a romantic history, and which has furnished a very valuable link in the chain of Christian evidences. Few questions are more important for the apologist than the date of the Gospels. The controversy concerning them has waxed fierce, and every inch of ground—that is, every decade in the second century—has been hotly contested. In the historical line of defence very much indeed depends upon whether the fourth of our Canonical Gospels be the work of the Apostle John, or of a Christian disciple in the middle of the second century. During the last ten or twenty years evidences have been rapidly accumulating to show that the latter theory, so confidently adopted by critics like the author of "Supernatural Religion," Dr. Martineau and Mrs. Humphry Ward, is quite untenable; and amongst these evidences the testimony of one book is almost sufficient of itself to prove the point. This book, as we have said, has just been translated into English\*, and its history is as interesting as it is instructive.

About the year A.D. 110 there was born in Syria a man of birth and fortune named Tatian. He possessed exceptional literary powers, and practised as a Sophist, but after close study of heathen religions was convinced that there was no truth in any of them. He came to Rome, made the acquaintance of Justin, and was converted to Christianity. His views were in some respects not orthodox. He was excommunicated as a heretic about 172 A.D., and died a few years afterwards. He wrote several works, amongst them an "Address to the Greeks" in defence of Christianity, and an account of the life of Christ believed to be drawn from the four Gospels, and called *Diatessaron*, a word which means in music "concord of the fourth," and in medicine a mixture containing four ingredients. The exact nature and date of this book is evidently of great importance in the controversy concerning the Gospels. But sixteen or seventeen years ago, when Bishop Lightfoot was writing on the subject, he knew little more concerning it than that such a book was compiled by Tatian, and that Ephraem the Syrian had written a commentary upon it. Eusebius, Theodoret, and some other authorities had handed down so much information, which of course, was of little avail against the author of "Supernatural Religion."

Even while the learned Bishop was writing, he had, unknown to himself, a copy of Ephraem's Commentary on his own shelves. The volume had been translated into Armenian in 1886 by the Mechitarist monks of San Lazzaro, near Venice, and Dr. Lightfoot told in 1889 how, in 1876, he was waiting for time to acquire enough knowledge of Armenian to sift the contents of the four volumes, one of which contained the work in question. But the same book had been translated into Latin in 1841, and into MS. till 1876, when it was published by Dr. G. Mossinger, though its value, strangely enough, was not at first recognised. Later still Tatian's original work itself came to light. In 1881 the German Biblical scholar, Zahn, published an attempt to reconstruct the *Diatessaron* from the quotations supposed to be made from it by the Syrian Fathers, and this induced Clascas, one of the Guild of Writers to the Vatican, to examine an Arabic MS. numbered xiv, in the Vatican catalogue, on the last page of which a copyist has written in Latin, "Here endeth, by the help of God, the sacred Gospel, which Tatian collected out of the four Gospels, and is commonly called the *Diatessaron*."

Clascas's essay on the MS. was published in 1888, and in 1886 he showed his treasure to a visitor from Egypt, who said he had seen one like it in Egypt, and would send it to him. Both these MSS., the Vatican No. xiv, and the Egyptian copy, now lodged in the Borgian Museum at Rome, are described by Mr. Hamlyn Hill, but we must not linger over the details of the similarity and difference between these two MSS., which are interesting chiefly to scholars. Both these Arabic versions appear to have been made from the Syriac; St. Ephraem also commented in Syriac upon a Syriac text, but Harnack and some other scholars hold (on insufficient grounds) that the *Diatessaron* was originally composed in Greek. Further knowledge of Tatian's work has been derived from the homilies of a Persian sage called Aphraates (about A.D. 340), which contain a number of passages from the Gospels pieced together in a curious way, and really taken from the *Diatessaron*, as well as from a harmony in a Latin version known by the name of Victor of Capua (died A.D. 554), which possesses a remarkable history of its own, and which contains in substance the work of Tatian with certain modifications.

It is time, however, to point out the value of the knowledge gained during the last twenty years in these curious and circuitous ways. We now know exactly what the *Diatessaron* contained. It begins with the words, "In the beginning was the Word, and the Word was with God, and the Word was God." It ends with Mark xvi. 20 and John xxi. 26. It is composed of extracts from the four Canonical

\* The Earliest Life of Christ ever compiled from the Four Gospels: Being the *Diatessaron* of Tatian. With Historical and Critical Introduction by Rev. J. Hamlyn Hill, B.D. (T. and T. Clark, 1894.)

Gospels, and from them alone. These extracts are interwoven into a continuous narrative of the life of Christ, following an order which is partly Tatian's own, and constructed on principles not quite easy to follow, but in the body of the narrative St. Matthew's order of events is mainly observed. The familiar outlines of the sacred story are all present, from the Annunciation and the visit of the Magi to the restoration of St. Peter and the account of the Ascension of our Lord. And this harmony substantially in the form in which we have it—certain variations of text, important in their place, including the omission of the genealogies of Christ, need not be here considered—must have been written and obtained considerable circulation by about A.D. 180.

How much follow from such a statement! For the four Gospels to have attained such a position as is implied by the use made of them by Tatian a long previous history is necessary. Their translation into Syriac, the circulation of each long enough to have attained a position of external authority, and long enough to mark out the four thus joined together from other similar narratives, the various processes needful to give these four documents the unique position which is implied by their publication in this form by Tatian and by Ephraem's commentary on this fourfold Gospel—all must be presupposed before about the middle of the second century, A.D. 160 or 165 at latest. But less than twenty years ago these statements would have been superciliously denied by many modern critics of high scholarship and reputation. Now they have been incontestably proved. All should learn, at least, a lesson of caution in accepting rash, critical, hypotheses, founded on internal and subjective evidence only. Christians may well rejoice in one more link, firmly welded in the chain of historical evidence, which establishes the date and authority of the holy Gospels.

## SUNDAY SCHOOL COLUMN.

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

I am glad to learn, not only from the columns of the RECORD, but also from private sources, that the Annual Meeting of the Sydney Institute was a great success—the best-attended Annual Meeting ever yet held. The large attendance of the Clergy is encouraging, and one cannot but surmise that this year, with its reduction of fees, and consequent spread of interest in the Institute, will be one of great progress in many ways. It is quite true, as Archdeacon Günther said, that a spirit of greater loyalty to the Church would rally Sunday-school Teachers by hundreds to support the Institute in its work, but the lowering of the fees will be a great help to the loyalty of many. Mr. Pain's suggestion that the Teachers of affiliated Schools should not need to subscribe as individuals is one which has been largely adopted, I think, in the past, but which might find a place in the Rules of the Society.

The subject of Mr. Holliday's paper was a very suitable one, and perhaps the general expression of opinion from the speakers that our Sunday-schools are not as successful as they might be in developing attached Churchmen, will lead to that greater attention to Church teaching and principles which I have so often advocated in this column. I was sorry to learn that the Clergy almost monopolised the discussion on the papers. This is, no doubt, partly the fault of the bashful Laity—but still it is to be regretted. For after all, the Clergyman, even if he takes a class in the School, does not occupy the same place as the Teachers for whom the Conference is intended. It is those who speak from the same position—not those who regard the matter chiefly as critics—who are likely to give the most valuable suggestions. Some will retort with a *tu quoque*—"You write about Sunday-school teaching every week." Yes, but I am feeling considerably the need of correspondence from practical teachers if I am to keep this column fresh and helpful. Will Teachers take their pens and help me?

A friend, in commenting on the discursive character of some of the speeches, although each speaker was limited to five minutes—and it seems to me that if a five minute speaker is discursive, he must, like the guest at Mr. Bob Sawyers' party, be just beginning to be interesting when it is time for him to leave off—suggests that I should favour my readers with some suggestions as to what should be the points aimed at by those who take part in Conferences. As I do not know the name of any of the speakers, the following suggestions are free from all personal allusions on my part:—

1. Keep the main point in view. The title of the paper ought to give the main point, and that is what its writer wished to impress upon his hearers. You may differ with the paper on some minor matter, but to bring that forward in the discussion is to spoil the effect of the paper.

2. Take up the heads given in the paper. The writer has been at some pains, probably, to divide his matter well. You are not likely, on the spur of the moment, to suggest a better division, and you may in the attempt, induce the

audience to forget what had been already impressed upon them.

3. Avoid flowery language, and shun autobiographical anecdotes like poison. When you once enter upon them they become so interesting that you dilate upon them until the bell spoils the effect of your remarks.

4. Yet your own experience must necessarily be the foundation of what you say, although it is not necessary to describe it at length. Be ready with practical suggestions which bear on the paper, and when you have fully made them, sit down and give place to another practical speaker.

5. "Boil it down," and yet do not spoil it by merely stating a truth without explaining and illustrating it.

J. W. D.

## 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 SUNDAY SCHOOL INSTITUTE.

TO THE EDITOR.

DEAR SIR,—Now that the Annual Meeting of the Sunday School Institute has once more been held, its report is before us, and another year of earnest active work is, I trust, about to be commenced by the Committee, may I ask the insertion of these lines to bring before the Superintendents and Teachers of our Sunday Schools who will shortly be invited to nominate a Delegate entitled to attend all meetings of the above Committee, and to vote thereat, the all important question of "the group system" of instruction to teachers. The matter was brought before the Committee just one year ago by one of its members, and again by the Rev. J. W. Debenham, M.A., that most indefatigable friend of the Sunday School teacher, brought the matter up both with the same result, the Rural Deans do not approve of it. If these gentlemen cannot adapt it with their existing machinery, perhaps it can be worked in some other way. Your regular "Sunday School Column" contributor seems to think so, for he asks "why should the groups be co-extensive with the Rural Deaneries?"

My views on the matter are these, so far as the Metropolitan area is concerned:—

Divide said area into groups irrespective of Deaneries, but with a view to convenience so as to group together say five or six Schools, say for example in the City "Holy Trinity," "St. Philip's," "St. James," "St. Andrew's," "St. Luke's," "Christ Church," but this is mere matter of detail. Let meetings be held once a quarter alternately at the school rooms of each, to be presided over by the Incumbent of the Parish in which the meeting is held, or with his sanction by some one nominated by the Committee of the Institute. At such meetings the system and mode of teaching should be explained, and a model lesson given, and matters of general interest to teachers discussed. I am sure the advantages of this system would be apparent at the next Annual Meeting, in our Sunday School Classes and in the after life of our scholars.

I now quote from the *Review of Reviews* speaking of "Higher Criticism and Sunday Schools," Dr. Briggs touches a crying evil when he says:—"The actual situation is that for five days of the week the children are taught by experienced well trained and approved teachers in all the common studies of our schools; but on Sunday they are taught for a single hour too often by inexperienced and untrained teachers, in the most sacred matters of our holy religion."

This is the experience of many a Superintendent, not that the teachers are deficient in Biblical knowledge, but that they have never been taught to teach. And in these days in Church Schools, should be taught Doctrine, as contained in Holy Scripture.

I am

Yours etc., JAMES M. WATSON.

Coss Street, Double Bay.

## ST. ELMO, MILLER'S POINT.

SIR,—As I see there has been some correspondence in your columns with reference to the above, I hope you will allow me to state that I have found it necessary to insist upon the Matrons of this "Home of Mercy" inserting in three of the daily papers, a public apology for their use of my name in connection with it. Further, as they altered the wording of the apology as I gave it them, and neither gave their own names or the name or address of their Home, I have felt it my duty to insert an advertisement in the *Herald* and *Telegraph* to the effect that the apology is from Mrs. Sims and Mrs. Lathrop, the Matrons of St. Elmo.—I am yours, etc.

May 2, 1894.

MERVYN ARCHDALL.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extirpator.

## FOR FATHERS AND MOTHERS.

## MOTHER AT THE GATE.

It was long ago that children played In the quiet fields where the daisies grew; They twined the flowers, and the wreaths they made Were left all night in the summer dew. "O, wait till the dew has died away, And a star shines over the old oak tree!" But a soft voice answered, "I must not stay, For mother will watch at the gate for me."

And now, when the long day's work is done, I go my way through the street or mart; In the loneliness that is known to one Who sees the depth of a mourning heart; But angels come at the close of day, And sweet is the message they bear to me—"Thou art near the end of the thorny way And thy mother waits at the gate for thee."

—Sunday Magazine.

## CHILDREN'S QUESTIONS.

By CANON SCOTT HOLLAND.

"Asking them questions."—LUKE II. 46.

Lo, here is our Lord, the King of children, who Himself, As He grows in wisdom and stature and in favour with God and man, puts out all the beautiful gifts of a stainless childhood, and the one thing we know about the childhood is that He not only heard, but asked questions. And He asked these questions not about childish matters in the carpenter's shop, at home with His Mother at Nazareth, but He asked them in the very heart of the temple of His Father about the holiest affairs, about His Sacred Scriptures. He asked them in the face of the wisest doctors who sat in Moses' seat, whose authority He recognised and honoured, who spent their lives in brooding over the deep mysteries of the faith. He respected them, but He was not awed into silence by their solemn dignity. They did not hush up His eager inquiries because they were so learned, nor because matters of religion were beyond His rightful ken. It was just the opportunity He desired. He went there for it, He wanted to know about these things. He asked what He wanted just as children ask us. He broke in upon that ring of serious elders with the brilliant naïveté, with the rapid insight that belongs to innocence, with the courage of unconscious simplicity, not going outside His humanity, but justifying it in its own natural capacities, and lifting them to higher power under the transfiguration of His own stainless purity, which could see God. He was a boy, and therefore he asked questions.

Our Lord, then, lends His sanction to children's questions. And we, as we bend to face the relentless questionings of children, have over to recall the Temple scene—the circle of the doctors buried in profound and absorbing study, poring over sacred records, noting every jot and tittle of the wonderful law, interchanging subtle suggestions, storing up transmitted wisdom, with such a heavy weight of honour upon them and anxious problems pressing for solution. There they sit, burrowed with thought, loaded with meditation, the brows are knit, the heads stoop over their scrolls, the eyes are dim with searching, the brains swoon under the weariness of toil, and suddenly an unknown boy is in their midst, clear-eyed, pure-hearted, fearless, challenging them with these keen questions that thrust home like swords. Ah! we have had words enough for scribes and rabbis, who overlaid the living Word with their tradition; but at least they did not frown down that strange inquiry, at least they had respect for the honour of childhood, at least they listened and had the honesty to recognise, with astonishment, the understanding He displayed. Are we as honest, as ready, as humble, as open-minded with our children when they ask us questions? Is childhood to us a sacred thing—soiled only by sin, by ancient wrongs of our own or our forefathers, yet pronounced blessed by Him who took it in His arms and is still in possession of its angel guards, who ever behold the face of our Father which art in Heaven.

Christ the child stands within each child that He has made and re-made; He is there endowing it with His own rights, putting out through it His own claims; still, through it, He, remembering His own boyhood, is asking us questions. It is Christ whom we must recognise in the souls of the children; Christ who puts aside all in them which is merely inquisitive and silly and impatient, and who stands there as He stood in the midst of the doctors, challenging us to face His innocence, His simplicity, His courage. How shall we meet Him?

HOW TO ANSWER THEM.

First, by taking the question seriously. We must begin by recognising plainly that the child is in its right in asking, even though it plunge into the midst of all the solemn problems which the doctors have been ever busy in discussing. Yes, even though it press to ask these questions into the very heart of the Temple of God. Take them seriously, for in those strange and sudden gleams which a child in its simplicity throws out on the deep things of the Spirit, we are to watch for the incoming mind of the new generation, we are to note its instructive bent, to follow its cue, to track its tendencies, to learn its needs. Here in the

children's questions it puts out its feelers, it throws up hints of the path it will take; we have to wait loyally on its growth, to attend to it, to observe what it will want, to direct it, to balance it, to justify it. It will certainly need new replies that we ourselves could have done without. What are these replies? What fashions must they take. What must they include? The children alone can hold us, can show us. What is it that they spontaneously ask? By that we shall guess what is in the air, we shall forestall the intellectual cravings of the years that are to come. Such surprises they give us! They upset us; in our laziness, our pride, and our stiffness we try to put them off. "Don't be silly," we say; "you must not talk like that, it's wrong." And back creeps the chidden soul, repressed and alarmed, to brood in some corner by itself over the dark things we have refused to clear up for it. How blind and stupid the harm we do, by driving children in upon themselves, to develop ungainly solutions of their own, or to fill themselves with suspicions and timidity! No; we must attend to do what they ask. Putting aside the mere whims of idle curiosity, their questions will often be quite as real and important as many a later one that they will print in serious books when they are grown up. We must apply ourselves to consider them. Our first aim, then, should be to give a real answer, whenever it is at all practicable; an answer, that is, which, as far as it goes, would satisfy us, would have a meaning to us, would genuinely meet the point. The children have, through the name of Christ which is in them, the right to know all that they have the capacity to know, even about God and the soul and worship and Jesus Christ. It is a sin to put them off with sham replies where they could have understood a real one. They have a profound interest in understanding the truth, wherever it is open to them to take it in, and especially in very high matters of the Spirit. Their angels behold the face of their Father. Why, then, should they not be able to enter into the mysteries of the kingdom? They may in many ways see much further than we can. We must wait on them and consider what they say, remembering the Holy Child amid the doctors "asking them questions."

## CONFESS YOUR IGNORANCE!

And very often the children will ask questions to which we have no answers. What then? Well, tell us plainly tell them so. There is nothing so perilous as giving answers which, later on, they must discover to mean nothing at all. So much of unbelief is due to shocks which have come from finding out that the positive information on high things of God, given in childhood, had no basis, no certitude, no evidence. Perhaps the very parents who had supplied it in the easy amplitude of unquestioned authority are themselves forced, under later challenge, to confess their total ignorance. That is a recoil that ought never to be risked. Cannot a child take it from us quite naturally, quite simply, that we don't know? This trust in us will be infinitely increased if he feels that we are frank with him. Such a confession of our ignorance to him is a tribute to our respect for his intelligence. It proves to him that we are not trifling with his inquiries; we are taking him seriously. And, moreover, his trust in the answer we do give him will be intensified if he can be sure that we would not give it to him without it were warranted. Let us rely upon it; it is so right, so natural, so perfectly easy if we will only have the candour to say it. "Dear child, nobody knows that; I cannot tell you. We are all children here together and have all to ask a great many questions which cannot be answered. You and I must wait, we shall both know some day."

## HOW THEY JUDGE US.

One word more on children's questions. It is not only an intellectual honesty that they challenge, but they play with all their sharpest shafts upon our moral consistency. "Why do you do that?" "Did you mean what you said?" So they are ever asking, either audibly or in silence. We are anxious enough about the scrutiny and judgment of our fellow men and women, but close at our sides we forget too often the merciless eyes that observe every word and gesture. Oh those ruthless little ones! they have so few excuses for us, they never spare, they never overlook, they have no respect for our conventions and usages, they expect so much of us. They think that we, their elders and parents, are bound to do right; they cannot believe that we ought to have infirmities and weak spots. Down, therefore, they come upon our lapses with their unerring judgment, their unswerving demands. They shoot in their questions, they pierce like arrows, our whole life falls under their scrutiny. And was to us if there be anything hollow or false or unreal! They are bound to challenge it, are bound to see through it. And moodiness, uncertainty of temper, uneasiness, they detect in an instant, and selfishness, they say very plain things about that, and lack of truth they fiercely resent, and the slightest tinge of hypocrisy or cant they cannot abide; they loathe it. Oh, dare we face their incessant scrutiny, the fire of their questions? Grown-up men and women who are conscious of their own condescension to low standards will make allowances for us. Their houses are of glass, they cannot afford to throw stones; but the children! The judgment of the children upon us is untrammelled by any such timidity. Straight, firm, and clear, it issues from their simplicity. There can be no severer proof to which our character can be put than a pure and guileless boy in our midst asking questions. And if that boy were Jesus Himself, stainless, white, and radiant, if His eye fell upon

us and looked us through and through with the searching flame of His purity, now to-day as we sit here, in His Father's House, what should He see? What question would He ask? We should know, indeed what it was to say, "We believe that Thou shalt come to be our Judge." We should fall on our knees and pray with new earnestness, "We, therefore, pray Thee, help Thy servants whom Thou hast redeemed with Thy most precious blood."

## Three Fortunate Women.

We will introduce you to the oldest one first. Her name is Mrs. Jessie Russell, and she lives near the city of New York, in America. She was born in London in 1787, and is therefore 106 years old. She remembers many incidents of her childhood, and still has traces of former beauty. Her eyes are bright, and become animated when she talks. She retains her mental faculties completely. She descends two flights of stairs to every meal, and returns without assistance. Up to three years ago she was a regular attendant at the Greenwood Baptist Church. Her sight is excellent, and she reads the newspapers every day, and takes great interest in the news from England. She has never had any severe illness in her life, and her appetite and digestion are almost as good as they were fifty years ago.

The second woman says: "Ever since I was a child I have suffered from illness. Thirteen years ago a tired, languid, and heavy feeling came over me. The whites of my eyes became tinged with yellow, my skin was sallow, and my hands and feet were cold and clammy. My mouth tasted badly, especially in the morning, and I was often sick, vomiting a sour, frothy fluid. I had a pain in the chest and side, heartburn, and flatulency. For four years I suffered like this, and I shall be glad to recommend the medicine that finally cured me. It was (Mrs.) FARMER'S EMULSION, 494, Woodhouse-street, Leeds, January 25th, 1892."

The third woman says: "I have been delicate all my life. For the past six years I have always felt tired, languid, and weak. I had a poor appetite, a bad taste in the mouth, and pain after every meal. I was dizzy, and often felt as if I was going to fall. I always felt sick, and would retch and strain, but could bring nothing up. There was a dull pain at the right side, and a dreadful pain between the shoulders. I never knew what it was to be well. After being on my feet for a time, my legs would swell very much. No doctor was able to help me, nor any medicine; that is, up to the time I took the one which gave me my health back. I never felt so well in my life as I do now." (Signed), Mrs. SARAH SHARMAN, Glaston, near Market Deeping, February 19th, 1892.

Why do we put these three women in a group—the one venerable woman in America and the two others here in England? They are perfect strangers to one another, and always will be. We do it to show how long and happily a woman may live if she only happens to escape the malady that every woman dreads—her sex; and also to show that those who have been burdened and cursed with it may be cured and once more taste the joys of health.

Mrs. Smith concludes her letter in these words: "After taking three bottles of Mother Seigel's Curative Syrup all pain and sickness left me, and I know no more of the ailment that had troubled me so long, indigestion and dyspepsia. I know others who have been benefited by the Syrup. All sufferers should use it."

Mrs. Sharmas adds that after she had doctored and doctored, and taken everything, almost without getting any good from it, Mr. Webster, a grocer of Glaston, said, "Why don't you use Mother Seigel's Curative Syrup?" She acted on his suggestion, and health was long in coming. "I cannot speak too highly of Seigel's Syrup," she says. "We should agree with her in that opinion, for a remedy that will in a few weeks put an end to a case of chronic indigestion and dyspepsia, is certainly worth a good word or two."

Now here you have these three Englishwomen—one so fortunate as to have lived more than a century without an illness; the others (still more fortunate) have known the sadness of suffering and the pleasure of recovery.

Oh, my! oh, my! how hard it is to tell who is best off in this queer world.

## READ THIS CAREFULLY!

Revolution in the Music Trade! 111—For cash or on time payments 700 Violins, from 3/11 to £25; 550 Accordions, from 3/6 to £3; 150 Banjos, from 2/ to £10; Zithers, from 2/1; Mandolines, from 2/6; Guitars, from 7/9; Cornets, 30/- to £50; Flageoles, 3/-; from 6/-; Drums; Anglo and English Concertinas, from 2/6; German Concertinas, from 2/11; Nigger Bones, Bells, Chimes, Cello, Double Basses, Brass Bands, String Bands complete, Flutes, Organs, Combs Song Books. New Music by every Mail; New Waxens every week. New songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you.

25,000 SONGS AND PROES AT EACH

Howard and Co.,

QUEEN - STREET - WOOLLAHRA - SYDNEY.

Agents Wanted: Good Commission paid for Good Business.

## SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. N.B.—REPAIRS Executed on the Shortest Notice.

## A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT

For SORES, BURNS, &amp;c. Sent for Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

## THE CALIGRAPH.

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manufactures 15 clear copies at one operation, and works with Edison's Mimeograph. It will produce 100 perfect copies from one stencil. The Caligraph is the only Type-writer in existence which has a screw adjustment to every part.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. Dear Sir,—The Caligraph I purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure. I am delivered from that terrible foe, 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the purchase derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore."

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



## LOOK HERE!

For Cheap and Good Printing, try

FULLER'S

Lightning - Printing - Works - Co.,

PARRAMATTA.

"MATALGIA," for Neuralgia, Head-ache, and all pains. Gives instant relief. Sold Everywhere, and from] **BREBTON, Chemist,** Marrickville.

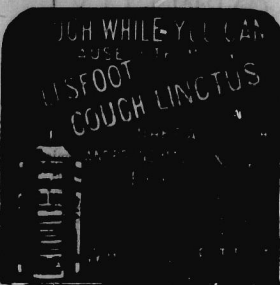
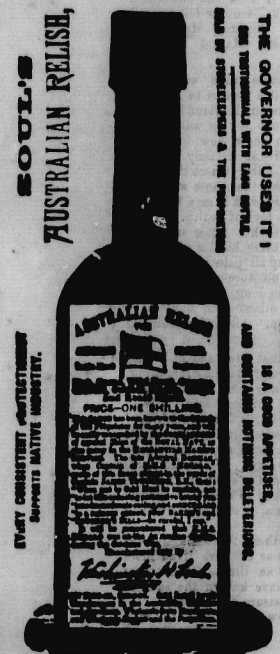
Prices—2s. and 3s. 6d. packet.

SEND FOR 'PRICE LIST AND SAVE MONEY!

Washington H. Soul and Co.,  
Chemists & Druggists

158, 160, &amp; 268 Pitt Street.

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



For SOONER, PUDDINGS, CAKES, And other things nice, And intention well meant Appetite to entice, Be advised, Cookery, dear, Grateful praise will be louder, If you also, and always, Use **WAUGH'S BAKING POWDER**

Beware of the wiles, the actions, and smiles, Of your Grocer, if he tempted should be, From motives adverse, self interest, or worse, And not doing well, he endeavours to sell Other Powder than Waugh's, forsooth, just because More profit he gets.

**WAUGH'S BAKING POWDER**

Purest and Best;  
Good advice therefore is  
To refuse all the rest.



HEAD OFFICE, 111 & 113 King Street, Sydney.  
**WALTER CHURCH** MANAGER.  
20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873.

**DRS. STARKY & PALIN'S**  
Compound - Oxygen - Treatment.

Specific for Bright's Disease, Rheumatism, Catarrh, Stomachic Ailments, and a general Nervous Tonic—taken by Inhalation.  
Sole Agent for Australian Colonies—  
**JACOB WARD, Bowral, N.S.W.**

**'The Duff' Sulky.**

THE STRONGEST, CHEAPEST, AND SMARTEST SULKY IN SYDNEY.

Mounted on Three Springs, Half-patent Axle, "Sarvant" Wheels, with Best Pair Lamps, complete

For £11 and Upwards (elsewhere £18).

CASH OR TERMS.

REPAIRS Promptly Effectuated.

TYING done at 6s. a pair.

**Kingston Carriage Factory**

35 AUSTRALIA STREET, NEWTOWN.

A. SYDNEY DRESSAUX, Proprietor.

Estimates and Photographs sent per return post on application.

THE CHRISTMAS SPECIAL  
OF  
THE AUSTRALIAN  
YOUNG FOLKS  
**Illustrated Magazine.**

It has been arranged to issue a  
**SPECIAL NUMBER**  
OF YOUNG FOLKS  
As a CHRISTMAS PRESENT to the Young People of Australia

THE CHRISTMAS NUMBER  
Will be full of  
ILLUSTRATIONS, CHRISTMAS STORIES  
CONUNDRUMS,  
And all the information and pleasant reading which we associate with the festive season of the year.

There is no doubt this number will be immensely popular. We are printing an Edition of Ten Thousand Copies, and we shall keep the type standing, to prevent any from being disappointed who may not be able to procure copies of the first edition.

THREE PENNY POSTAGE STAMPS  
WILL SECURE A COPY.  
ONE SHILLING'S WORTH OF POSTAGE  
STAMPS WILL SECURE SIX COPIES  
UNDER ONE COVER.

TO OUR SCHOOLS.  
We offer parcels of not less than  
**FIFTY FOR 5 SHILLINGS,**  
and larger quantities at the same rate.

A SPECIAL PAGE  
containing an Address from the Clergyman or Superintendent, or an Account of the School, or a Programme of Work for the New Year, can be inserted for an extra charge of Ten Shillings.

WRITE EARLY  
To the MANAGER,  
264 Pitt-street, Sydney.  
Nov. 9, 1893

**MONUMENTS & HEADSTONES.**  
IN MARBLE, GRANITE AND STONE. Tomb-Railings Church Tablets, Fountains, &c. Designs forwarded at request.  
**J. GUNTERMAN,**  
MARGARET ST., WYNDHAM SQUARE, SYDNEY

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

**MACHINES of all Makers Exchanged, wonderful improvements, Cover, and all Fittings, &c. Price only £4 10s usual cost £7 10s**

**NEW STYLE HAND MACHINES**  
Our Sewing Machines are the Cheapest and Best. Call and prove this before you decide. Machines of all standard makers to choose from.

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

**PAFF SEWING MACHINES**, £2. Sydney Sewing Machine Co., 8 Royal Arcade (ground floor).

**SEWING MACHINES, New: High-arm Cover, Fittings, &c., £5 10s; usual price 10 guineas, beautifully finished.**

**TIME PAYMENTS. FREE TRIAL. WRITTEN GUARANTEE.** Royal Arcade, opposite George-street Markets. No. 8 (ground floor), is the Original Address Established 1878.

## The Australian Record

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

NEW SERIES, No. 411.]

SYDNEY, New South Wales, SATURDAY, MAY 12TH, 1894.

[THREEPENCE.]

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

**TWENTY MALE & FEMALE PRIVATE**  
DETECTIVES always ready. Follow anyone you want anywhere. Strict confidence. MODERATE TERMS.  
Recommended by Judges, Magistrates, Bankers, and others.

**PRIVATE DETECTIVE COOKE,**  
133 King-street, Sydney.

**J. MENNIE,**  
Caterer.

Estimates Given for Banquets, Ball Suppers, Wedding Breakfasts, Picnics and Socials.

Many years Manager for the Sydney Catering Company.

328 George St.

**Professor Rieck,**  
Perry St., Marrickville,  
Teacher of  
PIANO AND SINGING, ORGAN, AND PAINTING.

**Herbst**  
ARTISTIC PORTRAITURE,  
28 OXFORD STREET, HYDE PARK,  
SYDNEY.  
ONE CABINET FOR ONE SHILLING

**Woolloomooloo Box & Timber Co.,**  
57 & 59 COWPER WHARF,  
WOOLLOOMOOLOO.

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

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

We hold Large Quantities of Red Gin Cases tied out with Best Workmanship.

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

**WOOD, 16/- per ton, 6, 9 or 12-in.**  
Newcastle COAL, 20/- per ton.  
Mountain COAL, 18/- per ton.

Prompt attention to Orders per Post.

Orders delivered to all parts of Sydney and Suburbs.

**JAMES STEDMAN**  
Wholesale Manufacturing Confectioner

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

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

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

**PIANOS**  
—BY—  
**CARL DELIUS,**  
SPONNAGEL,  
BRAMBACH  
(American),  
and **VOGEL.**

**NAYLOR & CO.,** 60 YORK STREET, 60  
—(OUR NEW ADDRESS)—  
**SYDNEY.**  
We are Agents for the Celebrated  
**WEAVER Co.,** and the Well-known **BELL Co.**  
Violins, Bow and Case Complete, 25/-  
Music at Reduced Price.

Insure in the  
**A.M.P. LIFE OFFICE**  
**J. B. YODALE, Agent, 108 Pitt Street.**

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

Prize Books, Bibles, Prayer Books, Hymn Books, General Religious Literature. COUNTRY ORDERS CAREFULLY EXECUTED.

**CHAS. C. MIMELL, 327 PITT ST., SYDNEY**  
(Depot, British and Foreign Bible Society.)

**ROBERT LEE,**  
Plumber and Gasfitter, Galvanized Iron and Zinc Worker,  
53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.  
Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.

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

**Wood & Company**  
FURNISHING UNDERTAKERS, Funeral Furnishers, Carriage Proprietors,  
AND MONUMENTAL MASONRY.  
BUSINESS ESTABLISHMENTS.  
SYDNEY (Head Office) 799 George-street South, (opposite Railway Station).  
BALMAIN: 328 Darling-street (Near Oddfellows Hall); and at Balmain West, corner of Western Road and Evans-street.  
PETERBOROUGH: New Canterbury Road (opposite the Police Station).  
NORTH (CHORE) SYDNEY: Walker-street, (Next E. & A. C. Bank).  
PYRMONT: 45 & 47 Pyrmont Bridge road (near Harris-street).  
State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Leadon Coffins at shortest notice. Memorial Cards a Specialty (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supplied. Private Carriages for hire.  
YARD—325 George Street (opposite Railway Station).  
325 Monumental Masonry in all its Branches

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

**MRS. SHAW,**  
**CORSET - MAKER,**  
52 THE STRAND, 1st FLOOR.  
Supporting Belts, Bodices, and Chest Expanders made to Order.  
**V. R.**  
By Special Appointment to the Hon. Lady Robinson and Family, and Hon. Lady Carrington. Established 38 years.  
Mrs. SHAW begs to inform her numerous lady patrons that she is now carrying on her old established business in THE STRAND, No. 52, 1st Floor, and hopes by the superior quality of her work and satisfaction given hitherto, to merit a continuance of the patronage so long accorded her.  
Instructions for Self-Measurement forwarded on application to ladies in the country. Note the address—  
THE STRAND, No. 52, 1st Floor.

**GLASS STOVE, Raleigh, in order, 50/-**  
H.T. NEW Double Bedsteads, 22/6.  
New Featherbeds, 3d per lb. Street Lamp, ruby, suit Doctor, bargain.  
**FLEMING & SONS,**  
Lion Auction Mart, 240 PITT STREET.

**Educational.**  
**New England Grammar School**  
ARMIDALE.  
Patron and Visitor: The Right Reverend the Bishop of the Diocese.  
Principal: **ARTHUR KEMMIS, B.A.,** University of Melbourne.  
Domestic Management as heretofore by **MISS KEMMIS.**  
BOARDERS under 12 years of age, £12 12s per quarter; over 14, £14 14s. Charged from entrance at any time. 13 pupils passed the late Examinations ('93) Senior, Junior, and Law. Medals for Latin and for Physics have been obtained by this School.

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

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

**Cathedral Choir School.**  
Boys with promising voices have a good Religious and Secular Education FREE. Terms: Choristers of Cathedral, Free; of other Churches, 27s per quarter; non-choristers, 42s. Prospectus on application. Address, the Precursor, Diocesan Registry.

**RELIEF FROM COUGH**  
IN TEN MINUTES.  
**HAYMAN'S**  
BALSAM  
OF HORSEROUND.  
A LUNG AND THROAT REMEDY FOR  
COUGH, GOLD, BRONCHITIS, &c.  
"Invaluable for Croup, Whooping Cough, &c."  
Sold by all Chemists in bottles at 1s. 11d., and 3s. 6d.

By Special Appointment to His Excellency Sir Hercules Robinson  
**D. Jacobowitch,**  
FROTCAL TAILOR,  
14 GLENMORE ROAD  
Repairing, Cleaning, Pressing, &c. Gentle men's Own Material Made Up into any style.

**Newman's**  
**Atelier** For Art  
**PHOTOGRAPHY**  
314 George Street,  
BETWEEN G.P.O. and HUNTER ST., SYDNEY  
TELEPHONE 1050.  
CALL and INSPECT the Rooms and Exhibit of Pictures.  
—OF SUPERIOR WORK.—

**Cabinets, 15s. per dozen.**  
**New French Panels 20s. &c.**  
Recipient of the only award for Australian Portraiture at the Chicago Exhibition.  
**T. HUBERT NEWMAN**  
Late of Melbourne, Sydney