

A MEDITATION FOR THE TIMES.

By THE REV. S. S. TOVEY, B.A.

Our God—Who spoke to men of old
From Sinai's Mount, from fiery bush,
Who ever lives, Who ever loves—
Speaks to us now.

Hear we His voice? Or deadened sense
And cold, hard Matter's creed, have they so numbed
The finer parts, that now they lie
Deaf, mute, inert?

Is it that covetousness and pride,
The lust of gold, or pleasure's quest,
So fever heat, so grip the soul,
They will not hear?

Will they not wake? Will they not hear?
Are idols shattered still so loved
That lust, greed, gambling, strife, and self,
Yet bind them down?

Nay—but it must not be. O God!
Four down Thy Pentecostal fire;
Cleanse Thou the heart, loose Thou the tongue
In this our day.

Grant us to look within, to probe
The deepest depths, the soul of things,
To read the Eternal Law, Thy will
That changes not.

To hear the still small voice that now,
Echoing Thy purpose, bids us fall
To prayer, to penitence, to praise,
To means of grace.

Thus will the blessing, though disguised
In temporal loss of this world's gain,
Shine forth a Sacrament of Power
Priceless, Divine!

Whitsuntide, 1893.

SUNDAY SCHOOL COLUMN.

(Communications respecting this column should be addressed to the Rev. J. W. Debenham, Harden. 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, Mossman's Bay; NEWCASTLE: Rev. R. E. Goddard, Morpeth.)

Some Sunday-schools have no Children's Service at all and among those who have one on a Sunday afternoon the greatest diversity exists as to the particular Sunday in the month on which it is held. This consideration has hitherto prevented the Sydney Sunday-school Institute from issuing a syllabus allotting each lesson to a particular Sunday. Up to a recent date I thought that this was the best plan; but I have changed my opinion, for I begin to see more and more clearly how important it is that every teacher and every child should be provided with a printed paper containing the subject to be studied and the lessons to be learnt by heart on each Sunday. Two years ago the Newcastle Diocese adopted the plan of issuing such a syllabus, and the report of the Religious Education Committee presented this week to the Synod testifies to the good results which have followed. In the syllabus the difficulty about Children's Services has been got over by providing lessons to be learnt on every Sunday, but leaving every fourth Sunday without any subject to be taught. Where there is no Children's Service the teachers may, as a note to the syllabus remarks, "use the fourth Sunday profitably in Catechising on the three previous lessons." At the last Scholars' Examination, the first held after this new arrangement, there were 101 candidates from 12 schools in 9 parishes, and the Committee is able to write as follows:—

"The Committee with much pleasure calls the attention of the Synod to the increase both in the number of scholars presenting themselves for examination and also in the number of schools from which they came. In each case the number is the largest which the Committee has ever reported."

"The Committee sees thus a fulfilment of the hope expressed in its last Report that the apportionment of the year's subjects into separate Sunday lessons together with the interest shown in the Committee's work by the Bishop of the Diocese and the encouragement generously offered by his Lordship in the form of prizes would help to secure more general and hearty co-operation throughout the Diocese—and looks for more complete fulfilment year by year."

Some remarks of the Examiner the Rev. H. S. Millard, deserve to be recorded here, for as far as my experience goes they are as applicable to the scholars in other Dioceses as to those of his own:—

"The Examination showed on the whole very satisfactory results, some of the papers in the Upper Division being very good, especially those in Bible History. In the Prayer Book paper it must be mentioned that some important words appeared to be misunderstood, even by those

whose answers were in other respects good, and there was more inaccuracy than might have been expected in writing out the words of the Catechism. There was sometimes a want of clearness in the answers, but often more from inexperience in written examinations than from ignorance. It was plain also, in the Upper as well as the Lower Divisions, that many had not properly estimated the amount of work before them, as the earlier questions were answered at unnecessary length, and the later hurried over with the omission sometimes of the most important points. In this respect much allowance ought to be made for the Juniors especially, as the answering of three sets of questions in one day must have been a very severe task for young children."

The lack of male teachers, alluded to in the letter published last week, is a serious evil, which is far too common. Probably lady teachers are the best fitted to instruct small children of either sex; but the elder boys require men teachers, and it is best I think to have men as the officials of the school. Of course, I only speak of cases where there is an equal amount of teaching or of governing skill: a good lady teacher will do more good to elder boys than a poor male teacher will do. How are the missing men to be got? My correspondent of last week alluded to the best method—prayer; but work should go with the prayer. Every teacher of the school ought to be a member of an "outlook Committee" in search for new and good recruits. The Men's Bible Class, the Brotherhood of St. Andrew, and other parochial agencies that have to do with men, ought to look upon it as a duty to supply new recruits to the Sunday-school. And if there is no other way, the congregation should be notified in Church of the need, which they are morally responsible for. Many Clergymen I expect can testify as I can that in answer to our cry at times of deepest need, God has granted our prayer in a way which our weak faith had hardly dared to expect.

Such a subject for prayer is a suitable one for Teachers' Devotional meetings, such as every Sunday-school ought to have either before or after one of the schools on Sunday.

The Superintendent of a Sunday-school, writing to me on this subject, says:—"I could quote many wonderful instances of immediate results and direct answers to prayers. . . . I believe that we miss much of God's grace for want of expectant as well as enduring faith. 'Open thy mouth wide and I will fill it,' is God's gracious promise. Joash was severely rebuked by Elisha for expecting too little, and it may be that our rebuke is to be seen in our failure as teachers, in well-merited comments of our inconsistencies by bosom-friends and acquaintances, in the dim light we shed on our own family circle, in the poverty of our spiritual life, and in the unsatisfied state of our hearts."

"Have I ever prayed for a teacher for my school? Yes, and made known my want to my Incumbent and was supplied. Have I ever prayed for a teacher for a special class without using 'means'? Yes, and the teacher came. Have I ever prayed for my class as a teacher? Yes, both individually and collectively, and my requests were granted. I am firmly convinced that God will meet an extraordinary need in an extraordinary way, but when ordinary laws suffice, extraordinary laws have no place. God does not work miracles merely for the purpose of working them—yet 'all things are possible to him that believeth.'"

A correspondent at Katoomba informs me:—"Our Sunday-school is prospering. We have more than 70 names on our roll. A lady who spent a few weeks in Katoomba has also most kindly sent us a Library of 54 books to begin with."

From Bowral, I learn that a Sunday-school Choir has been started in order to practice the hymns in the new hymn-book. It will meet once a week for practice. The Annual prize distribution took place last Sunday, and there was a very large gathering of parents and children. Over 100 books were distributed as prizes.

One of my Honorary Reporters writes:—"As one of the great majority of S.S. Teachers who have no library of his own, and no access to others, with little time and less money to give to the preparation of my work, yet striving to do my very best for the Master I serve, I can heartily recommend to my fellows Mr. Eugene Stock's Lessons on the Life of our Lord, price 4s 6d. I bought a second hand copy for a shilling."

"This admirable course of lessons contains explanatory notes—critical, topographical, chronological accounts of manners and customs, etc., etc., the author's design being to supply the need of all who come under the above description. With each lesson are introducing notes giving invaluable hints to teachers. Next to my Bible these lessons are my *undo-mecum*." I concur with my correspondent's testimony.

TEST EXAMINATIONS FOR TEACHERS.

RULES.

1. These examination papers will appear fortnightly until August. Any teacher from any Diocese can send answers.
2. Each teacher must choose a *non-de-plume*, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.

5. No books are to be consulted, not even the Bible.
7. The papers are to be sent to Rev. J. W. Debenham, Harden, within a fortnight. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 2 oz.

II.

1. What lessons for children would you deduce from the history of Ruth?
2. What ceremonies was Boaz obliged to observe in order to gain the right to marry Ruth?
3. Describe the character of Jonathan.
4. Of what is leaven usually a type in the Bible? Is the parable of the leaven an exception to this rule or not?
5. What difficulty would children find in the parable of the Mustard Seed? How would you explain it?
6. Explain the meaning of the parable of the Net, as you would to a class of elder children.
7. Answer, in words of the Catechism, the question "Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?" Explain the meaning of the phrase "this state of salvation."
8. What has been the history of the Rite of Confirmation since the closing of the Bible history?
9. Fill up the spaces in "The Lord taketh my part. . . . them that hate me." "All nations. . . . destroy them."
10. Write out (not exceeding 25 lines) the "skeleton" of a lesson on the first clause of the Apostles' Creed:—"I believe in God the Father Almighty, maker of heaven and earth."

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalyptus Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalyptus Extract on your handkerchiefs, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

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The Australian Record.

SYDNEY, SATURDAY, JUNE 17, 1893.

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NOTES AND COMMENTS.

Personalia. HIS EXCELLENCY SIR ROBERT DUFF and LADY DUFF have consented to become Patrons of the Working and Factory Girls' Club. LADY DUFF has promised to preside at the Annual Meeting of the Club. The GOVERNOR has also consented to become Patron of the Church Society of the Diocese of Sydney. The Rev. Canon ROBINSON, who has exchanged duty for a short time with Canon KEMMIS, has been registered for the celebration of marriages. Rev. E. ALLANSON, Diocesan Missioner, of the Diocese of Ballarat, has been appointed Incumbent of the parish of St. Annand. Mr. ALLANSON enters into residence on October 1 next. The Rev. C. M. LOWE, of Condam, has been appointed to the parish of Clunes. Mr. C. N. STEPHENS has been elected Lay Representative for the Lower Clarence, in the Diocese of Grafton and Armidale. The Rev. H. GUINNESS has been offered and accepted the parish of Pitt Town, vice Rev. JOHN MORGAN resigned. The Rev. J. CHAFFERS WELSH has been appointed Incumbent of Kiama. The Jubilee of the enthronement of the first Bishop of Tasmania, Dr. NIXON will be celebrated in Hobart on the 27th of July. The Rev. Canon POTTER has been selected by the Board of Nominators to fill the vacancy at All Saint's, St. Kilda, caused by the resignation of the Rev. J. H. GREGORY. The parishioners and seat holders of All Saint's, St. Kilda, on Monday evening, entered a protest against the action of the authorities in setting aside the nomination of Canon GREEN, of Glenelg, as Incumbent. The Rev. P. W. DOWE, B.A., Curate of St. Paul's Sydney. The Rev. J. G. FENTON, Curate of St. Michael's, Sydney. The Rev. W. H. MURRAY, Curate of St. John's, Camden. The Rev. J. W. GILBERT, B.A., has been gazetted Chaplain to the troops at the Victoria Barracks, Paddington. At the Conference on Wednesday, the Clergy showed their appreciation of the character and work of the late Rev. J. B. GRIBBLE by contributing £115, which will probably be supplemented by further contributions from the Laity, handed to Mrs. GRIBBLE as an expression of sympathy.

The Church Society. We have been asked to state that the PRIMATE has fixed Tuesday the 27th inst., at 4 p.m., for the meeting of the Sub-Committee of Finance and General Purposes to consider and report on "the financial position and prospects of the Church Society."

The Melanesian Mission Reports. We are asked to make it known that copies of these reports for 1891-1892 (price, 6d each), may be obtained from the Hon. Sec. (Rev. H. Wallace Mort); also the valuable report of the Bishop of Tasmania, published separately (gratis); and that collecting cards may be obtained by any who are willing in this way to help on the Mission Funds.

St. Peter's, Campbelltown. "Three score years and ten" have nearly passed away since this Church was opened for Divine Service. On St. Peter's Day (June 29th) the event will be duly celebrated. There will be Divine Service with Holy Communion. Archdeacon Günther will be the preacher. There will be a gathering of parishioners and friends in the afternoon, and a meeting for prayer, praise, exhortation, and encouragement. We most heartily join in the hope expressed by the esteemed Incumbent—who for 18 years has ministered in the Parish—that the celebration may lead to the advancement of the Redeemer's Kingdom.

An Interesting Discovery. An interesting discovery has lately been made at Jesus College, Cambridge. By removing the plaster from the east side of the cloister court there has been disclosed a row of arches, belonging to the thirteenth century. They appear to have formed a portion of the arcade of the cloisters in the convent which stood on this site before the College was founded. The arches, of which three have already been laid bare, are beautifully preserved. They have been filled up with rubbish, and used to make part of the present wall, which dates from the sixteenth century. The bottom of the pillars are some five feet below the level of the present surface of the ground.

Church Discipline. In a paper read at the Sheffield Conference by L. R. Rankin, Esq., M.A., on "Church Discipline, and the Historic Episcopate," the lecturer referred to the following remarks of the late Dr. Arnold:—"Discipline never can and never ought to be restored till the Church assumes her lawful authority, and puts an end to the usurpation of its powers by the Clergy. To revive Christ's Church is to expel the Antichrist of Priesthood (which, as it was foretold by him, as God sitteth in the temple of God, showing himself that he is god), to restore its disfranchised members, the Laity, to the discharge of their proper duties in it. The most essential step towards effecting improvement in the Church consists in giving to the Laity a greater share in its ordinary government."

300,000 Blind. There are more than 300,000 blind in India who speak in Hindi or Urdu, and for the help of these, Dr. MOON'S system of embossed reading has supplied the Gospel of St. John, and the Pilgrim's Progress. Over 1000 copies of the Gospels have been circulated, the full blessing of which will not be known till the great day of account. Great success has also attended the circulation of the books in the Tamil (S. India).

The Church House. We learn that Canon RADCLIFF has undertaken the duties of Hon. Secretary of the Church House, London, for the Diocese of Ballarat, and will be glad to supply any information in his power with regard to Church matters to any Clergy or Laity who may apply for it. He is promised some handbills descriptive of the Church House and its work which he will distribute when they arrive. The terms of membership are, a donation of at least ten guineas, which constitutes life membership, or an annual subscription of at least one guinea. Associates are admitted on a subscription of five shillings a year, and they have the use of the library, but no powers of voting on the affairs of the corporation. Associates must be recommended by some member or secretary of the corporation. The Secretary in London writes, "It is useful that we should be advised when the Bishop, or any of the Clergy whose movements may be known to you, come to Europe, and of their addresses there. I frequently get letters to forward, and considerable delay has often been experienced in obtaining the correct address." It would be well for any Clergy who contemplate a trip to the old country to act on this hint.

Gambling Restricted. DR. NEWMAN SMYTH, of New Haven, well known by his theological works, has this spring achieved success in an effort to restrict the gambling evil in Connecticut. Through his initiative there has been an uprising of public sentiment, which has just now carried through the State Legislature a stringent Bill for the suppression of the pool-rooms.

Sermons in Shoes. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven!" To-day this world's sorest need is for more Christ-like men and women. The sermons it needs are *sermons in shoes*. The preaching that alone can save it is the preaching of a living Christ illustrated by the holy lives of His followers. A Church that does not tread in the footsteps of its Master, will never convert a sinful world to God. But a Church of consecrated Disciples, whose hearts have been cleansed by the frequent baptisms of the Spirit, and whose lives have been made beautiful by inward conflicts and secret prayer, such a Church is the embodiment of a living Jesus in this sin-cursed world. Their voice is a trumpet. Their example is a light. Their influence is a salt. Their power is a power to wake the dead; for their Master promises, "Lo! I am with you always!" To be such preachers we require the ordination and the anointing of the Holy Spirit. Let every reader humbly and devoutly seek it!

Life an Unexplored Mystery. The assembled genius of the medical profession met the other day in London to do honour to PROFESSOR VIRCHOW, made the confession that life remains an unexplored mystery. "It was not yet," said LORD KELVIN, "for man to tell us what life was, to distinguish between cell growth and the growth of crystal. The subject

was full of technical interest; it had been the life-long study of HARVEY twenty years after he discovered the circulation of the blood, but they had been brought much nearer to the solving of that interesting problem by the researches and studies of PROFESSOR VIRCHOW. He had seen from daily observation that life proceeded from life, and, in fact, there was nothing known to science in which life did not come from something that was living before." To account for life on scientific grounds, except as proceeding from life, is not yet possible. The Christian position is untouched. "In Him we live, and move, and have our being."

M. Taine and the Book of Common Prayer. M. TAINÉ, to whose death we referred last week, paid a very high tribute to our Book of Common Prayer. Coming from such a source it is worth remembering, and we venture to quote from it some of its chief sentences, as it may not be known to some of our readers. In the chapter on the Christian Renaissance (*History of English Literature*, Bk. II, ch. v), he says that our Prayer Book is "an admirable book, in which the full spirit of the Reformation breathes out; where, beside the moving tenderness of the Gospel, and the manly accents of the Bible, throb the profound emotion, the grave eloquence, the noble-mindedness, the restrained enthusiasm of the heroic and poetic souls who have re-discovered Christianity and had passed near the fire of martyrdom. . . . The idea of sin, repentance, and moral renovation continually recurs; the master-thought is always that of the heart humbled before invisible justice, and only imploring his grace in order to obtain his amendment. . . . No mystic languor, here or elsewhere. This religion is not made for women who dream, yearn, and sigh, but for men who examine themselves, act, and have confidence, confidence in someone more just than themselves. . . . Doubtless routine, here, as with the ancient missal, will insensibly do its sad work; by repeating the same words, men will often do nothing but repeat words; his lips will move whilst his heart remains sluggish. But in great anguish the strong words of the book will find him in a mood to feel: for they are living, and do not stay in the ears like dead language: they enter the soul; and as soon as the soul is moved and worked upon, they take root there."

Explanation and Realisation. Happy are we if we have the witness within ourselves. We may be easily puzzled by others in many matters connected with our faith. It may be that, as Bishop BUTLER says, "we have no faculties for such inquiries," or it may be that, though they could be answered by others, they cannot be by us. But in many a case where the explanation of a Divine truth is not possible the realisation of it is, and that realisation is better than all the explanation in the world. To feel the influences of the Holy Spirit without being able to explain them is better than (if it were possible) to explain all about them without feeling them. "God so loved the world that He gave," etc. Who can explain that? Who wants to explain it if he can realise it true of himself and say, "God so loved me—?"

Is Thoughtlessness a Sufficient Excuse? We are all of us too prone to make excuses when betrayed, perhaps suddenly, into acts of indiscretion either in word or deed. When alarmed by the unforeseen consequences of our actions we often say, and think that it is a sufficient excuse, "I never meant to do all this harm; I acted thoughtlessly." Thoughtlessness, however, is no excuse, for "evil is wrought by want of thought as well as want of heart." Addressing persons in the upper class, Mr. RUSKIN says—"I speak to you as representing your whole class which errs, I know, chiefly by thoughtlessness, but not therefore the less terribly. Willful error is limited by the will, but what limit is there to that of which we are unconscious? Let us ask from time to time, Am I doing harm? and force ourselves to think."

The Special Articles in the AUSTRALIAN RECORD this week include:—

THE PRIMATE'S VISITATION CHARGE.

THE ORDINATION SERMON BY THE REV. W. HUGHES.

PRINCE ALFRED HOSPITAL—SELF-DENIAL.

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Illustrations Sept. 25, 1891:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the Finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have rich tints peculiar to no other studio."

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 Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 16s 6d, 18s 6d, 21s per pair.
 Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 12s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.
 Curtains, Nottingham Lace, Creme or White, 5s 3d, 6s 3d, 7s 6d, 8s 9d, 10s 6d per pair.
 Flannelettes—Plain, Striped, and Fancy Designs, 54d, 74d, 104d per yard.
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 And wish you had a store close by.
 While the wife rolls out her paste,
 Husband dips her round the waist,
 Worth its weight, cooks say, in gold;
 Our cakes are splendid, hot or cold—
 Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

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THE PRIMATE'S VISITATION.

CHARGE TO THE CLERGY.

The Most Reverend THE PRIMATE, held his Primacy Visitation at St. Andrew's Cathedral on Tuesday last. The Clergy assembled at the Chapter House, at 10.15 a.m., and shortly afterwards walked in procession into the Cathedral. The Rev. J. Chaffers-Welsh, with the Pastoral Staff, preceded the PRIMATE, the Rev. Canon Sharp and the Rev. Dr. Harris acting as Chaplains. The Visitation was begun with an Administration of the Holy Communion, the PRIMATE being the celebrant. The Very Rev. the Dean read the Epistle. After Holy Communion, the Registrar of the Diocese, (Mr. R. Atkins) called the Roll of the Clergy, when the following answered to their names:—
 The Very Rev. the Dean of Sydney (W. M. Cowper, M.A.), the Venerable Archdeacon Gunther, the Rev. Canon King, the Rev. Canon Moreton, the Rev. Canon Sharp, the Rev. Canon Taylor, the Rev. George Shenton (Presbyter), the Revs. C. A. W. Bain, A. Yarnold, J. D. Langley, G. Brown, F. R. Elder, B. A. Schleicher, E. Harris, D.D., F. W. Addams, T. C. Ewing, C. Child, Z. Barry, W. J. M. Hillyar, E. B. Proctor, S. Fox, S. Hungerford, J. Carter, T. W. Unwin, W. Lumsdaine, G. E. C. Stiles, J. C. Corlette, D.D., E. M. Salinere, C. J. Byrge, C. F. Garney, H. H. Britten, D. E. Evans-Jones, R. S. Willis, J. P. Moran, J. Stack, S. H. Child, T. B. Tress, T. V. Alkin, G. Middleton, F. B. Boyce, J. H. Mullens, W. Hough, C. Bice, M. Archdall, J. N. Manning, J. G. Southby, T. Holmes, F. C. Williams, H. W. Mort, J. Dixon, F. M. Dalrymple, J. Chaffers-Welsh, J. Done, H. Dicker, G. N. Ash, A. B. Bartlett, J. O'Connor, W. Whitcombe, J. Elkin, G. H. Alnutt, J. Hargrave, B. McKeown, R. Noake, E. Orisford, H. Dunlop, H. Guinness, F. T. Whittington, R. J. Read, T. A. Haslam, D. D. Rutledge, G. McIntosh, W. H. Saunders, A. G. Stoddart, J. H. Price, A. C. Corlette, A. Killworth, H. T. Holliday, W. H. Taylor, G. E. Gibbs, E. A. Colvin, J. Best, E. D. Madgwick, L. Parr, E. G. Cranswick, C. S. Smith, H. D. Sealey-Vidal, G. H. Mazy, S. C. Tovey, J. L. Taylor, T. Watson, T. J. Heffernan, F. T. Trivett, H. Martin, H. J. Ross, M. Gray, H. L. Jackson, R. King, S. G. Fielding, J. P. Ollis, D. Murphy, W. A. Leach, J. H. Maclean, J. Clarke, E. C. Beck, D. Lasseron, J. L. Bosworth, W. A. Charlton, G. A. D'Arcy-Irvine, T. B. Regg, W. Martin, J. W. Gillett, E. Hargrave, C. J. King, H. I. Richards, H. Tate, A. E. Bellingham, D. Davies, T. Jenkin, J. Wilson, P. Presswell, C. T. S. West, H. M. Trickett, E. S. Wilkinson, H. C. Vindin, D. H. Dillon, R. W. Reeve, P. N. Hunter, C. Blacket, E. Owen, G. Sco Ho Ten, W. Heffernan, A. Gailey, P. W. Dove, J. G. Fenton and W. H. Murray.

Apologies from the following Clergymen were received:—The Ven. Archdeacon King, the Revs. Canon Kemmis, O. F. D. Priddle, G. Sheppard, G. N. Wood, G. King, J. A. Burke, W. S. Newton, J. Vaughan, J. Shearman, H. Plume, J. Hornby-Spear, J. W. Debeunham, C. L. Handcock, C. E. Amos, and J. Campbell.

The PRIMATE seated in his chair within the Chancel rails said:—
 MY BRETHREN,—
 The occurrence of a Bishop's Visitation brings with it grave thoughts concerning the personal responsibility of all who have been called to any special office and administration in the Church. Its intention is to keep us mindful of the duties which we owe, one to another, in the Diocese to which we belong, and to combine the results of local experience with the advantages of centralised rule in our common work for Christ. The return asked for, taken in conjunction with the experience personally obtained by the Bishop in visiting the different places in his Diocese, help him to realise the condition and needs of the various Parishes and districts; and the charge given is for the counsel and encouragement of the Clergy, regarded as a body of fellow-workers, acting in a recognised sphere of Episcopal jurisdiction. This object is, indeed, to no considerable extent covered by the Synodal system in use in these Colonies; but I think it obvious that a periodical citation by the Bishop of his Clergy with the view of giving them a special charge, apart from the more technical discussions and proceedings of the Synod is a custom worth while maintaining; and is calculated to promote that sincere feeling of mutual regard which should ever strengthen the tie which binds together the Bishop and Clergy of a Diocese, in a brotherhood which is personal as well as official.

What I have to say to you to-day will be no attempt at a rhetorical, or literary, effort. Even if I wished to make such an attempt, the time for preparation would not be forthcoming. All I can do is to select from the many topics on which advice *ad hoc* might be profitable, a few on which to concentrate a little practical thought and counsel, as God may enable me to do so.

A few words I feel bound to say—they shall only be few—about myself. The third year of my Episcopate is now drawing to a close. I have endeavored during that period to make myself acquainted with every part of my Diocese; and I am grateful to Almighty God for the health and sustaining grace which have enabled me to visit, and to minister in, every parish and district, as well as to perform the many administrative duties falling upon me when I am in Sydney, without any interruption by illness or accident. I desire also to express my gratitude for the many kind courtesies, and pleasant hospitality given to me by Clergy and Laity in the various places I have visited.

I have also endeavored, and am daily endeavouring to fulfill the promise I made to be "frank, and friendly, fair and firm," in the discharge of my Episcopal duties. A Bishop, like any other person in a high official position, cannot but become the object of convergent, and contradictory criticisms. He is not infallible in judgment, nor is he always able either to have at his disposal all the information he desires, or to have all the circumstances he wishes for, in coming to a decision, even in important matters. The critics, however, should remember that they, too, can make mistakes, both from want of accurate information, and from the prejudice which partial or "local" views of a matter tend to foster. I intend, by God's help, to pursue a straightforward course, neither puffed up by praise, nor disconcerted by blame, although I would find I deserve the one, and not justly incur the other: always remembering, however, that "He that judgeth me is the Lord." I should like to say that I will gladly receive and consider all counsel that is tendered to me, directly and respectfully, from any quarter. I am not bound to any clique or to any party in the Church, in a "partisan" sense; and, without concealing my opinions or convictions when it is necessary to declare them, I wish to recognise, welcome, and join in, all that is good in every stratum of an ecclesiastical organisation.

I thank you, my brethren, for the retort sent in in response to my Visitation enquiries. I do not propose to deal with them in my Charge to-day. I have not had time to peruse, still less to classify or tabulate, the information contained in them. But I am sure that they will aid me in understanding the range and character of the Church work and worship throughout the Diocese; and I shall study them with interest. On some points I shall probably have private correspondence with the Clergy; with regard to others, I may perhaps make some remarks in my Synod address in August; and if there are any statistics or notes which I think ought to be appended to my Charge, when it is published, I will see to their being then printed.

The special subjects which have been brought under my notice in the returns, in response to my invitation, will receive due attention.

I shall now proceed to offer a few suggestions for thought upon the five following topics. Hindrances to Ministerial Efficiency: Duties in regard to Diocesan Administration; Church Comprehensiveness, and Unity; recent Biblical Criticism; and National Religion.

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feeling disappears, and sourness and suspicion usurp the place where love and forbearance should rule.

I will conclude this portion of my Charge by entreating you to remember that the Clergyman's conduct and behaviour constitute a most important factor in ministerial work. He must endeavour to set an example of, as well as inculcate, the higher life into which Christ's Spirit leads all His true disciples: he must make it his object to show that our religion, whilst it does not consist in an unpractical or unsocial asceticism, is discipline as well as doctrine, and self-sacrifice as well as self-culture.

II. I ask you now to turn from the consideration of Ministerial efficiency to the consideration of Diocesan duties—from the thought of personal character to the thought of associated responsibilities. The Bishop of a Diocese, and those who act with him in any official capacity as coadjutors and counsellors in regard to Diocesan affairs, must ever have before them the fundamental problem of all statesmanship, which is, to combine in harmonized and vital activity "local" resources and energy with the "central" exercise of a *regimen* intended for the common weal. This problem can never be solved by the central authority *per se*: its happy solution depends much upon what may be called the "patriotic" spirit of the community. And the inculcation and cultivation of such a spirit in a Diocese can be much aided if every Clergyman will strive to show those among whom he ministers that the recognition of Diocesan claims is a duty, a privilege, and a strength: a duty because our system of Church government is not "congregational"; a privilege, because our sympathies are thereby enlarged; a strength, because it saves parishes from that isolation of interests which would make the poorer place hopeless, and keep the richer place selfish.

Diocesan administration means much work; it demands much personal zeal, and careful attention; it cannot be effectively carried on without considerable cost. The work is multi-form; it may be characterized as legislative work, regulative work, distributive work, unitive work. Our Synod, and its Standing Committee; our Cathedral, and its Chapter; the Diocesan Registry, with its diversified official labours, and its accumulated official records; the existence of various Diocesan Funds needing careful and continued management; all illustrate the manifoldness of work to be done that is extra-parochial, and is at the same time intimately connected with all that touches the welfare, the good order, and the helpful inter-association of the parishes themselves.

We need to be impressed with a distinct sense of the corporate and collective idea of the Diocese, as well as anxious for the particular welfare of the individual parish to which any one of us belongs. The conjunction of the patriotic spirit of which I have just spoken with prudent and patient rule from the centre will consolidate Church progress, and make all of us mutually helpful, one to another, contributing what each may to the common welfare, and doing our best to avoid narrowness of outlook, and narrowness of sympathy.

I charge you, therefore, to encourage a constant mindfulness of Diocesan obligations. This, far from hindering the discharge of "local" duties will help you to fulfil them better by the consciousness that you are not benefitting your own locality only, but doing what promotes wider welfare, and that you are not only ministering to one parish, but promoting common Church life and fellowship.

I ask you to belong to the Diocese. By this, I mean that you should take a real interest in what concerns the central management of affairs, whether by Synod, or by Bishop, or by Committee; and this, not merely by criticising (which of course you will do when you think anything is being mis-managed, but also by careful consideration how you may best suggest, or effect, any needed reform without impatience, and without bitterness.

Questions of Diocesan import, e.g., questions connected with Synod representation—with parish assessments—with equitable distribution of Diocesan funds—with difficulties felt in regard to patronage and preferment—as always recurring in some form or other, and will give plenty of opportunity for exercising that patient consideration to which I have just referred.

I will not ask you to be loyal to your Bishop, because I would have believed that none of you would be deliberately disloyal to one who has been called to be your chief Pastor, under the blessing of this Diocese; and I trust that when any of you differ from any decision that I may officially make, you will give me credit for acting faithfully and conscientiously to the best of my ability and judgement. But I do ask you all to remember that in the part which I, as Bishop, have to take in Diocesan administration, I occupy a position which has its peculiar difficulties; and that you can best help me by daily interceding for me that I may "use the authority given me, not to hurt, but to help;" that I may be "so merciful that I be not too remiss, and so minister discipline that I may not forget mercy;" and that in all things I may be enabled to combine Christian faithfulness with Christian love.

There is one duty in connexion with the administrative work of the Diocese to which I desire to call your attention, although some of you may possibly think that I am laying great stress on a small matter. You all know that there is necessarily connected with the carrying on of Diocesan work a great deal of correspondence; that there is signing, and registering, of various deeds, and documents to be attended to; that there are many "office" details, attention to which is tedious; and we are apt to apply, glibly enough, such terms as "useless routine," " tiresome red-tapeism," and so on; and to feel bothered because we think things might be done more simply, and with less formality. We may be sometimes mistaken in this, but simplify as we may, there will always remain the duty of cultivating business-like habits in dealing with official details, and records for reference or for decision, and in correspondence about the various matters which claim either the attention of the Bishop or of the Registrar, or of Secretaries of the various Committees by whom official work is done, or vice versa, of those to whom communications are sent.

Carelessness in reading letters, or in replying to them; carelessness in stating a claim, or a grievance, or in formulating a petition (e.g., for the consecration of a church or burial-ground) may sometimes impede administration, cause loss of valuable time, and entail extra work and trouble, which might have been avoided. We are all tempted at times, I suppose, to kick against details such as I have mentioned; but I desire to remind you that habits of accuracy, promptness, regularity in keeping public accounts and official records; painstaking effort to avoid

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delay and to prevent mistakes are not only of great assistance to the administration of a Diocese or a Parish, but form an effective part of our moral training and discipline. For it is, in truth, a want of consideration and an absence of moral effort that makes us careless in these matters.

In concluding these brief suggestions concerning our "consecrated responsibilities" in respect of the Diocese, I would remind you of a wish expressed in a circular letter to the Clergy last December, that the meetings of the Ruridecanal Chapters may be so used as to be made profitable in increasing this consciousness of helpful and responsible fellowship. I then pointed out that a regular use of such meetings would tend "to promote harmonious co-operation for the welfare of the whole Church, amid those differences of opinion and method which are inevitable factors in the organic growth of any community."

III.

The sentence which I have just quoted makes an appropriate transition to my next topic, namely, that of the Comprehensiveness and Unity of the Church.

I will begin by reference, which may be expected, to a *cause celebre* in our ecclesiastical annals. Last year witnessed the result of the appeal in the suit of Read and others v. the Lord Bishop of Lincoln. The Archbishop of Canterbury's Judgment was delivered in November, 1890, and was a learned, interesting, and able investigation of the points under dispute. This Judgment was confirmed by the Privy Council Judgment of August 2, 1892. This "Lincoln Judgment" as it has been called, though in itself only an *ad personam* decision upon certain "specific complaints of rubrical irregularity" has a wider interest than that which would attach to a mere isolated decision on a ritual dispute in England. It involved historic considerations of an important nature as bearing upon the continuity and comprehensiveness of the National Church of England; and at the same time it dealt with important questionings as to the amount of liberty in ritual which can be legitimately conceded without compromising the reformed position which the Church took up in the 16th and maintained in the 17th century. For it is patent that the promoters of the suit against the Bishop of Lincoln were actuated by conscientious scruples as to the legality of certain ceremonies, and symbolism, which to them seemed inconsistent with the Protestant position of the Church of England. And the careful way in which the doctrinal indifference of the "Eastward Position" is asserted in the Archbishop's judgment shows the consciousness on the part of the Court that liberty in ritual was not to be permitted to be made a plea for retrogression to medieval doctrine concerning the Eucharist. According to the final decision this "Eastward position" is not to be regarded as an "ecclesiastical offence", it is to be permitted as an optional position in the ritual of the Communion Office, provided that the manual acts are not hidden from the people. The result of the appeal on this, and the other points brought before the Court in the first instance, and the Appellate Court afterwards, has been received as "a legal victory for toleration," which is to "make for peace"; and so I trust it will, and that prosecutions, and suspicions, and recriminations of a purely partisan kind may disappear. I cannot but observe, however, that if we are to be at peace in regard to these matters of ritual, diverse from the simpler ritual to which many have been accustomed, and which many prefer, the "victory" must not be abused into exclusiveness towards those who still object to, and decline to use, the permitted items of ritual. I think it may be well, and I am sure it will be candid, that I should here state my own view in regard to the "Eastward Position," about which there has been so much discussion. Personally, I cannot approve of it or recommend it, for the simple reason that I verily believe it to have been adopted for the purpose of encouraging a sacerdotal view of the Eucharist, which is out of agreement both with the Communion Office and with the Articles of Religion to which all Clergy of the Church of England subscribe. I know that according to the Archbishop's Judgment, "the imputed sacrificial aspect of the eastward position is new and forced, and can take no effect in rendering that position either desirable on the one side or illegal on the other," and that the same judgment speaks of "ill-informed recent maintainers of this position as essential;" but I know, also, that the requirement of this position has been undoubtedly associated with extremist teaching, and intended to convey "some sacrificial doctrine of the Eucharist against the Anglican Church."

Personally, therefore, I do not think that I shall ever willingly take the "Eastward Position," even if circumstances occur which may render it a matter of courtesy to do so; nor shall I be able to do so in any circumstances, without making some declaration explanatory of my scruples in this matter. I consider that the North side position, which "is beyond question a true liturgical use in the Church of England," is both by reason of its almost universal adoption until recent years, and by reason of its freedom from the suspicion of doctrinal symbolism, least likely to encourage party spirit, and most likely to be generally acceptable.

But this whole dispute, and its result, viz., that a considerable variety in ritual is permitted, is an illustration of the comprehensiveness of our Church life. The historical development of the Church of England as a National Church has made such comprehensiveness to some extent a natural characteristic of its position, and what I am now concerned to impress on you is that this comprehensiveness is an advantage, if only a certain boundary line be not passed. There is room for the evangelical, the ecclesiastical, the rational factors of our Church life to act, and to react, and interact, beneficially; if only we adhere to the "Principles of the Reformation," and do not abandon that increase of breadth and liberty which we gained in the 16th century by becoming a Protestant Church. The term, "Protestant," is, I fear, obnoxious to some good men who belong to our own Communion; and they would prefer the term "Anglican." Well, as a matter of distinctive terminology, this may be at times convenient; but the "Anglican Church" is by historical development, by constitutional reform, and by authoritative statement of doctrine, Protestant as well as Catholic, and (let me add) Protestant because truly and genuinely Protestant. The term Protestant, like the term Catholic, may be applied in a misleading manner; but rightly applied, in its historic ecclesiastical meaning, it is a watchword of liberty and progress, based upon the Word of God. The great movement, or disruption, in Christendom, which we know as the Reformation, drew a dividing line between those who, on the one side, maintained the authority of the Pope as supreme in religious matters, and those, on the other side, who, vindicating

liberty of conscience in the worship of God, maintained the religious authority and sufficiency of the Holy Scriptures, and repudiated medieval additions to, and corruptions of, Scriptural teaching. The Church of England is undoubtedly on the "Protestant" side of the line.

I do not wish to forget that there is a Comprehensiveness of Christendom which is larger than that which we predicate of our own Church, and embraces all who profess, and call themselves Christians; but of this I am not now speaking; nor am I now dealing with the questions of the Re-union of Christendom, or of closer association with other Protestant communions.

What I wish to urge upon you, my brethren, is this, that within the Church of England limits there is full and legitimate scope for much variety of thought, and ritual; and that this variety is advantageous to our Church work, so long as the Principles of the Reform are not repudiated.

If we consider, thoughtfully, the interdependence of all the sectional tendencies which are exhibited in what we call parties, or schools of thought amongst us, we shall see how necessary each is to the other if we are to have fullness of organic life in the Church.

In my address to the General Synod in 1891, I spoke of the cycle of religious thought, or hering in Christ, as being suggested by the three terms, faith, form, freedom. Might we not say that "faith" strikes the Rock from which the living stream flows; that "form" digs a channel in which the stream may run; that "freedom" widens the channel, and makes others?

Various epithets have been used by way of intimating the direction of the dominant tendency in each party or section of the Church, e.g., Spiritual, Sacramental, Scientific; Emotional, Formal, Critical; and similar distinguishing adjectives. Can we not perceive that it is the combination, not the severance, of these lines of thought and action that we need? The Bible; the Church; Reason; are watchwords one of which may be dearer than another to different minds. But these need not, they should not, be disputed.

Attention to purity of doctrine; adaptation of art to religious worship; free use of literature; these are phrases which might be connected with the various sections or tendencies of which we are thinking. But who can claim, or wish to claim, a monopoly in these matters?

Heart, hands, and head are all needed for full life. Without the heart no life-flow; without the hands a maimed life; without the brain-power an unintelligent life; we want all in harmonious contribution of varied functions.

But when we come down from philosophizing to actual Church work, some practical difficulties must come in, because there are circumstances which cause a kind of clashing between certain minds, and certain methods. Amid these inevitable differences, where uniformity is unattainable, and complete unanimity impossible, what is it which can unite us? Not definitions, but devotion; not laws, but love; not external regulations (however needful these may be in their proper place), but spiritual sympathy. It is the Holy Spirit of our God—our Father and Saviour—which can alone fuse the different elements into a healthy operative organism, filled with vital energy, and working towards a maturity of fuller growth, and knowledge, and power. It is in proportion as we submit our wills to the Spirit of God working through His Word, in His Church, and within our own consciences, that we can harmonize varieties of intellect, temperament, method; and being many members, act as one body, because we have been made to drink in of one Spirit.

And "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance." Put these inward dispositions in the first place, and all will come right. We shall, then, be earnest without being exclusive; we shall argue without anger; we shall differ without discord; we shall be free to explore, and to experiment, and to work out our own paths, and to learn of our own experience; we shall be willing to line from each other, and to help one another as much as we can, without exacting complete uniformity, or demanding a rigid Shibboleth. And the result will be, what is the eventual result of all honest co-operation and conference among men desiring to advance not themselves, but the cause of truth and righteousness, and equity. Extreme tendencies will be moderated; a useful resultant of diverse spiritual, intellectual, practical, forces will mark the Church's progress, and as we move onward, God will yet more abundantly teach us what His will is, as we try to deal truly, in love; and we still "grow up in all things into Him which is the head even Christ, from whom all the body fitly framed and knit together, through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

IV.

I now proceed to make some remarks, which, I trust, may be useful, upon "the higher criticism" of the Old Testament, of which so much has been heard in recent years. Its consideration has perhaps a more appropriate place in a Charge to the Clergy than in an address to a Diocesan Synod. Yet it is a subject which, although it may appear to have a primary interest for the Clergy, is one which no thoughtful lay member of the Church should neglect to consider. For it is not merely a literary question which is raised, but a religious one. It is not merely a question concerning the origin, authenticity and genuineness of certain ancient writings; it is a question which has a serious bearing upon the trustworthiness of the Bible as a Divine Revelation, and as a supreme standard in religious matters.

But it would be a great mistake to deal with the subject in any spirit of panic, or impatience. "An indefinite dread" of imagined disaster when some novel theories are promulgated which *prima facie* seem to be hostile to the faith of Christians, or to traditional views of the Holy Scriptures is irrational, and mischievous. The truth will always stand criticism of a proper kind. If the criticism be sound and genuine every truth seeker will welcome it; if it be unsound, and baseless, its blunt edge will do no harm. Within my own memory several "panics" have arisen from the publication of various criticisms upon Christianity and the Bible, but the panics were not justified by the results. The Tubingen theory, which made a great stir once, is now essentially discredited; the book called "Essays and Reviews" brought out fresh defences of the Faith, adapted to the modern presentation of old problems; Bishop Colenso's criticisms of the Pentateuch led to careful research, and effective vindication of the substantial truth of the earlier history of

Israel; "Ecce Homo" viewed, at first, as a hostile treatise fell into its place as an interesting contribution to conjectural interpretations of the Marvellous Personality of Jesus Christ; the anonymous criticism brought forward in "Supernatural Religion" evoked the brilliant and trenchant reply of the late Bishop Lightfoot.

In each case, whatever of truth there was in the criticisms was acknowledged, and assimilated; the errors were exposed and repudiated; and the resultant of controversy was the removal of misconceptions, and the clearer enunciation of truth. Dogmatism, either of a positive or of a negative kind, is gradually corrected by calm controversy, conducted in a serious and earnest spirit. Extreme views on either side give place to that which is reasonable and true, so far as we are enabled to verify and interpret, the facts that form the basis of doctrine.

We have no reason to fear, and we have no right to forbid, criticism even of the most sacred things. We have a right, however, to claim that the critic of books that have been revered as sacred for centuries should carefully consider the due weight to be attached to long standing traditional views and interpretations and should not too hastily assume that modern theories must be right, because they are new and revolutionary.

The advocate of traditional beliefs, on the other hand, should be open-minded, ready to consider, and to weigh with all due attention what is advanced by those who may be termed "progressive" theologians and critics, who are eager to bring up to date and to modern requirements, all enquiries concerning religion, and religious documents.

And what is this "higher criticism"? In investigation of ancient documents, two branches of criticism come into notice which are to be distinguished one from the other. There is "textual" criticism which attempts to verify, and decide on the original "text" of the documents in question. To this belongs the study of Manuscripts, and of Versions, and of citations in other writings, and the comparison of the conclusions to which other textual critics have come upon disputed points. Then comes the "literary and historical" investigation to which the name of "the higher criticism" has been given. This deals with the authorship, and contents, and purpose of the ancient documents. This field of investigation is wide, and various, and calls for patient diligence and caution, as well as for eagerness and curiosity. All historical criticism necessarily involves some exercise of the imagination; and the formulation of tentative hypotheses becomes a necessity when the *data* of known facts are insufficient for exact knowledge. We are obliged to conjecture how much, and such a book may have originated; how it was preserved and transmitted; whether it is rightly attributed to some particular author, or not; and so on. But it is obvious that conjectures should not be rashly, or heedlessly multiplied; and that all due attention should be given, first, to the facts and statements of the books themselves, and secondly, to all reasonable traditions concerning their structure, and character, and claims, which have come down to us from ancient times. It may be well to observe here that the term "Higher Criticism," although it is not really open to the objection that it implies arrogant claims, is sometimes used, or regarded, as if the criticism thus described were something which absolutely demanded our allegiance, and should not itself be criticised. This is, of course, a mistake, as may be perceived from what I have already said. "The higher criticism" belongs to all students, whether they incline to the "traditional," or to the "progressive" school of critics.

For a succinct statement, and comparison of the two competing theories concerning the composition and structure of the Old Testament Scriptures, I refer you to Benson and Elliott's useful little collection of addresses entitled *Christus Comprobat*. The Bishop takes a cautious conservative position in regard to the dispute; and speaks of "the genuineness, integrity, and trustworthiness of the Old Testament" as "impugned and traversed by the industrious ingenuity and really limitless assumptions of modern analysis." The older, or "Traditional" theory, broadly stated, is "that the Books of the Sacred Volume, in its historical portions, have been written or compiled from contemporaneous documents by a succession of inspired writers, beginning with Moses and ending with Ezra and Nehemiah." But the Bishop admits that "modern investigation and modern criticism have introduced certain changes and rectifications." The recently elaborated theory, he terms the "analytical" theory, because its alleged conclusions are deduced from learned and ingenious "analysis" of the documents criticised. To enter into any examination of this modern theory would be neither possible nor desirable on the present occasion. Suffice it to say that this analytical theory relegates the composition of the first five books of the Bible, together with the book of Joshua, to a much later date than the time of Moses, and finds in this so-called "Hexateuch" "three strata of narrative and legislative details, of different dates and distinctive peculiarities, which, after having been revised and re-edited, possibly several times, have at last been not unskillfully combined in the form in which they have now come down to us." The historical trustworthiness of these earlier books is therefore called into serious question; the relative position of "the Law" and "the Prophets" is inverted; and the presentation of the history of Israel in the Bible is thrown into confusion by the assumption that "the Law" in most of its details originated late in the time of the Babylonian exile, instead of being substantially the production of Moses, acting and legislating under Divine direction. Some of the foreign critics go so far as to hold "that the Tabernacle of Witness, or, as it is now commonly called, the Tent of Meeting, and everything connected with it, had never any existence except in the fabricated history composed in the days of the exile, and that, far from the Tabernacle being the prototype of the Temple, it was the Temple that suggested the deliberate and elaborate fiction of the Tabernacle!"

The divergence between the two theories is startling; and the traditional theory, with certain reservations and acknowledgments, is still the theory which has more intrinsic probability. The constant conjectural analysis, and arbitrary assignment by the modern critics of this and that portion of the documents "panels" have arisen from the publication of various criticisms upon Christianity and the Bible, but the panics were not justified by the results. The Tubingen theory, which made a great stir once, is now essentially discredited; the book called "Essays and Reviews" brought out fresh defences of the Faith, adapted to the modern presentation of old problems; Bishop Colenso's criticisms of the Pentateuch led to careful research, and effective vindication of the substantial truth of the earlier history of

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The considerations pressed upon us by this controversy, bring before our minds a duty, an anxiety, and a hope.

The duty is to exercise our reason boldly, patiently, reverently. God has chosen in many parts (*polymorphous*) and in many different fashions (*polytropous*) to make progressive revelations of His will, in preparation for that culminating Revelation of Divine Love and Righteousness which he made in the Person, and Teaching, and Work of Jesus Christ. God made these special revelations in, and through, the history and polity of a particular people. This people had its documents and records from which gradually certain "Scriptures" came to be selected, as authoritative in religious matters; and these Scriptures were set apart as "sacred," and were so regarded by Christ and His Apostles. They were decreed to be in a special sense "inspired" ("God-breathed," *Theopneustos*) and thus to be specially profitable for moral, and religious purposes. But, however divine the purpose and character of those "holy scriptures," and however wonderful their providential preservation, and their doctrinal coherence, and the convergence of all the history and teaching in them to Christ, may be, the treasure was in "earthen vessels," and the human instrumentality through which the divine truth was conveyed cannot be rightly or reasonably excluded from criticism—provided that such criticism be exercised not in a scornful, hostile, or flippant spirit, but with honesty and reverence; and above all with due regard to Him who in His testimony to the world has written "in the law of Moses, and the Prophets and the Psalms" set a most important imprimatur on the Old Testament Scriptures, as a whole.

Our anxiety, in regard to this much-talked-of "Higher Criticism" is lest the religious authority of the Old Testament should be unduly depreciated, and its value in religious matters be insufficiently regarded; and lest from the study of the Bible coming to be considered too much as a mere matter for specialists and linguists, people should be tempted to forget that apart from all questions of literary criticism, these older Scriptures are now, as in the time of the Apostle Paul, Holy Scriptures, able to make men wise unto salvation through faith which is in Christ Jesus. Practical and prayerful study of the Bible will, I make bold to say, never be in vain. It may be, indeed, that some—especially perhaps among those who have in their reverence for the scriptures held a too rigid and literalist theory of inspiration, will have their minds for a time disturbed by the free handling which the higher criticism makes prominent. It may be, also, that some, who have taken lax views of the inspiration of the Bible, and who have been misled by the teaching of the "higher criticism" away from recognising the claims of the Bible to be, in a sense in which no other book, or collection of books, can be, the Word of God.

But one hope predominates over any anxiety that we may feel. No controversy, no research, no criticism,—be it "analytic," or "synthetic," relentlessly destructive, or imaginatively constructive,—can be eventually harmful to the cause of religious truth. In the case of the Old Testament as in the case of the New, truth will be vindicated, and faith confirmed. We shall discover how far our traditional notions, and our preconceptions, in what points they should be corrected, and in what points they should hold their ground. Assuredly, the practical value of the Old Testament is permanent, and indisputable, whatever critical questions may have to be left open, or acknowledged as insoluble. This wonderful "Divine Library" presents a historical outline of the history of Israel, as of a nation through whose religious development a progressive revelation of God was given which is, admittedly, a purer, holier, more gracious, more personal, knowledge of the Divine Being than we can gather, or infer, from any other source previous to Christ's own teaching, and the revelation which was wonderfully preparatory for the culminating wonder of Christ Himself, God's Word incarnate among men. Consider the Old Testament's blending of ethical obligation with religious devotion; its maintenance of monotheism amid all varieties of idolatrous worship, whether outside of Israel or within their borders; its consistent presentation of the One Living God as ever exercising lovingkindness, righteousness, and judgment in the earth,—and the Saviour of all who trust in Him; its hopefulness as regards the future of the world; its history in the light of the promise of the "after-time" to which God's people were taught to look forward when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea";—and you will find that the elaborate analysis and conjectural audacity of modern criticism need not interfere with the continued use of those Holy Scriptures, "for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

Add to this consideration of the Old Testament as a collection of sacred documents, the thought of the authority already referred to, which is given by the religious claims by Jesus Christ, who quotes Moses, and David, and Isaiah, and tells the Jews to search the Scriptures because they testify of Him, and you will not allow controversies as to the particular amount of revision, or modification, under which documents have passed before they assumed their final form in the Jewish Canon, to shake your faith in "the sufficiency of the Holy Scriptures" for the enlightening and saving purpose for which God's marvellous Providence, and inspiring Spirit, designed, shaped, and preserved them.

The Bible, in its totality, will still remain for us the unshaken basis of highest moral, and religious instruction; and a more complete and coherent presentation of God in history than anything else which human literature has produced. Modern tendencies to materialism, to scepticism, to agnosticism, to a vague and vacillating view of God's relation to mankind, are best corrected and held in check by the knowledge of God given to us in the Bible, and concentrated in Jesus Christ. Objections to the religious claims of the Bible, be it remembered, are often only objections to some theory of inspiration that does not take sufficient account of the human element in the composition of the various books; but after all reasonable regard—I will not say "concessions," for the term is a misleading one—to the critical researches concerning the growth, and shaping of the Scriptures, we may rest confident that these Scriptures, in the gathered unity in Christ, are pre-eminently God's Word, inspired by His Spirit, and illumined with heavenly light the way for all men up to God.

V.

One other topic remains on which I desire to suggest, duty and express hope. It is the subject of National Religion. The relation of the Christian religion to national life should be

clearly recognised, and the permeation of national life by religion should be strenuously attempted, if a nation is to truly prosper. These Australian Colonies are not yet a nation, but they aspire to become one; and there are many indications of possible progress to follow an already marvellous development of material prosperity and of civic and political activities. The financial crisis and depression through which we are now passing may, in the Providence of God, be a help and not a hindrance to this progress, if it has a sobering, and a stimulating effect in the direction of more genuine industrial effort, and of an increase of that federative spirit, which is to unify the Colonies as one people. National life is growing, and it is to be healthy and strong it must be accompanied by national religion. What is the responsibility of the Church of England in this matter? We have no "National Church" here. The conditions under which the connexion between Church and State grew up, and formed an important integral part of the historical development of the English people do not exist here. Yet I venture to think that the Church of England in these Colonies, if its Bishops and Clergy and Laity do their part faithfully and in a right spirit, should enjoy a position of vantage in religious society. It has a large number of adherents, and some sort of social prestige; it has a closer continuity, in its historic evolution, with the whole growth of Christendom than the younger, and lesser, Churches or sects of more modern origination have. It has released itself, on the one hand, from the ecclesiastical exclusiveness and accretions of erroneous dogma, which limit the power of the Roman Catholic Church to move the public conscience; and, on the other hand, it has not allowed the claims of private judgment, whether exercised in the more mystic, or the more rationalistic, line of divergence, to carry it into the vagueness and inconsistency of religious individualism which, by ignoring what is due to historic and traditional considerations, multiplies sectional disruptions in a needless and perplexing variety. I do not, in speaking thus, wish to imply that this vantage-ground makes it right for the Anglican Church to stand aloof from co-operating, as far as practicable, with any ameliorating religious influences that may proceed either from the Roman Catholic Church, or from the other Protestant Churches, and sects. In many points there must be what may be termed a respectful but stern antagonism to the claims, and some of the doctrines of the Roman Catholic Church; and whilst we are in far closer doctrinal affinity to the larger, and Protestant sections of the Church Universal, there are points on which we consider them to fall short of what we hold to be the proper fulness of Church organization, and Church doctrine; yet this will not justify us in a proud isolation, as if we were "the Church," and all others were aliens. We may be "thankful" (using words of Archbishop Tait in a Diocesan charge which he made in 1880, when he treated of "the Church of the future"), "if we can feel ourselves members of a compact and well-ordered section of the 'Church Universal,' strengthened by all the traditions which, by acquiring what is due to historic and traditional considerations, multiplies sectional disruptions in a needless and perplexing variety. 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JUNE XXX DAYS.

MORNING LESSONS.		EVENING LESSONS.	
S. 161 Sam. ii. 27	Acts ii. 22	1 Sam. iii. 9 to 19	1 Peter iii. 8 to 17
M. 19 Ezra vii. 1-11	—iii. 1-11	Ezra vii. 15	1 Peter iv. 7
T. 20 Ezra ix. 1-11	—iv. 1-11	—x. 20	1 Peter v. 7
W. 21 Nehemiah i. 1-11	—v. 1-11	Nehemiah ii. 1-11	2 Peter i. 1-11
Th. 22 — ii. 1-11	—vi. 1-11	—v. 1-11	2 Peter ii. 1-11
F. 23 — vi. 1-11	—vii. 1-11	—vii. 1-11	2 Peter iii. 1-11
S. 24 Malachi iii. 1-11	—viii. 1-11	Malachi iv. 1-11	Matthew xiv. 1-11
S. 25 1 Samuel xii. 1-11	Acts vii. 35	1 Sam. xiii. 1-11	or 1 John i. 1-11

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The Australian Record.

“SPEAKING THE TRUTH IN LOVE.”

SATURDAY, JUNE 17, 1893.

WE omit this week, our leading article, also several letters and other items in order to give space to the scholarly and interesting charge delivered by the MOST REVEREND THE PRIMATE on the occasion of his Primary Visitation on Tuesday last. The subjects treated are of the greatest moment to the Church, the Clergy and the Colony at large, and it is a duty and privilege to give the full text.

Australian Church News.

Diocese of Sydney.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 9th inst., at 557, Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley, and there were also present Messrs. John Sidney, W. H. Dibley, Charles I. C. Uhr (Honorary Secretary), and E. Grether (Manager). The following is a report for the week ended June 3rd:—Meals served, 599; beds occupied, 206; employment found for 2, remaining, 28. The farm report was received from the superintendent:—Number of meals served during the last fortnight, 238; beds occupied, 74. The Chairman reported that the Jubilee sale which had been held on June 2 realised £15, and with the subscriptions he had received they would be enabled to pay the farm expenses for June.

Girls' Friendly Society.—The monthly meeting of the Diocesan Council of the Girls' Friendly Society was held on the 7th inst. at the G.E.S. Lodge, preceded as usual by meetings of the House and Executive Committees. Mrs. A. J. Riley presided, and there were also present, Mrs. Broad, Mrs. Holme, Mrs. Hillyar, Mrs. Vandelaar Kelly, Mrs. McKewen, Mrs. Kellick, Miss Wilkinson, and (by special invitation) Mrs. and Miss Stephen, who have just returned from England. An apology for unavoidable absence was received from Mrs. Wilkinson. Besides some letters referring to the financial and reference committees, a letter of commendation and transfer in favour of a G.E.S. member of the Diocese of Lichfield was received, accompanied by a letter from the Suffragan Bishop of Shrewsbury. A satisfactory report was read from the head of the Registry Department, showing a balance to the good of £1 10s 3d. The House Committee Report was also read, which stated that after paying all the household expenses since January, out of the receipts from boarders, the Committee had in hand at the end of May, £10 13s 11½d, £9 of which, together with £1 from the Registry Fund, was voted for the rent. The Council then considered seriously and anxiously the changed aspect of affairs brought about by the suspension of payment by the E.S. and A.C. Bank, wherein the money available hitherto for the lodge rent was impounded, and various suggestions were made as to the best means of raising money for the rent, for it was cordially agreed by all that the Lodge could not be given up without an effort, as it is now thoroughly established and much appreciated, evidently being more and more needed, providing as it does a comfortable home not only for G.E.S. members, but also for other respectable girls at a very moderate cost. The scheme met with most favour was the substitution of the customary Annual Diocesan Festival by a Concert, for which all the members, as well as the associates and others, should be asked to take tickets, and the proceeds of which should go towards paying this year's rent. In view of this prevailing and probable increasing distress, the Matron of the Lodge was empowered to provide shelter and board in cases of exceptional poverty, even when there was no likelihood of immediate payment, to the utmost limits of the house, using, naturally, caution, and discretion.

St. Paul's, Cleveland-street.—The St. Paul's Young Men's Union held a special gathering on Friday night, the 9th inst., and introduced a mock trial which had been especially arranged for the public as well as members. A very good case was presented, and after the Judge had summed up, the jury were asked to consider their verdict. Owing however to their inability to agree, the case was left over for an indefinite time.

Restoration Fund, St. Paul's, West Maitland.—An appreciative audience assembled at the Oratory of the Crucifixion (Stainer), which was given at the School of Arts on the 7th June. The chorus singing was excellent, and the solos were beautifully rendered.

“Use.”—Your interesting and varied contributor, “Colin Clout,” does not agree with me that every visiting Clergyman should do as he pleases, rather than be expected to follow the practice of the Church which he is visiting. I know that there is a great deal to be said on both sides. But I think most Clergymen are strong-minded enough not to feel dismayed, if their visiting brethren do not fall in with their “use,” whatever it may be. I was assisting at a Church function the other day, where six who were present did not follow the use of the Church, and where four did. But I am sure those four did not feel in the least hurt or censured, because the other six followed the practice they preferred. Perhaps it would be a good thing for us all to treat such matters less seriously than we do. If however they once become points of conscience, it would seem as if my suggestion were worth considering, that each should be left to follow his dictates. It is however, a lamentable thing to reflect that members of the Church of England, which should be one great Brotherhood, should ever be excluded from each other's pulpits and Churches, for some point of ritual in which they vary. At the same time, I hold that they who are responsible for this are those who introduce little ritual observances not to be found within the four corners of the Prayer Book. But I think the best thing of all would be for us to visit each other's Churches, and interchange service more than we do. Perhaps my suggestion of leaving the matter in the hands of the Visiting Clergyman might be conducive to this.

Diocese of Goulburn.

Pambula.—The Bishop of Goulburn and Mrs. Chalmers were met by a number of prominent townsmen on their arrival at Pambula, and formally welcomed to the district. On Sunday morning the Bishop preached at Eden and confirmed a number of candidates in the afternoon. At night he again preached. There were large congregations.

Diocese of Grafton and Armidale.

The late Dr. Turner.—The *Armidale Express* publishes the following extracts from a private letter of Miss Turner's to a friend in Armidale concerning the late much lamented Bishop's last hours:—“He passed away so peacefully last night (April 27th) at 20 minutes past 10, after five days' illness. The doctor told me from the first that it was not likely he would recover. He must be laid to rest in Rome. He looks so peaceful, such a sweet smile on his face. Yesterday morning at day dawn, he received the Holy Communion. I have just been out to choose the spot in the Cemetery for his last resting place.” It is also gleaned from the letter that Miss Turner is keeping up remarkably well, considering everything, in her sad hour of trouble.

ORDINATION.

On Sunday Morning last the MOST REVEREND THE PRIMATE in St. Andrew's Cathedral admitted Philip William Dowe, (of St. Paul's College Sydney University B.A.), James George Fenton, and William Henry Murray, (both of Moore College) to the order of Deacons. Morning Prayer was said at 10 a.m. At 11 a.m., the Service opened with a hymn after which the Litany was intoned by the Precentor and choir to Tallis's setting, the Lord's Prayer being chanted to Stainer's music. The Anthem was appropriately chosen, viz., Thomas Attwood's arrangement of the Veni, Creator Spiritus. In the first verse, taken as a solo, the melody was sweetly sung by Masters George and Fred. Harris, the clear treble voice of the elder brother being a prominent feature. The second verse was sung as a trio, the same choristers sustaining the theme, with the assistance of Master Amery (alto) and Mr. A. P. Cooper (tenor). The concluding verse was sung as a chorus by the full choir. As the concluding voluntary, Miss Wilkinson (who presided at the organ, in the absence of Mr. Younger, through illness) played “How Lovely are the Messengers,” from Mendelssohn's “St. Paul.” The Rev. P. W. Dowe, B.A., one of the ordained, read the Gospel. The Rev. W. Hough, of St. Jude's, Randwick, preached.

THE SERMON.

Judges vi. 14:—“And the Lord looked upon him, and said, ‘Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?’”

WELL may one to whom has been entrusted such a privilege and duty as falls to my lot to-day invoke the aid of the blessed Trinity—Father, Son, and Holy Ghost. In the Name of our Triune God, the Father of Mercies, the Word of Life, the Spirit of Truth, I present my message in all humility and Christian love.

There must rest upon each of those taking part in this solemn service a feeling of deep interest and a sense of grave responsibility. The Bishop, our Father in God, is about to exercise one of his highest functions—that of admitting, not “into the Church,” but into the Church's Ministry, those whom he has examined and approved. This making “choice of fit persons to serve in the sacred Ministry of Christ's Church,” must bring a weight of anxiety and earnest solicitude known only to the Chief Pastor of a Diocese. And then the Day of Ordination is to every sincere and devout candidate a point in his earthly career towards which he has long been moving—the climax of his aspirations and hopes; the passing from the Court of Israel into the Holy Place. Nor can there be, my brethren of the Laity, any doubt as to your sympathy and concern with all that is taking place at this service, for you are appealed to for your consent to the imposition of hands; you are here to-day as representatives of the Lay members of the Church; you tacitly sanction the Bishop's act, and your prayers are offered for God's ordaining grace.

My text carries our thoughts back to a stirring period of Israel's history: to what has been designated the “heroic age” of the Hebrew nation. The story of Gideon is full of life and interest. He is the Saul, the Judas Maccabeus, of earlier days. His commission from God, his natural and spiritual endowments, his prompt seizure of a grand opportunity, his singular wisdom and prudence in dealing with men, his firm trust in Jehovah—all these prominent features in his character appear to me suggestive and appropriate for our consideration to-day.

But our thoughts now must centre upon the Divine Commission, which will connect that scene at the vinepress of Ophrah with the service in this Cathedral; strangely varied indeed in their immediate surroundings, but essentially the same in one point, viz., God's choice and equipment of human instruments for the work of deliverance from evil.

Let me again read this 14th verse:—"And the Lord looked upon him and said, 'Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?'"

As I look into these words I see these points which deserve our prayerful consideration:—The Divine Selection, Commission, and Assurance. God's choice of a human Saviour, His Command, His comforting Promise. The beautiful New Testament, counterpart of this Commission is, "As my Father hath sent me, so send I you"; "Go ye into all the world and preach the Gospel to every creature"; "Lo I am with you all the days."

I. Divine Selection:—"The Lord looked upon him." A look often means a definite choice. Samuel was forbidden to look upon Jesse's elder sons, for God said, "I have not chosen" them. Elizabeth when chosen to become the mother of the Baptist, said, "Thus hath the Lord dealt with me in the days wherein He looked upon me to take away my reproach among men." There was something very special and constraining in the look God gave to Gideon; it was a gracious, favourable glance; a speaking look like Christ's upon St. Peter, a powerful inspiring look which plainly said, the lot hath fallen upon thee, "Go in this thy might."

The Almighty has His chosen ones ready to place on the scene of action as each crisis comes. Not in the Church only but on earthly thrones, in the councils of the State, in the world's battle-fields, we may recognise heaven-selected ministers. But this morning we are thinking about some of those plain indications of the Divine choice as regards those who are admitted into the ranks of the Clergy.

1. The Church of England distinctly recognises two leading signs of fitness for Holy Orders: 1st, the inward call of the Holy Spirit; 2nd, the outward call of the Church through her Bishops. Presently the searching question will be addressed to the candidates, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" Before the appointed answer can be truly given there must have been the most solemn spiritual transactions between our souls and God. There must have been the deep realisation of our own sinfulness, and the full acceptance of Christ as our atoning sacrifice, there must have been a fervid love for our Master, a love overflowing like His towards the souls of men, there must have been heard the sweet and powerful voice of the Divine Spirit urging us to take hold of the Gospel plough, and surrender our lives as His accredited ambassadors before men. Happy is he who in humble confidence thus follows the leading of God's Free Spirit; but woe is he who dares to approach the Altar with unhalloved fire, or touches the Ark of the Lord unbidden.

2. Then, after this primal inward movement of the Holy Ghost, there must follow the recognised outward call of the Church. "Order is Heaven's first law," and it would be strange if there were any exception to the grand rule in the appointment here on earth of Ministers and Stewards of the mysteries of God. You, my brethren, upon whom hands are now to be laid have been led by providential circumstances, and by special mental and spiritual training, to seek the public acknowledgement of your fitness, and the authority and commission of your Bishop "to serve God for the promoting of His glory, and the edifying of His people."

3. Very humbling thoughts must press upon us as we view the great disparity between the human instrument and the work to be accomplished. No one feels this more than those receiving their first Commission. There is the natural shrinking which even the greatest Saints have shown. "Lord I am but a child"; "I am slow of speech"; "I am the least in my Father's house." But the Divine selection of means is not based on human standards of fitness. Looking simply through this book of Judges, we observe how the Lord used the weak things of earth to cast down the mighty. Ehud the left handed, delivered his message of death, and saved Israel from Moab. Shamgar with his ox-goad slew 600 Philistines. Deborah and Jael, weak women, struck down the oppressors. Gideon with his brave 300, cut off by panic and slaughter 185,000 Midianites.

"Not by might, nor by power, but by My Spirit saith the Lord of Hosts." The Lord chooses us not because we are great, or wise, or strong, but because He will magnify His own glorious name through our very weakness. Therefore, may we rejoice even in our infirmities. An expositor (the late Dr. Cox) writing on this subject says:—"This is our call, and I am bold to say that it is the authentic call of Heaven. This is the vocation which God has chosen for us, not we for ourselves, by revealing His truth to us with power and by moving us to proclaim it. Through evil report and good report, through success and failure, whether men hear or forbear, we cannot forbear; the sacred impulse will have its will of us, and if we cannot do what we would, we must still be doing all that we can. If we cannot hope to shine as stars in the firmament for ever, we are or should be content to burn like candles, which waste while they burn, and yet shed a welcome light in the hut where poor men lie. It is the labour to which we are called, not to success in it; and so long as we are honest, diligent workmen, we need be neither dependent nor ashamed."

"True Teachers choose not their task—they choose to do it well."

4. Another thought in connection with the Divine selection of human instruments, is that God recognizes the varied gifts and endowments which His work demands. A glance through the pages of Holy Scripture, shows how the Lord took from the "common round and daily task" of ordinary life His chosen ones. For each new phase or turn in Hebrew history, for every great crisis the Divine Ruler has ready His earthly representative. We mark the same variety, and wondrous adaption of means to end, in the Apostolic Church, where our Blessed Lord "gave to some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers. For the perfecting of the saints for the work of the Ministry, for the edifying of the Body of Christ."

The needs of the Church and the world of to-day are so great and manifold that every grace of the Eternal Spirit must be welcomed. Thank God! our own Church of England embraces men and minds of every Christian type. She is no rigid, exclusive set, guarding but a fragment of the Faith, but is a true Branch of the one Holy Catholic and Apostolic Church. In no other religious communion are there to be found such opportunities and such freedom to speak out the truth as God has revealed it to us. The characteristics of our age positively demand, not the narrowing of the Church to the dimensions of any one school of thought, but with absolute fidelity to the Apostles' Creed, a fuller acknowledgment of her breadth and comprehensiveness.

Look, my brethren, at these Cathedral windows! The light of Heaven streams through them, but as it passes to us certain impressions are made on our minds, caused by the media of many shades of colour, crimson, gold, blue, purple, green. Truth, like the ray of light, comes pure from its Author, but it has a beautified diversity, and passing through human minds, is presented in its various shades and combinations. We might have plain glass in these openings, and we might hear from yonder Organ simple melodies, but I am sure we all prefer the rich harmonies of both colour and sound. "God fulfils Himself in many ways!"

II. And now what shall we say about the Divine Commission? "Go!" says the Lord—the Lord of Hosts—"Go, in this thy might!" "Go and save Israel."

1. The voice is the trumpet-call of Heaven. It thrills one with hope, and desire, and courage. The tremendous message comes with inspiring power; the Divine magnetism causes a vibration through the soul; and we "stand before the Lord," like the Prophet Elijah, waiting in obedience for further commands. Yes, my brethren, some of you are standing like Moses before the burning bush at Horeb; like Joshua, in that mysterious night-interview with the Captain of the Lord's Host, like the latter prophet Isaiah, waiting for the seraph to touch his lips, before you go to deliver Israel, or make your assault on Jericho, or reveal what your eyes have seen of "the King, the Lord of Hosts." You have, I am sure, already surveyed the work before you. You have looked upon the "fields white for the Harvest," waiting for Christ's labourers.

2. Then have clearly, indelibly impressed upon your minds that yours is a work of deliverance: a work embracing nothing less than the salvation of souls. "Go in this thy might, and save (as reads the Revised Version) 'Save Israel.'"

The Midianites of to-day lie thickly around the dwellings of Israel, and spiritual desolation follows in their path. "Christian! dost thou see them, on the holy ground. How the troops of Midian prowl and prowl around? Christian! up and and smite them, counting gain but loss; smite them by the merit of the holy Cross!"

Ah, yes, the Ambassadors of Christ, and soldiers of the Cross are reminded every day that they belong to the Church Militant, that the war against sin must be waged unceasingly, and that they must be prepared to "endure hardness." In these days, certainly, the Christian Ministry must be no place of refuge for failures ejected from other professions, nor a place of resort for mental and moral weaklings whose supreme object is to secure a position of ease and dignity. A Colonial Church like our own whilst she needs a Clergy of the highest obtainable culture, all the precious gifts of human learning, all the powers of a logical mind and a fluent tongue, also requires men of the deepest, soundest piety; men of sanctified common sense, and men who can stand the shock and strain of opposing forces.

For our enemies are watchful and strong, and they are desperately in earnest. As Gideon looked down from those hills of Manassah towards the Plain of Esdraelon and saw the foes of his people "like locusts for multitude," so must we recognise the fact that "the tents of ungodliness" are pitched in every Parish, around our Cathedrals, and Churches, and Schools, and Homes.

You, my younger brethren, who to-day are buckling on your armour, have been taught something of the strength and weakness of open hostile unbelief. You will meet it again and again in some of its saddest phases, but meet it with tenderness as well as courage. You must not smite with words of scorn and denunciation those who have been blinded by the god of this world, but in a spirit of meekness try to win over those who oppose themselves. "The weapons of our warfare are not carnal," and because they are not carnal, are "mighty through God to the pulling down of strongholds."

Much as we must deplore the attacks made upon the

Faith by its avowed opponents, there is, I am sure, cause for deeper concern in the common indifference of the masses; that hard encasement of the soul which resists all our probings and appeals. It is this condition of things which often sends one almost heart-broken to one's knees. This spirit of pure indifference to the claims of God is not unfrequently associated with gross sin, and intown and country you meet the popular vices of intemperance, impurity, and covetousness.

Well, my brethren, the Lord's commission to you and me has its intimate merciful bearing upon all these powers of evil. We have to carry into the world and into the midst of Christ's foes a Saviour's love and devotion. "Go in this thy might, and save Israel." It is the grandest message mortal lips can utter, "We are ambassadors for Christ and we beseech you in Christ's stead be ye reconciled to God."

Let me not forget to draw your attention to one other fact in Gideon's great enterprise. The narrative tells us how idolatry had infected even the household of Joash, the home of Gideon. And so the young Deliverer must begin his work of reform by destroying Baal-worship in his own family. Does not this remind us of the sins of the Church; that if we would prosecute our mission with success we must first hear the Divine charge, "Be ye clean that bear the vessels of the Lord." "Take heed unto thyself and to the doctrine."

The Divine rule of all thorough abiding spiritual work is from within, outwards. The Shekinah glory must be seen through the folds of Israel's tent. The love of Christ must burn brightly within our own hearts, before, by our ministrations it can inflame the hearts of our people. It must burn away the corruptions of our own worldliness and formality, and self-seeking, and indolence, before it can be a cleansing fire to those whom we are appointed to serve. The Guide of souls must constantly watch whether his own footsteps are treading the narrow way. The Preacher must apply his sermons to himself, and then to his congregation.

3. But "who is sufficient for these things?" This brings me to speak a word about the underlying power accompanying the Divine commission. "Go, and save Israel." "Go in this thy might!"

When God has a work for any man to do, He will supply the power. He requires no bricks without straw; he sends none of us to Divine warfare at our own charges. Gideon held back, required sign after sign. Fire must come from the Rock, and dew saturate the fleece before he was fully convinced. Then he went forth in his might: "Out of weakness he was made strong, waxed valiant in fight, turned to flight the armies of the aliens."

It is interesting to compare this Hebrew warrior, and the Apostle St. Barnabas, whom the Church commemorates to-day, and the comparison may teach you what great gifts are needed, and promised to every Minister of Christ.

You have just heard my quotation from the Epistle to the Hebrews, where Gideon is named as one of the men of mighty faith. Then read the 34th verse of the vi. of Judges, and you learn that "the Spirit of the Lord came upon Gideon."

The might of Gideon was the indwelling Spirit of God, and firm trust in Jehovah.

Now of St. Barnabas it is said that he was "a man full of the Holy Ghost and of faith."

The two men had their diversities of gifts; one, those of the reformer and soldier; the other, those of the Evangelist. One struck terror into the hearts of the enemies of the Lord, the other brought "consolation" to hearts burdened by sin and sorrow, but in this diversity of gifts and operations we recognise the same Spirit, and the same great faith.

Be it yours, my Brethren, who are about to grasp "the sword of the Lord and of Gideon," to have also the persuasive eloquence, and tender-heartedness, and loving sympathy of St. Barnabas. Go forth to your sacred work wisely using any natural qualifications God may have conferred upon you, but "go in this thy might," the only strength that cannot fail you—the communicated power of the Holy Ghost.

There is, I read, a beautiful picture at Florence, which reveals the holy Baptist preaching on the banks of Jordan; before him the crowds sit, and lie, and stand, hanging on his lips, drinking in the preacher's very soul. In the force of intense reality he gives them all he has and all he is. But his own eye takes in the form of One kneeling in the background, pleading for him and his listeners. John is great because he is conscious of a Greater One, and sees Him, Who is Invisible. Beloved brethren, "Go in this thy might, and save Israel!"

III. My last word shall be the Divine Encouragement which shines so brightly in my text, "Have not I sent thee?"

Oh how needful is this assurance for anyone taking up a special work for God. Moses furnished with all the learning of the Egyptian Court, dared not begin his mission until he had heard the words, "My Presence shall go with thee." Gideon deprecatingly says, "O my Lord wherewith shall I save Israel, my family is poor in Manasseh and I am the least in my father's house." The Lord again said, "I will be with thee."

The mortal and the immortal Ego! How often repeated, repeated to-day in this holy place, the human plan of weakness, the Divine response, "Have not I sent thee?" Now without cherishing any vain assumptions, any un-

scriptural claims, the Clergy must have a clear conviction of their mission from God. "Have not I sent thee?" must ever ring in their ears. It has been truly pointed out as a remarkable fact, that "the Holy Spirit in the Word of God exalts the office of the Apostolic Ministry far more highly than the word of man would have dared to raise it. The Office of the Ministry, not the persons of the Ministers. With regard to ourselves, what are we? Weak and sinful, holding up to the world a high standard, of which we ourselves are ever falling lamentably short; less holy, indeed, than many who humbly hear and heed our exhortations; earthly vessels, unworthy to hold that treasure which yet it hath pleased God to commit to us: administering the excellency of power, but reminding men ever that the excellency of the power is of God, and not of us. The great St. Paul, speaking of himself apart from his office, says, 'I am less than the least of all saints,' I am 'the chief of sinners.' But how different is his tone when he turns from the man to the office. Here the Apostle rises above himself, loses sight of his weak personality, and speaks for his King. He abases self, but he says, 'I magnify mine office.' He remembered the great commission of the risen Saviour, 'As My Father hath sent me, even so send I you.'

For Clergy and people there is much scope for thought on this subject. For the people, because there is a growing levity in the world's talk, as of the Church, so of her Ministers. But surely if we stand to you, Christian people, ministering in Christ's stead, it is not us, but our King whom light talking and contemptuous treatment dishonour.

I repeat, that the Ministerial Commission is a trust from Christ for the benefit of His Church and the World. The interests of the Clergy, both spiritual and temporal, are so intimately bound up with those of their people that there should exist between them the clearest understanding, and the frankest acknowledgement of their respective relations and duties.

God forbid my brethren! that we should ever assume to be men of a special caste with sympathies and aims distinct and separate from your own. "We are men of like passions," "Fellow workers," "Helpers of your faith." But whilst we stand side by side with our fellow Christians in the Church of God, we do not, we dare not repudiate that Divine calling and authority which we have received, and which inspires us with confidence and zeal in the prosecution of our Ministry. We are not set apart to lead Divine worship, to teach, and perform, sacred functions, simply as a matter of convenience and order. We do not, in the Church of England, take that low view of the Clerical office which regards the Pastor's work and reward merely as a matter of business arrangement. No, our mission and authority is from the Divine Head of the Church, and we feel ourselves thus solemnly charged, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being samples to the flock."

Such, dear brethren, in the Lord, are the thoughts which I have ventured to give expression. To you who are now waiting for the impressive service which will number you in the holy order of Deacons, I address my closing words.

A glorious enterprise is before you, and your all-sustaining power must be the Divine Choice, Command, and Comfort. It is our hope and trust that "the Lord hath looked upon you," hath bidden you "go and save Israel" and hath Himself "sent you." God's mercy has selected you, high and holy ambitions fill your minds as you look upon the slumbering Midianites, lying restless in the darkness of sin. You have in your hands the Gospel trumpet; you are but the empty Earthen Pitchers, the very type of human weakness; but from heart and brain and tongue there must flash forth spiritual light which shall rout souls from the worst of deaths. We, who have been permitted to engage for many years in this holy warfare, look upon you with loving sympathy, and are constrained to say with the saintly Keble—

Spirit of Christ—Thine earnest given
That these our prayers are heard, and they
Who grasp, this hour, the sword of Heaven,
Shall feel Thee on their weary way.
When fœmen watch their tents by night,
And mist hang wide o'er moor and fell,
Spirit of Counsel and of Might,
Thine Pastoral warfare guide Thou well!

Pray, very earnestly, for yourselves, brethren, that the freshness and zeal of your Ordination Day may not be dissipated by the wear and tear of ministerial duties. Pray daily for the renewal of your first love, lest your souls be dragged down to a dull mechanical routine of clerical work. You must cherish and build up through the power of Divine grace, your own spiritual forces, or the darkest, saddest of failures will result; for it has been truthfully said, that "No man's work is a failure unless he himself is a failure." But I will not dwell upon failure; rather would I say an encouraging word bidding you look for, and expect, the signs of the Divine Presence. Fire shall come even out of the rock; Pentecostal grace shall touch your lips; "virtue,"—power shall accompany your ministrations to heal and bless. You shall feel and see the Dew of Heaven, saturating your own souls and fertilizing barren hearts around you. We know we have "signs" even in these latter days, subtle unrecognised, perhaps scoffed at by unbelief, but to us unmistakable and precious; signs of blessing as we proclaim the everlasting Gospel, as we minister in the sick-room, as we teach little children, or as we are made channels of Sacramental grace.

"Messengers of the Church, and of the glory of Christ!" Do you wish for any higher earthly position or honour? You do not: you need not. Then casting yourselves before the Divine Majesty, whilst you gratefully offer Him your consecrated lives, let the Church's motto for her Deacons be ever before you—"Modest, humble, constant." May you ever possess and use, the "mighty power of a humble heart," the spirit of meekness, gentleness, and docility, knowing that with such the strength of God is ever present, and that whilst "He resisteth the proud, He giveth grace to the humble."

Into the care and keeping of the Great Shepherd and Bishop of your souls we will now commit you, praying that you "may so prepare and make ready His way, by turning the hearts of the disobedient, to the wisdom of the just," that at His second coming to judge the world, those to whom you minister, may be found an acceptable people in His sight; and that you, yourselves may at length receive the reward of the "faithful servant"—even "the crown of glory which fadeth not away!"

MELANESIAN MISSION.

The Annual Service in connection with this Mission was held in the Cathedral on Monday June 12th, at 10.30 a.m. The Dean administered the Holy Communion, assisted by the Rev. H. Wallace Mort, (Hon. Secretary of the N.S.W. Auxiliary), and the Rev. Charles Bice (the Organizing Secretary of the Mission in Australia and Tasmania), delivered an excellent address; pointing out the firm hold that the Church has upon the Natives of Melanesia, as evidenced by the fact that already the Native Clergy outnumber the European Clergy, and that the lay teachers are in the proportion of one hundred to one.

Mr. Bice also drew attention to the valuable testimony of the Bishop of Tasmania, published in the annual report of the Mission; and to the indirect testimony of a special reporter of the Melbourne "Argus," who lately visited the Islands, to obtain authentic information regarding the Labour traffic.

At the service there were 24 communicants, and the offertory amounted to £1 8s. 6d. Then followed a meeting in the Chapter House, at which the Rev. Coles Child presided. Collecting Cards and Subscriptions to the amount of £35 15s 6d were handed in; and short addresses were delivered by the Chairman, the Rev. C. Bice, and the Hon. Secretary. A desire was expressed that a Committee should be formed to meet quarterly; but no definite steps were taken.

A public meeting was held on Tuesday evening the 13th inst., at which the PRIMATE presided. A hymn was sung, led by the Precentor and Choir Boys of St. Andrew's Cathedral; the prayer for the Melanesian Mission was said by the Secretary, and then after a few kindly words of encouragement from the chairman, Mr. Bice gave a graphic description of the work, illustrating it by excellent lantern views. His lecture was in two parts, the first descriptive of the natives in their savage state, and the scenery of the islands; the second descriptive of Norfolk Island, and the natives of Melanesia, after the influence of Christianity had been brought to bear upon them.

During the interval between the parts, a collection was made, amounting to £6; and Canon Whittington stated his experience of the Melanesians in Queensland.

There was a good attendance, including a considerable number of Clergymen.

HOBART CHURCH CONGRESS.

The following have been appointed by the PRIMATE as Corresponding-Committee for the Diocese of Sydney to co-operate with the Central Committee at Hobart in making all necessary preparations for the Church Congress of 1894:—

The Ven. Archdeacon Günther, the Revs. J. C. Corlette, D.D., E. Harris, D.D., A.W. Pain, B.A., H. L. Jackson, M.A., A. Yarnold, F.B. Boyce, A.R. Bartlett, M.A., H.W. Mort, M.A., and J.D. Langley; Messrs. A.B. Weigall, M.A., E.I. Robson, M.A., E. Burton, C.R. Walsh, W.R. Beaver, J. Kent, and F.W. Harrison. A meeting will be held so soon as definite communications have been received from the Hobart General Committee—which was to begin its work on Monday last—and officers, etc., will then be formally appointed. Meanwhile the Rev. H.L. Jackson (Hon. Clerical Secretary to the Sydney Church Congress of 1889) has been requested by the PRIMATE to act as Correspondent and Convener.

AN INFALLIBLE CURE FOR NEURALGIA.

MR. W. G. CAIRNS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LARSEN'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

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

Always keep a small tin of ARNOTT'S MILK ARROWROOT BISCUITS, in the house for the children.—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.

THE REV A. R. BARTLETT, AND THE CHURCH SOCIETY.

To the Editor of the Australian Record.

SIR.—The Rev. A. R. Bartlett seems to have incurred the unappealable wrath of an anonymous Churchman. It is a long time since I met Mr. Bartlett; that time he seemed as one who could take his own part. I leave him to look after himself. I daresay he will survive. But I write you a few words because I think "Churchman" in your issue of 10th June, 1893, is as deficient or wanting in his ability to appreciate the Church Society as he is unfair and illogical towards Mr. Bartlett. Mr. Bartlett has made no attack upon older Clergymen of the Diocese, as "Churchman" rashly asserts.

The Churches to which "Churchman" refers would not have been built without the Incumbents; but they were at least mainly paid for by their parishes and thereby stand out prominently to day as suggestive evidence of the most convincing kind that these parishes can and therefore should do more for the Church Society, nor does this imply any slur on the Incumbents who do not control the finance of the parishes.

The Church Society is our one Society which deserves our absolutely unqualified appeal and praise. As far as its limited means and the unlimited demands upon it permit it nobly and gallantly fills the place of local parochial endowment. The want of such endowment is our greatest and deepest need. This gap is always gaping. It is a chronic and incurable weakness. Were it not for the Church Society our temporalities would have long ago gone to the dogs. It is the mainstay which now and ever holds fast, and prevents our drifting into the hopeless wreck of insolvency without reconstruction. Herein it performs the invaluable function which the Centennial Fund so egregiously misses.

Anyone familiar with the magnificent endowments of our Church in England and the immense consequence of local parochial endowments of the Irish Church even since its disendowment by that arch mischief-maker and wrong-doer the present Premier will be unable to find words good enough for the work of the Sydney Church Society in the absence of endowment, or working capital, and that being so "Churchman" need not flare up so quickly because Mr. Bartlett speaks keenly of the neglect with which the Church Society apparently is all too much regarded.

Were all Churchmen as Mr. Bartlett in my opinion proper and temperately desirous to be, I make no doubt that "Churchman" would be more usefully employed than trying to impale an earnest friend of the Society on the point of his mighty pen.

Yours etc,
W. A. LEECH,
Bong Bong.

12th. June, 1893.

THE CHURCH SOCIETY.

SIR,—

In your last issue there appeared a letter signed "Churchman," commenting on another letter, signed A. R. Bartlett, in the previous week's issue, and I wish to say a word or two as to both.

First: As to the writing to the public press on matters affecting our Church. Would it not be far wiser to abstain from doing this, and, to use an old proverb, "to wash our dirty linen at home?" We do not find that members of other Christian bodies fall into the same error of writing to the secular press when they have a grievance, whether just or ill-founded. By the bye, I think I have seen letters signed "Churchman" in the *Herald*, which from their tone, I should imagine proceeded from the same pen as the writer of "Churchman" in your last issue.

Second: It is a fair subject for comment in a *Church* paper, to draw attention to parishes which fail in their duty and loyalty to the Church Society. This is attacking a systematic failure of appreciation of the duty of the members to the body. Your other correspondent, under the cover of a *nom de plume*, principally attacks a person. Under the cover of a *nom de plume*, a writer may fairly attack systems and abuses, and propound theories of his own; but to attack persons in this way is neither English or Australian, and one is doubtful whether your correspondent "Churchman" is a member of the Church of England, which certainly does not sanction by its doctrines such a course.

Third: May I be permitted to say that no Clergyman in the Diocese has more earnestly and successfully pleaded the cause of the Church Society from his pulpit, as is evidenced by the report, than the Incumbent of St. Paul's, Burwood. May I also add, that few Clergymen have rendered more effectual assistance to the cause of Religious Instruction in Public Schools than the Rev. A. R. Bartlett, and though this latter has not been specially alluded to, it is certainly one of the best of methods for building up a Church.—Yours, &c.

JAMES PLUMMER.

Always keep a small tin of ARNOTT'S MILK ARROWROOT BISCUITS, in the house for the children.—ADVT.

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

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THE CHURCH SOCIETY.

SIR,—It was to be expected that my letter, in which I drew attention to parishes which give so little support to the Church Society, should provoke criticism. We none of us care over much to be reminded that we are not doing our duty.

With regard to the courteous letter of Mr. F. B. Wilkinson, all I need say is, had he read my letter in your issue of the 3rd, he would have noticed the words "Christ Church, North Sydney;" hence my remarks did not apply to the Church of which he is so worthy a Churchwarden.

It is not pleasant to pass away from the letter of a gentleman to speak of one written in such extremely bad taste as that adopted by "Churchman." I venture to think that he would not have written such a letter had he been prepared to sign his real name to it. These anonymous letters are very bad specimens of real Christianity. If a man has to say something severe, let him be a man, and sign his name.

"Churchman" accuses me of "inaccuracies." Will he kindly point them out? I am aware of only one, and that is the omission of the sum of £10 coming from Auburn, making £15 from those districts for which the large grant of £100 is made for this year.

"Churchman" thinks he has scored a point when he reminds me that I entered a parish where the Church was built. Certainly; but he forgets to mention the fact that on that Church there was a debt of between two and three thousand pounds! This debt we have brought down to three figures, and while doing this we have not forgotten the claims of the Church Society.

I have no intention of recalling my words. The list of defaulting parishes is "A Black List." Is it fair that the majority of parishes should be doing their best for the Church Society, when others hardly move a finger in the matter?

May I just add that my letter was written with no bitterness? I simply wanted to save some of our poorer brethren from having a curfew-bell rung on their grants; and the best way, as it seemed to me, was to call upon those parishes, where help does not come, to do their duty by the Church at large.—Yours, etc.,

ARTHUR R. BARTLETT.

THE PRINCE ALFRED HOSPITAL.

SIR,—To my astonishment I have received a circular asking me to work for the Prince Alfred Hospital, and help its week of Self-denial. The promoters of this Institution were very careful to have inserted in its Constitution, that no Clergyman should ever be allowed to sit upon its Committee, and yet it appeals to them. No other Hospital in this Colony, I believe, has so unfair, or so unjust, or so dishonouring a Clause in its Constitution, but no doubt the Clergy will, in this, as in many other matters, return good for evil.—I am, etc.,

CLERICUS.

GAMBLING, SWEEPS, ETC.

SIR,—As the Parliament so rarely does anything to promote the moral welfare of the people I think the passing of the new Postal Act deserves special commendation, and Mr. Kidd in particular, a very enthusiastic vote of thanks.

For years the Post Office has been used by gambling people and by sellers of indecent pictures for their own profit, and other Colonies have bitterly complained of the fifth sent them through the Post Office of New South Wales. From the last July next, under the new law, matters will be completely changed and gambling will receive a heavy blow. All honor to Mr. Kidd, the Ministry and the Parliament. I am, yours, etc.,

BETA.

SENIORITY.

SIR,—It would save much confusion in processions in the Sydney Cathedral if the authorities would have a copy of Joseph Cook and Co's Almanac posted up in some suitable place in the Chapter House. The list of the Clergy is given there in the order of seniority, and gentlemen could then see at a glance the position they should take. I am, etc.,

ANGLICAN.

TALKATIVENESS AND FACTION IN SYNODS.

SIR,—It ought to be as impossible in a Synod as in any other deliberative and legislative body to force a bill through without full discussion.

Take the Draft Parochial and Diocesan Funds' Ordinance, for instance, recently brought before the Newcastle Synod by its Diocesan Council. For it is to this I believe that a paragraph in the *Maitland Mercury* refers which imputes "Talkativeness" and "Faction" to the members for having blocked it.

I would ask, then, through your columns, are members of the Newcastle Synod fairly open to the charge thus laid against them?

The Session of Synod lasts four days, and there were in addition to the President's address forty-five items on the first day's business paper. Among these were eleven Reports, one of them being the Diocesan Council's Report

which always calls forth considerable comment. There were five Draft Ordinances, four of which were in the course of the Session passed through all their stages and became law, and there were the new Aged and Infirm Clergy Superannuation Rules which were of great importance. These were dealt with in Committee of the Whole and finally settled.

Then Wednesday's business paper contained some new and important matter which was disposed of in the course of the Session, so that with the exception of not passing the Funds Ordinance the Session of Synod cannot be said to have been abortive.

This Ordinance was an extremely complicated measure, very difficult to understand, as it was unaccompanied by any schedule or verbal explanation showing its individual effect upon the various parishes of the Diocese. All that was plain in it was that under its provisions a large number of parishes would lose their portion of the Tyrrell endowment, that the £700 per annum State Aid would no longer be available for Diocesan purposes, and that in addition to this a heavy compulsory taxation would be inflicted on all such parishes as pay their Clergyman £200 a year and upwards. No wonder the Bill did not meet with much favour from those who would suffer heavily from its compulsory provisions.

At the very outset of proceedings in Committee the Rev. F. D. Bode moved and carried an amendment which really meant the elimination from the Bill of the compulsory element—an amendment which the promoters considered destroyed its vital principle.

The Secretary of the Diocesan Council then left the Bill in the hands of the Synod which finally elected by Ballot four Clergymen and four Laymen to confer with the Diocesan Council in hopes of some arrangement being come to which may be concurred in by all parties.

Synod was adjourned until Tuesday, 17th October, and in the meantime the present state of affairs is to continue with such readjustments as in the opinion of the Diocesan Council may be necessary.

I think this brief statement disposes of the imputation of faction motives in blocking the Bill.

It is absurd to talk about faction unless it is allowable to call honest dislike and consequent opposition by that name.

When a successful past is swept away without a single effort being made to sustain its time-honoured methods, when moral, and I believe, even legal obligations are disregarded, when law matters retain their own advantages, while depriving others of theirs, then it is not faction to oppose such proceedings.

The question of talkativeness still remains. How many hours was Synod engaged on the Bill? The Bill was dodged about a good deal. How or why is best known to its promoters. At any rate it seemed to be so with their concurrence. So many other things came in the way that to the best of my judgment not more than ten hours time, if as much, was actually spent on the Ordinance. It cannot be said that this was too much to allow members to obtain a full insight into the bearings of its different provisions. In fact I doubt if the consequences to many parishes of its inequitable clauses are completely mastered yet.

It will take many hours in Conference and more in Synod before a conclusion is arrived at. But let us hope above all things that nothing positively and distinctively inequitable will be brought up at our adjourned Session. In that case perhaps, so much talkativeness will not be necessary, but let us always trust that those who wish to prevent new and undigested measures from being forced upon themselves, and others will not be charged with being "talkative" and "factious."

MEMBER OF SYNOD.

SOMETHING FOR JESUS.

Something for Jesus. Let the words entwine
With every action, every word of mine;
For even my daily thoughts, if brought to Him,
Will be accepted as an offering.

Something for Jesus; nothing is too small,
Nothing too great to give, when He gave all;
And simple service, done as in His sight,
Grows every day in length, in breadth, in height.

Something for Jesus. Like the stone of old,
It touches common life with threads of gold,
Brightening the lonely paths of grief and care,
And giving life and aim to do, to bear.

Something for Jesus. Lord, I long to be
A living song of gratitude to Thee;
A guiding light, a hand stretched forth to bless,
A spirit covered with Christ's righteousness.

Build a little fence of trust around to-day;
Fill the space with loving work, and therein stay;
Look not through the sheltering bars upon to-morrow;
God will help thee bear what comes of joy or sorrow.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, obtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry), Porridge and Biscuits. Wholesale Agents—JAMES AMOS & SONS, 218 Sussex-street, Sydney.—ADVT.

"ONE SURE WAY."

CARLYLE relates how in the darkness he was once tossing restlessly about, sleepless and miserable, when, "on the black bosom of the night," these words seemed shining out: "Our Father which art in heaven, hallowed be Thy name. Thy will be done." As he repeated that prayer, he grew calm and peaceful. "A sudden check came," he tells us, "to my imperfect wanderings, with a sudden softness of composure which was much unexpected." Prayer is still the certain road to rest, the path out of fog and mist into light and gladness. Our needs and circumstances vary, our difficulties and burdens are perhaps beyond human help, but even the weakest can take the pathway of prayer, and thus most surely reach the help, the heart of Him who appoints all that can befall.

"Good prayers never come weeping home." The answer may not appear in the form our mortal ideas expect, the Master's ways being far above our own; but the present response is renewed assurance of His protection, and the petition that went up in darkness shall be fruitful yet in glory beyond our dreams.

Some who read this page may be unable to reach the house of prayer, or even to be present at the family altar; but bodily infirmity need not hinder the seeking, trustful soul from communion with the altar's God. On Faith's triumphant wing even the heart that is afflicted and laid low can fly to the Master's breast, and there gain new supplies of quietude and confidence. We need not count over our perplexities, wondering how we can sustain such a load of care, shrinking from the furnace that seems waiting on the morrow, when the road of prayer is clear and open for us all this moment, and it leads by the way of the Cross, where burdens fall from the weary and heavy laden. Perhaps we have neglected stealing away to the mercy-seat and now we feel as though we should be strangers there. The soul that has no inclination for prayer is in peril and in need the greatest; may not these troubles have come to set that soul praying, and to bring it into contact with the Giver, whom we need far more than His most beautiful gifts? Make of to-day's affliction a "spiritual promotion"; let it be the messenger that guides into the presence of God, and teaches the stricken heart to pray. "Though here is nothing," cried an earnest preacher once in our hearing, "yet there is all, and help to the uttermost is to be had for the asking. Though all things may be against you, God is for you." What matter the stress of circumstances, the pain which is but for a season, the tears that shall yet be wiped away for ever, when He who was once a sufferer, and carried our every sorrow, listens still to the faltering cry, "Lord, help me," and is nearer than the fires of the seven-times-heated furnace?

Those who, with some petition trembling in their souls, have sought the presence of royalty, find it is difficult to obtain access to the Sovereign—many guards, many regulations, bar the way—but there is nothing between thyself and thy Lord, oh, praying heart! Thy need of Him is thy passport to His feet; thy helplessness is thy claim upon His tender mercies; thy broken spirit and thine appealing cry shall not be despised nor forgotten by Him who is very pitiful, and who knows the pressure of sorrow's crown of thorns. Luther was so assured of the power of prayer that he remained in earnest supplication during the critical time of the Diet of Nuremberg, and he ran from his house crying "We have gained the victory!" just when the edict came forth that granted free toleration to all Protestants. Legions of praying hearts have echoed, and are echoing, the cry. We have gained the victory if we abide at the Master's feet, whatever seem to threaten us, whatever wait in store. We look to the right hand and to the left, and find no helper; but the Lord Himself shall fight for us, and we shall glorify Him who can make for His people a path through the sea, and drop down manna in the wilderness.

It is a cause of grief to many that in illness and infirmity they seem to lose the power of expressing themselves in prayer. Once words with them were eloquent, but now they seem almost dumb, and they mourn over spiritual deadness. To such we would say—does not the Great Physician who made your body, understand its every weakness, and its reaction upon the wearied mind? Be of cheer! you may have lost eloquence, but you have not lost your Redeemer; even if you can only breathe a sigh for succour, even if you can only stretch out your trembling hand in humble faith, turn to Him this hour, seek and touch the prayer-answering Lord.

The paths to trouble are many,
And never but one sure way
Leads out to the light beyond it,
—Let us pray.

We find on the one hand a deep and constant tone of individual religion characterizing the lives of the citizens of Venice in her greatness, we find this spirit influencing them in all the familiar and immediate concerns of life, giving a peculiar dignity to the conduct even of their commercial transactions, and confessed by them with a simplicity of faith that may well put to shame the hesitation with which a man of the world admits that religious feeling has any influence over the minor branches of his conduct. And we find as the natural consequence of all this, a healthy serenity of mind and energy of will expressed in all their actions, and a habit of heroism which never fails them. With the fulness of this spirit the prosperity of the state is exactly correspondent, and with its failure her decline, and that with a closeness and precision which will be demonstrated.—*Ruskin, "Stones of Venice."*

HOME READINGS.

A Chat About Echoes.

By ARTHUR TOWNLEY, AUTHOR OF "A PROCESSION OF DEBBAGERS," &c.

"Blow, bugle blow! Set the wild echoes flying!
Blow, bugle, answer echoes! dying, dying, dying."
—*Tennyson.*

What a curious and puzzling thing the echo is! Have you ever heard the pretty legend with regard to it?

Well, it is this: Echo was a beautiful nymph who fell in love with Narcissus, but finding her love unreturned, pined away in hopeless and despairing grief till nothing but her voice remained.

You have doubtless often stood in a wood during the sweet summertime, when the foliage was thick upon the mighty trees, and calling loudly, how your voice has resounded! I fancy I hear someone say, "Yes, that I have, many a time, especially in my boyhood days, and though it always pleased and interested me, yet oftentimes I felt somewhat frightened and awestruck as the tones came plaintively back."

There are many places with very remarkable echoes. If you have been to beautiful Killarney, you must have been greatly struck by the grand echoes that there repeat themselves again and again.

Some there may be of wider travel who have visited the ancient Castle of Simonetta, near Milan, between the wings of which, if you were to discharge a pistol, the echo would repeat itself no less than sixty times.

Now this phenomenon of sound—of course it has a long scientific explanation, but we will not trouble ourselves with that—although under ordinary circumstances very diverting and entertaining, yet, with other conditions becomes very inconvenient, and, in fact, a great nuisance. For Echo has a peculiar way of getting into Cathedrals, Churches, Chapels, and large public buildings. She declines to enter into the calculations of the architect—however eminent—and in nearly every case successfully defies every effort to dislodge her.

You have no doubt often listened to the eloquence of some Clergyman, and with intense interest. But have you not had that interest disturbed by noticing that Echo will persist in reciting the sermon, and just keeping one word behind the preacher?

Architects and builders have fully considered the matter, and done everything possible, but with only partial success. A leading member of the first-named profession said the other day, "Very few people know what trouble we have with echoes. It is the hardest work in the world to stop them. A year or two ago I had the good fortune to be appointed architect to a very costly church, and when it was duly completed, to our chagrin we found it had an echo. I hung upholstery against the walls, hoping to entrap it, and spent hundreds of pounds to keep the air from answering where it ought to have been quiet, but without avail. I have seen many Churches and Cathedrals whose acoustic properties are ruined by this resonance of sound. I have strung wires across the buildings, and have tried endless experiments, but am generally unsuccessful."

On the other hand there are those who declare that the difficulty can be overcome completely. When the noble Cathedral at Cork was built, it was found that Echo had firmly established herself; but by the stretching of several thin wires across the edifice her influence was destroyed. The same result was produced at the new Cathedral of St. Patrick, New York, by six wires near the west gallery.

But what shall be said of this nymph's vagaries with regard to a Church that has recently been erected, where she returns every sound of the preacher's voice, but—pity him—an octave higher!

Echoes, however, are not wholly confined to buildings. They are not limited to stone walls, to ancient tombs, or to the forest. For do they not enter, distinctly and resonantly into each of our lives? And, like the architect, try as we will, we cannot expel them from the human temple. As Wordsworth has it, each life will

"... render back an echo
Of the steps by which it hath been trod,"

and to prevent it is an impossibility. How carefully, then, ought we to live our allotted span, knowing that in future years the actions of to-day will come echoing back with startling and wonderful distinctness.

Look at those two aged Christians. They are bright and happy, although bordering on the grave. Listen to them while they tell you with shining countenances, how thankful, O so thankful, they are, that their feet have been firmly placed in "the way everlasting." But ah! the past, the past comes resounding back, it will not be stayed; and while in one case the echoes are full of sweetness, full of a well-ordered and well-spent life, the other is far different. Echo has no mercy, but reminds him of a father's grey hairs through his misdoings; of a fond and devoted mother's broken heart; of companions led astray by his example; of a reckless youth and young manhood; of precious years wasted.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

FOR THE LADS.

Beware of Betting.

Horse-racing is an amusement to which is directly traceable more misery, more ruin, more demoralisation, than to any other pastime. It is unnecessary to insist upon the manifold evils of the gambling spirit, the ruined homes, the broken hearts, the blackened characters for which it is responsible, and the demoralising effect upon the intelligence and the sympathies of the people. Betting lies in wait for the schoolboy, almost as soon as he begins to feel an interest in athletic competitions; it entraps even women and children; it is a main element in the miserable story of an immense number of embezzlements and frauds.

No!

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I will not swear,
And he, and steal! I but I do not care.
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail.
I told him—No.

"If sinners entice thee, consent thou not"
My Bible said, and so on the spot
I told him—No.

LETTING THE SUN SOAK IN.

"I am just standing here to let the sun soak in to me a bit." It was about two o'clock in the afternoon in London. For two weeks or more the weather had been rainy and cold. Not a glimpse of the sun by day or of a star by night. Just dullness, dampness, and chilliness everywhere. People were feeling cross as hungry dogs. It was a time for suicide and rheumatism, and there was plenty of both.

Yet Heaven pitied us at length, and at noon of the fifteenth day the clouds were swept away like dust by a new broom, and the sun came out warm and bright. How we all blessed him, and tried to lift ourselves up to meet him half way. You can fancy it. Then it was that I asked the young clerk what he was doing out on the pavement in business hours, and he answered in the words which begin this article. Small blame to him, for what is business to a baptism of sunshine? Why, nothing, to be sure.

Now, if you will be good enough to read what Mr. Hodgson says, I'll tell you what he and the clerk were alike. First, though, we will let our friend from Leeds have the floor for three minutes. He says—

[COPY.]

"I, George Hodgson, of 17, Fraser Street, Stoney Rock Lane, Leeds, do solemnly and sincerely declare as follows:—

"For over twenty years I suffered from a bad stomach and indigestion. I always felt tired and languid, and had a strange uneasy feeling at the pit of my stomach. I had a foul taste in the mouth, particularly in the morning. My appetite was poor, and after every meal I had great pain at the chest and sides. I was much troubled with a sick headache, and I had often pain and weight at my forehead. A hacking cough troubled me during the night and on rising in the morning, and I spat up a deal of thick phlegm. As time went on I became pale and emaciated, and got weak and nervous, and for twenty years I never felt well. I struggled on with my work as best I could, but felt so exhausted that I had to lie down during my dinner hour, and also when I reached home at night. I was always in pain, and what my sufferings were during those long years, no words can express. I took all kinds of medicines I could hear tell of, and was under three doctors, but no medicine that I took gave me more than temporary relief. At last I became weary of taking physic, and quite thought my ailment was incurable. In February 1888 I got very low and weak, for, added to my old-standing complaint I was in such a state with piles that I could neither sit nor lie down. The pain was almost more than I could bear. It was like a knife cutting me open, and perspiration would fairly run off me, so severe were my sufferings. For six months I went on in this way, getting weaker and weaker, and I thought I was going to die. Just at this time I took up a book that was left at my house, and I read of a case like mine having been cured by a medicine called Mother Seigel's Curative Syrup. I got a bottle from the Co-operative Stores, Burman-tins, and commenced taking it. After three or four doses of the Syrup I found my food digested better, and I had less pain, and by continuing with the medicine I gradually gained strength. By-and-by, as if by magic, all the pain from the piles left me, and indigestion troubled me no more. I have never altered anything since, although three years have elapsed, and I never felt so well in all my life as I do now. Seigel's Syrup has made a new man of me. I wish others to know what the medicine has done for me, and I give full permission to the proprietors of it to make what use they like of this statement, in the hope that other sufferers may be benefited. I am a tailor's presser, and have been in the employ of a wholesale clothier in Quebec Street, Leeds, for over eight years. I will gladly answer any enquiries. And I make this solemn declaration conscientiously believing the same to be true, by virtue of the provisions of the Statutory Declaration Act, 1835 (Will. IV., c. 62)."

(Signed) GEORGE HODGSON.
Declared before me at Leeds, in the county of York, by the said George Hodgson, on this 6th day of October, 1891.
(Signed) ALF. COOKE,
Mayor of Leeds.

Turn back, and read once more the seventh sentence in the statement. The last seven words are these, "For twenty years I never felt well." A dull sky and bad weather in this man's life for twenty years! Think of that. Then follow along to where he says, "I never felt so well in all my life as I do now." No wonder he wants others to know about it. That shows him to be, what he is, a right thinking and a right feeling man. His announcement will do good—lots of good—as there is a multitude of men and women tormented in the same way as Mr. Hodgson was. Some have symptoms like his, and others have different ones, but they all signify the presence and power of the same old nuisance and scourge—indigestion and dyspepsia.

The reader takes notice, of course, of the form in which the foregoing statement is made—the form of a simple and solemn declaration, according to law, before a magistrate, the Mayor of Leeds. The only purpose of this on the part of Mr. Hodgson is to impart all the dignity and weight to his words that is possible. He desires that what he says may be understood to be the truth and nothing but the truth. Anybody who disputes it would dispute the uncontradicted testimony of a witness in a court of justice.

But, no fear. The case is too plain for question, and we rejoice with our friend that after so long a period of dismal weather in his life, a medicine was found that now enables him to stand like the London clerk, and "let the sun soak in a bit."

FRENCH LANGUAGE.

MUNSIEUR ED. PERIER, Professor,
13 DARLINGHULST ROAD.

ABRAHAM'S PILLS

The Great Remedy of the 19th Century

FOR

LIVER AND KIDNEYS.



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

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

A SAFE MEDICINE FOR LADIES.

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

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

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Established 15 Years.
SYDNEY AND BRISBANE.

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G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
N.B.—Private inquiries conducted, combined with the utmost secrecy.

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Surgeon Dentist, Rigney's Dental Rooms,
151 KING ST. SYDNEY. 151

Artificial Teeth at one-half the usual charges.

Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

The Coming Week.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

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

Sun., June 18.—11 a.m., The PRIMATE.
3.15 p.m., Canon Sharp.
7 p.m., The Precursor.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., June 18.—The Cathedral, 11 a.m., The PRIMATE.
Mon., June 19.—Address Men's Class, St. Barnabas', 8 p.m., The PRIMATE.
Thurs., June 22.—The King's School, Prize Delivery, 2.30 p.m., The PRIMATE.
Sat., June 24.—Gordon, The PRIMATE.
Sun., June 25.—Gordon and Hornsby. Preacher, The PRIMATE.
Sun., June 25.—Cathedral. Preacher, Rev. J. Chaffers Welsh.
Thurs., June 29.—St. Peter's, Campbelltown. Seventieth Anniversary—11 a.m., Preacher, Archdeacon Günther, M.A.; 2.30, Gathering of Parishioners, Friends and Children round the Parsonage, Friendly Meeting and Tea, etc.; 8 p.m., Public Meeting. Addresses by visiting Clergymen and others.

LABOUR HOME, 557, HARRIS STREET.

Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager.

E. GREYHER.

Brief Notes.

On Sunday morning the Most Rev. THE PRIMATE held an Ordination at the Cathedral. The preachers on Sunday were the Rev. W. Hough at 11 a.m., 3.15 p.m. Canon Robinson for Canon Kemmis, at 7 p.m., the Precursor.

On Monday the Holy Communion was administered—an address was given by the Rev. C. Rice, the organising secretary in connection with the Melanesian Mission. On Monday a meeting was also held at the Chapter House in connection with the Mission. A statement of accounts was rendered and collecting cards were handed in and issued.

On Tuesday evening a public meeting was held at the Chapter House, THE PRIMATE in the chair. Addresses were delivered by the Rev. C. Rice and others.

On Tuesday at 10.30 a.m. after an Administration of the Holy Communion, THE PRIMATE delivered his Primary Visitation Charge. An "At Home," was given at Greenknowe from 3 to 5.30 p.m. for the Clergy and members of their families.

On Wednesday a Clerical Conference was held in the Chapter House from 10 a.m. to 1.30, and a Devotional Service in the Cathedral 2.30 to 3.15 p.m. The Clergy were invited to an Organ Recital by the Mayor.

The Times says that the Missionaries at Cook Island must be content with spiritual power, for they cannot have temporal control.

The death is announced of Rear Admiral East who retired from active service some years ago.

M. Dupuy, the French Premier, says that the Republic has conquered the Clericals and the Royalists and by winning the friendship of Russia, secured European peace.

A motion of adjournment was moved in the Assembly on Monday to direct attention to the necessity of suppressing the Chinese opium dens, but it was ruled out of order.

A public reception arranged by the Women's Christian Temperance Union was given to Mme. Antoinette Sterling at the Y.M.C.A. Hall on Monday.

In consequence of the inclement weather the northern rivers have been at high flood, and there has been great distress among the settlers.

In connection with the Australian Home Reading Union a lantern lecture, entitled "Ears and Voices," was delivered by Mr. A. H. S. Lucas, M.A. at the School of Arts on Tuesday.

A thanksgiving service was held in the Baptist Church Bathurst-street, on Tuesday evening to commemorate the departure of Messrs Carey and Thomas to India in 1793.

A lecture was given yesterday evening in the Y.M.C.A. Hall by the Rev. John Fordyce, M.A., subject: "Are the Churches a Failure?"

The new Church recently erected at the Lagoon 12 miles from Bathurst, was opened on Sunday last by the Bishop of Bathurst.

The 39th Anniversary of the Bourke-street Congregational Church was celebrated by special services on Sunday last and a tea meeting on Monday night.

A sale of work in connection with Holy Trinity Church Macdonaldtown was held during the week at the Newtown Arcade, Newtown.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

Mr. Wilkinson has carefully studied the questions connected with the Church in Wales, and I have not so that wherever we differ as to matters of fact, he is the more likely to be right. As regards the proportion of Churchmen to other denominations in Wales, no one knows the real figures, but I remember reading some statistics in the *Guardian* some years ago which make me think that the numbers were about equal, and since then the voting at Welsh elections goes to prove that the Nonconformists, along with those Churchmen who wish to have our Church disestablished (who may, I think, be fairly counted on that side in this matter), are in the majority. For the election, as everybody seems to agree, was not so much on the Home Rule question as on the Disestablishment question, and the majority against the Church was overwhelming.

I do not think that I need give arguments on both sides. Mr. Wilkinson has brought forth strong arguments, and my love for the Church would—very naturally—prefer to see her flourishing in financial as well as spiritual matters. But I should be sorry to see our colonial Dioceses interfere in the matter—especially at the present time, when the Bill does not propose, if I understand it rightly, to lessen the present income of the Church in Wales by one penny. We have not found that Disestablishment has ruined our Church here. I dare say that I shall be thought very unenthusiastic about our Church, but it is a fact that if by one word I could re-establish it here, I would not say that word. To have half, or even less than the half, of the nation looking upon our Church as an example of injustice would not make our spiritual work any easier, nor could it, as England too sadly shows, remove the cases of miserably underpaid Clergy. The necessity for self-denial on the part of parishioners in order to support their Clergyman and church is not by any means an evil. And if we had had, as the Church in Wales has, the buildings already and the ground already purchased, our position would have been greatly strengthened. My own belief is that if the Church in Wales rises to the occasion, Disestablishment, whenever it comes, will increase her numbers and spiritual blessing to the land. At present the rampant "political Dissenter," deplorable fact as he is (I cannot but think that the obstruction to the Clergy Discipline Bill last year was a disgrace to our common Christianity) is only exaggerating the honest feelings of injustice, which exist in the hearts of thousands in Wales. And therefore I can't help being unsympathetic about the subject, if I refer to it.

When I was in England ten years ago, I was rather disappointed that more preparation was not being made for the day when Disestablishment shall come. Whether it be just or unjust, right or wrong, there are a thousand chances to one that Disestablishment will have come throughout Great Britain before fifty years are over. Whenever the struggle shall come the Church will doubtless make a gallant attempt to avert it. There are plenty now ready to cry, "Not a stone of our forts, not an inch of our territory," but I do not notice the prudent preparation for action after defeat which all good generals—how ever sanguine of victory—ought to make. I am not afraid of the results of Disestablishment, if only the Church steadily progresses towards the reforms which must then come, even if they do not come sooner. For example, no Disestablished Church would be governed by Convocations elected as at present. I know that it is said that "no reform would have a chance of passing the present British Parliament." Perhaps so, but at all events the attempt might be made. The very fact that reform is so difficult can be used as a strong argument for Disestablishment. I do not, however, think that true reforms would be greatly resisted. At present there are certain obvious blemishes which hostile critics can easily use to our Church's discredit. The Clergy Discipline Bill will of itself influence many a vote in favor of the Church which would have otherwise been given against it.

The passing of our new Postage Act is a thing for Christians to be thankful for. A perusal of the debates upon the clause which will put down "sweeps," as those debates are put down in *Hanard*, is instructive. Men members talk plainly by name of the gentleman who has for years been running a sweep without the police ever being able to prove his identity. Law makers know all about what the law is ignorant of. Mr. Haynes put one argument against sweeps into a nutshell when he said somewhat as follows:—"The hon. member, Mr. Kelly, used as an argument in favour of sweeps the fact that one poor man won £19,000 by the expenditure of £1. That means that 18,999 persons lost £1 each." It means, in fact, that even more lost their £1, for he forgot that the sweep proprietor takes his ten per cent. There were plenty of testimonies in Parliament to the extent of the evil, but Christians will hardly require these to assure them of its greatness. The reasons given for voting against the stoppage of sweeps were some of them very comical illustrations of the way in which people who want a thing will search for the most far-fetched arguments in its favour.

COLIN CLOUT.

The family friends are ARNOTT'S MILK ARROWROOT BISCUITS useful for both young and old.—ADVT.

THE PRINCE ALFRED HOSPITAL.

A Week of Self Denial.

The Right Honorable Sir Alfred Stephen's Proposal.

Fellow Citizens. Many of you may not be aware that the Prince Alfred Hospital is at present in such dire distress for want of funds, that without immediate and substantial help some of the wards must ere long be closed. In other words many of the suffering poor may be left unrelieved and unattended to suffer and die in the midst. In consequence of the serious depression now so unhappily existing throughout the community, the Directors of this noble and useful Institution are reluctantly compelled to realize that they cannot expect to receive this year more than one third of the usual amount given by the annual subscribers. What then can be done? The want of which we speak is pressing. If relief is to be given it must be without delay. Think of the scene should scores of sufferers in serious illness or overtaken by some terrible accident crave admittance to the Hospital and find the gates barred against them! With failing hearts they would turn away perhaps to die in the streets; and this in the winter season when special care and comfort are most needed. May we not do well to follow the example lately set by our brethren and sisters in Melbourne, where for one far smaller hospital with exhausted funds, the united community, as in one bond of brotherhood, raised in a single week no less a sum than £5500. I propose that a similar scheme shall be carried out here in aid of the Hospital above mentioned. There are ladies among us, including the Mayoress, who are prepared to undertake the work of organizing and carrying it out; and I appeal to you most earnestly on the grand principle of self-denial in a holy cause, to set apart one week, during which every individual, whatever his means, however small should contribute something by the giving up of some luxury or indulgence. The poorest can in such a case do their part. Pence as well as shillings go to make a pound. A child may here take its first lesson in charity—the great lesson that we do not live for ourselves alone. One of the most beautiful towers in Rouen Cathedral was built by the abstinence of the multitude from butter for one season. I ask pardon for my intrusion, but I am a citizen of Sydney, and would not see her surpassed by any city, when rivalry may be a virtue.

ALFRED STEPHEN.

24 College-street, June 8th., 1893.

(Copy)

Government House,
Sydney,
June 8, 1893.

DEAR SIR ALFRED,—I have just received your letter, explaining the scheme, by which you hope to raise sufficient funds to keep the Prince Alfred Hospital open, for the present number of patients. I need hardly say how cordially I wish you success, or how willing I am to assist you in your philanthropic effort.

Believe me,
Yours sincerely,
L. DUFF.

THE CHURCH SOCIETY.

The following letter addressed to the LORD BISHOP OF THE DIOCESE has been received from HIS EXCELLENCY THE GOVERNOR:—

Government House, June 9th, 1893.

MY DEAR LORD BISHOP,—

I shall be very happy to comply with the request of the Committee of the Church Society to become the Patron of their Institution. I readily assent to the request, as from the Report you sent me, I appreciate the good work the Society are doing, and the help they must be to you in your large Diocese.

Believe me, yours very truly,
R. W. DUFF.

ORDINATION.

By THE MOST REVEREND THE PRIMATE in his Cathedral, on Sunday, 11th June (St. Barnabas' Day). Preacher, Rev. W. Hough.

DRACONS.

Philip William Dowe, of St. Paul's College, Sydney University, B.A.

James George Fenton, of Moore College, Newtown.

William Henry Murray, of Moore College, Newtown.

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Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to 2/5; 550 Accordions, from 3/6 to 2/3; 120 Banjos, from 2/- to 2/10; Zithers, from 2/1/-; Mandolines, from 2/5/-; Guitars, from 7/6; Cornets, 30/- to 2/30; Flageolets; Flutes, from 6/-; Drums; Anglo and English Concertinas, from 2/5/-; German Concertinas, from 2/11/-; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every mail; New Walzes every week; New Songs by every mail. Pianos Exchanged and Tuned. Any kind of instrument thoroughly repaired by experienced English workmen. Write for full particulars: the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

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The Australian Record.

SYDNEY, SATURDAY, JUNE 24, 1893.

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NOTES AND COMMENTS.

Personalia. Messrs. R. R. G. SMITH, C. N. STEPHENS, and BERNARD ELLINGTON have been elected Parochial Representatives on the Presentation Board for the Lower Clarence, Diocese of Grafton and Armidale. The Rev. J. VAUGHAN returned last week after a short trip to Queensland. The Rev. H. PLUME is paying a visit to Brisbane. The death is announced of the Rev. THOMAS MOZLEY, the author of "Reminiscences of Oriel College and of the Oxford Movement." The Rev. GUALTER SOARES is leaving Temora, and will be succeeded by the Rev. A. DUNCAN, of Cobargo. The Rev. E. C. BECK we regret to hear is laid aside by illness—he hopes to be able after a few days rest, to resume duty. Mr. THEOPHILUS COOPER has given a site for a Church at Underbank, in the Diocese of Newcastle. Dr. CHARLES LEIBUS, Ph. D., M.A., and F.C.S., died at his residence "Inacha," Burwood, on Monday last. LADY DUFF has consented to become Patroness of the Girls' Friendly Society. The Rev. T. B. TRESS is taking a month's rest; the Rev. J. P. OLLIS is his loc. ten.

The Gleaners' Union. It has been resolved to hold two meetings in connection with the Gleaners' Union next Thursday. In the afternoon there will be a meeting in the Upper Hall, Y.M.C.A., at 3.30, to be addressed by Lady Gleaners. All ladies are invited to attend, and will be heartily welcomed. In the evening at 7.45 in the Chapter House, the PRIMATE will preside at another meeting which is open to anyone wishing to attend. On this occasion speeches on topics connected with Missionary work will be delivered by several gentlemen who are members of the Union.

The Gribble Memorial Fund. We beg to direct the special attention of our readers to the advertisement in another column, with reference to this fund, and earnestly commend it to their sympathy. The work done by our late brother was most self-denying in character, and philanthropic in the largest sense. He never spared himself in prosecuting his labour of love, and there is no doubt—humanly speaking—his death was hastened by the fatigue and anxiety, which were consequent upon the opening up of the new Mission at Bellenden Ker. The circumstances are such that that fitting memorial fund should be raised, and the Treasurers (the Revs. J. Hargrave and A. Yarnold) will thankfully receive subscriptions.

The Archbishop of Canterbury and the Reformation. The ARCHBISHOP OF CANTERBURY, in his speech from the Chair at the Annual Meeting of the S.P.C.K., made the following reference to the Reformation:—"We believe and know that we possess the one gift of God in the revelation of the Divine. Christianity is one absolute religion of God—its earliest name *Evangelium* good news. It was to tell men that which they could not know but by direct message from God, and it is God's fresh *Evangelium* to all mankind. And we here in England say without fear that we have this Gospel of God upon the primitive model. Englishmen are fond of criticizing and finding fault with their institutions and their own possessions and all that, they value most. They take to themselves an especial privilege, like Goldsmith's *Good-natured Man*, of being at liberty to find fault with them. I say this because I seldom take up books or magazines upon such a subject, at present, but I see what I really hope and believe will never be the fashion in this Society—a silly carrying at our Reformation. It has begun and one sees it repeated. To my mind, the English Reformation—and I am as certain of the fact as I can be of anything—is the greatest event in Church history since the days of the Apostles. It does bring back the Church of God to the primitive model. Here, then, we are in possession of the one message from God Himself, and we have it restored to us in its primitive character, and claim for ourselves that, little as we deserve it and great as our shortcomings are in the use of it, we have a gift for which we are accountable to God Himself and to all mankind. The fact of the Reformation positively immensely increases and deepens our obligation to teach that which we know of Christ our Lord."

The Effect of the Reformation. In the Convocation of Canterbury the ARCHBISHOP also said "he should like to call special attention to what, in his own mind was exceedingly important—the effect of the Reformation. He believed it was of immense importance, and never more so than now, to recognize that the Reformation of the Church of England was one of the greatest—the greatest—historical events in the history of the Church of England, and that it was conducted by persons of the very highest capacity and the very highest knowledge, who, if they had not taken their great stand as Reformers, would have been accounted among the greatest scholars that the Church had ever known. These Reformers were content, in certain matters connected with individual practice, to leave people to act for themselves. For instance, they prescribed things that were important, but might be disputable, with regard to preparation for the Holy Communion. They did not, however, mention fasting, and he took it to be a clear indication of their mind that the practice would be of little use if it were adopted as a charm or a mere obligation, but that it would be of great benefit if it was adopted by themselves as a matter of self-discipline and on the ground that it assisted in their devotion. Fasting before Communion was just one of the things upon which these Reformers did not prescribe anything like a rigid rule. He thought it highly important that their Lordships should lay down the principle of liberty.

A Bishop for Natal. At last the difficulty of the Natal Bishopric is about to be solved, the Rev. ARTHUR HAMILTON BAYNES having been appointed Bishop of Natal by the ARCHBISHOP OF CANTERBURY, to whom the choice of a Bishop was separately delegated by both the Provincial Synod of South Africa and the Natal Church Council. Mr. BAYNES was for nearly four years Domestic Chaplain to the Archbishop, for which office he resigned the Vicarage of St. James's, Nottingham, where he had greatly commended himself (the *Times* remarks) to both Clergy and Laity as a man of very broad religious sympathies and of great devotion to all problems which concern the social well being of the people. He is an able and eloquent preacher, and has shown great power of organisation during his Incumbency of Christ Church, Greenwich, to which he was appointed last year by the Rev. BROOKE LAMBERT, Vicar of Greenwich. The Bishop will be immediately subject to the METROPOLITAN of Cape Town. Mr. BAYNES was educated at Oriel College, Oxford, of which society he was an exhibitor, taking his degree in the first class of the Final Classical School in 1879.

The Oldest M.S. Extant of the Gospels. From Sinai, from which the Law was given, comes now the oldest M.S. extant of the Gospels. We owe the discovery of this treasure to the acuteness, learning, and tact of Mrs. LEWIS, the widow of the late librarian of Corpus Christi College, Cambridge. From her familiarity with old MSS., when on a visit at the Convent of St. Katherine on Mt. Sinai, she was able to detect that a certain manuscript purporting to contain biographies of female saints written in the eighth century was really much more ancient than that, and was in fact a palimpsest, the sub-writing of which was the Syriac text of the Gospels. The clue that guided her to this conclusion was the word "evangelia" very faintly decipherable at the top of one of the pages. Having won the confidence of the monks, who were first inclined to make difficulties, having a resentful recollection of the unhand-some way in which TISCHENDORF had retained a MS. lent to him from the Convent, she received every assistance from them in her labours, and was allowed with Professors HARRIS and BENTLEY, and Mr. and Mrs. BIRKET, whom she summoned to the task, to work at the Convent for the time—curiously enough exactly forty days—which it took to decipher and copy the old writing. The most important feature of the new MS. is its omission of the last twelve verses of St. MARK'S Gospel—a passage as to the authenticity of which there has been much debate among commentators.

Recreation and Social Amusements. There is an excellent article by Lady Jeune in the *National Review* on the subject of "Recreation and Social Amusement." Lady Jeune suggests the formation of Amusement Houses here, there, and everywhere in great cities, where all the attractions of the

public-house may be enjoyed without any of its temptations. Lady Jeune gives a pleasant account of the great increase and multiplication of social clubs for women and girls, and it is interesting to note her opinion that, so far from increased opportunities of social intercourse sending up the marriage rate, its tendency is the other way. She advocates the multiplication of opportunities for social intercourse as one of the means of preventing premature marriages. Many girls at present are driven to marry by the sheer misery of loneliness. Give them the opportunity of having something like the comfort of home, and the pleasure of meeting their friends in a common drawing room, and the hunger for matrimony will be considerably appeased.

Japan as We Saw It. By Miss M. BICKERSTETH just published by Messrs. Sampson Low, is a brightly-written sketch of a recent tour in the country taken by the BISHOP OF EXETER and two members of his family. Under the guidance of the BISHOP OF JAPAN, they visited many places of interest, and obtained much curious information regarding the Japanese and an *entree* into their society, which is denied to the 'globe-trotter' in the ordinary round of hotels and famous places in the Mikado's empire. The author heard some quaint stories while in Japan of the first beginning of railways: For instance, one man waited all day at the station, hoping the fares would diminish by the evening; and numbers of passengers, by mere force of custom, took off their wooden clogs before entering the train, as if it had been a house; but were greatly discomfited to find themselves shoeless at the other end, having expected the clogs would somehow or other follow their owners. During their visit the most terrible earthquakes of modern times occurred, and the accounts of the narrow escape of the party from injury and the illustrations of the affected districts are of special interest. Part of the book is devoted to the Missions in charge of the BISHOP OF JAPAN.

Evolution. A writer in the *Daily Chronicle* says: "The fact is that DARWIN has left behind him strife, not harmony; his followers are divided into at least three camps. The orthodox Darwinians are of course, headed in this country by Mr. WALLACE, who, however, objects to 'sexual selection,' and by that warlike and hammer-handed 'Teutonic wearer of motley,' PROFESSOR HAECKEL, on the Continent. The dissentient Darwinians comprise Mr. HERBERT SPENCER on the one hand, who has been lately trying to show in the pages of the *Contemporary Review* that Collin's friend, not Short; that, in fact, Darwinism tempered by Lamarckianism—Spencerism is the true explanation." The fact is, this wonderful generalisation which was to explain all things Divine and human, now that it is fairly tried is found wanting, and may perhaps live the century out, but will then pass into the cemetery for dead philosophical notions.

Limits of Vision. The limit of natural vision varies with elevation, condition of the atmosphere, intensity of illumination, and other modifying elements. On a clear day an object one foot above a level plain may be seen at a distance of 1.31 miles; one ten feet in height 4.15 miles; one twenty feet in height 5.86 miles; one 100 feet 13.1 miles; one a mile high (as the top of a mountain) 95.23 miles. This allows seven inches, or, to be more exact, 6.99 inches to the mile for the curvature of the earth, and assumes that the size and illumination of the object are sufficient to produce an image. So in spiritual sight. The higher we ascend the more we see.

A Mere Fire Escape. "It's a great mistake," a writer observes "to suppose that Christianity is merely a fire escape, of value only to the soul, and that not until after death. Religion is a spiritual illumination, blessing the Home and Society with a quiet helpfulness in the present life, and giving us a foretaste of Heaven. The fact is that Heaven begins in this world, and the spiritual atmosphere we now breathe is the same as that which shall surround us hereafter."

The Special Articles in the *Australian Record* this week include:—
CONVOCATION AND FASTING AND EVENING COMMUNIONS.
THE CHURCHMAN'S ALLIANCE.
GREAT SPEECH BY ARCHDEACON FARRAR.
PRESENT DAY QUESTIONS.
CONVOCATION REPORTS.

J. HUBERT NEWMAN
Photographer,

Illustration. September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich blue panels to no other stallion."

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