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NEW SERIES, No. 393.]

SYDNEY, NEW SOUTH WALES, SATURDAY, JANUARY 6TH, 1894.

[THREEPENCE.]

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NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE leaves town to-day for Hobart, where he will remain until after the meeting of the Church Congress.—His Honor, Mr. JUSTICE POSTER and Mrs. POSTER are paying a short visit to New Zealand. They left Sydney on Saturday last by the 'Waihora.' The Rev. E. OWEN of St. Luke's, Sussex-street was also a passenger by the 'Waihora.'—Bishop BARRY has issued as President of the Windsor and Eton Branch of the Victoria-street Society a circular letter to the members surveying the Vivisection controversy of the last twelve months, including the proceedings at the recent Church Congress.—Mr. GEORGE MITCHELL who has resided in Newcastle for nearly forty years died on Saturday last, aged 77 years.—It is reported that an exchange of parishes has been arranged between the Rev. D. H. DILLON of Holy Trinity, Millers Point, and the Rev. R. NOAKE, B.A., of St. Mark's, Picton.—The Church Missionary Society has invited the BISHOP OF WAIAPU to confer with them at Salisbury Square before commencing work in Persia.—The Synod of the Diocese of Grafton and Armidale is summoned to meet at Armidale on February 16th next for the purpose of electing a Bishop to the vacant See.—A cable says that the BISHOP OF BRISBANE has collected in England £1000 as an "emergency fund" to relieve the Church in the Diocese of Brisbane from the misfortunes which resulted from the floods.—Dr. PERCIVAL, Head Master of Rugby, has been appointed to act with the Agent General in England, to select Professors for the Vacant Chairs at the Auckland University College.

The Bishop of Waiapu. The resignation by BISHOP E. C. STUART of the See of Waiapu, New Zealand, in order to undertake Missionary work in Persia in connection with the Church Missionary Society, is says *The English Churchman* one of the most noteworthy events of the week. Self-denying devotion like this is rare, and it is all the more commendable seeing that the BISHOP is advanced in age, as may be gathered from the fact that he commenced his missionary career forty-three years ago. The only similar instance that occurs to us is that of the late Bishop FRENCH; and there is a striking connection between the two men, for they sailed together for India in 1850 to establish a College at Agra, under the auspices of the Church Missionary Society. We trust if the LORD will, Bishop STUART may be spared to labour longer in Persia than his brother BISHOP was permitted to do in the neighbouring country of Arabia.

The Irish Church Missions. An encouraging work has recently been commenced in Cork, where the Irish Church Missions have leased a Hall in one of the poorest districts, and are holding regular meetings for Roman Catholics. The people have been stirred up on some occasions to violent opposition, and lately a new system of intimidation was resorted to, two Roman Catholic teachers being placed at the door to take down the names of those attending the meeting. But in spite of all attempts to hinder the work Roman Catholics have been found willing and glad to attend. The agency of Cork consists of two trained Lay Workers under the direction of the Local Superintendent, the Rev. F. W. AINLEY.

"Death of English Literature." There is an amusing skit in the current number of the *Granta*, the Cambridge undergraduates' magazine, in the form of a report of an enquiry supposed to be held at Mudie's Library into the circumstances of the "death of English Literature." ARCHDEACON FARRAR, Mr. ROBERT BUCHANAN, Miss MARIE CORELLI, Sir EDWIN ARNOLD, Mr. WALTER BESANT, and Mr. THOMAS HARDY give evidence of a somewhat conflicting character. Mr. BUCHANAN attributes the calamity to the prevalence of pessimists. Sir EDWIN ARNOLD and Mr. MORRIS consider the suppression of the Laureateship to account for it; Mr. HARDY thinks that literature has met with its death from the operation of "the Young Person"; Mr. BESANT having paid attention to the fact that he has been interested in a society whose chief object was to keep the deceased alive, declares his conviction that the deceased was not deceased at all. This expression of opinion appears to have influenced the jury, whose verdict is that, English Literature is "quite alive," but they sarcastically add that there is "not sufficient evidence to show who is responsible for the mishap."

Austria and the Vatican. The Vienna Correspondent of the *Daily Chronicle* writes:—"The relations between Austria and the Vatican are becoming steadily worse. For centuries past this Roman Catholic Country has consistently supported, so far as was compatible with its independence, the claims of the Pope. This, however, came to an end when it was found that the Pope had, so to speak, given his pontifical blessings to the Franco-Russian *entente*. The degree of intimacy which the relations between the Pope and Russia have reached is shown by the fact that the Vatican has consented to the Roman Catholic liturgy being celebrated in Poland in the Russian language. The negotiations on the subject have lasted for nearly a century, the Vatican having persistently opposed all appeal for the employment of the vernacular, on the ground that it was the spiritual protector of the Poles. Now the agreement in question is expected to be signed during the next few days. Needless to say it will carry with it the exposure of the Poles to the Russification of their country through the medium of the Church. Moreover, there are other proofs that the Roman Curia neglects no opportunity of opposing its influence in the Catholic world to the pacific aims of the Triple Alliance. This has naturally, even in a country so intensely Catholic as Austria-Hungary, caused a widespread feeling of irritation, although it is confidently expected that this will be decidedly beneficial to the country at large. Clericalism, which has been rampant on every hand, will now, it is believed, give place to more liberal views in Austria, while in Hungary all the Liberal Church Bills which have of recent date been introduced into the Diet are expected to pass both Houses.

S.P.C. Records. A second edition of the *Records of the S.P.C. 1701-1892*. G. from 1701 to 1892, by Mr. C. F. PASCOE, noticed recently in our columns, has just been issued. The book has taken a prominent part in missionary literature. The ARCHBISHOP OF CANTERBURY commends it as "marvellous and fascinating," the home Clergy find in it what they have long wanted, while the Missionaries themselves are cheered and encouraged by what one veteran calls "the greatest missionary record of the century."

Navigation of the Dead Sea. The Dead Sea is to be navigated at last. It is part of the private demesnes of His Highness the Sultan, —II Jifalik U Hamayoun—and, as he is always in need of money, he has just been issued. The salt, bitumen, sulphur, &c., so plentiful in its waters, and on its shores, are to be made use of, and recently two sailing boats—one rather large and heavy, for cargo; and the other smaller and neater, for passengers—were conveyed by train to Jerusalem, and thence to the lake. Perhaps the dream of an enterprising American tourist is yet to be fulfilled. He was very enthusiastic about a scheme for providing steam launches and bays for pleasure excursions on the Jordan and the Dead Sea, and thought that a pickle manufactory on the shores of the lake would be a thriving speculation. Thousands of bottles might be exported, and every visitor would want to carry away, as an appropriate souvenir, olives, &c., pickled in Dead Sea brine. Certainly no one who had tasted the water would ever be persuaded to try the pickles.

Raffling at Bazaars. A Correspondent writes to the *Liverpool (England) Courier* as follows: "It is well-known that all persons in any way connected with the practice of raffling are technically liable to fine and imprisonment. The law, however, regarding the matter has for many years been suffered to remain in abeyance, so far, at least, as charitable undertakings are concerned. It now appears that this state of things is not likely to continue, judging from a speech made by the VICAR of St. James' Church, Heywood, on the occasion of the opening of a bazaar, in which he said, 'Wisely or unwisely, someone suggested a raffle, and tickets were printed and sold. Many members of the congregation objected to such a means of swelling the receipts of the bazaar. Outside the ranks of Churchmen the proposal brought upon the promoters heavy reproaches. In some way the affair got to the ears of the authorities, and a day or two before the bazaar opened a letter from the Home Office informed the Vicar and Churchwardens that such a raffle was a lottery in the eyes of the law, and rendered those who took part in it guilty of an offence. The raffling was at once suppressed, and those persons who had purchased tickets had their money returned.'

"The Parliament of Religions." The Parliament of Religions at Chicago (says the American correspondent of the *Freeman*) has attracted more notice than any other meeting held in the City this year. Ministers all over the land have been interviewed, with that touching confidence in ministerial wisdom which newspapers profess, as to what they really thought about it. And their opinions the Country through are fairly represented by their opinions in any one City; in this city, for example, where they run all the way from a Roman Catholic Bishop, who thought each denomination had better mind its own business, to a Presbyterian who looked on the Parliament of Religions as "the most astonishing event since the birth of the Saviour." But as a sensation of the hour the Parliament has hit the mark. On Wednesday of this week, for example, a thermometer at 90 degrees did not frighten 4000 people from joining in "Nearer, my God, to Thee," while hundreds more were only prevented from being in the Hall because there was no room. A Japanese Buddhist waxed eloquent in denouncing the evils of false Christianity in his country, and probably only a fraction of his audience knew that he was giving a chapter in ancient history. A Shinto Bishop, clad in long silken robes and priestly cap, defended his religion so eloquently that when he had got through, men and women rushed on the platform, and the Bishop shook hands with the men and kissed the women to his heart's content. One would like to hear his report of the meeting when he reaches home. He will believe in hereditary membership in such a delightful Parliament as this. It must have been edifying to see all the long-haired men and short-haired women who after long years of waiting have at last had their innings and found an audience which if not fit was as a rule not few. I did hear of one department where the platform was bristling with learned papers with scholars behind them, and only eight persons were in the audience. But even Parliaments at Home know that a thin house is not rare when there has been an excess of oratory. Picture in the Hall of Washington Professor MAX MULLER, the Rev. H. R. HAWES, Professor TSCHERNZ of Persia, and Professor A. D. BRUCE "sitting in a row and exchanging expressions of surprise concerning the size of the audience before them." The outcome of the Parliament has been a pledge binding those who take it to admire and imitate the example of JESUS, and of which one can say the same as was said about one of the hymns sung, that "it contains nothing which may not be sung by any believer, whoever his God may be."

Oxford and Cambridge Men of Ten Years Ago. The *Oxford Magazine* has published some curious and interesting statistics of the history of the men who were in residence at Oxford and Cambridge ten years ago. Of 2,289 who Matriculated at Oxford, 1,708 Graduated, 1,129 with Honors and 271 in the First Class. Of those who graduated, one-third took Orders, nearly one-sixth went to the Bar or became Solicitors, and 27 passed out in Medicine. At Cambridge, out of 2,377 who Matriculated, 2,099 took a Degree; of these 719 were Ordained, 331 followed Law, and 30 were Medical graduates. These figures can only be approximate, but they are sufficiently accurate to show that more than 150 fail to obtain a Degree at each University every year, including those who enter the Indian Civil service and the Army, numbering 25 at Oxford and 10 at Cambridge; and that one-third only of our graduates enter the Ministry.

The Matabele. The Rev. R. W. THOMPSON, Foreign Secretary of the London Missionary Society, in a letter defending Missionaries, writes: "The Matabele themselves are fine specimens of the savage, but the Government under which they have lived has rendered advancement utterly impossible. This Society has had a Mission in Matabeleland for thirty years, but the effort to get children to school, or permanently to influence the adults for good, has been so constantly frustrated by the fear in which the people live, that visible results have been almost nil. I cannot therefore in the least sympathise with much that has been said and written in favour of the Matabele, as if they were an ill-used and innocent people. I never came across any tribe whose manner of life and mode of dealing with their neighbours excited such universal indignation and dislike even among peace-loving and native-loving men."

NEWS OF THE WEEK.

Friday, December 29. The PRIMATE administered the Rite of Confirmation at the Oaks, in the Parish of Picton.

Saturday, December 30. The PRIMATE administered the Rite of Confirmation at Lagoon Flat.—The Rev. D. H. Dillon delivered an address at Kuggies Hall, Coogee.

Sunday, December 31. The PRIMATE visited the parish of Picton, administered the Rite of Confirmation at 3 o'clock, and delivered an address at the Midnight Service.

Monday, January 1, 1894. 200 seamen entertained at dinner by the Seamen's Mission, Diocese of Melbourne. This missionary work has been going on since June last under the direct supervision of the Dean of Melbourne.

Tuesday, January 2. Continuation of Opening Services St. Luke's, Burwood, Parish Hall. Address by Rev. A. E. Bellingham, M.A.

Wednesday, January 3. Continuation of Opening Services at St. Luke's, Burwood, Parish Hall. Addresses by the PRIMATE and Mr. E. P. Field.

Thursday, January 4. Churchworkers' Tea and Meeting held at St. Andrew's, Summer Hill. Addresses were delivered by Rev. J. Vaughan and the Rev. J. Dixon.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT? All accounts are this week being forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

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THE COMING WEEK.

ST. ANDREW'S CATHEDRAL. Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Jan. 7.—11 a.m., the DEAN. 3.15 p.m., Canon Kemmis. 7 p.m., The Precentor. 8 a.m. and 11 a.m., Holy Communion.

DIOCESAN. Mon., Jan. 8.—Committee of the Church Society; Chapter House, 4 p.m.

Tues., Jan. 9.—Trustees Clergy Widows' and Orphan's Fund, 4 p.m.

Committee Lay-Readers Association, 4.30 p.m.

Wed., Jan. 10.—Committee C.E.T.S., 4 p.m.

Thu., Jan. 11.—Devoational Meeting, Church Missionary Association, Chapter House, 5 p.m.

Sat., Jan. 13.—Excursion to Middle Harbour of the friends of "Bethany."

ABOUT WOMEN.

The first woman to receive the degree of electrical engineer was Miss Bertha Lampro, of Springfield, Ohio. She was "high man of her class" all through the course in the Ohio State University, and has proved herself practical as well as scientific by securing a position with the Westinghouse Electric Company at Pittsburg.

The Countess Dufferin's Fund now amounts to £82,000, and by means of it, 103 well-qualified women-physicians are kept at work among the women of India, and 400,000 afflicted women received treatment last year.

The post of Professor of Law in the girls' colleges in Paris has been held since the beginning of this year by Mlle. Jeanne Chauvin, who is the first French doctor of law. The instruction her pupils get from her is wholly oral, as professors are forbidden, by special order of the vice-rector of the Academy of Paris, to put copies of the code itself into the hands of their women pupils.

Atlanta numbers among its contributors Princess Christian, who explains the constitution and pleads the claims of the Royal British Nurses' Association. On the question of nursing generally, her Royal Highness writes: It is very commonly held that it is so easy and natural for women to become nurses, that, if their occupation fail, that profession lies within easy reach of all. Let me say that no greater fallacy could possibly exist. There is no vocation that requires more study, more education, or a greater combination of qualities, than that of a nurse. Though women are doubtless endowed with great natural aptitudes for nursing, by reason of their sympathy and delicacy of perception, those capacities untrained and uncultured, do not, in themselves, constitute their possessor an efficient nurse. Years of hard work, of education of mind and body, and of experience, combined with sympathy, gentleness, and tact, are essential. To some, this assertion may seem an exaggeration, but those who have known long illness, or who have watched others through long and anxious hours of suffering, will accept them as self-evident truths.

In all there are about 700 women doctors in Russia, and many of these occupy important positions in hospitals and workhouses, in educational establishments, in factories and works of various kinds, and in Government institutions, while others hold appointments in the service of municipal bodies. The remuneration for these different posts varies from about £200 downwards. So far as private practice is concerned, there is one woman doctor who makes an income of £1800 per annum—a phenomenally good record. But the average income of the woman practitioner in private practice is something under £300 a year.

The common report as to the deafness of the Princess of Wales, is vehemently contradicted by a writer in the Gentlewoman. "One of the latest misstatements I have read is that the Princess of Wales is so deaf that she hears nothing unless it is loudly shouted in her ear. The chronicler says this defect is inherited from her mother, the Queen of Denmark, who has for many years been stone deaf. This is gross exaggeration, the Queen being far from stone deaf, while the defect in the Princess's hearing is so slight as to be barely noticeable in ordinary conversation."

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OPEN COLUMN.

Clergymen and Politics.

What is the duty of Clergymen with regard to Politics? Should they engage in political subjects or should they stand aloof altogether and keep exclusively within their own ecclesiastical boundaries? The time is not inopportune for a consideration of such questions nor may a discussion of them be unprofitable now that we are nearing a general election. But it is no intention of mine to discuss the subject at all minutely.

I am of opinion that politics come within the province of a Christian Minister and that to narrow his sphere merely to the Church and to questions pertaining thereto is altogether to misinterpret his vocation. A Christian Minister should be a good and a sound politician. There is a class, but happily it seems to be narrowing, who deem it improper for a Clergyman to engage in politics in any shape or form. But however possible such a policy of *laissez faire*, may have been in the past it would hardly be possible in the altered conditions of the present day. Politics and social questions are closely related. The great social problems waiting for solution are in a great measure political questions. Be this as it may they mostly can only be dealt with and finally settled through the arena of politics. Besides, the question seems to be Is it not the duty of a Christian Minister to be a politician? A Clergyman is a citizen and every citizen is invested with responsible duties, viz. to do his best for the welfare of his country. If he takes no interest in political issues he is not a true citizen and if he takes an interest in them the logical conclusion seems to be that he must use his influence in whatever way he can in the solution of political and politico-social questions.

But a Christian Minister should take care not to lay himself open to the charge of being "middlemen" in politics and also should be careful not to abuse the privileges that he holds by the very fact of his being a Clergyman. The pulpit for instance is no place for politics. Nothing would be more censurable than an abuse of the pulpit in this way. A Christian Minister needs to act judiciously. There is a "thus far and no farther" which is easily definable, but which if passed will do incalculable mischief. At the same time there are questions which have very special reference to politics for which the pulpit may be rightly used.

What is needed is to bring to bear the teaching of Christ on the main questions that are uppermost at the present day, and to introduce His teaching more into our governing bodies. The principles of Christianity must be better understood before many of the most complicated issues can be solved, and on all sides the influence of Christianity is spreading. In the concluding part of three lectures on "The Gospel and Society," recently delivered at Cambridge by the Professor of Ecclesiastical History significant allusion is made to this. "Society is passing into new forms, and we are lost if we can find nothing better than self-interest to keep it together. With selfish greed in one direction, selfish panic in another, and selfish distrust in both, hatreds of class and hatreds of race are assuming a heathen intensity which visibly threatens to wreck our civilization. Science may relieve our drudgery, but it cannot touch our selfishness. Art and music may relieve our pain, but at the cost of blinding us as to its real cause. But the Spirit of Christ with us still, and not in our Churches only, and in that Spirit we may hope. We are heartily thankful to some who count themselves our enemies for the help they have given to the social work of our time; yet are not they inspired by the Christian teaching of usefulness? And is not that work mostly consecrated by the Christian sense of union in Christ? Yes, our hope is in the Spirit of Christ. And what opportunities has the Christian Minister of helping to spread that influence!

Another way in which the Christian Minister may use his influence in Politics, may be mentioned. It is in assisting to have returned to Parliament the best men to carry on the legislation of the country. The Clergyman has many and special opportunities of using his influence in this direction. If a country is to have good legislation it must have good men to frame it. After all it is the people who are responsible for a good or a bad Parliament and ought not this fact impress everyone who has power to vote with the great responsibility devolving upon him not only in voting himself, but in using his influence in regard to others. And if this influence is not used whenever it can be, a manifest duty is neglected. "Whatever the trials of the immediate future may be, we seem slowly coming nearer to a state of things where it shall be recognised that all authority is only trust, and that all of us are called to serve each other, and take their share of duties as well as rights as sons of God in Christ."

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THE HOLY CATHOLIC CHURCH.

Lecture by Canon Favell.

The fourth of the series of the Lectures which have been organised at Exeter Hall, by the National Protestant Church Union was held on Tuesday evening, November 21, and was as well attended as the earlier ones had been. The lecturer was the Rev. Canon Favell, of Sheffield, and the subject, "The Holy Catholic Church." The chair was taken by the Rev. W. H. Barlow.

The Chairman, in the course of his opening address, stated that the object of these lectures was to give reliable information on the subjects treated of, and to give it in a manly and straightforward manner that should be easily understood of the people. The appeal was to Holy Scripture, to antiquity, and to the authorized documents of our own Reformed Church. We had nothing to be ashamed of, and nothing to fear from a reference to these sources. In all discussions it was most necessary to recognize the importance of definitions. If one man defined the word he used from one point of view, and another, from another, they could come to no amicable conclusion. The word "Church," stood for one of the following conceptions: the Church Invisible, or the great number of those who would be finally saved, and who were known only to God; the Visible Church, which was partly composed of those who were true members, and partly of those who were not. Then there were particular or National Churches, of which the aggregate makes up the Visible Church. We had the Churches of England, America, Ireland, Scotland, and others, and please God, we should one day have the Church of Africa and the Church of India. Then there was the use of the word, as defining those who formed the governing body or the officers of the Church. It was also used sometimes as referring to the building in which the members of the Church worshipped. He then called upon Canon Favell for the lecture he had promised.

The Rev. Canon Favell, after remarking upon the magnificence of the conception of the Church in her grand ideal, and the splendour of her varied history, proceeded to speak on the meaning of the word "Church." He said:—Of our English word, Archbishop Trent has taught us with much interest there can be no reasonable doubt that it comes from the Greek *κωνη* and signifies "that which pertains to the Lord" or "the house which is the Lord's." The presence of a Greek word in the vocabulary of our Anglo-Saxon forefathers is thus explained, that while the Anglo-Saxons were almost universally converted through the Latin Church or its Missionaries, yet some of the Goths on the Lower Danube, had been brought to the knowledge of Christ by Greek Missionaries, and this word "Church," passed over from the Greek to the Gothic tongue, and thence to other German tribes, including our Anglo-Saxon forefathers. I am aware this history of the word is questioned, but no other plausible account is offered. We are on surer ground when we turn to the Greek word for "Church," *εκκλησια*, used 115 times in the New Testament. Its derivation and history admit of no doubt. It means "called out," and was applied to an assembly of free citizens of a Greek republic called out from the mass of the population to exercise their right of franchise. . . . Already something of dignity, of liberty, and of power seems to invest the word. We meet with it only twice in the Gospels, in the sixteenth and eighteenth chapters of St. Matthew, where our Lord assures "the gates of hell shall not prevail against His Church," and teaches if a man refuses to hear the reproof of his brother, "he shall tell it unto the Church." In the Acts of the Apostles and the Epistles "the Church" describes sometimes the whole body of believers, as when St. Paul declares, "I persecuted the Church of God"; sometimes the believers in a particular city or country, as "the Church of Corinth," "the Churches of Asia"; sometimes the believers in a single family, the Church in the house of Philemon or Aquilla. English Churchmen will be well contented to find their definition of the Church in the wise, liberal language of Article XIX.—"The Visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." We may add our current testimony. The second part of the Homily for Whit-Sunday declares:—"The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Cornerstone. And it hath always these notes or marks, whereby it is known: pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." Bishop Ridley affirms:—"The Holy Catholic or Universal Church, which is the communion of Saints, the House of God, the city of God, the spouse of God, the body of Christ, the pillar and stay of the truth: this Church I believe according to the Creed: this Church I do reverence and honour in the Lord. The marks whereby this Church is known unto me in this dark world are—the sincere preaching of God's Word, the due administration of the Sacraments, charity, and faithful observance of ecclesiastical discipline according to the Word of God." Bishop Pearson, in his incomparable work on the Creed, to which we

are constantly indebted to-night, thus sums up his argument concerning the Church:—"Under the name of Church is understood, a body or collection of human persons professing faith in Christ, gathered together in several places of the world for the worship of the same God, and united into the same corporation." The judicious Hooker teaches us, "Because the only object which separateth us from other religions is Jesus Christ, in whom none but the Church doth believe, and whom none but the Church doth worship, we find that accordingly the Apostles do everywhere distinguish hereby the Church from infidels and from Jews, acquainting them which call upon the name of our Lord Jesus Christ to be His Church." Wisely, does Hooker add, "If we go lower, we shall but add unto this, certain casual and variable accidents, which are not properly of the being, but make only for the happier and better being of the Church of God, either in deed or in men's opinions and conceits." So in our own day, Bishop Wescott, writing of the unity of the Church, insists, "Let us rate the differences of Christians as highly as we will, there yet remains a common faith in the presence of which they are almost as nothing. He who believes that Christ rose from the dead, he who is baptized into Him, he who rejoices though trembling in the pledge of a glorified humanity, is divided from the world without by an interval as wide as that between life and death. In this one faith, one baptism, one hope of our calling, lies a universal fellowship of believers, the symbol and the earnest of the brotherhood of men, the single truth, which, taken alone, distinguishes for ever, Christian, from ancient thought."

Our sentence gives a threefold description of the Church, at which we must glance, however briefly.

By its use of the singular it affirms the unity of the Church. The assertion seems contradicted by all the observation of life. We are faced by the three great divisions of the Greek, the Latin, and the Teutonic Churches. Within each of these may be found "parties eager to narrow the limits of their inheritance by the peculiarities of their own opinions." A common taunt urged against Protestants is drawn from the multitude of sects that have arisen since the Reformation. A frequent excuse for religious indifference and indecision, is based upon the rivalries and hatreds of contending factions. Yet, in face of these admitted facts, for 1,500 years and more faith has been professed in the unity of the Church, and in the Nicene Creed even more explicitly than in the Apostles', "I believe one Catholic and Apostolic Church." We cannot see this unity, it is true, at a first and casual glance; it is a subject of faith rather than of sight. Yet as we reflect at any rate, we gain reason for our faith, and glimpses of the reality of the unity. It consists essentially in "the submission of all Churches, of all cities, and all nations in the world to one Supreme Governor, even Jesus Christ, the Shepherd and Bishop of souls." From this submission results a true unity in the faith cherished, the Sacraments received, the hope possessed, the Spirit that quickens.

If the unity of the Church is a subject of faith, rather than of observation, we may be told the remark applies equally to the holiness of the Church. Earlier in our lecture, we have admitted how much of truth there is in many of the charges brought against the Church. It would be perfectly easy to tabulate a long list of crimes against sections of the Church, against too many of her governors, and even of her heroes, without condescending to note the misdoings of individuals who have been numbered in her fold. Yet, as we could find sufficient grounds to maintain faith in the true unity of the Church, and even glimpses of its realization, so also of its holiness. It arises, says Bishop Pearson, from the vocation by which its members are called, for the Apostle teaches, "God hath called us with a holy calling"; from the offices appointed and the powers exercised, which, by their institution and operation are holy; from the profession of its members, who as they "name the name of Christ must depart from iniquity"; from the design of God in the constitution of His Church; from the actual holiness of many of the members of the Church Militant; from the perfect holiness of the spirits of just men who have not ceased to belong to the Church, because they have passed the gate of death; from the future holiness of the whole glorified Church, which shall one day be presented unto Christ without spot or blemish or any such thing.

One more term must occupy our thought, and then our task is ended. In some aspects it is surely the grandest and the noblest of the three. The Church is not only one and holy, she is also Catholic. The word, indeed, is not found in Scripture, but this is true of the word "Trinity," and of others that express Scriptural truth. It did not gain its place in the Western Creed until the fourth century, and then only after long conflict. To this day the word "orthodox" is more dear to the great Church of the East. The difference seems to illustrate the practical and speculative characteristic of the West and of the East. Is it needful to explain to anyone that the meaning of the word "catholic" is "universal"? In opposition to the narrowness of Judaism, which restricted its blessings to a single nation and a particular land, the Church of Christ ignores all distinctions of race, or land, or social position, and to all makes her offer, tells her story, reveals her treasure. Never throughout her long history has the Catholicity of the Church been so gloriously vindicated as in the missionary triumphs of our day. It has been proved that the Church's sons may include the savage New Zealanders, the wandering North-West American, the Chinese-witted Japanese, the learned Hindu, the careworn Quaker; that her triumphs may be won, and her blessings

enjoyed, in North and South, in East and West; that all men alike may be taught her wondrous story; may share her works of love, may cherish her hopes of glory. Nor is this the whole of what is suggested by this glorious word; it implies the possession of all that it is necessary for a Christian to know, and the adornment with all graces that makes men perfect in Christ Jesus.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

The Open Column article last week on the question, "Are the Clergy out of touch with the people?" is thought-inspiring. Much, no doubt, can be said on both sides of the question, and I, for one, am not inclined to agree that the principal part of the blame rests with the people if the charge of alienation be true. For example, I should ascribe a great deal of influence to a matter which the article does not mention, and which is really the fault of no one. A Clergyman, no matter how constant he is in visiting, cannot see very much of the men of his congregation, if he lives in a suburb or a country town. They are either away from their homes when he calls or they are busily engaged. Consequently he must see more of the feminine part of his parishioners, and this cannot but have an influence on his life and thought. Nothing can make up for that constant intercourse which a business-man necessarily gets with his fellow-men all day long. Whoever can solve that problem will have done a great work for the cause of God. For if the men saw more of their Clergyman out of the pulpit, it would be good for both parties and it would not be long before the parson and his people—at least those of his people whom he would like to be in touch with, for I suppose that the rest can be ignored in the discussion—would be more in touch with each other than at present, whatever that present condition may be.

Agreeing with the writer that the main aim of the Clergyman is to give a message from God, my own criticism would be that the message is sometimes less thought of by the preacher than the words in which he conveys it. A spade is too often called an agricultural implement. Poetic or eloquent language is often imported into the sermon where a simple statement or an every-day illustration would be more useful in impressing the message. I especially speak in the interests of the children. If they in early years find that the sermon is "above their heads," they naturally get into the way of paying little or no attention. And consequently, when they get older they do not, so to speak, give the preacher a fair chance by listening to him with the hope of getting good. In this respect we may learn a lesson from lecturers. From very few lectures would any but the youngest of children come home, saying—as I have had often said to me after a sermon, "I couldn't make out what he was talking about." I know from experience the awful drain on the mind caused by having to compose three sermons a week besides various addresses; but surely it is better, after three years or so, to fall back on one, or even two old sermons, in the week rather than make up for want of ideas by additional grandeur of words. A preacher has one test of the striking home of his words. There then falls an absolute stillness on the congregation; people want not to lose a single word, and therefore they are absolutely silent. Such a silence cannot but rejoice the heart of every preacher, for it shows that his Master's message is being carried to the hearts of his hearers.

Drink seems to be responsible for the first rupture in New Australia as well as for many regrettable incidents in the tour of the Australian Cricket team. Unfortunately for the reputation of our Colonies for sobriety, these two things are of world-wide interest. Yet I fear that our reputation in this matter will not be worse than the nation deserves. There are signs of a better public opinion being formed on the subject among working men, but the leaven is working but slowly. In the up-country districts farther from Sydney, one notices the lack of condemnation of the sin as a striking contrast from the more healthy sentiment nearer the coast. There is one public house near here, at which, at the end of the shearing season, there was at least one drunken man to be seen nearly every time that I passed. But this excited no comment, it being looked upon as quite the natural thing for shearers to spend their cheques thus. Christmas also is a sad time in this respect. If it could be computed how many of the patients in the district hospitals owe their illnesses or injuries directly or indirectly to drink, the public would probably be considerably astonished.

I have always maintained that the best way to promote temperance would be to invent good thirst-quenching temperance drinks. In the hot weather of the next two months many persons might be grateful if some of your readers would give recipes for any such (easily made and economical, if possible) which they have found to be successful. For scorching hot days such as we get often in the up-country parts are days of what Mr. Rudyard Kipling would call the Big Thirst, and although, perhaps, prudence would tell us to drink as little liquid as possible, we are rather deaf to the voice of prudence in such a matter when the thermometer is at 100°.

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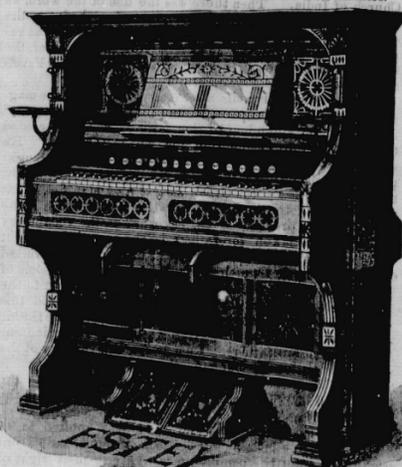
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 6, 1894.

HARD & HONEST WORK FOR CHRIST.

WE have crossed the border-line, and stand inside the threshold of a new year. How have we entered it? Let us hope with reverence, expectancy, and love. If so, then with God's grace, and by His help we must make it a year of hard, honest work for the MASTER. The most active Christian worker on reviewing the past can see that he has left undone many things which he ought to have done. With one hand we have knocked at Heaven's door, when we ought to have thundered upon it with both, like men who have made up their minds not to be refused. We have said our prayers, but they have not carried with them virtue, energy, passion, vehement, yet loyal determination. Whole heartedness is needed, for God will not be found by those who seek Him otherwise than with their whole heart. What earnestness characterises the daily life of those who are in pursuit of the things that are seen, and should not those who profess the name of Christ be as earnest, nay more so, for the prosperity of His Church. What a marvellous change would be wrought in one short year if every child of God would live a blameless life, and speak against wickedness and protest against sin. In this way regeneration would come, and restoration and lost peace would return, and things would be set right before the face of God. We need to have more honest, hard work, so that men may be influenced for truth and righteousness. We want less fuss and more energy; less of idle industry and more of that holy consecration which absorbs every power. This year will have great critical hours, that will have the making of manhood, and the determination of destiny in them. How are we going to treat these? If we shrink from them, if we fall below the occasion, it will take a long, long time gather one's self up again, and do anything in life that is really in the sight of God, worth doing. But if we rise to the occasion, who can tell what may be done by energy, perseverance, devout reliance upon God, and holy undivided consecration to the dear Cross of God the Son. The Laity should support the Clergy in their efforts to keep every parochial organisation in a healthy, vigorous condition. How frequently we find that the great and important society, which has for its object the suppression of the drink traffic, is coldly and indifferently supported by the members of the Church. What little interest is taken by the majority in the work of the Sunday School and in the Religious Instruction of the Young. How few support those philanthropic institutions which are essentially part and parcel of the Church's work. What ignorance there exists as to the claims which rest upon us and the needs which press for the sustentation and extension of Church work. Thank God there are many Christians whose hearts are right and who are contending with both hands earnestly for the spread of Christ's Kingdom. These have an inner joy, a spiritual peace, and a rapture of the soul, unknown to those who have but superficial conceptions of life and destiny. The C.E.T. Society is more active and vigorous to-day than it has been for some time past; the Sunday School Institute is gaining favour and doing good, solid and substantial work; the Labour Home and Farm are holding on with a firm grip; the Open Air Mission is taking the message of peace and good-will to those who are without, and we might go on enumerating a dozen other agencies, all of which are doing Christ's work, and doing it not with a slack hand, but with unselfish, yea, with self-sacrificing service. But we want more enthusiasm. Men of mechanical piety have

never helped the cause of the Son of God. We should have more progress if we had more spirituality, we should make a greater impression on the kingdom of this world if we had more enthusiasm. Of course nobody likes to house enthusiasm, and yet almost everybody admires it. We have read of some people in a northern country long ago, who would not have objected to hear a little Psalm tune on their piano on a Sunday; but what would the people next door think of it? The people next door would have been delighted to have the same thing themselves, only they wondered what the people next door would think. So it is with many good people they would enter more heartily into works of goodness, but they are hindered by the fear of what other people would think, and as a consequence Church work staggers where it should stand erect; hesitates and flounders where it should go right on. Some of the strongest arguments in proof that the Church is diligent and active come from those who imagine they know the secret why men do not go to Church. To the worldling and mere money-changer the Church is a nuisance. The worldly heart cannot endure the Gospel of Christ. If the Church is popular it is very frequently in the degree of being unfaithful to Christianity. The very fact that she is reproached is an evidence that she has something of the Spirit of Christ. But we want more spirituality, even if it should bring upon us persecution like that which marked the previous periods of her history. We are here speaking not of that kind of religion which has turned the law into a piece of moral pedantry, but of the pure, spiritual, trustful, faith-inspired, and faith-directed religion that never will be popular and never will have an easy life in this world. Such a religion if lived and loved would be a mighty power, and the harvest would be a grand ingathering of precious souls; but pity on the Church that does not save the outcast, feed the hungry, and shelter those who have no home; it may be called a Church, but it is not a house of God. Are we prepared to enter into a covenant with God, to do more for Him than we have ever done. Let us at once begin, however humble the talent, however small the opportunity. Do not let us wait for a great occasion to show what we can do. We can never surprise God with the magnificence of our offering, we must surprise ourselves by the magnificence of our poverty. The most difficult lesson for a man to learn at a certain point in his spiritual education is that he is doing everything by doing nothing. This is a mystery, but it is mystery only to the dense understanding that has never felt the splendour and warmth of Christ's new creation. Who with sins pardoned, and the Holy Spirit's help need be dismayed or discouraged. We can be good and influential, if we cannot be great and famous; we can be faithful if we cannot be brilliant; we can help a child, if we cannot teach a king. The only thing we have to aim at in life is to win the recognition, "Well done good and faithful servant" for thou hast made the best of everything, thou hast watched for every opportunity, thou hast sought out occasions of beautiful, unselfish, self sacrificing service. Never be discouraged we repeat because we cannot do great things. All good things are great. The spiritual is eternal, and the Church is to make herself known by the tender violence of love, by the aggression of a pity that would save the world. The Church possessed of this spirit would be the uppermost power in the world. There is no time to halt. Time is earnest, passing by. It is scarcely morning before it is night. Whatsoever thy hand findeth to do, do it with thy might; in the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not what a day may bring forth. If these things are true, let us maintain the testimony of the Cross; let us be faithful to those profound Evangelical truths and doctrines which take the largest, grandest view of history and of futurity. The work is holy, it is the Lord's work and woe unto them that are at ease in Zion. May we by continual fellowship with God be made mighty after the power of an endless life; may we be qualified by the indwelling of the Holy Ghost to do our part in the bettering, reforming, regeneration, and sanctification of the world. Shall this year be remembered for its nobleness of purpose, and its industry of execution, or shall it be a year

we would gladly forget? The answer lies in part within the compass and action of our own wills. By indolence and indifference we may make it the latter, but it may be made the former if we are inspired with the enthusiasm of the Cross, and crowd its hours with hard, honest, real work for the sake of Him who said, "I must work the works of Him who sent Me."

THE LATE REV. CANON SIMM.

It is with feelings of deep sorrow we chronicle the decease of the Rev. Canon Simm, of St. John's, Raymond Terrace. His death was sudden and unexpected, for he had just completed arrangements for an extended visit to Tasmania. On another page will be found an interesting account of his farewell visit as Incumbent, to a portion of his parish on the occasion of its attachment to the parish of Stockton. It shows the deep affection in which he was held, and how his ministrations were appreciated by a people amongst whom he had labored for twenty-seven years. He was a sincere friend, a devoted Minister of the Gospel, and a true man. He was beloved by all who knew him, and the more so by those who knew him best. He was cheerful, yet profoundly reverent; liberal in thought, yet tenacious of all the practical results which he had tested by examination. He knew of no other salvation than through God the Son, and he preached with intellectual energy and personal conviction. Sweet and strong and good—the memory of his life will live with those who knew him—teaching them how to live, and like him, to grow in favor with God and man. He is mourned for in many a home in the parish in which he laboured so long, by those to whom his ministry made life a new thing, and not less by those upon whom he bestowed a friendship—unwavering, helpful, exalting, tender and truthful.

OFFICIAL.

The Most Reverend THE PRIMATE leaves town to-day for Hobart by the S.S. 'Onah.' THE PRIMATE will be absent during January, and hopes to return to the Diocese early next month.

Australian Church News.

Diocese of Sydney.

St. Saviour's, Redfern.—On Friday, the 15th ult., the usual Christmas Concert was given in St. Saviour's School Hall by the pupils of the Day School. The hall was filled with the parents and friends of the children who testified their appreciation of the well-rendered choruses, songs and recitations by frequent and hearty applause. The choir was occupied by the Rev. J. Howell Price, who in a few well-chosen words urged parents to send their children to the Church school, where religion was made the foundation of all learning, and the little ones taught to seek "first the Kingdom of God and His righteousness." The concert concluded with the maypole dance, which was executed without a single mistake, by sixteen little girls dressed in white and decorated with coloured caps and bells to match their respective ribbons.

Prize Day.—On the following Thursday afternoon were distributed to the winners by Mrs. Charlton, senr., as follows:—Highest mark prize, Louie Whitaker; reading, (which was judged by Dr. Manning of St. Michael's, Surry Hills) 4th class, Trixy Price; upper 3rd, Stella Rodger; lower 3rd, Connie Duesbury; special prize for reading, given by Mrs. Charlton, Elfrida Price. Writing—4th class, Mona Brennan; 3rd class, Minnie Greenwood. Arithmetic—4th class, Minnie Henderson; 3rd class, Winnie Duesbury. Scripture, Minnie Kay. Attendance—Neredah Parkes. Home work—4th class, Mona Brennan; 3rd, Neredah Parkes. General proficiency—Trixy Price. Good conduct—Connie Duesbury. The sewing prizes presented by Mrs. Charlton were won by Laura Pender, 4th class, and Minnie Greenwood, 3rd class. Second class—Reading, Lucy Greenwood, Ida Mailey, and Ethel Hepher (special.) Good conduct—Pearlie Duesbury. Arithmetic—Lucy Greenwood and Alfie Smith. Home work—Willie Rogers. Grammar, Lillie Philis; Scripture, Violet Wood; object lesson—Willie Hawk; spelling and dictation, Fred Ewington; general proficiency, Willie Walker. In the Infant School, each child received a book or toy, and in the upper classes also illustrated text cards were given to non-prize winners. A pleasing feature of the occasion was the presentation of a handsome pickle jar to Mrs. J. Howell Price, the Head Mistress. After giving hearty cheers for Mrs. Charlton, the children passed out into the playground, each being presented at the door with a packet of fruit and lollies given by kind friends. After indulging in merry games for an hour or two, the children were dismissed to their homes, and so ended the "breaking up" for the three week's Christmas vacation.

Holy Trinity, Miller's Point.—(Christmas Dinner Fund, 1893.)—Mrs. J. W. Kerr and Miss Stephenson, again had the pleasure of collecting from the parishioners and others a sum of money for the above object, and many a mother's and widow's heart was made glad by a gift of 5s, 4s, 3s, or 2s worth of groceries, and 2s 1/6 or 1/- worth of meat, according to the number in family.

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

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Shoalhaven.—The PRIMATE had a most pleasant trip through the Shoalhaven district during the month of December. On the 12th, he administered the Rite of Confirmation to 32 young people, at Nowra, chiefly girls, and in the evening was entertained at a sacred concert and conversation in the local School of Arts Hall. The object of the re-union was perhaps not so much to raise funds as to make a pleasant evening for the members of the Church and their friends in meeting His Lordship. A lengthy, and on the whole, very creditable programme of vocal and instrumental numbers was gone through. Too much praise cannot be accorded to Mrs. Cordery for her efforts in promoting the concert, which it has been generally admitted was one of the most successful ever given in Nowra. The stage and the large hall were arranged as far as possible like a drawing-room, and the audience were enabled to freely move about and talk with their friends without inconvenience. The PRIMATE, in the course of his address, complimented the people upon the possession of so much talent in their town, as evidenced by the performances. During the evening the undermentioned young ladies saw to the comfort of all by dispensing tea, coffee and cakes, and sandwiches to those who wished to partake:—The Misses Platt, Rice, Marcus, Watson, and Forster; and all seemed to have thoroughly enjoyed the evening. Mr. C. Swain kindly lent his harmonium free of charge for the concert. Last week the Committee of ladies who so successfully managed the concert and conversation, met at Dr. King's residence, and it was announced amid general satisfaction that a sum of £12 would be placed to the credit of the Churchwardens towards the liquidation of the overdraft.

Echo Farm Home.—The following contributions are acknowledged:—D. H. Chisholm, £1; Rev. J. Best, 5s; Mrs. Cape (per Miss King), 10s; Mrs. Elder (per Miss King), 5s; A Sympathizer, 2s 6d; Dr. P. Sidney Jones, £2 2s; Rev. W. A. Phillips, £1; A Friend, (Cootamundra), £5; Committee collection, 7s; Mr. Small, 10s; Excursion, £15 5s 3d (gross); Sir W. M. Manning, £1 1s; part loan returned, 5s; Lantern Lecture, Ashfield, £1 (nett); Miss Coates, (collected), 7s; Trafalgar House collection, No. 9; £1 12s 2d; Rev. J. Bennet Anderson (collected), £1 1s; Snowballs, 8s; maintenance, and produce sold, £18 3s 9d Total to date, £280 9s 4d. Also the following donations in kind:—Clothing, Mr. Bushby; Bacon, Mr. Augustus; Butter, Miss Ward's young friends; Potatoes, Mrs. Innes; Cheese and Biscuits, J. Augustus; Meat and pudding, Mrs. Martens; fruit, pudding, etc., Miss Austin; clothing, E. W. Austin; Meat, C. Mason; Cake, Mrs. Moore; Meat, D. McPhee. Office of the Home, 9 Princes street, Sydney, 31 December, 1893. As it is proposed to have an Excursion to Middle Harbour, of the friends of "Bethany" on Saturday next, 13 inst., it has been suggested that those who could not visit Echo by the last excursion may join therein, and be rowed up to the Home in boats. If this can be arranged, notice will be given in the "Religious" column of the Herald and Telegraph.

Greendale.—A Children's Service was held in St. Mark's on Sunday afternoon, December 24th, when the prizes were presented to the children attending the Sunday-school by the Incumbent (Rev. J. Shearman). A presentation was also made from the Incumbent and the Superintendent, to Miss Auld, as an acknowledgment of the assistance she had rendered in the school. Suitable hymns were sung by the children, and an address given by the Incumbent on the words "The Prince of Peace." In the course of his remarks the Incumbent expressed his thankfulness to Mrs. Whittingham (Superintendent) for the kind and active interest she had taken in the school, and mentioned the pleasing feature that whereas there were twenty-seven names on the roll, there had been an average attendance of twenty-four. On the afternoon of Wednesday 27th, a tea was given to the children, and in the evening presents were distributed from a Christmas tree. There was a large gathering of parents and friends of the children, all of whom thoroughly enjoyed themselves.

Pictou, Oaks and Burratorang.—On December 29, 30 and 31, the PRIMATE visited the above places respectively, and conducted a Confirmation Service at each. Sixty-three candidates in all were presented. During the visitation his Lordship was the guest of Mr. Charles Dunn, of the Oaks, Mr. Goldsmith, of Vanderville, Mr. James and Mr. M. M. Dunn, of Burratorang, spending the last night of the year Dunn, of Burratorang, and preaching a very impressive sermon to a crowded congregation in St. Mark's at the watch night service. Mr. Charles Dunn and Mr. J. Williams of the Oaks, and Mr. L. Dunn, of Lagoon Flat, Burratorang, kindly undertook the conveyance of the PRIMATE and Incumbent to the several parts of the Parish. The Confirmation was conducted in a somewhat novel manner at Lagoon Flat, where, as yet, there is no place of worship. Seats being provided for candidates and congregation on the lawn outside, the PRIMATE delivered his addresses from beneath the verandah, where also the candidates were presented kneeling on cushions placed along the front, and thus practically receiving the imposition of hands in the open air.

St. Andrew's Cathedral.—A new Cloth for the Holy Table has, we understand, been presented to the Chapter. The materials for the cloth were provided by subscriptions obtained by the Dean. The Cloth has been embroidered and made entirely at the Deanery, under the kind superintendence of Miss Mort. The materials which were, as far as possible, obtained in Sydney, are of the richest quality. The body of the cloth is of dark crimson velvet. In the centre, the sacred monogram is surrounded by a circle, from

which branches a Maltese Cross. The panels (orphreys) consist of Church rose and Maltese Cross alternately. The super-frontal is embroidered with the same design. The design is appropriate and massive, and the shades of gold, pink and green, which compose the embroidery, produce altogether a harmonious and correct effect.

Diocese of Newcastle.

The Bishop has sent round to the different Incumbents, the plan for 1894, of the Parochial Monthly Mission at the time of full moon "to be returned to the Bishop." The Bishop has also similarly forwarded a "Week Day Intercession" to be said at Morning and Evening Prayer before the Prayer of St. Chrysostom or at Family Prayer.

Apopropiate Announcement.—St. Paul's, West Maitland.—The Offertories of the Morning and Evening Services on Sunday, 21st inst., will be given to the Incumbent (Rev. E. A. Anderson), as a New Year's Gift. (Signed)—The Churchwardens.

Warkworth.—The Rev. E. A. Anderson, who was holding a Mission in the Jerry's Plains District, to which Warkworth is attached, was unfortunately obliged to postpone his Mission Service there owing to illness.

Penshurst, Lostock.—The Supplementary Sale of the Grosford Bazaar goods held at Penshurst last week, in connection with a Christmas tree, realised £5 5s clear of expenses, bringing the total takings to £120.

Clerical Meeting.—This takes place on Wednesday, January 3, at the Parsonage of the Rev. W. H. H. Yarrington, St. Mary's West Maitland. Holy Scripture, I Cor. ix. Afternoon subject, "Why do men stop away from Church?"

Diocesan Council.—The Diocesan Council meeting is postponed to Wednesday, January 10th. This will be the last meeting held under the Old Parochial and Diocesan Funds Ordinance. The new Ordinance comes into operation with the New Year.

William Town and Fullerton Cove.—On Thursday, the 28th ult., a large and enthusiastic meeting of the residents of William Town and Fullerton Cove was held in the Temperance Hall at William Town, for the purpose of meeting for the last time, as their Clergyman, the Rev. Canon Simm, prior to the union of this portion of the Parish of Raymond Terrace with Stockton. The most kind and thoughtful preparation had been made by Mrs. Stanley Wm. Smith, and the ladies of the district, to afford a warm welcome, and offer an affectionate farewell to their retiring Incumbent. The hall was tastefully decorated, and the tables spread with viands, fruits and flowers in great profusion, from the enjoyment of which every one rose with a deep sense of gratitude to the ladies for their hospitality. After a short recess, the Rev. Canon Simm, in a touching address, referred to his long ministry among them of seven and twenty years. He thanked the Parishioners for the opportunity afforded him of meeting them in this social, and brotherly manner. He said that the ties established between a pastor and his people during so lengthened a ministry must be of the most intimate and sacred character. He could not regard separation from them in a light or business-like manner, and, therefore, he desired to meet them once more and commend them solemnly to God, and the spiritual care of the Rev. W. F. James, Incumbent of Stockton, of whom he spoke very warmly, and begged them to aid and encourage him by co-operation, prayer, and every means in their power. The Rev. Canon Simm then placed in the hands of Mr. James a document containing his consent to the separation of William Town and Fullerton Cove from Raymond Terrace, and the incorporation of this part of his Parish with the Parish of Stockton; together with information respecting financial and other matters. The Rev. W. F. James having feelingly referred to the Rev. Canon Simm, and addressed some earnest words to his Parishioners, Mr. Stanley W. Smith read a farewell address. After reading the address, Mr. Smith presented it to the Rev. Canon Simm. The address is a beautifully illuminated one, and was prepared by Mr. Alfred Sharp, the well-known artist, and placed in a massive gilt frame. It is an exquisite work of art, with borders of palms, ferns, and other foliage, enclosing an admirable picture of the Nobbys and entrance to the Hunter River, where Canon Simm has spent a lifetime. A few words of warm thanks from the recipient followed, and after speeches by Mr. Moxey, and the Rev. F. D. Bode, "Auld Lang Syne" was heartily sung by the company, Miss Smith ably acting as pianist. The Benediction was given, and the proceedings were finally brought to a close by his old Parishioners and friends crowding around their late Pastor to press his hand, with a reluctant "good-bye."

How to help the 'RECORD.'

BEGIN THE NEW YEAR.

- By paying your account.
- By renewing your subscription.
- By getting your friends to become subscribers.
- By advertising your business through its columns.
- By sending us bright, crisp, short items of what is being done in your parish.
- By seeking to extend its circulation far and wide, and getting it into every nook and corner of every Diocese in Australia.

HELPS BY THE WAY.

Arrows Tipped with Fire.

PERHAPS you have heard or read a text a thousand times, and it has been nothing to you till, in one instant, it has leaped and flamed into eternal meaning. So it was that St. Francis of Assisi was seized by the text, "Sell all that thou hast, and give to the poor?" So it was that St. Francis Xavier said the words, "What shall I profit a man if he gain the whole world and lose his own soul?" shone forth in letters of unimaginable fire. So it was that to John Bunyan the description of the day of the Lord suddenly became lurid with an awful light. And I knew a boy to whom once in boyhood gleamed out the words, "He shall be like unto the grass upon the housetops, wherewith the mower filleth not his hand, nor he that gathereth the sheaves his bosom," and to whom henceforth as a picture of utter uselessness and worthless words became as an inspired effort to teach him to do his uttermost to avoid that "of total vileness. And another was saved by the words, "I will be better than a dead lion," when he remembered that, if all else was lost, life at least remained to him. And to another the light of the Urim fell on a sermon of which the text was the single word "To-morrow." And another was converted by the single word "Eternity." He had been handed a tract in a railway train, and he had angrily torn it up; but a piece of paper with the word "eternity" upon it was left upon his coat, and as he brushed it off the word suddenly caught his eye, and flashed the light of heaven upon a wilful imagination and upon a slumbering conscience. And how many a ruined prodigal has been brought home by the words, "I will arise and go to my father?" And how many a remorseful penitent by the prayer of the publican, "God be merciful to me a sinner?" Yes God does speak to us by Urim still, and He also speaks to us by His prophets. There is not one kind or faithful voice you hear, there is not one sermon to which you listen, which may not speak to you from God as with a prophet's voice. Ah, if God seems silent to you, may it not be that He has spoken, but that you have not listened? For it is not only by dreams and Urim and prophets that He speaks to us. God is speaking to us always and all day long. He speaks to us from the sun of summer and from the midnight stars.

My Brother.

WHAT friend of childhood is so welcome as an elder brother? Christ, the eternal Son, came down and took upon Him our nature, not only that He might save us, but that he might be as near to us as possible—that He might be "touched with every feeling of our infirmities." We can say some things to a brother that we cannot say to a father, and especially to such a brother—the noblest, the wisest, the best, the most loving of brothers. And candid students of the four Gospels agree that the character of Jesus of Nazareth is the most perfect that was ever delineated. The ages have studied His life and teachings without finding anything in them to condemn, or anything that could be improved. He stands before the world as the faultless model of humanity. How sweet, then, to be able to look up to that face so majestic, though so marred, and say, "My Brother!" How sweet to feel that He responds to our appeal, and lets us sweep upon His breast, as John said at the Supper!

The Christmas Patrimony.

THERE is no law of primogeniture in the kingdom of God. Though our elder Brother inherits all things, we inherit with Him. The Father tells us that all things are ours, even Christ Himself. As a wife, no matter how lowly born, becomes a queen when her husband is crowned, so we, redeemed by Christ and chosen by Him, share in His exaltation. We shall sit down with Him on His throne. We shall reign with Him for ever and ever. The Bible exhausts the power of language and illustration in setting forth the things which God hath prepared for them that love Him. It tells us of white robes, of golden harps and crowns, of a city whose walls are of precious stones, whose streets are of transparent gold, whose gates are of pearl, and through which flows the river of the water of life. In this city there will be no night, no sickness, or sorrow, or death. There the redeemed shall walk in the light and glory of God "with everlasting joy upon their heads." If it was in a work of fiction men would go wild over it. They would say, "Oh, that it were as real as it is grand and glorious!" But it is real. To that millions testify. They have and do enjoy the earnest and foretaste of all this blessedness. How amazing is the infatuation of men. They toil early and late for gold and refuse that "tried in the fire" which God offers. They seek for high positions among men, but care not for a crown and throne in heaven. Only the Spirit of God can break through this inornation of materialism, and bring the multitudes to appreciate the true ideal of life.

THE CHERUBIM OF WORSHIP.— "Praise, Love! the cherubim that twine Their spread wings o'er devotions shrine, Prayers sound, in vain, and temples shine, Where they are not. The heart alone can make divine." Campbell.

CORRESPONDENCE.

TO THE EDITOR.

SIR,—The sacred purpose, the true principles, and the simple rules of the Brotherhood, of which I enclose a brief notice, inspire a confident hope that the "Men's Help Society" will prove worthy of its name, and I rejoice to hear that more than forty of our English Bishops and numerous Clergy have expressed their sympathy with its objects, and their desire to promote its success.

Not only because the Church in these days of hostile invasion needs the support, in addition to her regular army, of all her auxiliary forces, but because there are special temptations to unbelief and ungodliness among the working classes, which make these aids so precious to individual souls. May they be welcomed in the same spirit which has evoked them from loving hearts, and with the same desire to follow His example, Who came to seek and to save.

Yours faithfully,
S. REYNOLDS HOLE,
Dean of Rochester.

CHURCH OF ENGLAND MEN'S HELP SOCIETY.

Chairman of Council,—DUKE OF NEWCASTLE.
Hon. Secretary,—MRS. PAPILLON.
Hon. Treasurer,—F. A. BRYAN, Esq.
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This is a Parochial Society, formed in 1889, with the object of helping men to lead Christian lives. They are banded together with Rules of Life bearing on their daily duties, and there are different and appropriate Rules for married and unmarried men. These are a special help to fathers, and much valued.

Each branch works under the direction of the Clergyman of the Parish, assisted usually by a Committee of working men, of which he is President. The Branch Secretary is generally a working man, and he, as well as the President, is, *ex officio*, a member of the Central Council which meets annually in London. Colonial Branches, unattached as yet to a Diocesan centre, are asked to nominate a representative in England for election on the Central Council.

Departments of work are strengthened by affiliation to the Church Temperance and Church Purify Societies, an arrangement which obviates the necessity for separate branches of these societies, thus simplifying parochial machinery. An Alliance is also formed with the "U.B.W. Emigration Association," so as to give help in emigration, and with the "Army Guild of the Holy Standard," to which men enlisting in a parish can be commended. The Society is specially useful in connection with Workingmen's Clubs, and in helping to start them; and the Clergy find it a valuable means for Church union amongst the men of their parishes, as well as for bringing them into personal touch with themselves. It is believed that this organisation will be equally useful to the Clergy in Australia. Co-operation, either between single Branches, or an independent central organisation there, and the London centre, would be heartily welcomed, and the communication between them would enable a system of commendation to be carried out which would be very useful to men leaving one country for the other. Further information about the Society will be gladly supplied on application to the Secretary M.H.S., Central Office, Church House, Westminster, London, S.W.

HAVE WE NOT SECULAR EDUCATION IN NEW SOUTH WALES?

TO THE EDITOR.

SIR,—While the lamentable results of secular education are before us in Victoria and elsewhere, we may well enquire why we are preserved from its blight in this Colony. We had the Education League under the Rev. James Greenwood with its watchword, "Secular, Compulsory, and Free." Its work bore fruit when the famous Roman Catholic Pastoral was issued.

The religion was preserved in our schools, and the valuable open hour left us because of the vigorous stand made here for the Denominational Schools and with them, and in advocating them, of all religion in our schools. The present Act is the nature of a compromise, and was forced upon the secular party by the earnestness and ability of those who for years defended and maintained the citadel of Religious Instruction. Their work and self-sacrifice in the great conflict are generally forgotten, but this Colony is now the only one left with Religious Instruction, and is reaping the full advantages of their labors.

Yours, &c.,
AN OLD CHURCHMAN.

THE VISITS OF CLERGYMEN TO ENGLAND.

SIR,—Would you, or some of your many readers, kindly inform me what consents are necessary for a Clergyman on leaving his parish for six or twelve months? Must he had the Warden and the Bishop consent, or is the consent of the Warden sufficient without that of the Bishop? Again, what length of service is required before a Clergyman can obtain leave, and what portion of his stipend, if any, after, we will say, ten years' service, he can take with him while on leave?

It would be some aid to many who would like to visit England, and the Church would benefit by the experience they would gain there, if these questions were answered, and all information given. I was in hopes that the particulars of the Rev. H. L. Jackson's case would have been published, as it would have been a guide to other parishes. It is only fair that good work should be recognised as in other occupations by leave of absence, but at present the Church is in the dark as to what are the conditions that warrant, or are associated with such leave.—I am, &c.,

CLERICUS.

Notices to Correspondents.

"A Song of Hope"—next week.

THE RELIGIOUS CONDITION OF AUSTRALASIA.

By THE REV. H. B. MACARTNEY, M.A., INCUMBENT OF ST. MARY'S, CAULFIELD, VICTORIA.

Continued.

I may here add that the Missionary spirit—that sure mark of a living Church—is not wanting in scarcely any of our religious Brotherhoods.

MISSIONS.

The Church of England has several associations in connection with the great Church Missionary Society. She has already sent several of her sons and daughters to the front, and she is training and sending more; she supports the Melanesian Mission with considerable sums of money, and keeps in perpetual freshness the laurels of her fame in connection with the evangelisation and instruction of the natives of New Zealand.

You will glorify God with me, that neither in Sydney nor in Melbourne, has the Church of England forgotten the first business of any Church whatsoever—a Mission to the Jews. The Presbyterians carry on a blessed work in India and Korea. The Wesleyans have just cause for pride in the stability of their work among the Fiji Islanders, and many of their Colonial Ministers being retired Missionaries from the South Seas, the flame of love for the heathen is kept brightly burning. Some of the Baptist Churches are quite intense in their zeal, and send large reinforcements to Asia; while the Independents render substantial and intelligent aid to the operations of the London Society, especially in New Guinea and the Pacific Ocean. All these denominations, moreover, without exception, combine in supporting the China Inland Mission (though none of them sufficiently so) to the wonderful opportunity which God has given them in sending to their very doors 42,000 Chinese emigrants—an army of heathen sojourners, fully intent upon returning home. We know that every Chinaman whom we trade with in the colonies goes back to his native land either the worse for his contact with European carnality, or the better for his contact with the messengers of God. The same may be said of the hundreds of Kanakas who labour on the Queensland sugar plantations. There are some also here and there, to whom the original Australian tribes are dear, but the difficulty of winning to Christ the members of a wandering and degraded race is greater than can be imagined. They are best reached, as some are reached, when persuaded to settle with their families on large Government reserves, where the ever-faithful Moravian Brethren superintend their education and manual labour, shield them from temptation, and watch over them to their dying day. New Zealand has more or less evangelised her 41,000 Maories; Tasmania has no Aborigines to evangelise; but Australia is only just awaking to the existence of some 60,000 natives, chiefly roaming in its Northern and Western Territories, before whose eyes the Light of God has never shined. Victoria has another work—almost unique—a Mission by post, not without fruit, to the light-house keepers and their families all along the Australasian coasts. For the deepening and expansion of our Missionary enthusiasm we are greatly indebted to the occasional presence amongst us of such men as Dr. Jacob Chamberlain, Dr. Paton, the Rev. Hudson Taylor, and Mr. Eugene Stock.

PREACHERS.

We have not as yet any very notable itinerant preachers, although the Presbyterian Evangelist for Victoria, our Southern John MacNeil, is as dear to us personally, as ever your Northern John MacNeil can be to you. We have lately lent you for a little season, a lady of the stock of Abraham, whose testimony amongst you has been one of God, and who is most grateful for the welcome you accorded her: I allude to my friend Mrs. Baeyerz. We are favoured from time to time with visits from mighty men of strength from the old worlds, and although we have not yet heard Mr. D. L. Moody, we have had (in succession) Bishop Taylor, Dr. A. N. Somerville, Henry Varley, George Müller, and George Grubb. The pathway of the latter is still shining; souls have been delivered, and believers uplifted, and candidates called out for the conversion of the heathen.

THE FUTURE.

It may be asked if our Colonial Churches are fulfilling their social mission. "Yes" and "No." The Salvation Army began well, and rescued many out of the depths. City Missionaries day by day enter the doors of the fallen. The Clergy, if faithful, either personally or by their representatives, knock at every door, and multiply machinery for conversion and sanctification. Hundreds and thousands of godly men and women toil in Sunday Schools, night-schools, refuges, reformatories, and flower missions. Open-air preachers proclaim the Gospel in public gardens, in parks, and at street corners. Prisoners and all the suffering classes are yearly remembered by the Christmas Letter Mission. Young Men's Fellowship Meetings in connection with congregations, are becoming cradles for evangelistic heroism. Notwithstanding; it cannot be denied that the lower strata of society are not being properly reached, and that the wealthier classes are to a very great extent divested of their spiritual life.

A PAPER PREPARED FOR THE WORLD'S CONFERENCE FOR THE EVANGELICAL ALLIANCE OF THE U.S.A., AT CHICAGO, 8th to 15th Oct., 1893.

ing themselves of even the externals of religion. Sunday is to thousands a day for novels and newspapers, for riding and driving and tennis, for morning visits and dining out. Yet there would be hope if only the world would keep itself to itself, and not seek to demoralise the Church. This, however, we have to be thankful for—that although our Colonists are passionately fond of music, our sanctuaries are seldom profaned on the Lord's Day with money-bought singing, and never with "quartettes."

Our country is still young, and though full of sin's leprosy, there is not one of our many Colonies without some lovely lamps of pure Divine truth glittering in surrounding darkness. Freethinkers may be bold and blasphemous; standard-bearers may faint or flee; but the number of the saved may be comparatively small; yet there is a "remnant according to the election of grace," and Jesus shall reign. Brethren of the United States, your Continent is next eldest to ours; let us have a place in your plans and in your prayers, and the redeemed of Christ from the last discovered land will not prove altogether inglorious allies in the last campaign of the Holy War.

A THOUGHT WORTH PONDERING.

(FOR THE NEWLY-MARRIED.)

Let it ever be borne in mind that the rules necessary for securing domestic happiness should be accepted as applicable to both parties. We only crave unity between husband and wife, not only in thought and purpose, but that the rule for governing their lives, bound together as they are, and must be by the marriage vows, should be accepted by both unitedly. We have no battle to wage about man's supremacy or woman's rights. We simply claim that they should be equal, labouring together for one purpose, the welfare of each, the building of their home, working together in spirit, by each taking that part best adapted to the abilities given. We long to see those united in the most sacred relation governed by the law of kindness and confiding love; to see the respect and courtesies that are bestowed on strangers and acquaintances, blossom into riper and more tender respect and attention when bestowed on each other.

We see with pain how frequently a husband or wife is quick-sighted to see faults—or mistakes, which they call faults—in their other-self which passed unnoticed in a friend or acquaintance. This ought not so to be. Those who are to walk through life together, should be very slow to notice faults, but quick to see and openly recognise a deed well done, however simple, for love's sake, and for the good such examples must do the young, who look to them for guidance, and are so easily influenced by their parents' actions. If this course of action is not adopted from the beginning and scrupulously lived up to, they will find heart-ache and bitter repentance "for their reaping by-and-by." The repentance that comes too late must be a life-long torture, yet how little mistakes are heeded, and how soon repeated, growing sharper and more injurious with every repetition.

Acorns from Stalwart Oaks.

"The smallest living acorn is fit to be the parent of oak trees without end." Carlyle.

CONDESCENSION.—"The Simoon of the desert is not the only thing that can be avoided by stooping." Helps.

CHILDHOOD'S PERILS.—"Ovid gives a pathetic picture of the new-born whose first day was its last, exposed to wild beasts; and describes those who flit about in the night seeking for those unfortunate little creatures for the worst purposes. Pliny speaks coolly of those who hunt for the brains and marrow of infants, probably for superstitious or medicinal purposes." Brace.

RELIGION WITHOUT MORALITY.—"A religion without morality soon becomes an immoral religion; the religious emotions and sanctions, deprived of ethical quality and control, become the most debased and pernicious forces that can act within the spirit of man." Fairburn.

SINGLENESS OF AIM.—"The golden calf of self-love, however curiously carved, was not their Deity; but the invisible godness which alone is man's reasonable service."

The wedge will rend the rocks, but its edge must be sharp and single, if it be double, the wedge is bruised in pieces and will rend nothing." Carlyle.

THE POWER OF THE PULPIT.—The pulpit is especially the throne of modern eloquence. There it is that speech is summoned to realize the fabled wonders of the Orphean lyre. The preacher has no control over the will of his audience other than the influence of his discourse. Yet as the ambassador of Christ it is his great and awful duty to call sinners to repentance." John Quincy Adams.

JUSTICE, MERCY AND TRUTH.—"There are three weighty matters of the law—justice, mercy, and truth; and of these the teacher puts truth last, because that cannot be known but by a course of acts of justice and love. But men put in all their efforts truth first, because they mean by it their own opinions; and thus while the world has many people who would suffer martyrdom in the cause of what they call truth, it has few who will suffer, even a little inconvenience in that of Justice and Mercy." Ruskin.

HALES & COLE, Choicest China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 12, 24, and 28lbs. nett, or Half Chests at 1/3, 1/6, 1/9, 2/-, 2/3, and 2/6 per lb. Address—

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SUNDAY SCHOOL INSTITUTE, DIOCESE OF SYDNEY.

Scholars' Examination, 1893.

SENIOR DIVISION.

CLASS I.

Table with columns: Rank, Name, School, Marks. Lists students like Lillian Scrutton, Agnes Saisell, Ellen Fussell, etc.

CLASS II.

Table with columns: Rank, Name, School, Marks. Lists students like Ellis Rothwell, Edith Togood, Mabel Hagerity, etc.

CLASS III.

Table with columns: Rank, Name, School, Marks. Lists students like Lillian Scrutton, Agnes Saisell, Ellen Fussell, etc.

REPORT OF EXAMINER FOR SENIOR DIVISION.

"As a whole the result is very gratifying. That no fewer than 17 have gained a place in G. B. is, in itself, very encouraging to teachers and scholars. Some of the papers are excellent, showing evident care on the part of teachers and interest on the part of scholars. The papers of Lillian Scrutton, on the Parables; of Agnes Saisell, on the Parables; of Ernest Rowles, on the Parables; and of Edith Lynch, on the Catechism paper, he would hold a very much higher position in the list. I was obliged to re-read some of the papers, it being very difficult to say who had done best. More attention should have been given in some Schools to the Confirmation Service. Where candidates have come low in the list is mainly owing to the fact that their answers to questions 1, 2, and 3 were very inferior to their other work. Another blemish to be noticed is the inability on the part of many scholars to write down accurately even the Second Commandment. Very few have done this without a mistake. I must protest against candidates being allowed to write their answers in pencil. It is very hard on an examiner. If I am ever again asked to examine these papers, I shall refuse to wory myself over trying to read writing which is so very faint at times as to be almost unintelligible. I must congratulate the Institute on the excellent result of this examination as far as the senior work goes: it augurs well for the future. (Signed) ARTHUR R. BARTLETT. December 28, 1893."

INTERMEDIATE DIVISION.

CLASS I.

Table with columns: Rank, Name, School, Marks. Lists students like Fanny E. Kirby, William Ellis Hughes, Olga Hayley, etc.

CLASS II.

Table with columns: Rank, Name, School, Marks. Lists students like Ethel F. M. Naylor, George Cooke, Wm. Shillito, etc.

Table with columns: Rank, Name, School, Marks. Lists students like C. W. Beaver, Marion Hopkins, May Haines, etc.

CLASS III.

Table with columns: Rank, Name, School, Marks. Lists students like May Bishop, Rev. Mayberry, Willie A. S. Edmunds, etc.

INTERMEDIATE DIVISION.

PASSES IN TWO SUBJECTS ONLY.

Table with columns: Name, School, Subjects. Lists students like William Darcy Jones, Enid Harnett, Allen Harding, etc.

PASSES IN ONE SUBJECT ONLY.

Table with columns: Name, School, Subject. Lists students like Florence Coulson, Maud Hatch, Allen Jifkins, etc.

REPORT OF THE EXAMINER FOR THE INTERMEDIATE DIVISION.

"Taking the examination as a whole I do not think the results are very good, for, although only nine children were 'plucked' in all three subjects, yet only 45 out of 78 passed in the three subjects; but, on the other hand, some of the papers were exceptionally good, one girl, Olga Hayley, getting full marks for her 'Old Testament' paper, and Fanny Kirby and Willie Hughes also did very well in all their papers. In my opinion, I think the two schools, St. Mary's, Balmain, and St. Paul's, Burwood (especially the former) are to be congratulated on the success of the children sent up, and the answers given show that the scholars have been carefully and thoroughly taught. I would also like to add that the 'Sacrament' answers were not so good as I should have liked them to have been, excepting those from the St. Clements' scholars, and from this school they were especially correct. Trusting that my returns will be found in order and hoping to see more children enter for this examination next year. C. O. MANT. 26th December, 1893."

Fragmentary Teaching.

It is a perennial question whether the scheme of the International Sunday-school lessons is a good one or not. Prof. WILLIAM O. SPROULL, Dean of the University of Cincinnati, writes: "The present system in the Sunday-schools is too fragmentary. The study of the Word of God, either topically or chronologically, is not the way to teach it to children. The child thus learns about parts of the Bible, but does not know it as a whole. The Bible should be taken up book by book, chapter by chapter, with references. It is not necessary to take up the books in order. Moreover certain lists of names with a few passages could be omitted. Scholars will derive more good by reading several chapters carefully in the Sunday-school than by taking up a detached passage of ten or twelve verses, no matter how many questions are asked upon it. Scholars should be urged, also, to commit to memory not single verses but selections which will form a Scriptural anthology. The present system would never have produced those authors whose works are considered as models of style. They read and reread the Bible, absorbing its contents, or perhaps it would be better to say, thoroughly saturated therewith. This is vastly superior to a plan that takes up a small selection, presents it in an isolated form, and propounds a series of conundrums."

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plaid Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

SUNDAY SCHOOL COLUMN.

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

The Christmas Holidays have occupied my Correspondents, and I am therefore in ignorance as to how the new series of lessons are appreciated by teachers and scholars. The extra amount of preparation necessary to teach the Catechism properly will probably prove somewhat distasteful to some teachers, but I can assure them that extra labour will be well repaid by results.

Let me warn teachers that the best way to make their children letter-perfect in the words of the Catechism is to explain the words very carefully and thoroughly. I shall before long write a description of some of the errors in the Examination Papers which I have just concluded marking. It will suffice now to point out that such mistakes as "They did promise in vow"—which about one child out of twenty will write, if he is not carefully taught otherwise—and "poms and vanities"—which one child out of every four is likely to say—can only be guarded against by careful teaching or repeated Examinations. If the Test Examinations, which I have so often advocated in this column, were conducted in every school, teachers would learn from them the pitfalls into which their scholars were most likely to fall; but if the Clergyman or a majority of the teachers is averse to such Examinations, I should recommend each teacher to institute an occasional one for his own class. And if this be from any cause impossible, I would make time at the end of every fourth or sixth lesson to have a small oral examination of the work that has been done during the past few weeks.

Let no one suppose that I recommend this only for those scholars who are being prepared for Annual Examinations. Those Examinations are only tests, —tests of the important fact as to whether you have really impressed your teaching on the minds of your scholars—and if your children are not going to enter for them there is so much the more reason for having a little test of your own, both for your own satisfaction, and also to show them what they have forgotten and what they have remembered. Let your great aim this year be to be thorough in your teaching. May I suggest to many teachers that they should go to school next Sunday with an even greater desire than usual to be kept from vexation. It is in many schools the day on which promotions take place. Now the authorities of the school are, I feel sure, desirous of doing the very best thing for teachers and scholars. But it is impossible that there should not be many cases where the rupture of a long fellowship between a teacher and a scholar is very hard for both to bear. Let the teacher try to feel and try to impress on the sorrowful scholar (who often, if too much sympathised with, is inclined to protest that as he or she does not like the other teacher the school will be abandoned altogether), that our duty to God ought to make us defer, however regretfully, to the regular authorities of the school, and that we are to make the best of a decision of which we may be very sorry. It must be pointed out that vexation and thoughts of threats of leaving the school must be put aside at once. Christians cannot be Anarchists, and it would be anarchy if the authorities are to be rebelled against whenever their decisions happen to be displeasing to ourselves.

I know a town where the threat too often heard "If so-and-so is not done I shall leave the Church," is not treated with a smile owing to a happy thought of a prominent Church worker with a sense of humour, who, at a time when such threats were rife, called out in a loud voice at a tea-meeting, "Bring me another piece of cake at once, or I'll leave the Church." It would be well if in every Sunday-school the threats of leaving were treated with equal contempt. J. W. D.

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. Eucalypte Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the old Cakes of Soap make them fair and lovely, removing pimples and alleviating 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.

"Oh, truly, what an exploit!" exclaimed the third. "What would you say if I meant so to despoil him of his clothes that he will actually be obliged to me?" The first rascal, following the traveller softly, by stealth took the bell from the goat's neck, fastened it to the ass's tail, and made off with his booty. The man, still riding the ass, heard the sound of the bell constantly behind him, and never for one instant imagined that the goat was no longer there, till, by-and-by he happened to turn round. Picture to yourself his astonishment when he could not see the animal that he had been taking to the market to sell! Of every one who passed he asked news of his goat. Presently the second rogue met him, who answered: "At the corner of yonder lane I saw a man running off, dragging a goat along with him."

The countryman jumped from his ass, saying, "Please take charge of my d'akey," and ran after the thief in the direction he supposed him to have taken. When he had been running hither and thither for some time, he came back to find that neither ass nor keeper were to be seen. Our two rascals had already got far away, both well content with their booty. The third now awaited the simple man, leaning against a well by which the latter must pass. Then, with loud walls, he began to lament so bitterly that the loser of the ass and goat was led to accost a person who seemed thus afflicted. Approaching him, he said, "What are you grieving about? I assure you cannot have had as much ill-luck as I have had. I have lost two animals, the price of which would have made my fortune."

"Oh, but think what a loss mine is!" exclaimed the thief. "Have you, like me, ever let a casket full of diamonds fall into a well when you were told to carry them to the judge? I shall perhaps be hanged for theft."

"But why do you not go down into the well?" asked the countryman; "It is not very deep."

"Alas! I am not clever enough," answered the rogue. I would rather run the risk of being hanged than drown myself, which I should certainly do: but if there were anyone willing to do me this service, I would gladly give him ten pieces of gold."

"Promise me those ten pieces of gold," cried the poor dupe, thinking the sum would more than repay him for the loss of his animals, "and I will get you your casket back."

No sooner said than done. He threw of his clothes with such rapidity, and descended into the well so quickly, that the robber saw at once that he would scarcely have time to possess himself of his spoil. The countryman, having reached the bottom of the well without finding any casket there, came up again, and was speedily aware of his new misfortune. Thus clothes, ass and goat had all gone different ways, and their unlucky owner, with all his toil, could scarcely find people charitable enough to be willing to clothe him. The moral is: Be careful of the company you choose.

"Bertie, Bertie, isn't this a shame?" cried little Casper Hall, as he held up a silver quarter for his elder brother to look at. "It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole afterwards been carefully filled up. 'They wouldn't take it where I bought my slate,' said Casper ruefully, 'and then I talked to pass it at the candy shop, and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and he asked me if I didn't know how to read. When I said, 'Yes, of course I do,' he pointed to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh. "You have no idea who gave it to you, have you, Casper?" said Bertie. "Not the least. It is part of the change I had from Uncle John's Christmas gift to me." "Well, you must be sharper next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box." "It is not a whole, Casper, it's a quarter that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

TWO STORIES FOR THE CHILDREN.

THE SIMPLE PEASANT AND THE THREE RASCALS.

Some children take up with new companions far too readily. Indeed in this way many a young life has been blighted. Evil habits are learned before they become aware of their existence. Children should be sure that new companions are good companions before they take up with them. If on first sight they give them their confidence, they may find that they are ruined before they know it. I remember reading a story which may illustrate this. It is the following:—

A peasant was taking a goat to Bagdad. He was mounted on a donkey, and the goat, with a bell tied round its neck, was following him. Three rogues saw this little company go past and desired to enrich themselves. Said the one, "May I carry off that fellow's goat in such a way that he shall never be able to ask it again of me?"

And the other cried, "Grant me the wit to rob him of the ass on which he is mounted."

"Oh, truly, what an exploit!" exclaimed the third. "What would you say if I meant so to despoil him of his clothes that he will actually be obliged to me?"

The first rascal, following the traveller softly, by stealth took the bell from the goat's neck, fastened it to the ass's tail, and made off with his booty.

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PLAIN TALKS.

WHY I DO NOT ATTEND CHURCH.

Excuse First.—I work so hard through the week that I am too tired when Sunday comes. The question might arise whether we have any right to work so hard that we cannot worship God in His house on His day. Is it not robbing God? But waiving this, we doubt the validity of this excuse as generally given. This is not the true reason why many people stay at home; they would not go if they worked only half as hard. They are ready enough to go on an excursion or a pleasure or business trip, though far more tiresome than attendance at Church for seventy-five minutes. I know a man who works very hard through the week and is just the man to give this excuse; but he loves to fish so well that nearly every Sunday, when the law allows, he goes trout fishing, tramping for miles. Others of these hard workers are ready to earn a few shillings by Sunday work. Others are not too tired to go to a ball and dance half the night, whenever they have the opportunity. On the other hand, men who work equally hard always attend Church, and are as well rested and in better spirits on Monday morning.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Excuse Second.—I am lame, or deaf, or my general health is poor. This is many times an honest and valid excuse; many times it is not. A deaf person can worship God in His house and thus honour and glorify Him, for his example is of double worth. Oftentimes the best medicine for one in poor health is the change of thought and the spiritual influences found at Church, coaxing the mind away from one's own ailments. Christ is the great physician.

"Bless the Lord . . . who forgiveth all thine iniquities, who healeth all thy diseases."

Excuse Third.—I am poor, and cannot dress well nor pay for Church privileges. In most cases the poor who want to attend Church may find a way to do so. Some make this excuse who have clothes good enough for entertainments, lodges or even balls. Many make it who earn good wages and spend enough on cider, liquors, tobacco and other follies or vices to clothe them well. Others make it who think they must dress like the rich at Church, though they do this nowhere else. So far as paying to support the Gospel is concerned, any Church will welcome one who wishes to attend and frankly says: "I can pay little or nothing." Moreover, Christian people are ready to help to clothe a poor man's family that they may attend Church and Sunday-school. If one is honest and virtuous, it is no disgrace to be poor. Pride is a snare to rich and poor alike. "The rich and the poor meet together; the Lord is the maker of them all."

Excuse Fourth.—"Churches have no sympathy with the poor, but are aristocratic, and only care for the rich." This is not true unless in exceptional cases. There may be individuals of this type, and a few wealthy and exclusive Churches. I have never been connected with a Church where it was true. Most Churches sympathise with the masses and desire to help them. The majority of members are themselves poor. In my experience where poor or ignorant people have come forward and got acquainted and interested in Church work and service, they have found a welcome, and have been appreciated and respected as they deserved.

Excuse Fifth.—"Church-going people are no better than they should be; many of them are hypocrites." But even if this were true, who does not believe that it will make any man better rather than worse to attend the house of God. A cow may be dry that roams in a rich pasture, but the good pasture does not make her dry. Without fear of successful contradiction we assert that if all the sanctuaries and Church organisations in this land were destroyed, our nation would go to the bad at a gallop. With all their faults the Churches are the light and salt of the land, the defence of liberty and morality. Men are warned in the Bible not to despise the Church of God.

"Forsake not the assembling of yourselves together, as the manner of some is."

Excuse Sixth.—"I don't believe as any Church does where I can attend."

You believe in God, in Christ, in the Bible, in Heaven; so does this nearest Church. Suppose you don't agree on other things, here is enough to call you to join them in worship. You may not agree about the Second Coming of Christ, or

MORE LIKELY TO BREAK DOWN.

Who hasn't heard of the good old Deacon in America, and his idea of how a chaise should be built so as to run for ever without repairs? I dare say we all have, yet he hasn't quite gone stale yet.

He said, you remember, that the reason chaises broke down and didn't wear out was that there was always a weakest spot somewhere about them. Now, said the Deacon, the way to fix it is to make that spot as strong as the rest. Then the vehicle might wear out, but couldn't break down. He built a chaise on that principle; it never broke down; it ran a hundred years exactly, and then one day it went to pieces all at once; all at once and nothing first; just as bubbles do when they burst. Its time was come; for, as the man says who once told the story in rhyme, "a little of all we value here, waxes on the more of its hundredth year, without both feeling and looking queer."

Yes, and long before that time most of us begin to look and feel queer. And it's all on account of that weakest spot, too. If it wasn't for that we should be like the Deacon's chaise—we should run till we wear out. As it is we break down on the road, often beyond repair. But not always.

Otherwise a certain man could never have used these words, "I feel as smart to-day as I did thirty years ago." His story, in his own words, runs this way:—

"From my youth I was never properly well. I had a bad taste in the mouth and pain after eating. Often I couldn't touch food when it was set before me. I felt a gnawing at the stomach and a tightness at the chest and sides. Sometimes my bowels were so swollen I had to loosen my clothes. I had violent pains in my head for days together. For thirty years I suffered dreadfully. My wife used to rub me before the fire night after night, and apply flannels, relieving me only for the time. I gave up all hope of ever being well again, when in November, 1887, I read of the good Mother Seigel's Syrup had done in so many cases. I began to use it, and after taking a few bottles, all my aches and pains left me and have never returned since. This medicine seems to have driven all the poison out of my system, and I feel as smart to-day as I did thirty years ago, for which I thank God and Seigel's Syrup. Had I used it sooner I should have been saved years of suffering. (Signed) WILLIAM SPODAR, Douglas, near Cork, Ireland, January 7th, 1892."

Mr. Spodar is gardener at Mrs. Edwards', the Island, Rochestown, and has a shop at Douglas. He is a very respectable man and has been in service at Mrs. Edwards' twenty years.

In his letter he further states that from his boyhood he was a victim to indigestion and dyspepsia. This fact explains the rheumatism, as it was the cause of it. The bile acids from the torpid stomach and liver filled the blood, lodged in the joints and muscles, and gave rise to all the consequences he describes. The effect of the Syrup was to expel the acids from the body and set the digestive machinery healthily at work, for the first time in this man's life.

This was the way the human vehicle broke down in Mr. Spodar's case, but fortunately for him he came across something that had power to repair it. Better watch the weak spots. Delays are dangerous.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity of Oatmeal as a universal diet.

"NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney

Advertisement for JOHN WATSON DISPENSING CHEMIST, 51 GEORGE ST SYDNEY. Includes text about pharmacy and medical services.

