

The Australian Record

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GIDLEY FLEMING & SONS
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SYDNEY, NEW SOUTH WALES, SATURDAY, APRIL 7TH, 1894.

[THREE PENCE.]

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TWENTY MALE & FEMALE PRIVATE
DETECTIVES always ready. Follow
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MODERATE TERMS.
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Fruit and every description of Cases made on
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Estimates Furnished.

We give Tenders for all kinds of Cases,
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Quotations by Post as we have no set prices.
Only mention kind of Case or Box required
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We hold Large Quantities of Red Gin Cases
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WOOD AND COAL MERCHANTS,
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Newcastle COAL, 20/- per ton.
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Prompt attention to Orders per Post.
Orders delivered to all parts of Sydney and
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Wholesale Manufacturing Confectioner

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ARENCE STREET (next to the Grand
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391 GEORGE STREET,
Where is to be always found a choice selection
of Wedding Cakes, Ornaments, Fancy Boxes,
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The New Tea Rooms for Ladies Now open.
The best cup of tea in town. Ladies, try it
Cakes Packed for Country by experienced
hands. Country and Shipping Orders executed
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Compound - Oxygen - Treatment.
Specifics for Bright's Disease, Rheumatism,
Catarrh, Stomachic Ailments, and a general
Nervous Tonic—taken by Inhalation.
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Axle, "Savant" Wheels, with Best Pair
Lamps, complete

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Illustrated Magazine.

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SPECIAL NUMBER
OF YOUNG FOLKS
As a CHRISTMAS PRESENT to the Young
People of Australia

THE CHRISTMAS NUMBER
Will be full of
ILLUSTRATIONS, CHRISTMAS STORIES
CONUNDRUMS,
And all the information and pleasant reading
which we associate with the festive
season of the year.
There is no doubt this number will be
immensely popular. We are printing an
Edition of Ten Thousand Copies, and we shall
keep the type standing, to prevent any from
being disappointed who may not be able to
procure copies of the first edition.

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

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

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

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

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Raillings Church Tablets, Fonts, &c. Designs
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MARGARET ST., WYNDHAM SQUARE, SYDNEY

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£1. Sydney Sewing Machine Co.,
original and only address, 8 Royal Arcade
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MACHINES of All Makers Exchanged,
Adjusted, and Repaired. 8 ROYAL
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NEW STYLE HAND MACHINES,
wonderful improvements, Cover, and all
Fittings, &c. Price only £4 10s usual cost £7 10s

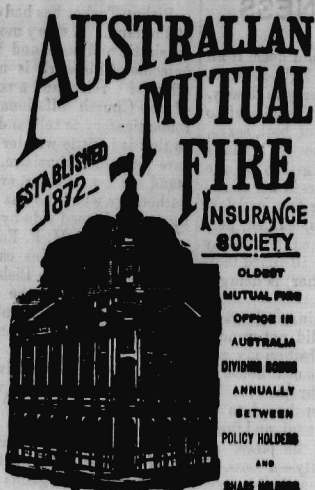
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Cheapest and Best. Call and prove this
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20 PER CENT. BONUS
PAID EVERY YEAR
—SINCE 1873—

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

Beware of the wiles, the actions,
and smiles,
Of your Grocer, if he tempted
should be,
From motives adverse, self-
interest, or worse,
And not doing well, he endeavours
to sell
Other Powder than Waugh's,
forsooth, just because
More profit he gets.
If thus he does act, be sure of
this fact:
He but little cares what manner
of wares
His customers buy if they are
not fly,
And trusting to him are of
course taken in
With cheap powders many, but
surely not any
Are equal to WAUGH'S!

WAUGH'S BAKING POWDER

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

BUY
BRYANT & MAY'S
WAX VESTAS.

THE VERY BEST IN QUALITY.
TWENTY PER CENT. MORE IN QUANTITY
THAN THE FOREIGN WAX VESTAS.
NINETEEN PRIZE MEDALS
FOR EXCELLENCE OF QUALITY.

Ask for BRYANT & MAY'S WAX VESTAS.

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THE GREAT SCANDINAVIAN REMEDY

Rheumatism (Acute or Chronic), Chalky Gout, Gout,
Rheumatic Fever and its effects, Sciatica, Lumbago, Neuralgia,
Pains in the Head, Rheumatic Affections of the Eyes, Indigestion,
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conscientiously say I am thoroughly cured.

I can strongly recommend anyone suffering from similar diseases to give your Remedy a trial.

Wishing you every success,

I am, sir, yours thankfully,

SYDNEY A. CHURCHWOOD.

P.S.—Since my last letter of 1892, I have never felt any return of the complaint whatever, and,
without any flattery, I can say your medicine has done me a great amount of Good.



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STOPS A COLD.
CURES COUGH.
Sold by all Chemists in Bottles 1s. 1½d. 2s. 6d.,
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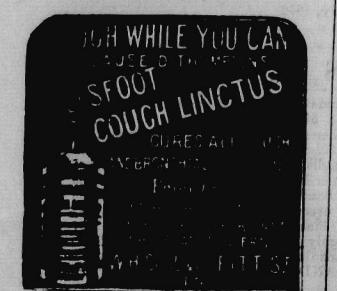
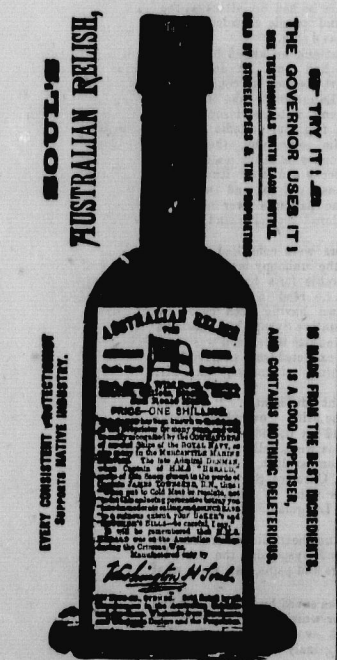
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SAVE MONEY!

Washington H. Soul and Co.,
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Three Pounds worth sent free to all Rail-
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Principal: ARTHUR KEMMIS, B.A., Uni-
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Domestic Management as heretofore by MISS
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the late Examinations ('93) Senior, Junior,
and Law. Medals for Latin and for Physics
have been obtained by this School.

S. Nicolas' College.

BISHOPS COURT, Heights of Randwick,
formerly the residence of the Lord Bishop of
Sydney. A First-class School for Day Boys
and Boarders.

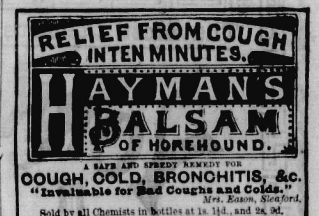
Principal: The Rev. JOSEPH CAMPBELL,
M.A., F.G.S., F.C.S.

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

Prospectus on application to the Principal.

Cathedral Choir School.

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



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Sir Hercules Robinson

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PRACTICAL TAILOR,
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Repairing, Cleaning, Pressing, &c. Gentle
men's Own Material Made Up into any style.

W. A. MELLOR,
Medical Electrician.

Cures all Disease of the EYE.
Cures DRAFNESS, RHEUMATISM,
NEURALGIA and WEAKNESS.

No Drugs used.

FEMALE COMPLAINTS
Successfully Treated by E.

CONSULTATION FREE

Hours:—9 a.m. till 7 p.m.

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128 BOTANY STREET,

Moore Park,

Sydney.

The Australian Record.

SYDNEY, SATURDAY, APRIL 7, 1894.

HOWAT & McPHAIL

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

NOTES AND COMMENTS.

Personalia. The Most Reverend the PRIMATE held Divine Service on board the Orizaba on Easter Day, and administered the Holy Communion. BISHOP BARRY has been elected Hulsean Lecturer at Cambridge University.

The Rev. E. SYMONDS returned from England last week.

The Rev. DR. D'ARCY IRVINE returned from New Zealand on Sunday last, and we regret to say he is seriously ill at Hinton House, Margaret-street.

The Rev. H. HITCHCOCK of Omeo has been appointed to the Incumbency of Mooroompa in the Diocese of Melbourne.

An exchange of Parishes is likely to be effected shortly between the Rev. J. YOUNG, of Shepparton and the Rev. A. H. BETTS, of Tarraville.

The Rev. H. S. MERRICK, M.A., formerly incumbent of East Kew, Melbourne, has been appointed to the Incumbency of Christ Church, Coventry.

The Bishop of Goulburn has appointed the Very Rev. the DEAN of Goulburn Vicar-General of the Diocese, and examining Chaplain to the Bishop.

Mr. QUONG TART, with his wife and family leave Sydney on the 21st inst. for China. Mr. TART will be absent from Sydney about three months.

The Rev. M. COOTE, B.A., London, will probably be *locum tenens* during the Rev. J. SHAW'S absence from Paterson.

The Rev. ALFRED HAMELETON LILEY has been registered for the celebration of Marriages (Diocese of Sydney).

The Rev. W. WILSON, of Grafton, and the Rev. J. W. UPHORN, of Warialda, in the Diocese of Grafton and Armidale, have exchanged parishes.

Mr. SAMUEL WESTON, a Merchant of Manchester, who has just died, has bequeathed £50,000 to the Bishop of Manchester for Church purposes.

He has also left £120,000 to charities.

The mother of the Rev. J. BEST died at his Parsonage on Friday, the 30th ult.

Mr. ROBERT HILLS after faithful and valuable service for many years has been compelled through failing health to resign the position of Lay Secretary to the Church Society.

Mr. WILFRED DOCKER has been elected to fill the vacancy.

The Rev. JOHN DIXON has been appointed Acting Secretary to the Church Buildings Loan Fund during the absence of the Rev. J. HARGRAVE.

The Rev. G. E. YOUNG of Kapunda has accepted the Incumbency of Christ Church, Mount Gambier, in the Diocese of Adelaide.

The Rev. JOHN WARREN at present Assistant Curate to the Rev. Canon COOMBS is to take charge of St. John's, Cornmandel Valley and the Mission District at present attached to St. Michael's, Mitcham, Diocese of Adelaide.

Mr. T. S. POOLE, the eldest son of the Rev. Canon POOLE, M.A., of St. John's, Adelaide headed the list in the School of Classics and Comparative Philology at Melbourne University, thereby obtaining the University Scholarship, which is of the value of £75.

He took his degree of B.A. at the recent commencement and is now studying for the LL.B. degree.

The Rev. W. J. KILLICK PIDDINGTON of Tamworth, is in town.

The Rev. M. COCKERILL, of St. Alban's, Diocese of Newcastle, has taken temporary charge of the West Coast of Tasmania, and the Rev. F. G. COPELAND returns to All Saint's, Hobart.

Mr. J. JACKSON, Vice-President of St. Barnabas Young Men's Literary Society is leaving on a trip to England.

The Melanesian Mission yacht Southern Cross left Auckland last week for Norfolk Island. She will return to Auckland early in June to meet the new Bishop of MELANESIA.

Recent Discoveries and the Holy Scriptures. PROFESSOR HULL, LL.D., F.R.S., lately Director-General of the Geological Survey of Ireland, and the leader of the Palestine Exploration Fund Survey in the East, recently delivered an interesting address at the Victoria Institute.

Dr. HULL chose five leading examples of absolute accord between the discoveries in regard to the earlier history of Israel as recorded in Holy Writ and the facts discovered by the exploring parties of scientific men and the officers and engineers employed in the East.

Among other matters referred to, he showed by a diagram how the intermittent flow of water in the pool of Siloam, as referred to by St. John, was brought about.

At the conclusion of the meeting CAPTAIN PETREZ referred to the results of an examination of some recently discovered inscriptions containing the names of kings of certain countries and their battles, the names and events recorded proving to be none other than the names of countries and events recorded in Genesis xiv.

A Significant Fact. The Irish Ecclesiastical Gazette remarks: "It is a significant fact that at the recent Shrove Tuesday commencements in T.O.D. not even one single solitary degree in Divinity was conferred.

The abolition of the purchase system is evidently beginning to tell. After the lapse of a sufficient number of years, the degrees of B.D. and D.D. will mean something in the way of sweat of the brain and theological learning, as well as ability to pay the fees.

Up to almost the present they have as a rule, in the case of seventy-five per cent. of their owners, represented a money payment and nothing more.

We understand that the rule for this decoration in 1891 (the last year of grace for the purchase) was unprecedented.

HOME LETTER.

FROM OUR OWN CORRESPONDENT.

I read somewhere or other, that this age is notable for the decay of authority and the rise of influence. Yet authority is not dead, since we hear of the castigation of a Dean by a Bishop, I have often been told in low Irish districts in our towns that the Priest will use his black-thorn on recalcitrant sinners, and avenge a wife's woes on her brutal husband by sacerdotal thwacks; but a grave and reverend—may very reverend Dean! it is too much. Nevertheless a Spanish Dean having professed Republican principles and worse still become a Freemason, was called to account. He recanted and abjured, and was put to penance.

His upper garments having been removed, the Bishop *per se et non per alium* flagellated him, while a company of priests sang Miserere. This is hardly the kind of discipline whose restoration is much to be wished.

Sir William Harcourt has however taken upon him to administer moral castigation to the Archbishops and Bishops for executing their constitutional right to vote in the House of Lords on the Parish Councils Bill.

Yet if the divisions be examined it will be found they were by no means guided by partisan motives. They defended the Church as they are bound and in other things behaved as honest English Clergymen trying to do their best for all men.

Yet Sir William, the renegade Temperance lecturer, utters the shout of Bishops and Bishops and asks where would the public houses be but for the Bishops? It was the action of the Archbishop of York and the Bishop of London that made the Peers drop their opposition to the Clause in the Bill which prevents the meetings of Parish Councils being held in public houses.

Now however the Commons have haughtily rejected all the amendments, and it is likely that the Bill, full of crude errors and blunders, will be foisted on the people as it stands.

The Churchwardens are not to have the same rights as Chapel-deacons, and the Clergy are to be held unfit by the State to administer small charities notwithstanding that those who knew them believed they were the very persons of all others to be entrusted with this office.

In all this the bitterness of the Welsh Radical tail is discerned wagging the Gladstonian dog—a bitterness not shared though acquiesced in by the majority of their constituents.

The principles of some can only be understood by their works. This is true of the Anarchists whose declared object is that there shall be no governing body, and proceed to show the necessity of the same by blowing isolated members of the sovereign people into fragments.

The latest apostle of Anarchy has been hoist with his own petard in Greenwich Park, with the hearty good will of all observers. His object was the destruction of the world renowned Observatory within a few yards of which the bomb exploded.

These miserable creatures who have dragged to the dregs the cup of fleshly lusts, who have no God, no faith, no morals, are mad because mad. Their headquarters of late appears to have been in London, and the police lying in wait in the club premises entrapped 80 of them much as the spider takes the fly. They are the scum of the 19th century society, to be skimmed off by the firm hand of authority as rapidly and effectually as possible but they hardly disappear unless faith and self-control return to the nations.

London oratory has received an addition in the person of Basil Wilberforce, who has just been made Canon of Westminster and Vicar of St. John's in succession to Canon Furse. He is one of the finest speakers in the kingdom, an extreme Temperance Reformer and a Broad-church Ritualist.

WOMEN'S WORK.

A fresh illustration of "Woman's Work!" The Bishop of Southwark has lately issued a letter to the "Grey Ladies" of the South London College of Women Workers, which was opened by the Bishop nearly twelve months ago.

He says, "Eight months of anxiety and care have passed away and we find much to thank God for; we have already outgrown our house, though it seemed an ample one. We have now 14 members at work, although 4 of them are still probationers, and are therefore working under their Sisters, yet some idea of the field into which we are cast may be gathered from the fact that our 'Grey Ladies' are working in an aggregate population of 90,000 people, and among their parishes there is hardly one leisurely rich resident."

We have taken a new house, we also propose to begin not only the monthly meeting for prayer, instruction and social rest, but conferences upon various branches of practical work for women, with hints from some expert on management of such matters as occur in dealing with the poor.

We hope to see others besides our members at these meetings."

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In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous." For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, IS.

QUIBELL'S DISINFECTANT DOG SOAP

For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals.

BOXES, 1s 6d
Sold by Wood, Paton, & Co. W. H. SOUL, Chemist, Pitt-street, Sydney.



The Most Extensive BREAD-BAKING BUSINESS

THIS SIDE OF THE GLOBE.

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

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

MY BROWN BREAD

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

WEEKS WHITE,
ENMORE RD., NEWTOWN, & KELKICK ST., WATERLOO.
I LEAD, OTHERS FOLLOW! TELEPHONE IS N.



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HARRY CRABB,



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

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

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

John Behan's Black Oils—For Broken Knees, Greasy Heels, Sores, &c., Enlargements, Splints, Mange, and Sprains.

John Behan's Colic Cure—Never fails; acknowledged the best.

John Behan's Worm Powders—Expelling with safety every species of Worms.

John Behan's Condition & Urine Powders—For Debility, Hidebound, Coughs, Colds, Constipation, and Stagnation.

John Behan's Blistering Ointment—The best substitute for Firing Horses.

John Behan's Special Spice—Best preparation known for Fattening Horses and increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

These Medicines may be obtained Wholesale at THE VETERINARY DEPOT,
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Melanesian Mission—Hon. Sec., Rev. H. Wallace Mort; Hon. Treas., E. H. Rogers, Esq., Ashfield.

"Bethany": A Church of England Deaconess Institution—Hon. Secs., Messrs Robert Hills, Post Office Chambers, Pitt-street Sydney, and C. H. Good, Charles-street, Balmain, Sydney.

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

LABOUR HOME, 557, HARRIS STREET.
Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager.

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NEWS OF THE WEEK.

Thursday, March 29.

The Committee of the Labour Home met at 4 p.m.—A Meeting of Old Scholars and Friends held at Christ Church Schoolroom, Pitt-street, to take steps to raise a Memorial to the late Mr. Seth F. Ward.

Friday, March 30.

A Meeting of the Council of "Bethany" Deacons Institution was held at the Registry at 4.30 p.m.—The Rev. H. W. Taylor lectured at Mount Kembla on "Co-Operation"—Harvest Festival held at St. Barnabas, Millthorpe. Preacher—Rev. J. Young, of George's Plains. The St. John's Bishop-thorpe Institute held its weekly meeting. The Rev. S. S. Tovey, B.A., presided. Debate:—"That in the interests of the Colonies Federation is urgently needed."

Saturday, March 31.

Commander Sir Henry Ogle, Bart., gave an Afternoon Picnic to 86 of the Factory Girls' Club Members and a number of ladies and gentlemen interested in the work.

Sunday, April 1.

The Preachers at the Cathedral were—11 a.m., The Dean; 3.15 p.m., the Precentor; 7 p.m., Canon Kemmis.—At St. Saviour's, Goulburn—11 a.m., The Dean; 3 p.m., Rev. A. T. Puddicombe; 7 p.m., Bishop of Goulburn.—All Saints', Singleton—The Bishop of Newcastle.—The Revs. Dr. Corlette and E. G. Cranswick, of Canon Taylor and the Rev. J. H. Maclean exchanged duty.

Monday, April 2.

The Monthly Meeting of the Committee of the Church Society was held in the Chapter House at 4 p.m., under the presidency of the Dean.—The Committee of the Diocesan, Educational, and Book Society met.

Tuesday, April 3.

The Committee of the Lay Helpers' Association met.—The Council of the Clergy Daughters' School met.—A Diocesan Festival and Annual Meeting of the Church Society of the Diocese of Goulburn was held in the Church Hall. The Bishop of Goulburn presided. An excellent musical programme formed a feature of the meeting, which was very successful.—The Sunday School Association of the Central Archdiocese of the Diocese of Newcastle met at St. Mary's, West Maitland, at 7 p.m.—Fancy Fair opened in School of Arts Hall, Bathurst, in aid of All Saints' Cathedral funds. The opening ceremony was performed by Mrs. F. B. Sutor. A hymn, composed by the Dean of Bathurst for the occasion, was sung.

Wednesday, April 4.

In connection with the Meeting of the Synod of the Diocese of Goulburn, Holy Communion was administered at 11 a.m.; at 4 p.m., after the transaction of some brief formal business, the Bishop delivered his address which we print in another column; and the Synod met in the evening at 7.30.—Church Buildings Loan Fund Committee met in the Chapter House at 4 p.m. The Rev. J. Dixon was appointed Acting-Secretary during the absence of the Rev. J. Hargrave.—The Diocesan Council of the Diocese of Newcastle met at Morpeth at 9.30 a.m.

Thursday, April 5.

The Council of the King's School met at 2.15.—The Cathedral Chapter met at 4 p.m.—The Committee of the Open-Air Mission met at 4.30.—The Council of the Churchman's Alliance met at 4.30 p.m.—St. Matthew's, Manley, consecrated, 1894.

Friday, April 6.

The Executive Council of the Board of Missions met at 8 p.m., and the Diocesan Corresponding Committee of the Board of Missions met at 4.30.

THE LATE MR. S. F. WARD.

Few men have left behind them a brighter record of loving steadfast work in the great Master's cause than the late Mr. S. F. Ward. He was well known in Campbelltown as a visitor at the Parsonage and was a good friend to the Incumbent and his family for nearly 20 years. His work was mostly associated with Christ Church, Sydney, for which parish it may be said he lived, as he was for more than 30 years its main pillar. There are, perhaps, hundreds of men in Sydney who owe their present good position in life to their late Schoolmaster and more than friend. Mr. Ward retired from active work in teaching some years ago. His influence was always widely felt, and his counsel constantly sought. He was a zealous collector of funds for Church purposes, and his own private means were largely used in aid of Church work, and in helping struggling persons. Mr. Ward was a large benefactor to the parish, of St. Peter's Campbelltown and his gifts were always made humbly and unostentatiously. He loved the parish of Campbelltown and its surroundings and spent much time delighting in the garden he had formed and planted around the Parsonage. Loving hands had gathered "his own flowers" from his garden and placed a beautiful group of them near his grave at the time of the funeral.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

NEXT WEEK.

SUNDAY.

THE SECOND SUNDAY AFTER EASTER.—Lessons.—Morning, Numbers xx. to v. 14, St. Luke ix. to v. 28; Evening, Numbers xx. 14 to xii. 10, Cor. xi. 30 to xii. 14.

CATHEDRAL.—11 a.m., The Precentor; 3.15 p.m., Canon Sharp; 7 p.m., The Dean. Holy Communion, 8 a.m. St. SAVIOUR'S, GOULBURN.—11 a.m., Canon Spencer; 7 p.m., Canon Kingmill.

MONDAY.

Lessons: Morning—Judges vi. 24, St. Luke ix. 28 to 31; Evening—Judges vii. 2 Cor. xii. 14 and xiii. Open Air Cathedral.—1.15—2 p.m.

TUESDAY.

Lessons: Morning—Judges xiii. 32 to ix. 25, St. Luke ix. 51 to x. 17; Evening—Judges x. Galatians i. Trustees Clergy Widows' and Orphans' Fund, 4 p.m. Committee Lay Readers' Association, 4.30 p.m. Open Air Cathedral.—1.15—2 p.m. The Synod of the Diocese of Tasmania will meet at Hobart.

WEDNESDAY.

Lessons: Morning—Judges xi. to 20, St. Luke x. 17; Evening—Judges xi. 29, Galatians ii. Council Church of England Temperance Society, 4 p.m. Open Air Cathedral.—1.15—2 p.m. Cathedral Evening Service and Sermon, 7.30 p.m.

THURSDAY.

Lessons: Morning—Judges xiii. St. Luke xi. to 29; Evening—Judges xiv. Galatians iii. Open Air Cathedral.—1.15—2 p.m.

FRIDAY.

Lessons: Morning—Judges xv. St. Luke xi. 29; Evening—Judges xvi. Galatians iv. to 21. Open Air Cathedral.—1.15—2 p.m.

SATURDAY.

Lessons: Morning—Ruth i. St. Luke xii. to 35; Evening—Ruth ii. Galatians iv. 21 to v. 13.

OPEN COLUMN.

Prayers in Parliament House.

We have never been able to see the greater force of arguments and considerations urged against opening the Parliament of N.S.W. with Prayer.

We heartily sympathise with those who would have a strong dislike, at a service of worship and prayer, of the presence of scoffers and blasphemers, let alone many as possible of scoffers and blasphemers and unbelievers be got to listen to the preaching of the Gospel, but do not let them be present with license to blaspheme. When we suggest the consideration of this question as applied to local legislation the mind is apt to picture the presence in a Christian Assembly of infidels and profane. Yet we never hear that the Imperial Parliament, which consists of very many more members than ours has any difficulty or any shocking interruption, in the course of its daily opening service. The explanation is that the thing is properly managed.

All Members of Parliament who wish to be present at the opening service are given time to be in their places. The doors are then shut and the service proceeds.

"The Australian Christian World" (which in its turn acknowledges its indebtedness to the "London Christian World"), gives the following outline of the service. The Chaplain—Members all standing—reads Ps. lxxvii., then all join in the Lord's Prayer. Then follow prayers for the QUEEN, Prince and Princess of Wales and Royal Family. Then the prayer for the House, "Almighty God by whom alone kings reign, princes decree justice; and from whom alone cometh all counsel, wisdom, and understanding; we, Thine unworthy servants here gathered together in Thy Name, do most solemnly beseech Thee to send down Thy Heavenly wisdom from above, to direct and guide us in all our consultations; and grant that we, having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the results of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and Justice, the safety, honour, and happiness of the Queen; the public wealth, peace, and tranquillity of the Realm, and the uniting together of all persons and estates within the same, in true Christian love and charity one towards another, through Jesus Christ our Lord and Saviour. Amen." Then follows the familiar Collect, "Prevent us, O Lord, in all our doings," and the Benediction. The Chaplain "then retires walking backwards and bowing, etc." This form of prayer, it seems, has been used at every sitting of the House since 1680, and before that it was used in the House of Lords. It may be said that in England the fact of a Church Establishment enables that to be done which could not be done under other conditions. We reply that in the United States of America there is no Church Establishment, yet the American people have the joy of having their great parliament, always opened with an

appropriate religious service, and readers of the life of Charles Kingsley will remember that when that distinguished English Clergyman was in America he was requested—as a distinguished visitor—to take the place of the Chaplain, a service he gladly rendered.

It is not for us in this place to suggest details or forms, but it seems appropriate to point out that "Heads of Churches" might be asked by our Parliament to meet and confer for the purpose of drawing up a suitable form of Service. And whatever the Roman Catholic Church might have to say about it, we apprehend that our own Church would be only too thankful—for the sake of getting the thing—to allow her Clergy to take turns with the Ministers of all denominations in conducting this service.

With all our sins the country is at least professedly a Christian country and the due acknowledgement by our Legislature of the "Supreme Power which rules among the Kingdoms" would be hailed with rejoicing by all who love the Lord.

We conclude this paper with an extract from a sermon on "The love of our Country" by Hugh Blair, D.D., F.R.S., Edinburgh.

"Without a proper sense of religion and a due acknowledgement of that Supreme Power which rules among the Kingdoms, no nation was ever found to prosper long. Let those sophisticated reasoners who would teach us that philosophy ought now to supersede the ancient prejudices of Religion, look to the history of those Republics which they so highly admire, especially to the history of the Romans.

They will there find that during the greatest and most flourishing periods of the Republic, the Romans were the most religious of all nations.

The Senate at no time assembled, no Consul entered on his office, no great public measure was ever undertaken, without previous religious services, without prayers and sacrifices. After every victory, solemn thanksgivings were offered to the gods; and upon any defeat that was sustained public humiliations and processions were decreed, in order to deprecate the displeasure of Heaven.

That much superstition and folly entered into what they called religion, will be readily admitted, but still it implied reverence to a Supreme Power in Heaven, which ruled all the affairs of men, and was entitled to their homage. Hence that sacred respect to an oath, as an inviolable obligation, which long distinguished the Romans, and historians have remarked that when the reverence for an oath began to be diminished, and the loose Epicurean system which discarded the belief of Providence to be introduced, the Roman honour and prosperity from that period began to decline. These are things that belong to our admonition "on whom the ends of the world are come."

E.

MISSION NOTES.

Gospel Work amongst Lepers.

The following extract from a recent letter from Miss Reed, Chandag Heights, Kumaon, India, shows the kind of work being done by the Missions to Lepers in India:—

Seven have been baptised on profession of faith in Christ, Whom they have learned to love. Of the fifty-nine now enrolled, all but six are Christians, a good number of whom give clear evidence of a deep experience of God's saving and keeping power. Gentleness, patience, and peace are now manifest in the lives of some who one year ago were unhappy and so quarrelsome that I was often called several times daily to settle quarrels. Individual care for each one, in addition to the power of the sweet Gospel, adds so much to the brightness and hope it brings into their lives, and human kindness and love seem to make them realise so much more clearly our Father's love, that my heart is often filled with inexpressible joy because of the comfort He gives to us, and tender mercy He has shown to me, in permitting me, in Jesus' name, to minister to these fellow-sufferers. Some have found the way to the Home of Many Mansions. Six have died during the year.

The Canadian Church Students' Missionary Association, which is made up of representatives from the various Colleges of the Church in Canada and of the sister Church in the United States, has just held its seventh annual Convention at Montreal. The objects of the Association are (1) to gain and disseminate information about missions and missionary work; (2) to arouse and stimulate interest in such work; and (3) to further this work by intercessory prayer. At the recent Convention it was decided to give the surplus funds of the Association to the Bishop of Mackenzie River.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Ochsmahe and Sons, Limited, of Ootamundra, N.S.W. Wherever this Company have come into competition with their 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. Eucalypti Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

April 7, 1894.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

A large number of people seem to be reading Mario Correlli's "Barabbas." For my own part I have not chosen to look into the book, although I have heard it talked about, and have had it in the house. Any person who chooses the life or death of Christ as a topic for a novel ought to be far more trustworthy in matters of history and Biblical interpretation than is Miss Marion Mackay—to call her by her real name. I think that I once pointed out in this column a piece of gross carelessness in "Ardath," where she argues that although the Bible asserts, "no man hath" done something (I forget what), the words admit of a woman having done it; whereas the Greek word, translated in our version, "no man," is really *oudis*, "no one," as any schoolboy learning Greek could have told her. A writer who would rest a theory on her own private and uninquiring interpretation of a text is not likely to give true ideas about more important things, and all that I have heard about "Barabbas," makes me repeat, "untrustworthy, untrustworthy," to the details of the whole story. I don't want to mix up my notions of the last hours of Christ with the fancies of even the wisest novelist. I have therefore also refused to read "The Prince of the House of David," and other books of the same kind. They are said by some to "make the story of Christ's life more interesting," but surely it is interesting enough, especially when explained by men like Farrar, Geikie, Hanna, or Ederstein, and I don't care to sacrifice truth to make a picturesque story, adorned with the imaginary love affairs of the Apostles or other notable personages. Mario Correlli writes with a noble intention, no doubt, but few, if any, could write a novel about our Lord without unintentionally blaspheming or at any rate, degrading, many of the most eventful scenes of the world's history. Ever afterwards one has to read the Gospel history either with a false impression, or with a continual effort to forget the the novel on the same subject.

Probably other writers will write upon "Clerical Stipends," as treated in the Open Column last week. So I will simply say that our Church has the advantage of seeing how the suggested experiment works in the case of the Presbyterian body, as organised by the late Dr. Miller Ross. We are not likely to get any Organising Secretary who would do better than he did; and yet, while in the first few years of the scheme, the Presbyterians made wonderful strides in Church Extension, I am inclined to think that on the whole, the experiment has not proved to be any improvement on our present plan. You can't pitchfork human nature out of people, and, until, under some future system of Socialism, we are all imbued more thoroughly with the spirit of "mateship," congregations won't give largely to have the surplus money to go to some other place. I hope that someone who fully knows the working of the Presbyterian scheme may describe the results; and if so I think it will be found that while the poorer charges are quite ready to be helped by the richer, there is not a similar eagerness to help on the part of those who could do so. The wealthy congregation is apt to argue "Our own minister is so excellent that he should have additional stipend instead of the money going elsewhere."

I hope that the "Quiet Afternoon" lately held in St. Andrew's Cathedral, may have caused a desire for others. Why should not Dioceses have such a meeting as was held at Hobart on the day before the Church Congress, when a "Quiet Day" was held for the wives of the Clergy of the Diocese? "Our Unpaid Curates" would be very glad indeed to have such a day, and Lady Helpers in the parish might be willing to undertake the duties of the paragon home for the time. The nervous strain of many Clergymen's wives is extreme, and the work that so many of them do in helping on the spiritual lives of others would be done better if there could be such a day of calm and thought.

COLIN CLOUT.

GIRD AND GO.

Oh, still in accents sweet and strong,
Sounds forth the ancient word:—
"More reapers for white harvest fields!
More labourers for the Lord!"

We hear the call. Dreaming no more
In selfish ease we lie,
But girded for our Father's work,
Go forth beneath the sky.

"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 Works, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptic," 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.

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.

When the Sydney Institute draws out its programme of lessons for next year will it be wise if it includes hymns to be learnt by heart as well as Collects? There is much to be said both for and against such a plan. It is undoubtedly very advantageous for the children to learn hymns. Most grown-up Christians can speak feelingly of the blessings received by them from their recollection of hymns learnt in childhood. And if pains are taken by the teacher to explain the words that are learnt, many hymns will prove as helpful as an ordinary lesson in implanting important truths in the hearts of our Scholars for their daily use.

Probably many of our Schools which adopt the course of the Institute also give their Scholars hymns to learn. In the case of Infant Classes the custom is universal. And yet there are great difficulties in the way of including hymns in the yearly syllabus. All these difficulties arise from one fact—the variety of the hymn-books used in our Sunday-schools and Churches. It would be easy for a year or two to choose hymns which would be contained in every hymn-book; but after that time the task would be a difficult one. And from the first the Institute would have to face the fact that nearly every hymn varies in our different hymn-books, both in the number of its verses and in many of its words. Most hymn-book compilers seem incapable of letting a hymn stand as it was written. If this is the case how can an examiner set a fair paper or mark the Scholars fairly with respect to the hymns?

Summing up the pros and cons, I hope that it will be decided to introduce hymns into the curriculum. If the authorities of each School, when sending in their application for examination papers, mention the name of the hymn-book from which their Scholars have been learning, the Examiner will have to consult that hymn-book to see if it contains the verses which he has demanded from the children in his examination paper. If it does not, some other verse will have to be substituted for the Scholars of that School. And in marking the papers he will mark according to the particular hymn-book which each School uses. It will be an extra trouble, of course, but I think that the gain will far outweigh the inconvenience. The majority of Schools, I suppose, use either the Church Sunday School Hymn-book, or "The Children's Hymn-book" and most Churches use either the "Hymnal Companion," "Church Hymns," or "Hymns Ancient and Modern." It would not take long for an examiner to compare these five books before writing his examination paper, and schools which use other books could be treated separately. If "Group Secretaries" are appointed, they could report to the Committee concerning the books used, before the Syllabus is drawn up. Difficulties which have been satisfactorily met in other Dioceses ought not to deter the Sydney Institute.

Are teachers beginning to prepare for their Annual Examination in October? Those who don't want their preparation to be a mere " cram " will be wise in preparing their weekly lessons for their classes so thoroughly that the preparations will include all that they need for themselves. Will any Clerical reader of this column offer to prepare Test Examination Papers and mark them? My own leisure time is not sufficient to warrant me in doing so.

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

J.W.D.

E. L. FOXWOOD, Acoucheuse and Ladies' Nurse, 52 Young street, REDFERN.—ADVT.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

CONSECRATION OF THE BISHOP-ELECT OF GRAFTON AND ARMIDALE.

DEAR SIR,—I wish through your columns to invite the attention of the Clergy and the Members of the Church in the Sydney Diocese to the approaching Consecration of the Archbishop of Ballarat, as Bishop of Grafton and Armidale. The Bishop of Ballarat has informed me that the PRIMATE has requested him, as the Senior Bishop, in his absence from Australia, to arrange for the Consecration. It is to take place on May 1st, the Festival of St. Philip and St. James. The Bishop of Ballarat asks for the prayers of the Church in this Diocese on behalf of the Bishop-Elect and his flock. I most cordially endorse this request, and hope that both before and on the day of Consecration, very many earnest petitions may be offered for him and them from amongst ourselves.

WILLIAM M. COWPER.

April 4th.

CANON KING AND THE PROVINCIAL SYNOD.

SIR,—In a letter which appeared in your last issue Canon King states that he sits in the General Synod as a Clerical Representative because the General Synod is not bound by the Constitutions of 1866, and further that in his opinion the Provincial Synod is so bound.

The Provincial Synod of the Province of N.S.W. to which Canon King claims to be a Representative is entirely separate and distinct from the Provincial Synod referred to in the Constitutions of 1866, and in my opinion is no more bound by those Constitutions than the General Synod itself.

By the "Rules for the Formation of Provinces," made by the General Synod in 1881, it was provided that "the Dioceses in the Colony of N.S.W. shall be treated as having been formed into a Province under these rules." The Sydney Diocesan Synod deliberately accepted those Rules, and by its Representatives in the Provincial Synod (Canon King himself being at the time one of the Clerical Representatives), assisted in framing a Constitution as provided by the said Rules, and when that Constitution was framed, the Sydney Diocesan Synod, with a full knowledge of its position in regard to the old Provincial Synod under the Constitutions of 1866, passed an Ordinance accepting and adopting the said Constitution.

The new Provincial Synod is clearly a body having no connection whatever with the Constitutions of 1866 and even if Canon King could sit in the old Provincial Synod as a Lay Representative, it seems to me that he is not entitled to sit as such in the new Provincial Synod.

Canon King disputes the right of the Provincial Synod to say whether the Representatives sent to that Synod are or are not qualified under the Constitution, and that the Diocesan Synods alone are to determine as to the qualifications of the persons sent as Representatives. Why then was power given to the Provincial Synod to try the validity of the election or appointment of any person claiming to be a Representative member thereof? If this power does not exist what is the meaning of Clause viii. of the Constitution? I am, etc.,

ROBERT ATKINS.

Notice to Correspondents.

Several articles and items of news in type which we hope may appear next week.

Messrs. Angus and Robertson's Quarterly Book List is a very valuable little publication and can be had free on application, 89 Castlereagh-street.

Trials do not become lighter as we go on. . . . What! no repose? . . . No; harder and yet harder trials. For the Christian soldier there is no rest except in the grave. Let a man conquer, and fresh trials will open and fresh victories will ensue. Trials will assail us where we are most vulnerable. Everywhere, head and heart and heel. We must dismiss, therefore, the thought that we can ever put off the armour.

Make your creed a pathway into purer and vaster life, and you can not be perplexed by the controversies of the time. You may have no special leaning for the study of the Bible, and no special power of reasoning, or of insight upon the high themes of Christian faith, but this simplest and mightiest of all powers you may have—the power of discerning that which gives you the deepest reverence for life, that which lifts existence into the highest privilege, opens your heart in widest sympathy for your brethren, matches most fully humanity's tragedy with the notes and prophecies of eternal triumph, and brings your whole soul into a profounder and happier consciousness of God. Keep to that power of discernment. It is the staff of the Lord upon which you can with safety lean. It is a fixed star, shining, resplendent, all through the long night of time, set in the firmament of your soul, by which you can determine the freest and the swiftest way home to God.

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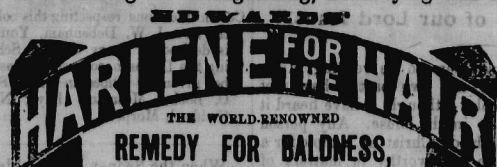
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Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/6, posted 2/2.

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

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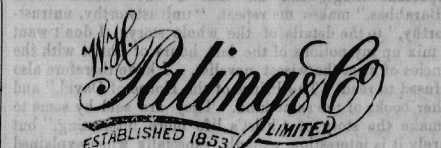
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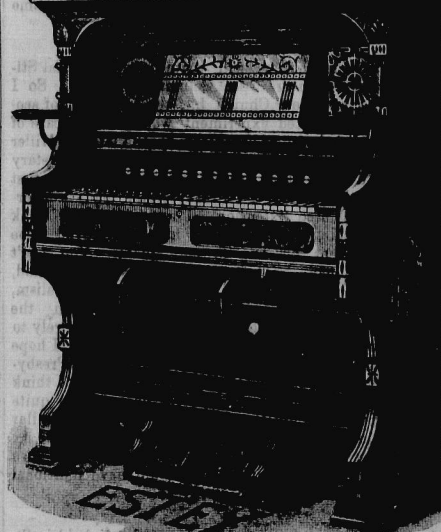
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St. Paul's, Sydney	1	1	0
St. Andrew's, Sydney	1	1	0
St. James', Sydney	1	1	0
St. George's, Sydney	1	1	0
St. Mark's, Sydney	1	1	0
St. Luke's, Sydney	1	1	0
St. John's, Sydney	1	1	0
St. Peter's, Sydney	1	1	0
St. David's, Sydney	1	1	0
St. Nicholas', Sydney	1	1	0
St. Basil's, Sydney	1	1	0
St. Ambrose', Sydney	1	1	0
St. Eusebius', Sydney	1	1	0
St. Agatha's, Sydney	1	1	0
St. Cecilia's, Sydney	1	1	0
St. Chrysostom's, Sydney	1	1	0
St. Ignace', Sydney	1	1	0
St. Francis', Sydney	1	1	0
St. Clare's, Sydney	1	1	0
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St. Catharine's, Sydney	1	1	0</

stone of, and subsequently dedicated, the new Transepts and Chancel of John's, Young. A weather board School Church (St. Andrew's) has been opened for Divine service at Tarago, and the corner block of a similar building has been laid at Captain's Flat, in the Parochial District of Bundugore. A site has been given, and an effort to erect a stone Church has been successfully begun, at Bungarby, now temporarily attached to the Parochial District of Cooma. The rush of population to the new gold-field at Wyalong, some twenty miles from Barmenham and forty miles from Temora, has not escaped my notice. Part of the "field" is in the Diocese of Bathurst, and the new government township of Wyalong is also, I hear, in that Diocese. The sudden increase of population, now numbering many thousands, and the illness of the local Clergyman at Temora, have made it necessary for me to deal with as if it were extra Parochial. About a fortnight ago I commissioned the Rev. Canon Betts to visit the place and report upon it. He went there last week, but I have not yet received any detailed account of his proceedings. The people on the "field" are anxious to have the services of a Clergyman. His work would be in three Dioceses; but, as I said, the chief centre of population is in that of Bathurst. The Bishop being in England, I am in communication on the subject with the Administrator. Two Parishes—I am sorry there are no more—have elected Parochial Nominators under the "Presentation Ordinance of 1887," viz., Wagon Wagga and Cootamundra, and in due course the Synod will be required to elect three Synod Nominators in accordance with the provisions of the same Ordinance. Every Parish, as you are aware, which provides for its Clergyman a stipend of £300 per annum (locally raised) and a residence, may elect Parochial Nominators. There are several other Parishes in the Diocese which raise this amount, and I would take the opportunity of pointing out to their representatives the advantage of thus securing to themselves a definite voice in the appointment of their Clergyman, should a vacancy arise. It would to some extent relieve the Bishop of a grave responsibility, even though, as is but right, the final acceptance or rejection of the Presentation Board's nomination must remain with him. But whether the provisions of the Presentation Ordinance be availed of or not, I lay it down as a principle that in the making of appointments, except in Mission districts, I shall always be glad to have the assistance of the duly constituted Parochial authorities. In the City of Goulburn our new Registry Buildings, including the Church Society's office and the Guild Room, transformed, as you know, from a very primitive and semi-ruinous School-house, have, by their exceeding utility, more than warranted the expenditure upon them. This expenditure has in no way burdened the funds of the Diocese. The cost of the repairs to the present Guild Room and its furnishing has been borne by that most indefatigable and useful of our local organisations—the Ladies' Cathedral Guild. A debt of about £65 still remains upon the building, but the interest on this amount will be easily met by a small charge of about 25 per cent per annum for rent which will be divided between the Registry, the "Church Society," and other Diocesan bodies. The rent of the former offices of the "Church Society" in Montague-street was £44 per annum paid by the Society, and duty and one of the tokens of discipleship to Him who had not "where to lay His head"; but I see no reason why self-denial should be regarded as a duty of the Clergy only. Our Lord's precept is of universal application. I am afraid that some of our wealthier brethren of the Laity fail occasionally to show that generous readiness to support the Ministrations of Religion which one might reasonably hope for. If a Clergyman is to keep out of debt, his annual Stipend should first be of sufficient amount, then this amount should be fixed and definite, and finally it should be paid with reasonable punctuality. But passing this by for the present, it seemed to me from what I observed, that in some of our parishes there is a lack of organization in matters of Finance which may help to account for the shortcoming complained of. If a Finance Committee (which need not consist exclusively of men) were, in accordance with the "Clergy Sustentation Ordinance of 1871" organized in every district to assist in the work of collecting, it seems to me that more might be done than is now done, and the position of the Clergy be materially improved. My brethren of the Laity, whom I address as representing the Laity of the whole Diocese,—I treat you to remember that the financial well-being of the Diocese is in your hands; that the Church must eventually languish and decay and the cause of Religion be lightly spoken of, unless you do your utmost to make such sufficient provision for temporal needs of those who minister to you in holy things as will enable them to remain at their posts and look every man straight in the face. We cannot expect able and independent men to be attracted to our Ministry, if the life of a Clergyman is made a life of worry and anxiety about daily bread.

THE HOLY ORDINANCE OF CONFIRMATION.

During my visitation tours of last year I gave "the laying on of hands" to 1090 Candidates in fifty-five centres of population. Of these 1090 Candidates—I would have my brethren of the Clergy mark the fact—706 were females, and only 384, a little more than one-third, were males. It might well be asked—"What has become of our boys?" I am not ignorant of the difficulty of securing an equal proportion of the sexes; but this difficulty, with perseverance, energy, and personal dealing, is not insuperable. The Church of these latter days has awakened, thank God, to a truer sense of the spiritual meaning and value of this Holy Apostolic Ordinance than prevailed a generation back. It is no longer regarded merely as an interesting and ancient ceremony, peculiar to the Church of England and some other Churches, in which young people take upon themselves the vow of their Baptism into Christ, and profess publicly their willingness to serve the Lord, and may thereafter be admitted to the Holy Table of the Lord, but as an Ordinance of the Catholic Church of Christ, distinct with Divine Grace, in which they who draw near with Faith are strengthened with the Holy Ghost the Comforter for the duties of the Christian life. Confirmation, let me impress it upon you, is the Act and Rite of Ordination to that "Royal Priesthood," of which I have had occasion to speak before, and to which God has called and chosen every Christian man and woman. The two chief requisites for Confirmation are (1) sufficient religious knowledge, and (2) sincerity of purpose to live for God. This latter qualification the Spirit of God alone can give; but it is your part, dear brethren of the Clergy, to see that the former condition is fulfilled. As to the length of time to be given to preparatory instruction, I cannot lay down any positive Rule, for the circum-

stances and opportunities of Parishes vary so widely; but in my opinion at least twelve well-prepared lessons is the minimum amount of special teaching that should everywhere be given. Some districts, will occupy six months or more. This, in I would suggest that some simple Manual or Catechism on Confirmation (should, in addition to the Church Catechism, be put into the hands of the Candidates, so that they may prepare lessons beforehand; at the classes they should be further taught and examined on the subject of such lessons. Nor should instruction cease with the day of Confirmation. I regard it as a more excellent way that preparation for First Communion should follow after Confirmation. The Confirmation Class should be transformed into the First Communion Class, and special instruction should then be given on the Holy Communion, and special preparation made for receiving it. How can we expect our Confirmes to become and continue Communicants unless they receive some definite instruction on the meaning, authority and benefit of the Sacrament, and in the intelligent use of the Holy Communion Service? None should be admitted to Confirmation who do not express their purpose of coming to the Lord's Table. If they are unwilling to become followers of the Lord in His own appointed way, it will be better for them to wait. A Guild or Union of Communicants is a most useful Parochial institution, and where it exists Confirmes should be induced to become members of it. Where it does not exist after Confirmation is a suitable time for establishing it. In remote and thinly-populated country districts, where no such organization is practicable, a yearly meeting of Communicants should at least be held. It would help to bind them more closely to the Pastor and to each other and to keep them safe in the unity of the Church, which is symbolized by and effected through, the "joint partaking" of the "One Bread." My brethren of the Clergy,—You will forgive me I know, for speaking so definitely on what I regard as one of the most important and blessed of your sacred duties. I have it very deeply at heart. No time is better or more profitably spent than that occupied in preparing Candidates, whether young or old, for Confirmation. I believe that not only the well-being, but the very existence of the Church in the future depends on the care and attention we devote to the bringing forward of our younger brethren to this holy Ordinance. It is in the Confirmation Class and in Communion Classes that we find our best opportunity for raising up and training up a "godly seed" of devout and well-instructed Christian churchmen. I purpose, with God's assistance, to administer this Ordinance, every second year in all our parishes, and wherever a yearly Confirmation is desired, I hope to be always ready to give it.

THE CHURCH SOCIETY.

The "Church Society" is the Church of the Diocese in its relation to "Home Missions." In accordance with its "Constitutions" for this department of Christian work it is to be regarded as the organ of this Synod. I look upon it, therefore, as our most important Diocesan organization. Upon its prosperity depends the amount of help we can give to those Parishes where the Stipends provided for their Clergy from local resources are insufficient, and would, without the help of the Society, be utterly inadequate. Any failure, then, on the part of the Diocese to give the Society a loyal and vigorous support would be to inflict pecuniary loss on those least able to bear it, and must eventually in vacant Parishes and closed Churches; or in the substitution of Readers (or Catechists) for duly ordained Pastors.

I rejoice to say that the Report read at the Annual Meeting last night gives evidence of increasing vitality on the part of the Church as a whole. At first sight it might seem that the total of receipts and expenditure was considerably less than in former years; but it is not really so. The total receipts last year for the Home Missionary work of the Church were £313 more than in 1892. What makes our receipts and expenditure seem smaller is that we have excluded from our accounts everything but contributions in aid of the Society's own special object, viz., the maintenance of the ministry in our less populous centres. In former years certain Parochial Stipends and Endowments and the income from the Centennial Fund passed through the Society's books, and gave a fictitious magnitude to its annual income and disbursements, but this arrangement has come to an end. We now know exactly where we stand. Let me remind you that the Society is practically dependent for support on Parochial contributions. It has a small capital, the gift of generous benefactors amounting altogether to £1400, of which £100 was received during the past year, the bequest of the late Mrs. O'Brien, of Douro, near Yass, well-known to many of you as a liberal helper of the Church in times past. The interest of this capital goes into the General account; but with this trifling exception, the Society lives wholly year by year on the offerings of Churchmen, and I cannot believe that these offerings will ever fail us. Our present hopeful condition is the more encouraging, because the general financial depression throughout the Colony and the diminished means of some of our subscribers have resulted in a falling off in the total of our larger contributions; but the deficiency is more than made good by the increased amount derived from general Parochial sources. It has to be remembered, however, that last year was a year of Confirmations. It is a wise rule of the Diocese that Offertories at Confirmation Services should be given to the Society, and the sums contributed, in this way during the year amounted to £113. We cannot expect a like amount from the same source during the current year; but surely the funds of the Society will not be allowed to suffer on this account. What is wanted here also is better Parochial organization. It has therefore been arranged by the Committee of the Society that the General Secretary, (the Very Rev. the Dean), should, to some extent, be this year set free from his Registry work in order that he may visit and do organising work in such Parishes as in my judgment need his help, and may endeavour to put local efforts on a better footing. There must, I believe, be many Churchmen throughout the Diocese who could and should subscribe and do not, but perhaps would if the duty were brought home to them in a friendly and practical way. Arrangements should be made for the appointment of collectors in every district. My hope is that sympathy and interest may be awakened everywhere, more particularly in Parishes where sympathy and interest have of late years died out; and I trust that my brethren, both of the Clergy and Laity, will do all they can to sustain and supplement the Dean's efforts. I have noticed with regret that in some congregations not even the annual

collections prescribed by this Synod in the "Sustentation Ordinance of 1871" were made last year. This should not be.

THE CATHEDRAL CHURCH.

The Bishop, Clergy, and Laity of the Diocese of Goulburn may well be proud of their Cathedral. It will serve as a lasting monument of the taste, zeal, and self-denial of its first Bishop. In October last, the artistic Baroque which now adorns and completes the Eastern end was dedicated to his memory. To the munificence of his sorrowing widow we owe it, as we owe also the pictured figure of Christ in Majesty in the small gable light which crowns the great east window. The new iron railings and gates which front Bourke-street, are partly the result of an appeal made some years ago for this purpose to local, diocesan and outside friends, and partly the recent gift of a generous-hearted lady, resident in this City. They have been erected as a token of esteem for Mrs. Thomas, and as a lasting memorial of the many pious labours she was permitted to accomplish in the past for the advancement of the Kingdom of God. We have to remember, however, that an ornate and costly Church, however large and well appointed it may be, is not *ipso facto* a "Cathedral." It is the location within it of the Bishop's Seat which makes it that. Yet even so, there is a "Cathedral idea" which has to be carried out in order that the building may be worthy of its status. This "idea," let me say, is not limited to the maintenance on Sundays of what is commonly called "Cathedral service,"—the musical rendering of the offices of Public Worship. What is this "Cathedral idea"? As the Central Church of the Diocese and the spiritual Home of the Chief Pastor, the Daily Service of Morning and Evening Prayer should there be offered continually. To this, also, we have not yet attained. The Holy Communion, the one distinctive Service of Divine appointment in the Church of Christ should there, as directed by the fourth Rubric at the end of the Holy Communion Office be celebrated on "every Sunday at the least." This rule, I am thankful to say, we do fulfil. The Cathedral Church should, as regards the order, dignity and reverence with which its services are conducted, be the model Church of the Diocese. The Holy Days and the sacred Seasons of the Christian Year should there be distinctly marked and devoutly observed. In short the Cathedral should be to the Diocese a pattern of worship according to the ideal set before us in the Book of Common Prayer. In our case, the "Cathedral idea" may in some particulars have to be modified by the fact that our building has to fulfil also the functions of a Parochial Church, and it seems reasonable therefore, that some of its services should be less of a Cathedral and more of a Parochial type. Yet as the Mother church of the whole Diocese, it should be, so to say, its spiritual heart, the centre of its religious life, from which issue influences that stimulate by example—influences of worship in "holy beauty" and of devoted zeal in Christian work that should permeate the Diocesan Body to its furthest extremities. In short, we have already attained,—must we not be content. But "we follow after"—this at least should be our aim, even though the "res augusta domi," our domestic poverty may seriously block the way.

THE CATHEDRAL DEBT.

Is it not a pity that the pious efforts of any Cathedral organization should be hampered by a burden of debt? Such, I deeply regret to say, is our position at present. The total amount of indebtedness on the 31st ult. was £5692 18s 1d. It began so far back as 1880 with an overdraft at the local branch of the Commercial Banking Co. of Sydney, and in 1882 an advance of £3000 was allowed on the account. In the year 1884 a further sum of £3500 was advanced by the Bank of New South Wales. At the death of the late Bishop in 1892 the debit balance at the Commercial Banking Co. stood at £3081 8s 1d, and at the Bank of New South Wales at £1980 9s 7d, making a total of £5061 15s 8d. Up to date it is Commercial Banking Co. £3464 17s 8d, Bank of New South Wales, £2228 0s 5d; a total as I said of £5692 18s 1d. When both these debts were contracted, a number of local gentlemen generously made themselves responsible for the several amounts, and are now naturally anxious to be relieved of the liability. I regard it as the bounden duty of the Diocese to afford them this relief. I trust we shall not shrink from boldly facing the situation. The interest has to be provided for, and the principal paid off. But how is this arduous task to be set about and duly performed? Are there no rich and well-to-do men in the Diocese who will step forward and help us to get rid of the burden? As a measure of relief two Ordinances will be presented to your consideration—a new "Cathedral Ordinance" and a "Cathedral Debiture Ordinance" both of which, I trust, will receive your intelligent consideration. Something has to be done, and that at once, to avert serious disaster. Whatever form our efforts may take, they will demand a considerable amount of patient self-denial on the part of all of us, and more particularly of the Cathedral congregation; but it is not the custom of Churchmen to evade or repudiate unpleasant obligations. I have hope that the capital of the debt may be materially lessened when the affairs of the St. Saviour's Glebe Trust are finally set in order, by a considerable contribution from the accumulations of interest. A staunch son of the Church, moreover, promised in his lifetime the noble gift of £1000, and when certain pre-ordained conditions are fulfilled the surviving members of his family have undertaken, I believe, to carry out his generous intention. After all, then, our position, though serious, is not so difficult. A prolonged and united effort, made in God's strength, will, I doubt not, pull us through. In order to make a beginning, though I am a poor man, and the present income of the See is, as you will hear hereafter, less by nearly one-fourth than that received by my predecessor, I will gladly subscribe £50 per annum for five years (if I live and continue to hold my office) for the reduction of the capital, on condition that nine gentlemen of the Diocese or elsewhere will do as much, or if eighteen will do each half as much for the same period. The names of any who are disposed to help in this way may be sent in to me.

THE TRUSTEESHIP OF ST. SAVIOUR'S LANDS.

Closely connected with our Cathedral organization is the Trusteeship of the land on which the Cathedral Church is built, and of the Glebe land pertaining to St. Saviour's Parish, from which some portion of the Cathedral revenue will be derived. I will not enter on the painful story of the conflict which for so many years made the Trusteeship a dead letter. Suffice it to say that in July last the Chief Judge in Equity set aside both sets of claimants, and the Trust became vacant.

Application was then made to the Court to appoint the Bishop Sole Trustee, and in November last the application was granted. Thus ended, thanks be to God, the Trusteeship difficulty of the so-called "Cathedral Dispute." On entering upon my duties as Sole Trustee, I found that the Glebe land,—originally forty acres, but now less by some ten acres resumed by the Government for Railway purposes,—was occupied by two tenants, one of whom had for the last four years leased nearly three acres for the work of a tannery, at a rent of £100 per annum which has been regularly paid; and that the remainder—less eight acres set aside under the "Church Act" for the use of the Incumbent—was occupied by an engineering firm which had erected permanent buildings upon it and carried on therein the business of rolling stock manufacturers. This tenant had been allowed to enter on possession of the ground in the year 1890, with the consent of the Bishop and the Incumbent and of both sets of claimants to the Trusteeship, at a rental of £250 per annum, to be afterwards increased in accordance with the terms of a lease which it was agreed the tenant would take from whichever set of Trustees the Court might declare to have the legal right to give it. No rent under this arrangement has ever been paid. The payment of this rent I at once proceeded to claim,—it amounted to £875,—but I was afterwards advised that I could not legally do so nor call upon the tenant to fulfil the conditions of the proposed lease, but must be satisfied with such rent for the use and occupation of the land as might be agreed upon. The tenant was willing to come to terms for use and occupation. It appears, however, that the tenant, in order to erect buildings and purchase plant, had induced three local gentlemen to become his guarantors to a local bank for the advance of a large sum, and had given them as security a Bill of Sale over a valuable property having his right title and interest in the land, and had also procured to hand over to them possession of land buildings and plant. While matters as between myself and the tenant seemed on the way to a peaceful solution, one of the guarantors, on 29th January last, without the consent, as I am informed, of his co-guarantors, took violent possession of the property and carried off from the ground both plant and buildings. I was absent from Goulburn at the time; but the tenant, in his own name and mine, protested against this, to say the least, somewhat unusual and arbitrary proceeding on the part of a single guarantor. Had I been present, I am advised that I should have been unable to prevent it. Be this as it may, a valuable property has been sacrificed. *Qui bono?* Who has profited by it? The money expended in violent and hasty removal have satisfied my claim for rent. As it is, both plant and buildings have been rendered comparatively valueless. I will say no more on the subject, but I felt it my duty to explain matters so far.

On making enquiry into the matter of the Trust Moneys connected with St. Saviour's, I found that certain resumption money was paid to the Acting Trustees by the Commissioner for Railways in the year 1888 amounting to £3300, and that a further amount of resumption money, namely £722 7s 2d was received in 1875,—making a total of £4022 7s 2d, and leaving, less expenditure of various kinds on the part of the Trustees, net principal sum of £3515. To this principal sum accumulations of interest, less expenditure, have to be added amounting to £2600, making a total of £6115 as of the St. Saviour's Endowment to November 14th, 1893. Of this total, £5610 is under investment on mortgages, and a balance of £528 15s (including an additional sum of £23 15s for rent up to December 31st, 1893), has been handed over to me. Out of this, £371 has been paid for Counsel's fees in the recent Equity Suit of the "Church Property Trust, Diocese of Goulburn, v. Ross" and £75 for the Incumbent's Stipend to the end of last year, leaving in my hands a credit balance of £522. I am informed that at least £1000 will be required to meet disbursements by the late Acting-Trustees and to satisfy the balance of costs in the recent Equity Suit, so that when the accounts are finally settled, not more than £4600 will be available for the general purposes of the Trust. How this sum shall be disposed of remains to be considered. Before this most important question comes to be dealt with I shall have, I trust, the advice of the Diocesan Council. At present matters are too unsettled to warrant the expression of any definite opinion on the subject. But the fact that the Trusteeship has failed to do my best in the interests of the Church, I think I ought to add, that Captain Rossi, who claimed to be a Trustee, and in that capacity obtained possession of certain moneys pertaining to the trust, has not yet supplied me with any statement of account. I have given him time to furnish it, and hope eventually to receive it.

THE TRUSTEESHIP OF CHURCH LANDS.

The Bishop, as you are aware, is also Sole Trustee of numerous other Church properties throughout the Diocese. There is, I regret to say, a good deal of uncertainty and confusion at present with regard to these properties and also with regard to other properties in the hands of private Trustees. Indeed the whole question needs careful attention. The Dean, as Registrar, has already done something towards putting matters straight; and this year, please God, the Registry will take the inquiry in hand and endeavour to have everything put in order. In doing so, we shall want the help of the Parochial Clergy that we may make in the first place, a complete list of all the properties to which the Church may lay claim throughout the Diocese. I have no doubt that this help will be cheerfully and efficiently given. At the next Session of the present Synod we hope to be able to lay on the Table full Statistics of the Diocese in a handy and complete form, and to continue to do so annually. For this endeavour to learn exactly how we stand in the various departments of our Church organization, I must also bespeak the loyal and pious-taking co-operation of the Clergy or Churchwardens. It is only in this way that we can measure accurately the progress or otherwise of the Diocese from year to year.

THE ENDOWMENT OF THE SEE.

I feel it my duty to make a statement on this subject as that which was made by the Very Rev. the Vicar General at the last Session of the Seventh Synod, held in June 1892 for the election of a Bishop, now needs some correction, and I am desirous that the Church should be fully informed on a matter which concerns the whole Diocesan body equally with its Head. The landed property of the See may be set down in round numbers as being about 2770 acres. This includes 20 acres for College purposes adjoining the Bishopthorpe estate. The total rental derived last year from the whole amounted to £215, but the amount cannot be looked for in future, as both the farm at Collector and

part of the Taradale Estate have, for some years past, been allowed to become so over-run with sweet briar that, to some extent, both the capital value and the letting value of the properties have been diminished. I hardly know what steps can be taken, but some steps should, I think, be taken to prevent the Trustees for the time being, from allowing the property to deteriorate, and so prejudice the income of the See.

The money Endowment of the See still nominally stands at £13,630 12s 1d. Of this amount I am informed that £2400 was invested on mortgage by the late Bishop through the agency of Mr. A. M. Betts, and £11,200 has been duly invested by Mr. John Davidson. The balance, £30 12s 1d is in my possession. Of the £2400 just referred to as invested by the late Bishop, £2000 was advanced in October 1882 on the security of a certain suburban paddock of 40 acres, and two city allotments in Montague-street. Some three years afterwards a further advance of £400 was made on the same properties, but this advance, Mr. Betts informs me, was not made with his concurrence. In April, 1892, about the time of the late Bishop's death, the property was taken possession of by Mr. Betts on account of the non-payment of interest, and since that time rent has been received from it at the rate of £65 per annum. This is the whole income at present received by the Bishop from about one-sixth part of the See Endowment and when the property from which it is derived comes to be put into the market, even should a favorable opportunity of sale occur, I am informed that through the general depreciation of land values, the loss of capital is likely to be serious. The sum of £11,200 in the hands of Mr. Davidson is paying good interest with the exception of £800. Here again, through the failure of a mortgagee to meet his engagements, the property under mortgage had to be entered upon. The rent produces only £31 per annum; but I am assured in this case there is not likely to be any loss of capital.

At the foundation of the See of Goulburn in the year 1884, an arrangement was made by the Right Rev. Dr. Barker, second Bishop of Sydney, by which an annuity of £100, payable from the Bishopthorpe Estate, Sydney, was annexed to this See. This arrangement I regret to say, has fallen through, and the money is no longer paid. It ceased to be paid at the death of Bishop Barker in 1882. I am advised that as Bishop of Sydney he had no power to charge the Episcopal Estate of his Diocese with any such payment beyond his own lifetime. But such a charge is usual in England. When a new See is created the Mother See ordinarily sends her daughter forth to fight the battle of separate existence equipped with at least some modest portion of her own ancient revenues. There, however, this act of graceful surrender is validated by the Act of Parliament which creates the new See. Here no such sanction was sought or obtained, except so far as this—that the administration of the Bishopthorpe Estate being then, (1884) in the hands of the Government, the Executive Council of that day sanctioned the action of the Bishop of Sydney, on condition that the revenue of the Estate was sufficient to meet the charge; and if not, that the Bishop of Sydney should make good the deficiency. It is evident, therefore, that the annuity was from the Episcopal Estate and in no sense from Public Funds. At the death of Bishop Barker, the view that the payment legally ceased with his death was, I presume acquiesced in by the late Bishop of Goulburn, for he seems so far as I can learn, never to have urged his claim upon Bishop Barker's successor. The loss was made up to him in another way. On the ground that his Consecration as Bishop of Goulburn took place before the Royal assent was given to the Bill for the Abolition of State Aid to Religion in this Colony, a payment of £100 per annum was, after long delay, secured to him from Public Funds, apparently in lieu of the £100 per annum from the Sydney Bishopthorpe property, and this payment was continued until the time of his removal from our midst. Here the matter rested till I entered on the duties of my office. After mastering the somewhat complicated details of the case, and acting under legal advice, I applied to the present Bishop of Sydney for a renewal of the allowance, on the ground that it was originally made a charge on the Bishopthorpe estate; and that this being so the death of Bishop Barker and the acceptance by my predecessor of a State-Aid-Grant ought in no way to affect the original arrangement. I was careful to say, of course, that I had been advised. I had no claim that could be enforced at law, but that a moral and equitable claim I believed I had. There can be no doubt that Bishop Barker gave the £100 per annum not as an annual contribution to the Income of this See, but as an Endowment, and it is so spoken of in all the documents of the period; in one of them it is called a "perpetual endowment," and as such it has always been regarded by the Churchmen of this Diocese. Not only so, but the allowance was in itself just and right, as the relief to the expenditure of the Bishop of Sydney, through the formation of this See and the cutting off of so large a territory from his jurisdiction, must have been considerable, probably far more than the annual £100 promised out of the revenues of Bishopthorpe. The present Bishop of Sydney received my application very courteously; and after giving it, as I believe, full consideration, he failed to see that the Bishop of Goulburn "had any moral claim to a continuance of the allowance from the revenue of Bishopthorpe estate." This addition to our Episcopal income must therefore be written off. The £50 per annum formerly given by W. P. Faithful, Esq., of Springfield, to supplement the income of the See was discontinued in 1884. The title of the rents of Richlands Estate, Taralga, given for the same purpose by the late Sir William Macarthur in lieu of a donation to the Endowment Fund of the See, was continued by Lady Macarthur until her death some two years ago. Since then, no payment has been received. Some fifteen months ago, I put myself in communication with the lady who has succeeded to the property. She was then in England, but has, I believe lately returned to the Colony. I have, as yet, however, received no definite reply to my communication.

From the above statement of facts you will have already concluded that the annual income of the Bishopric is considerably less than that approximately given to this Synod in the Vicar-General's Address of 1892. It is there set down as £1321. For the year ending November 1st, 1893, the first year of my Episcopate, I actually received the sum of £1011 15s, more than £300 less than that alleged to be expected at the time of my election, and I have reason to fear that the tendency is still downward. The effect of this diminution of income on the Bishop's ability to contribute to the general purposes of the Diocese, and to help those who are in need, I need not stay to

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point out. The amount placed in my hands for "pious and charitable uses" continues now, as it was stated to be in 1892, the interest on £1000, bequeathed to the Bishop of Goulburn by the late Hon. Charles Campbell, to whom this Diocese in many ways owes so much.

RELIGIOUS EDUCATION AND MISSIONS TO THE HEATHEN.

I had hoped to be able to direct the attention of the Synod to two questions which I have deeply at heart, viz., the Religious Education of the younger members of the Church, and the duty of Missionary effort among the people who still sit "in darkness and the shadow of death." Both questions are not only of Diocesan, but of National importance. No local section of the Church can be said to be doing the work which the Divine Founder of Christianity enjoined upon His followers, unless these two fields of Christian activity are being diligently occupied. The time only permits that I should impress on my brethren of the Clergy the duty of taking advantage to the utmost of the facilities which our Public School system affords for gathering together the children of the Church at frequent intervals for systematic instruction in the Faith and Duty of a Christian. This duty, I notice, was on several occasions vigorously enforced in the Synod addresses of my wise-hearted predecessors. I am, my very reverend brethren, that in some of our country districts the giving of such instruction with any degree of regularity will entail on you many a laborious journey, and require you, perhaps, to give up much of your scanty leisure; but I make bold to affirm that the time will be well spent, and the labour well bestowed. In districts where a well-organised Sunday-school system is out of the question, the preliminary preparation of your future Candidates for Confirmation will have to be carried on in the Public Schools, and I would urge upon you the advantage of in this way securing the friendly regard and sympathetic interest of our children, i.e., of those on whose religious knowledge and obedience to the Faith the welfare of the Church will depend when we have served our generation and are resting from our labours. My Right Reverend Brother the Bishop of Tasmania has formulated a practical scheme for giving Religious Instruction in thinly-peopled bush districts where ordinary Sunday-schools are things impossible. It is now, I believe, being acted upon in that Diocese with good results. I shall be glad to give such information as I possess on the subject to those of the Clergy who may desire it.

With regard to Missions among heathen races, I will only say just now that, to my mind, the presence or absence of the Missionary spirit is far more than rigid adherence to some doctrinal opinion, the token of a "standing or a falling Church." As a Diocese of the Australian Church it seems to me that our first obligation is to give steady and constant support to the work carried on under the direction of the "Australian Board of Missions," established by the General Synod of the Church, of which the Committee of our Church Society will become, I trust, the Local Corresponding Committee, rather than to any other work, however valuable, undertaken by any English Missionary Society and carried on by it in India, China or elsewhere. Duty, no less than charity, begins at home. Our own Australian Board is responsible to God and the Church for the evangelization of the regions around us, for bringing into the obedience of faith the Aboriginal tribes of this Continent, and the Chinese sojourners who dwell among us, and for the maintenance of the Missions to New Guinea, and the thousand isles of Melanesia. This, I say, is the duty which lies at our door. These are the souls whom the Good Shepherd of all souls has providentially committed to our care. To preach the Gospel to these is the special burden which our position as a Church and a people lays upon us. God forgive us all for our languid interest and our meagre contributions! The Missions of which I speak are almost starved for lack of means to carry on. I earnestly commend them to the sympathy and help of the whole Diocese. I am informed that the United Episcopate of Australia, Tasmania and New Zealand, in order to relieve these Missions from present difficulties, purpose to invite all the Dioceses of Australasia to set apart a week for "Self Denial" towards the end of the current year, probably in connection with St. Andrew's Day. I am convinced that this Diocese of Goulburn will not refuse "to give up something" for the sake of the Kingdom of God. But I must pass on.

THE CHURCH IN AUSTRALIA AND TASMANIA.

Although I have already occupied your time at perhaps too great length, I must not refrain from a brief glance at other Dioceses beside our own. On the 1st of May last the Right Rev. Dr. Turner, Bishop of Grafton and Armidale in this Ecclesiastical Province, was called to his rest in the city of Rome. He was on his way to England in feeble health, for change and medical treatment. The circumstances of his departure remind one somewhat of the desire of the saintly Archbishop Leighton that he might die at an Inn, as a witness to the truth that he had ever been "a stranger and pilgrim on the earth,"—a desire which pleased God to grant. On November 16th last the Right Rev. Dr. Parry, Bishop of Perth in Western Australia, died of an inflammatory attack while engaged in Visitation. Personally I knew but little of either of these Prelates; but their praise is in the Church and both, we have reason to know, were devoted servants of the King of Saints. "Their works do follow them." The appointment to the vacant See of Perth has been delegated to certain English Bishops by the Synod of the Diocese. I suppose that no other method of filling the vacancy seemed practicable. Whatever it may be in the future, the Colony of Western Australia has hitherto by force of geographical position and distance, been so cut off from the general current of Church life in the Southern and Eastern Colonies, that Australian Clergymen well fitted by spiritual and intellectual endowments to adorn the Episcopate, were mere names to those with whom the appointment rested, were mere names they have no doubt done wisely in sending to England; though one would like to have seen more strongly manifested a more vigorous regard to the Resolution of the General Synod at its last Session, which affirms that "it is expedient that, in the future election of Bishops to the various Dioceses in Australia and Tasmania an effort be made in the first instance to select some suitable person duly qualified within the Diocese."

The See of Grafton and Armidale, on the other hand, has, by the unanimous vote of its Synod, chosen for its Bishop the Ven. Arthur Vincent Green, L.L.D., Archdeacon of Ballarat and Incumbent of Christ Church, Pro-Cathedral in that City. When I say that Archdeacon Green, before he was at Ballarat, was my successor in the Incumbency of St. Paul's, Geelong, in the

Diocese of Melbourne, you will understand how deeply I was interested in his appointment. I regard it as a wise and happy choice. I have been acquainted with the Bishop-elect from the time he became an Undergraduate of the University of Melbourne, and I am therefore able to say from personal knowledge that his whole career at the University and at Trinity College, Melbourne, and subsequently as a Preacher, Priest, and Pastor of the Church, was abundantly justified by his selection by the Synod of our Diocese for the honour and exalted position to which the Divine Chief Shepherd has now, by His Holy Spirit, through the voice of His Church, been pleased to call him. His consecration as Bishop is arranged for the feast of S.S. Philip and James (May 1st) in St. Paul's Cathedral, Melbourne. In the temporary absence from Australia of the Most Reverend THE PRIMATE, the selection of Melbourne as the place of his consecration became almost a necessity, as the Lord Bishop of Ballarat, Archdeacon Green's own Diocesan, will, as Senior Bishop in Australia and Tasmania, be the Chief Officer. I ask your prayers for the Bishop-elect. God grant him the Spirit of Power and of Love and of a sound mind.

The consecration of the new Transvaal, Channel and side Chapel of St. David's Cathedral, Hobart, the most interesting and successful Church Congress which followed upon it, and the subsequent great gathering of Bishops in Ballarat to further the building of the new Cathedral Church in that City,—long since begun, but halting, alas! for the present through lack of funds, are events of this year which would call for more than passing mention, did time permit. But I danger, lest, like Lord Tennyson's brook I should "go on for ever." Since my return from the Congress, I have received a copy of a paper called the "Sunbeam" which appears to be the organ of the Royal Navy, and the Mercantile Marine in New South Wales. It is an excellent paper and its religious tone is all that one could wish. The copy sent to me (No. 74 Vol. vi.) contains a leading article on the Hobart Church Congress, and complaint is made that no attention was given at the Congress to the subject of the Church's duty to our Seamen. The writer is evidently unaware of the great difficulty of making a selection of subjects for such an occasion; but there is sufficient truth in his misapprehension to make one feel that "a golden opportunity was missed," and that if we are permitted to meet in Congress again, the present apathy of the Anglican Church in Australia towards this important branch of her work may well be made a subject for discussion, with a view to devising some remedy.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

But before I conclude my address, let me place on record my own gratitude as Bishop and, may I not add? the gratitude of this Synod and Diocese to the "Colonial and Continental Church Society" of England for their kind continuance to us of the yearly Grant. It now stands at £200 per annum. Poor which the Diocese now receives. I wish with all my heart we could do without it. If we could I would gladly say to this most helpful Society,—"We thank you for the substantial assistance we have received from you in the past, but now we freely surrender it for the benefit of some other Diocese that needs it more than we do. Henceforward, please God, we will endeavour to stand alone" but in the interest of my brethren in our Missionary districts, to whom the Society's Grant is a small but welcome addition to an income all too inadequate to their modest needs, and in the interest of the work of Church Extension which yet remains to be done in many a remote corner of the Diocese, I dare not venture to say this—not yet. May God bless the Society for what it has done, and is doing, here and elsewhere; and may its interest in us endure as long as our need.

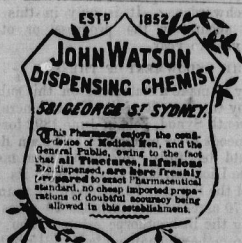
CONCLUSION.

I have only now to ask you, my brethren of the Clergy and Laity to address yourselves to the onerous work which will demand the attention of this Synod during the present Session, with patience and diligence and with an unfeigned faith in the promised guidance of the Spirit of God Counsel, for whose illuminating influences we shall daily pray. In what I have said to you, I have deliberately limited myself to practical matters chiefly of local concern, and endeavoured to put before you a full and complete statement of our Diocesan affairs. Our needs you now know; in all our deliberations may our sole aim be the consolidation of the Diocese, the peace of the Church, and the extension of the Kingdom of our Lord Jesus Christ.

Perhaps our most important work will be the consideration of the work of Church Extension, for which I hold myself responsible, which is designed to put a complete end to the trouble which, for so many years, has weighted the progress and crippled the resources of the Diocese. It is of necessity more or less a compromise. I trust it will be dealt with in a spirit of candour and forbearance. Will it not be a blessed thing to look back upon hereafter, if, by our labours here, however arduous and prolonged they may prove to be, we are able to say that by God's grace, we furthered and brought to good effect the things that make for peace, and things wherewith one may edify another? God grant it.

God has supplied us with two great lights:—Reason to rule the busy day, and Faith to guide us in the dark and silent night.

There are times in the life of every Christian, when some great truth is clearly revealed to him, some long-looked door of promise left with the key hanging in the wards, only waiting to be turned by a prayer



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

THE CALIGRAPH.

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Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The following contributions are thankfully acknowledged:—Mr. W. Gregory Walker, £1 1s; Mrs. J. Windeyer, 10s 6d; James Sandy and Co., £1 10s; J. T. Lingen, £3 3s; Mrs. Morwick, 10s; Committee collection, £1 13s; Snowballs, 6s 6d; Professor Scott, £1; Friend, 2s 6d; Mrs. Barton 10s; Rev. R. Dill-Mackay, 5s; Friend, 2s 6d; J. J. Cramp, 10s 6d; Mrs. G. Cohen, 5s; Friend, 2s 6d; Dr. F. H. Kynard, 10s 6d; Mrs. Dangar, 11s; Mr. Ward, 5s; Mr. Browning, 10s; Maintenance, £12; Courtenay Smith, £5; Dr. Crago, £1 1s; Miss E. M. Murray, £1; E. W. Austin, £1. Total to date, £383 19s 6d. Contributions in kind:—Clothing, Mr. Bushby; Books, Frank Smyth; Manure, Colonial Sugar Co.; Chair, Bedstead and Jam, Mrs. McCulloch; Clothing, E. W. Austin; Clothing, Courtenay Smith; Boxes and tablecloths, Labour Home; also for new building:—Paint, Oil, Etc. James Sandy and Co.; Doors and window frames, Alexander Dean and Sons; Ridge capping and guttering, Thomas Harrison. About £20 more are needed for new building. A start will be made in a few days. Office of the Home, 9 Prince-street, 31st March, 1894.

ST. PETER'S, CAMPBELLTOWN.—The wet weather entirely prevented the usual daily services in Holy Week, but as the weather was fine on Good Friday, there were good attendances at the services morning, afternoon and evening. At 7.30 p.m., on Easter Eve, a short service was held. On Easter Day there were fifteen Communicants at the early Service, but the late rains had so deranged the roads, that many people from distances could not attend. Twenty Communicants waited at the Lord's Table. At the Evening Service there was a large congregation. Since Mr. Knight's appointment as Organist, a great improvement is noticeable in the Church music. At the Easter Vestry Meeting, Messrs. Barker and Gumble were re-appointed People's Wardens, and Mr. M. D. Woodhouse was again appointed Clergyman's Warden. On Friday, March 30th, a Tea Meeting, Bruce Auction and Concert in aid of the Parsonage Building Fund, took place at the Town Hall. All was arranged by lady parishioners, so that the Incumbent and his wife should have no trouble. There was a very large attendance, many willing helpers, and entire satisfaction. The concert was arranged by Mr. Knight. A programme of songs was arranged and carried out. The proceeds are for the Parsonage Building Fund.

ST. MARY'S, DENHAM COURT.—The Service on Easter Day was conducted by Mr. Oliver, local Lay Reader. The attendance at this Church is well kept up, and the parishioners are in earnest about the matter. Mr. Hill continues to conduct the Sunday-school. At the Easter Vestry Meeting, Messrs. Throsby and Kemp were appointed People's Wardens; and Mr. Collins was re-appointed Clergyman's Warden.

ST. BARNABAS' MISSION ROOM (FOR MINTO AND INGLEBURN).—The Easter Service was well attended. Good music was provided by Mr. Harland and his family. At the Holy Communion there were fifteen Communicants. At the Easter Vestry Meeting, Messrs. D. Warby and Piddock were appointed People's Wardens, and Mr. Harland was re-appointed Clergyman's Warden.

ST. JOHN'S, BALMAIN.—A meeting convened for the purpose of receiving the first Annual Report and Balance-sheet of the Bileels Mission Branch of St. John's, Balmain, was held on Wednesday the 28th ult. The schoolroom, which had been nicely decorated, was filled by the residents of the Island. The chair was taken by Mr. Bowring, Superintendent of the Sunday-school. The meeting was opened with prayer by the Rev. W. A. Charlton, who then proceeded to exhibit some of the most interesting lantern slides, illustrating scenes of some of the very picturesque and beautiful sights in and around Rome. The report which was interesting, and showed great advance, was read and discussed, and on the motion of Mr. Ramsay, seconded by Mr. Boon, carried unanimously. Last year a room was provided and furnished by the residents of the Island in which both Sunday-school and Church Services are held regularly. When the School first started the number of scholars amounted to 11. There are now 30 on the roll, with a staff of three teachers, Messrs. Bowring (Superintendent), Ferrier and Miss Ramsay, who is also-Organist. The Balance-sheet showed a slight deficit (owing mainly to the purchase of a boat which is used as a means of transit to and from the Island), was adopted on motions, etc., to that effect; with a hope of being able (p.v.) to show at next annual meeting a credit balance. The prizes were then presented to the prize-winners by Mrs. Ramsay. The Incumbent, Mr. Charlton, in a speech which followed, thanked all those present, and especially Mr. Colvin, for their help in building up the Church and School, and complimented the residents on the efficiency of their arrangements. After a vote of thanks had been passed to the Chairman, Rev. W. A. Charlton and Mrs. Ramsay, the meeting closed by all present joining in singing the Doxology.

APPIN.—The usual Vestry Meeting was held on Easter Tuesday, at 7.30, at St. Mark's Church, Appin. May 27th, Messrs. Charles Welsh and John Simpson were elected Churchwardens for the people, and Mr. Harry Winton was nominated Clergyman's Warden for the ensuing year.

Easter Tuesday, 1895. The accounts having been previously passed. The election at St. Luke's, Wilton, lapsed through non-attendance.

ST. JAMES'S, GROVEDON.—Clergyman's Warden, Mr. W. H. Pigott, M.L.C., People's, Messrs. W. G. Cooley, and J. Eccles; Sidesmen, Messrs. W. Short, J. Bibb, W. R. Beaver, J. Valentine, J. Lapish, E. Moleworth, J. Nixon, and J. Finn; Parochial Council, Wardens and Sidesmen, H. Best, R. Blacket, J. McAnally, W. H. Parnell, A. Vaughan, R. Walker, A. Newman, and W. Nixon.

THE CHURCH SOCIETY.—At the Monthly Meeting of the Committee of the Church Society held on Monday last, the Very Rev. the Dean of Sydney in the Chair, a letter was read from Mr. R. Hills resigning the position of Honorary Lay Secretary, owing to failing health. On the motion of the Venerable the Archdeacon of Camden, seconded by Mr. J. Plummer, the following resolution was unanimously passed:—"That this Committee hereby places on record its appreciation of the many valuable services rendered to the Church Society by Mr. Hills, and offers him its sincere sympathy and best wishes for his restoration to health." Mr. Wilfrid Docker was unanimously elected to the position of Honorary Lay Secretary.

COBBITTY.—Easter Meetings at Cobbitty, Narellan, and Cabramatta. The accounts showed that the late Bank troubles had seriously affected the income of the Churches for the past year; but the meetings were marked by that harmony of spirit which goes far to compensate for hard times. The following were the elections:—Cobbitty—Clergyman's Warden, Mr. Downes; Trustees' Warden, Mr. Barker; People's Warden, Mr. Cummings; Sidesmen, Messrs. H. Campbell, Jas. Funnell, H. Bellingham, A. Kenrick. Narellan—Clergyman's Warden, Mr. Hills; Trustees' Warden, Mr. Richardson; People's Warden, Mr. Nott. Sidesmen: Messrs. Larkin, Norris, Wason, Williams, G. Fryer. Cabramatta—Clergyman's Warden, Mr. Myles; Trustees' Warden, Mr. Piddington. People's Warden, Mr. Pearce.

PITT TOWN CUM WILBERFORCE.—At the Easter Vestry Meeting at Pitt Town, there was a large attendance. The following were elected:—Wardens, Messrs. W. Maxwell, Jas. Dunstan, senr., and Jos. Hobbs. Sidesmen, Messrs. R. Owens and Jas. Dunstan, Junr. At Wilberforce there was a good attendance at the Vestry Meeting, when the following gentlemen were elected:—Wardens, Messrs. Bragg, W. H. Fleming, and White. Sidesmen: Messrs. S. Dunstan, senr., Reuben Greentree, J. Turnbull, and Jos. Wilbow. At both the above meetings it was resolved that steps be taken to effect additions to the Parsonage at Pitt Town.

Diocese of Newcastle.

EASTER TUESDAY MEETINGS.

HOLY TRINITY, LOCHINVAR.—The Incumbent, the Rev. W. Tollis, stated that notwithstanding the unexampled depression which had prevailed during the past year every monetary claim had been promptly met, and a balance of about £10 remained to the Church Fund.

ST. JOHN'S, BRANTON.—The necessary change in the method of collecting funds, consequent upon the New Funds Ordinance was fully discussed, and the meeting decided upon having a Fund to be called the Church Fund from which all financial claims should be drawn.

ST. MARY'S, GRETA.—On behalf of the congregation, Dr. Walker presented the Incumbent with an Easter Offering in a most appropriate spirit regretting that on account of the depression the offering was a small one. The Rev. W. Tollis in reply, said that the gift was quite unexpected, and he accepted it most gratefully—as gratefully as if it were a large amount.

ST. PAUL'S, PATERSON.—All engagements during the year had been punctually met, and every effort would be made to meet them for the future, notwithstanding the great hardship inflicted on the Parish by the New Funds Ordinance. Churchwardens' accounts showed a credit balance of £38, and Parochial Council's account a debit balance of £10.

MORPETH.—The Annual Vestry Meeting was held in the Schoolroom. Canon Goddard in the chair. The accounts of the retiring Wardens, showing a small balance to credit, were adopted. The receipts were £20 less than last year, a loss accounted for by the depression of trade, and floods. The following were elected Wardens for the ensuing year:—Clergyman's Warden—Mr. J. W. Allworth; Seatholders' Wardens—Messrs. R. Simm and H. D. Portus. Mr. R. L. P. Harding was appointed auditor of accounts. Parochial Council: Elected in addition to three Churchwardens:—Messrs. A. E. Brunker, D. J. Campbell, A. Clode, R. L. P. Harding, J. Newton, R. Pillidge, P. Simm, and C. Stymann.

WOODVILLE.—The Incumbent presided. The accounts for the past year were presented and adopted. For some years past, during more prosperous seasons a sum of about £127 had been saved, and this has been most judiciously expended on the repair and ornamentation of the Church during the past year. The following were elected Wardens for the forthcoming year:—Clergyman's Warden, Mr. H. Croaker; Seatholders' Wardens, Messrs. W. Appleyard and J. R. Butler.

HINTON.—Canon Goddard presided. The Church showed a debit balance of £43 16s 7d, the reason being the bad seasons and recent heavy floods. The following elections then took place:—Clergyman's Warden, Mr. W. H.

J. Christian; Seatholders' Wardens, Messrs. J. Keen and J. C. Beattie.

ST. PETER'S, EAST MAITLAND.—The Incumbent, the Ven. Archdeacon Tyrrell, presided. The accounts of the retiring Wardens were presented and adopted. They showed that the debt on the new Church had been reduced to £2,150, towards which £650 is expected shortly from the Government for the purchase of land on which to erect the new Lands Office. The Churchwardens elected for the ensuing year were—Clergyman's Warden, Mr. Samuel Clift; Seatholders' Warden, Messrs. Geo. Clift, and D. Swan. A vote of thanks was passed to the outgoing Churchwardens. The following were elected members of the Parochial Council:—Messrs. E. Sparke, F. Sparke, W. T. Foster, F. Watts, J. Hope, G. W. Leo, F. H. Hole, and F. Brandt.

ST. ANDREW'S, LARGS.—Elected Churchwardens: Incumbent's Warden, Mr. Chas. Davis; Seatholders' Wardens, Messrs. Geo. H. Stephens and Wilshire. District Council, Messrs. Chas. Wilshire, W. Cummins, and P. Wynne.

ST. PAUL'S, WEST MAITLAND.—The Incumbent, the Rev. E. A. Anderson, presided, and there was a fair attendance. Mr. H. H. Capper read the Churchwardens' report and statement of accounts, explaining the latter. From the accounts it appeared that the ordinary collections amounted to £258 6s 8d. In 1892 they were £342; in 1893, £320. The decrease was owing to the flood and depression. Other special collections and receipts brought the total amount up to £330 1s 2d. Owing to the liberality of Mr. Napier in giving his services from the flood in March last to the end of the year, they had been able to meet expenses, to assist the stipend fund to the extent of £72 15s 11d, and to clear off the arrears of Assessment of £75, leaving a balance in hand of £4 12s 6d. The balance-sheet of the Parochial Council showed the total collections had been £229 3s 8d, which with the contribution from the Churchwardens amounted to £291 19s 7d. The balances owing on the Parsonage Improvement Fund and the Bell Tower Fund remained as before. The report and statement of accounts were adopted on the motion of Mr. Capper, seconded by Mr. A. Seward. The three retiring Churchwardens were re-elected—Mr. H. H. Capper being nominated by the Incumbent, and Messrs. W. Rymington and E. W. Norman, elected by the meeting on the motion of Mr. Hammond, seconded by Mr. Cole.

ST. MARY'S, WEST MAITLAND.—The Incumbent, the Rev. W. H. Yarrington, M.A., L.L.B., presided. Mr. James D. Prentice submitted the Churchwardens' account for the past year, which, after explanation as to the Gas Co.'s account, was received and passed. The election of Churchwardens was then proceeded with, when Mr. James D. Prentice was unanimously re-elected People's Churchwarden. Mr. John Lee was again chosen by the Trustees as their Warden. The Chairman re-appointed Mr. John Rourke as the Clergyman's Churchwarden. Considerable satisfaction was expressed by the meeting at the re-election of these gentlemen, who have now for twenty-two years continuously laboured in the best interests of St. Mary's Parish Church, flattering reference being specially made to the good work by Mr. J. D. Prentice, in every branch of the Church, for years past. The Annual Report was adopted without dissent. Mr. John Rourke presented the Treasurer's Stipend Fund Account for 1893, which was passed. It was resolved upon the motion of Mr. Nym Wolfe, seconded by Mr. John Lee, that Messrs. G. A. Smyth, C. J. H. King, G. Buxton, F. W. Thursty, W. Norman, G. Pullen, J. Embleton, and W. Scholes for the Parochial Council for the year. The meeting here, all rising to their feet, accorded to Mr. and Mrs. Yarrington their gratitude for the very affectionate interest each had manifested in the welfare of the Parishioners during the past fourteen years.—The chairman feelingly responded.

ASSISTANCE.—The Bishop went up to Singleton on Saturday, the 31st ult., to assist the Rev. Canon Shaw in his services. The Rev. Mr. Coote, B.A., London, will probably be *locum tenens* during Rev. J. Shaw's absence from Pater-son.

Diocese of Goulburn.

GERMANTON.—We held our Harvest Thanksgiving Service this year, on Easter Sunday. At 8 a.m., the Holy Communion was administered, and at 3 p.m., a large congregation assembled. The Church had been tastefully decorated by Miss Coward and other kind friends, and the text, "He is risen" over the Eastern window was nicely worked by Mrs. Simpson. During the afternoon service Miss Young sang "The Light of the World" which was very much appreciated. The Rev. A. R. Shaw preached to an attentive congregation. On Thursday evening, 29th March, a Harvest Thanksgiving service was held at Bowna. The Church was appropriately and prettily decorated for the occasion. Mrs. Waley, the Misses Coleman, Miss Boundy and Mr. Ogilvie as usual being prominent in these good works and kindly deeds. The Rev. T. O. Mell very kindly came all the way from Albury, to help us, and preached. A special effort was made in connection with the Harvest Services to reduce parish debts which resulted in about £11 being raised. The Temperance cause has been greatly benefited by a visit from our eminent Church-woman, Mrs. Harrison Lee. She addressed large audiences at the School of Arts, Gormanton, at Cookardinia at Bowna, and in the open air, 88 signed the pledge, and her persuasive eloquence, logical force, and sincerity of Christian character, was of so high an order, that the impression left behind her is of the very best kind. God has done great things for us whereof we are glad.

Omit the negative propositions. Nerve us with incessant affirmatives.

"Good Advice and a Wooden Leg."

If I hadn't given my friend, Jim Smalley, the best piece of advice any young fellow could give another, we should be friends still—that is, if Jim could have lived without the advice. This may sound rather strange and mixed to you, but it's all right when you take it by the handle.

You see it was this way. Jim was a handsome chap, 25 years old, foppish and drowsy, fond of society, had plenty of money, but with the seeds of consumption in him. Got 'em from his mother, who died of it.

Well, Jim began to cough, and run down hill fast. The doctors couldn't help him, and told him so. One day he was talking to me about it, and actually broke down and cried. "Jim," says I, "there's just one chance for you, and I want you to jump for it right away. You'd go out to America and live on the slopes of the Rocky Mountains, in the pine woods, in a hut or a tent, and stay there till you are dead or well. Don't write to me for a year, then come back or let me hear from you."

Bidding a sad farewell to the young girl he was engaged to be married to, Jim went.

Two years afterwards I met him in town; he was as hearty as a buck, but walked with a limp. He had lost his right leg below the knee, in a fight with a grizzly bear, and now hobbled around on a wooden one. "And it's all your fault," he said, "if it hadn't been for your advice I'd never gone there. Now Edith won't marry me. Says she don't want a husband with a wooden leg, and I don't want a friend who gave me the wooden leg."

Well, there! I was never so taken aback. My advice had saved Jim's life and restored his health; yet, because he couldn't hag to me sound legs and a wife besides, he threw me overboard. I vowed I'd never give anybody a bit of good advice again. I'd let 'em die first. But that's where I was hasty and wrong. It is a man's duty to keep his word good, whether people are grateful or not. Here is Mr. Frank Stanley Langman. His wife gave him a piece of good advice, and he was sensible enough to act on it. In June, 1882, it was that he fell ill. He felt weak, tired, and weary, without any outside reason for it. His appetite was poor, there was a bitter taste in his mouth, and a bad pain in the chest and stomach after eating. Sometimes he would break out into a sweat, and feel so prostrated he'd have to lie down. It was feared he had some kind of internal tumour. Once he had an attack at the Railway station, and people crowded round him, thinking he was dying.

During another attack he kissed his child, believing his time had come. A doctor examined him for heart disease, but couldn't find any. He advised Langman to take only milk and brandy, milk and water, and such soup. Still he had those frightful periodic attacks. After attending him some time, the doctor said, "I can't find out what is the matter with you; you'd better see a West End physician." Mr. Langman did so, and Mr. Frank End doctor said the patient's liver made too much bile, and ordered medicine and a milk diet.

Two more doctors were consulted with no better result, and the unhappy man remained in that same miserable form for seven years. In February, 1889, he read in a newspaper of a case like his own having been cured by Mother Seigel's Curative Syrup, but inasmuch as the best medical advice in London was of no use, what could be expected from an advertised medicine? "Nothing, of course," said Mr. Langman.

His wife thought differently. "You try Seigel's Syrup," she said, "everybody speaks well of it." He did try it, and in three months he was well, and he was well ever since. In a letter dated December 17th, 1891, he says, "Mother Seigel's Curative Syrup saved my life," and signs his name to what he says—"Frank Stanley Langman, 44 Cumberland Road, Brockley."

His malady was not heart disease or tumours, but indigestion and dyspepsia, the cause of almost all the pangs and pains, call them what you will.

Mr. Langman was saved by good advice and a good medicine, for which he is grateful. So I take notice that everybody isn't like Jim Smalley, with his grizzly bear and his wooden leg.

London, February, 1892. G.W.C.

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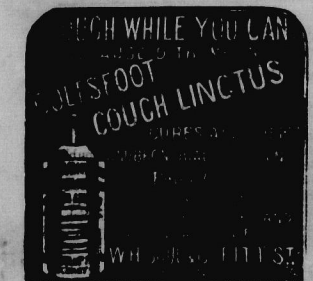
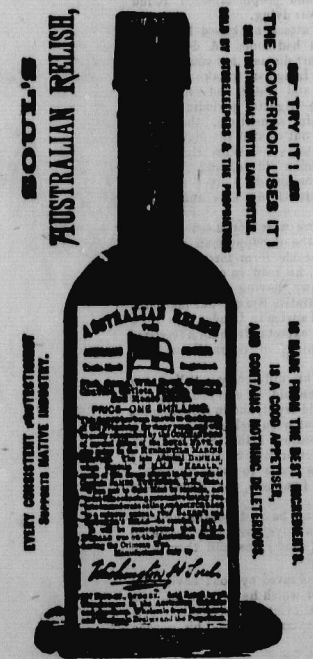
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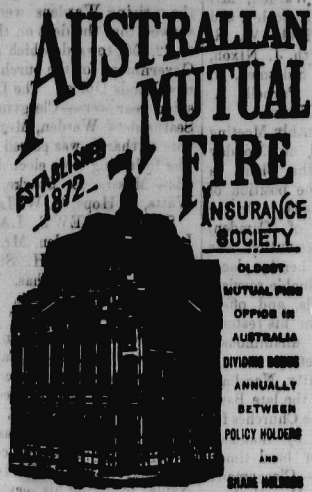
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And other things nice,
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Appetite to entice,
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Grateful praise will be louder,
If you also, and always,
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Beware of the wiles, the actions,
And smiles,
Of your Grocer, if he tempted
should be,
From motives adverse, self-
interest, or worse,
And not doing well, he endeavours
to sell
Other Powder than Waugh's,
forsooth, just because
More profit he gets.

If thus he does act, be sure of
this fact:
He but little cares what manner
of wares
His customers buy if they are
not fly,
And trusting to him are of
course taken in
With cheap powders many, but
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Are equal to WAUGH'S!

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Purest and Best;
Good advice therefore is
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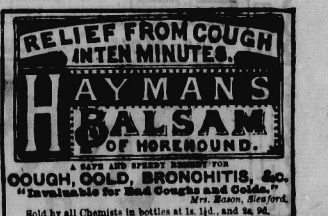
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