

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.]

The first school to respond to my request for the appointment of an honorary reporter is

ST. THOMAS' MISSION SUNDAY SCHOOL, LILLYFIELD.

whose first annual report is as follows:—

President, Rev. J. Dixon; Superintendent, Mr. W. J. Roberts; Treasurer, Mr. H. Hunt; Secretary, Master E. Anderson; Librarian, Master N. Goetze; Organist, Miss Dick; Teachers: Miss Dick, Miss Murphy, Miss Ida Dick, Mr. H. Hunt, Mr. W. J. Roberts; Assistant Teachers: Miss Edie Appleton, Miss Alice Marden.

The Superintendent has much pleasure in reporting that this School was opened on June 12th, 1892, when 16 children were enrolled, with Misses Dick and Murphy, and Mr. W. J. Roberts as Teachers. The roll now numbers 112 scholars and 7 teachers, with an average attendance, for the last three months, of 63 scholars. Children's services have been held on the first Sunday in each month, and the addresses given by Mr. Wilson and Mr. Sinfield were much appreciated. For Christmas Day, the school was very tastefully decorated with flowers and evergreens by the teachers and their friends. Prizes were given to the classes at the end of the first half-year, and special prizes presented by the Rev. J. and Mrs. Dixon. The Children's Offerings (£35 5s 10d) have all been devoted to the Church Missionary Society (St. Thomas' Auxiliary). The Superintendent desires also to add that the success so far secured is due to the loving interest and devotion of the Teachers. Regardless of weather and other disturbing elements they have been punctually and regularly at their posts and the children have followed their example. This is an earnest of good things to come, for which we do heartily thank our Heavenly Father. And we beg to ask for the prayers and help of all—especially of the parents of our little ones—for God's blessing on our work. For though one sower and another watereth it is our God who gives us the increase.—W. J. ROBERTS, superintendent. 80/3/93.

When parents pray for the Sunday-school, and help it, as suggested in the above report, the children are likely to make rapid progress, not only in Biblical knowledge, but also in the far more important matters of faith and love and obedience. The greatest opposition which teachers experience in leading their scholars to Christ is found in the apathy and bad example which they too often see at home. I read yesterday in a country paper an essay supposed to be written by a nine-years-old boy on the topic of Sunday-schools. I do not suppose that a boy wrote it, but it too truly describes the Sunday morning in many homes:—"Sunday School is a great benneyfit to children's fathers and mothers. It gives them peace and happiness. Every Sunday mornin my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says, 'Come, hussel round, children, and go to Sunday School,' for Pa is tired and wants a little peace and rest Sundays. Then Pa goes and lays down on the sofa and smokes and reads papers all the forenoon. . . . Sunday School saves children's Pas and Mas from going to Church. . . . My Pa told Jim, my big brother, that he ought to go to Church reglar. But Jim said there aint no need of my going more'n there is of your going; I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. . . . When I am a little bigger I am going to do as Pa does and stay at home Sundays and smoke and read papers and have some of Ma's big dinners."

I have not yet heard whether there will be a Conference of Clergy and Teachers at the annual meeting of the Sydney Institute in the Chapter House on Tuesday week. I hope that one may be arranged, but even if I believe, teachers ought to be present in large numbers—as I believe they usually are. For, whether the meeting takes the form of prepared speeches by selected speakers (which is the plan adopted at home, where Exeter Hall is crammed at the Institute's annual meeting), or takes the form of a general discussion concerning the best means of furthering the aims of the Institute, in either case the proceedings will be interesting. The former plan is preferable, but a mixture of the second is useful. For it is like a meeting of shareholders: the board of directors chosen a year ago by them have been doing their best. But any shareholder has a right to ventilate any plan for improving the working of the society, providing that he is not factious or tedious. And if explanations were forthcoming from teachers as to why schools do not enter for the examinations, some valuable results might be the outcome.

As for the new Committee to be elected, the present Committee works well, and I doubt whether the members would be able to make much improvement by any changes. If they decide to make the attempt, the following principles should, I think, govern the selection:—The different schools of thought should be fairly represented; the Committee men should all be practically acquainted with S.S. work; and they should be people who are able to attend regularly.

Remarks on the attempt to introduce inspection of Sunday-schools in Victoria, and on the jubilee of the English Institute, must be left until next week.

J.W.D.

PREACHING FROM PICTURES.

[COMMUNICATED BY "LAICUS."]

During the Holy Week Services in All Saints' Church, Petersham, and also in the Mission Church, North Petersham, a novel feature was introduced in the exhibition by limelight of views of the various scenes leading up to the Crucifixion. On the Tuesday, the first of the services was held in the Mission Church, where a large attentive congregation assembled. The Church was almost in darkness, the hymns being thrown on to the screen, and the use of hymn-books being thus dispensed with. "The Story of the Cross"—the words burning in the darkness—was first impressively sung; and after reading a portion of the Holy Scripture, the pictures were shown, the first being Christ before Pilate, then the sad procession to Golgotha, the weeping daughters of Jerusalem, the parting of His garments, Christ on the Cross, and the taking down and subsequent burial of the Sacred Body. The Rev. F. W. Reeve delivered a most impressive address on the events of the trial, the condemnation, and the crucifixion of our Lord.

On Thursday a service in the same form was held in All Saints' Church, the Incumbent, the Rev. C. Baber, taking the service, and the Rev. A. R. Bartlett, of St. Paul's, Burwood, delivering the address, in which he put vividly before a large congregation an earnest and striking exposition of the great events connected with the atonement by the Son of Man.

On Good Friday evening the Mission Church was again crowded, and the same pictures were shown, the address by the Rev. F. W. Reeve being meditations on the seven sayings of our Saviour on the Cross.

Throughout the three services referred to, there was a marked and reverent attention, many affirming that the old, sweet, sad story was put before them in a manner so realistic that it carried what, by God's blessing, will be a permanent fixing in their minds and hearts of the scenes depicted and of the lessons to be drawn from them.

An earnest exhortation to come to the Commemorative Feast resulted in 233 Communicants attending at the mother church during the early morning and mid-day services on Easter Day, and 74 taking part in the mid-day Celebration in the Mission Church.

HINTS FOR YOUNG WORKERS.

Motto—

Christ for every day and every day for Christ.

How to live—

Learn to live well, that thou mayest die so too;
To live and die is all men have to do.

Live well, and then, how soon see'st thou die,
Thou art of age to claim eternity.

Thoughts on work—

The world needs gentle, tender, loving hands for much of its work; with a heart behind them which yearns over the sinful and sorrowful, and longs with a great longing to bring health and comfort wherever it is possible.

There is need for the counsel, be not weary in well-doing. There is a kind of work that is to be avoided. Spasmodic, intermittent, uncertain work, done to day, neglected to-morrow, pursued with enthusiasm this week, with half-hearted interest the next; gladly taken up, as one of a cheerful company, this year, abandoned when next year the workers have become few, and the cheer is diminished, such is not the kind of labour that is wanted in this harvest field.

Good cheer—

There is never a day so dreary
But God can make it bright;
And, unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken,
But the loving Christ can heal;
For the heart that was pierced on Calvary
Doth still for His people feel.

Strength—

Whatever the work to which our Master calls us, He offers us a strength commensurate with our need. No man who wishes to serve Christ will ever fail for lack of Heavenly aid. It will be no valid excuse for any ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

One way—

Like the ancient city of Troy, which had but one gate or entrance, so the Scriptures reveal but one way to Heaven. Christ is the door, the way, the truth and the life, and if we get to Heaven, it must be through Christ. Yet while there is but the one straight and narrow way, it is open for all. None are excluded, but all are invited to walk in the way of truth and holiness that leads to bliss and eternal happiness.

Earnest work—

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit seize the victor's crown.
The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will lose the jewels at his feet.

Nothing pleases the devil better than when Christians quarrel.

Nearly every member of the United States Supreme Court is actively engaged in some kind of Church work.

It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case.

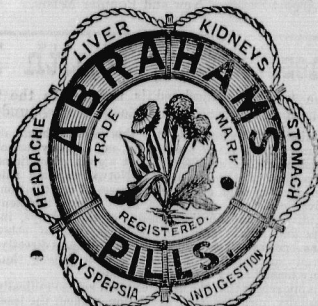
You may see in a shallow pool either the mud lying at the bottom, or the image of the sky above.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CARR, 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/-.

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The Great Remedy of the 19th Century
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Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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A SAFE MEDICINE FOR LADIES.

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

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434 GEORGE STREET. SYDNEY.

The Australian Record.

SYDNEY, SATURDAY, APRIL 22, 1893.

NOTES AND COMMENTS.

Personalia. The Rev. E. Stanley Wilkinson, B.A., has accepted the Curacy of St. John's, Parramatta, and will enter on his work next month. The Rev. D. H. Dillon is conducting an Eight Days' Mission at Christchurch, Gladstone. The Rev. George Darnell Shenton, B.A., residing at 48 Craigend-street, Darlinghurst, has been registered for the celebration of marriages. Mr. John Henry Greene, Delegate from the Children's Special Service Mission, London, who is making a tour through the Colonies has arrived in Sydney.

Sunday School. The Annual Meeting of the Sunday-school Institute will be held on Tuesday evening, 25th April, under the presidency of the Most Rev. The Primate, at the Chapter House, at 7.30. After the usual business has been transacted (namely, the adoption of the report and the election of the Committee), there will be, at 8 o'clock, a Conference of Clergy and Teachers. Papers, open to discussion, will be read by the Rev. T. Holme, of All Souls', Leichhardt—"The value of a right estimate of the Sunday-school;" and by Mr. S. Kirby, Superintendent of St. Mary's S.S., Balmmain. It is to be hoped that there will be a large gathering of those interested in Sunday-school work, and that many will come prepared to give in the discussion the benefit of their experience, as well as to receive help and encouragement from the lips of others.

The English Local Option Bill. Speaking of the English Local Option Bill, the *British Weekly* says:—"The more it is looked at the more it will be seen to be a large and bold measure, though in our opinion it has grave faults. Sunday closing is to be made a matter of local option. Let it be remembered that there is a general provision of the law against Sunday trading. What good reason has ever been given for the exemption of public-houses from the law? We see none. Besides, in Scotland at least, and if we are not mistaken, in Ireland (with the exception of the five principal cities), Sunday closing is already in operation, and cannot be repealed; while in Wales, in spite of all the opposition made to the recent law, experience has fully justified it. The Bill provides that a two-thirds majority is required to close the public-houses of a district completely, but hotels, restaurants, railway refreshment rooms, and eating-houses are exempted from its operation. It seems safe to say that changes will have to be made here. But the Bill is one which really means business, and we hope it will be energetically prosecuted."

"Climatic Heresy." Under the head of "Climatic Heresy," the Rev. J. Reid Howatt says, in the *Review of the Churches*:—"Professor Briggs has been acquitted by the Presbytery of New York of the charges brought against him of maintaining the errancy of Scripture. This reads oddly after the Presbytery of Cincinnati has found Professor Smith guilty on an almost identical indictment. What is heresy in Cincinnati is orthodoxy in New York! Does this support Buckle's contention of the influence of latitude and longitude on the cast and colour of predominant theories? It would seem like it. There is no reason to suspect, however, that in the present case the personal equation has had a good deal to do with the different findings. There is more 'fight' in Professor Briggs than in the gentler Professor Smith, and in all cases of this sort very much must turn on the toughness and the temper of the one who is attacked. There is a difference in the feeling excited between grasping a kitten in the dark and grasping a hedgehog! Similes, however, are dangerous. There is a grimly humorous sequel to these contentions on learning that the Directors of Lane Theological Seminary have, in spite of his sentence, asked Professor Smith to go on teaching as before, while, on the other hand, Dr. Briggs' seminary declines to receive back its acquitted teacher, and prefers to sever its connection with the Presbyterian Church. Things are a bit mixed out there."

The Lincoln Judgment Declaration. Fifty Evangelical clergymen have issued a "Declaration," (the text of which we give in another column), on the judgment of the Privy Council on the Lincoln case, delivered last August by Lord Halsbury, the late Lord Chancellor. They have done this for four reasons: (1) Lost silence should now or

hereafter be taken to imply "approval" of the decision; (2) in order to avow sympathy with distressed lay brethren; (3) that the true attitude of the signatories may be made clear before the Church; (4) in order to discourage all sorts of secession. The signatories express the "convictions and apprehensions which they entertain." First, they believe that "the legalised toleration of variety of ritual in the administration of the Holy Communion will prove a serious evil." Secondly, they complain of the unreality of the attempt to treat as neutral or colourless acts which are recognised on both sides of the great ritual controversy as unequivocal symbols of doctrine. Thirdly, they point out that there is no finality in the decision, the principles of which may in like manner be applied to legalise other innovative practices. Fourthly, they entertain the "gravest fears as to the effect of the strain which the decision has caused to the allegiance of many of the godly laity." Fifthly, they deprecate the absence in the Privy Council judgment of any bold vindication of the true position of the Reformed Church of England. The signatories conclude by an earnest appeal to stand by the Church of England in loyalty, faith and courage, and to put forth renewed and self-denying efforts in work and teaching.

Sir Richard Owen. In Richard Owen there passed away, says a writer in the March number of the *Lecture Hour*, one of the line of the truly great men of science who have maintained the harmony of the works of nature and the words of revelation. Sir Isaac Newton was the leader of this band, wisest interpreter of God's works, and reverent student of God's Word. Herschel and Dalton, Brewster and Faraday, Sedgwick and Forbes, were among the many who kept up the "philosophical succession," in days before the "eclipse of faith," in our age of agnosticism, unbelief, and materialism. Nevertheless, to see and adore God in nature is still the position of the highest men in science. Owen, the pupil of Cuvier, held the same views, and never stooped to depreciate the "argument from design," as taught by Paley, and by the authors of the Bridgewater Treatises, such as Whewell, Chalmers, and Sir George Bell. Lord Kelvin and Sir George Stokes need alone be named among the living representatives of "the old school," of which Sir Richard Owen was a noble example. He remained to the last ever a humble, modest, and devout searcher after truth in every department, while so many were mistaking theories about material things for true wisdom and philosophy. Here is the concluding paragraph of his work on the "Homologies of the Vertebrate Skeleton":—"In every species ends are obtained, and the interests of the animal promoted, in a way that indicates superior design, intelligence, and forethought, in which the judgment and reflection of the animal never were concerned, and which, therefore, we must ascribe to the 'Sovereign' of the universe, in whom we live, and move, and have our being."

Evening Communion. With reference to the subject of Evening Communion, the monthly organ of the Evangelical Alliance remarks that the discussion has been very interesting, and with the exception of a good deal of bitter, and, at times, offensive personality in Lord Grimthorpe's letters, has, on the whole, been conducted in a good spirit, and with all due deference to so sacred a subject. It seems generally conceded that there is no law in the Church of England against Evening Communion, while to meet the need of the poor and the working classes very much is to be said in favor of them. The real root of the opposition to the practice is the Ritualist's notion, borrowed from Rome, of the propriety of fasting Communion. The Archbishop of York disavows sympathy with this ground of opposition, but that it lies at the root of the strong hostility manifested by the Ritualist school to the custom no one can for a moment doubt, for they themselves candidly admit it. The *Church Times* says that fasting reception "is the key to the whole position."

Why Changed. Perhaps the most interesting point in the correspondence, the monthly organ further remarks, "has been the light thrown on the historical phase of the question by the opinion of the late Bishop Lightfoot, quoted by Canon Tristram." It is to the effect that till the middle of the second century Evening Communion was the universal

custom. From that time onwards it began to give way to Morning Communion, which, from the fourth century, began to be obligatory. Canon Tristram accounts for the change in the second century by the well-known fact that the Emperor Hadrian, alarmed by the prevalence of the clubs or guilds of working men in Asia Minor and the East, forbade their meetings being held in the evening, for the authorities could not discern between their meetings and others, and so they were at first driven to discard the evening hour and meet early. But, however this may at first have changed the hour of their meeting, very soon superstitious views of the Sacrament began to prevail, which led to fasting being regarded as a needful condition for its reception.

The Desecration of Sunday. Speaking, on Tuesday night at the Annual Meeting of the Church Society for the Diocese of Sydney, the Rev. Canon Moreton said that as an old Colonist—and he had been here a resident for thirty-five years—he did not see any improvement in the country's morals. He had no desire to bring a sweeping accusation against this community, or against any other community, but was ever the Lord's Day so desecrated as at present? (Cries of "No.") The trains, trams, and places of amusement swallowed up our people, and the beautiful Sunday of the past now only existed in the memory of the past. There was but one remedy for this condition of things, and that remedy was the Gospel of the Lord Jesus Christ.

The American Census. The religious statistics of the American census of 1890 are of some, although not of very much, value. The Lutherans seem to have increased the most, their net gain being 68 per cent. This means that the immigration has been large from Germany and the northern countries of Europe. The Episcopalians, however, are not indebted to immigration very much, and yet their increase is 48 per cent. The net gain of the Baptists is 868,000, or 37 per cent. This only includes the regular Baptists, North, South, and coloured. The Methodist and Presbyterian stand higher than the Baptists in the lists, the Congregationalists lower.

Contrasts. DEAN GREGORY, of St. Paul's, compares, in *The North American Review*, the Church of England of fifty years ago with what it is now. Then "there was no aggressive action against the unbelief and practical materialism that were growing up on all sides. The sick and the dying were uncared for, the people were unvisited, the children were untaught, the most solemn services of the Church were so negligently performed as to be productive of evil rather than good." He tells of a fox-hunting clergyman at a dinner-party who was asked if he was going to the May Meetings. "Meetings in May, madam?" he shouted. "Meetings in May? Hounds meet in May! Never heard of such a thing!" Even in such Cathedrals as St. Paul's, people can remember the Vorgan going to them, and saying he hoped they would not give the Minor Canon the trouble of celebrating the Holy Communion for their benefit, as he would have to do if they did not withdraw.

Newspaper Directory. From the *Newspaper Press Directory* for 1893 we ascertain that "there are now published in the United Kingdom 2,268 newspapers, distributed as follows:—England: London, 459; Provinces, 1303-1762; Wales, 102; Scotland, 214; Ireland, 166; Isles, 24. On reference to the first edition of this useful Directory for the year 1846 we find the following interesting facts, viz., that in that year there were published in the United Kingdom 551 Journals; of these, fourteen were issued daily, viz., twelve in England and two in Ireland; but in 1893 there are now established and circulated 2,268 papers, of which no less than 192 are issued daily, showing that the Press of the country has more than quadrupled during the last forty-seven years. The increase in daily papers has been still more remarkable; the daily issues standing at 192 against 14 in 1846. The magazines now in course of publication, including the Quarterly Reviews, number 1,961, of which more than 456 are of a decidedly religious character, representing the Church of England, Wesleyans, Baptists, Independents, Roman Catholics and other Christian communities.

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J. ROBERT NEWMAN
Photographer,

By Melbourne *Age*, September 26, says:—"A good idea of the artistic beauty of the Sydney collection can be obtained under the Patronage of His Excellency the Governor. On one of the cases are three admirable photographs of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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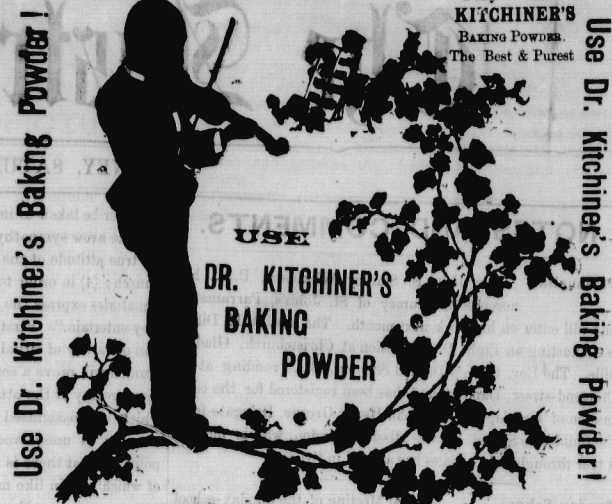
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You'll say when **KITCHENER'S** once you try:
If you have taste, it makes you sigh—
And wish you had a store close by.
While the wife rolls out her paste
Husband clasps her round the waist,
And asks his darling, thus embraced,
To bake the cakes they long to taste—
Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

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TELEPHONE 993

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., April 23.—11 a.m., THE PRIMATE.
3.15 p.m., Canon Moreton.
7 p.m., The Precentor.
8 and 11 a.m., Holy Communion.
Tues., April 24.—(St. Mark's Day), 8 a.m., Holy Communion.

DIOCESAN.

Sat., April 22.—Excursion to Echo Farm Home; Dawes Point Jetty, 11 a.m.
Mon., April 27.—Entertainment in St. Mary's Hall, Balmain, in aid of Girls' Friendly Society, from 3 to 10 p.m.

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 Very Reverend the Dean of Sydney preached at the Cathedral in the morning, the Precentor at 3.15 p.m., and the Most Reverend the Primate in the evening.

The Thirty-seventh Annual Meeting of the Church Society was held in the Large Hall of the Y.M.C.A. on Tuesday evening. His Excellency the Lieutenant-Governor presided.

In connection with the London Missionary Society, Captain Turpie of the "John Williams" will proceed to England at an early date on important business. During his absence the chief officer, Mr. Mitchell, will take charge.

The "John Williams" will, on her present voyage, call at every station of the London Missionary Society in the Pacific, and will also convey to New Guinea as volunteers for Mission service, about 200 married couples from the training institutions at Samoa and Rarotonga.

A Dundee whaler reports having seen an iceberg fifty miles in length in a whaling expedition to the Antarctic. Labour disturbances have occurred in Belgium. Barricades have been thrown up in the streets, and much bloodshed has taken place.

The London Echo says that Sir Halliday Macartney, the Secretary to the Chinese Embassy, has been consulted at the Foreign Office with reference to the splendid scheme of a telegraphic line from Peking to the frontiers of India. Sir Halliday, it is said, knows China and the Chinese to a degree of intimacy to which but few Englishmen have ever attained.

The reported death of Emin Pasha has been confirmed. The half-yearly meeting of the Congregational Union was inaugurated on Monday evening by a special service held in the Petersham Congregational Church.

In the Centenary Hall on Monday last, the Rev. W. G. Taylor, who is about to proceed to England, delivered a farewell lecture entitled "A Stirring Chapter in the History of Modern Evangelism."

The monthly meeting of the Council of the Association of Lay Helpers was held in the Chapter House on Tuesday last.

A great earthquake has taken place at Zante, one of the Samos Islands. Many of the inhabitants were killed. The Wesleyan Methodist Church in Ireland has issued a manifesto enjoining their brethren in England to protest against the Home Rule Bill being passed into law.

Sir Elliott Charles Bovill, Chief Justice of the Straits Settlements, died of cholera on the 24th of March.

Mr. James Comrie has recently given 750 books to the Young Women's Christian Association, Wynyard Square.

At the Annual Gathering of the London Y.M.C.A. Committee, Mr. George Williams said, amidst applause, that one young man saved, was worth a thousand "polished up."

Two recent volunteers of the Foreign Mission Field are members of the Y.M.C.A., Sydney; one of whom will probably work in China.

The White Ribbon Signal, the official organ of the Women's Christian Temperance Union of N.S.W., referring to Grocer's Licenses, says:—"Considering the terrible evils resulting from the drinking customs of society, it is much to be deplored that such facilities exist for its encouragement."

The first Temperance Society published *The Australian Temperance Magazine* in 1837; the motto was "Light and Love."

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

OPEN COLUMN.

Administration of Holy Baptism.

Your correspondent "G." writing in the "Open Column" of the RECORD of the 15th inst., deserves the thanks of your readers for calling attention to a very important subject—the Administration of Holy Baptism.

Perhaps it is hardly known to many that great laxity is springing up, especially among the younger Clergy, in the Administration of this Sacrament. The Service is frequently seriously curtailed, and that *ad libitum* by the officiating Minister. Mothers have complained to myself that such and such a Clergyman does not read half the service.

This is very wrong, as the Baptismal Service hangs consistently together, and no part can be omitted without loss both to the Clergyman himself and those members of his flock who present the infant for Baptism.

First, there is the Introduction, with the Scriptural warrant from the Saviour's words in St. Mark's Gospel.

Then there comes the Baptismal Vow. The Baptism itself follows, and last of all there is the Post-Baptismal Service of Prayer, Thanksgiving, and Admonition to the Sponsors. How can any one of these four divisions be omitted or abbreviated without detriment?

The remedy for the increasing laxity of the Administration would be found in making the service what it professes to be, "The Public Baptism of Infants." It is now generally the "Private Baptism of Infants"—not Public Baptism at all. I well remember, just 50 years ago, the Clergyman of an important village in England introducing Public Baptism into his afternoon Sunday Service once a month. The change became quite popular, and "Christening Sunday" always saw the Church full. After the first or second of these services, a member of the congregation remarked, "I never knew the beauty of the Baptismal Service till after I saw it congregationally performed." A result of this return to proper Church methods was the presentation of a beautiful Font by a Layman of the congregation.

It seems to me that this restoration to its public position is the particular thing wanting to ensure a due appreciation and a proper performance of this Holy Rite. And I believe it could be managed with a little tact and a little trouble properly taken. Wherever there is Afternoon Service, there are frequently Baptisms either immediately before or immediately after, and we ought to endeavour to get them in the service. A grown-up person said to me the other day, "I never saw a child christened before." But that ought not to be so. However difficult it might be to procure Public Baptisms in towns, I believe it might be managed in the country, where people are well acquainted and more neighbourly. It would undoubtedly be very conducive to Church feeling.

In the meantime I beg to enter my protest, in common with "G." against that indolent laxity which many of the Clergy are, I am sorry to say, exhibiting in the Administration of this Sacrament—a laxity not unnoticed, I can assure them, of my own knowledge, by the Lay members of their flocks. Closely connected with this subject is the "Churching of Women," which is too often omitted.

I believe the whole subject of the performance of the Occasional Services of the Prayer Book requires closely looking into by our Bishops.

INCUMBENT.

HOW THE TIDE FLOWS.

The *Daily Chronicle*, which may be called the organ of the Higher Criticism, in a recent article says: "It is but a little while since it was generally understood, among a certain sort of critics, that historic Christianity was a lost cause. That discontent with the accepted documents which the scholarship of Strauss and his competers had made respectable was elevated by the cleverness of Renan and the superiority of Matthew Arnold into a fashion of educated assertion. The views of the author of 'Supernatural Religion' as to the 'Fourth Gospel' and other such topics were accepted by the readers of the magazines with the faith they had ceased to repose in the Gospel itself. But, by a curious irony of fate, the whole ingenious hypothesis was no sooner set up than it was destroyed by the discovery of new 'evidences' upon the very points in doubt, much surer than the old, but in every point confirming them. The great object of attack was the 'Fourth Gospel.' The synoptics were supposed to have been in a state of flux, from which no certainty of fact could be deduced until well on in the second century. As for the Gospel commonly ascribed to St. John, nothing was more certain than it was invented long after his death, say about 200 A.D., more or less. Authentic life of the Founder of Christianity there was none. Even Mrs. Humphry Ward appears still to assume these positions; and yet the possibility of holding them has, for competent scholars, disappeared. A series of remarkable discoveries of early, and obviously authentic, Christian documents has reduced the pleasant fictions of Renan and the profound cavils of the Tubingen school to the dimensions of a mare's nest; and the maligned 'Fourth Gospel,' in particular, has been driven back practically to the very date and authorship which the orthodox tradition ascribed to it from the first. I note this with interest, for it is quite evident to me that ere long the Oxford critics of the Old Testament will be as antiquated as some of the critics of the New Testament of a by-gone time are to-day. Fashions change.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

If all our religious controversies were conducted in the same spirit that Mr. Baber's letters exhibit, it would conduce to the advancement of our Master's cause. I have often wished that the Editorial Committee of the RECORD could see their way to strike out from its correspondence all that erred against the rules of Christian charity; some of the letters on the Kilburn Sisters' question would have been shortened and improved if that had been done. And if my own contributions should be curtailed in the process my chagrin would, I hope, soon give place to gratitude, for what offends against Christian charity cannot be "in the name of the Lord Jesus." In the matter on which Mr. Baber writes I am opposed to so many personal friends that, while I cannot help holding strong opinions, and do not think that I am wrong in expressing them, I should be doubly wrong if I exhibited bitterness, or want of generosity.

I shall, therefore, best reply by simply constructing an imaginary case exactly similar to that stated by Mr. Baber. My readers can fill up the blank in the name of the Society by inserting whatever name they please—either Brotherhood of St. Andrew, or Girls' Friendly Society, or "Bethany," or any other. With all the Societies which I have named, my imagined story would be an impossible one, as they all (in common, I think, with most Church of England organisations) have rules which prevent their entering a parish without the consent of the Clergyman. Well, once upon a time there was a parish in which many of the parishioners thought that in a certain department no good work could be done unless they had something like the Society working in it. So at one Easter Meeting a motion was brought forward to enact rules for the admission and control of such Societies. But the majority of the meeting did not wish for any Society of the kind, and so they rejected the motion altogether. As time went on those parishioners who were in favour of such Societies became more assured of the necessity for them, especially in one particular branch of the above-mentioned department of work. So they had interviews with the Incumbent on the matter, but found him reluctant to accede to their wishes. However, a prominent member of the Society was about to take up residence in an adjoining parish, so they asked him to come and speak about the work of the Society. People have been under the impression that after the talk he was invited to bring his Society into the parish, but it now appears that the Society had determined to come without waiting for an invitation. The sanction of the Clergyman was asked on behalf of the Society, but it was refused. So the Society came and now remains in the parish. Some who approve of it think that it is quite right in stopping in the parish regardless of the wishes of the parson and the meeting, and these, of course, help it on: they hold that the only mistake was that the Easter Meeting and the clergyman were ever consulted. Others who claim to uphold Church discipline say that however good the work of the Society may be, its introduction under such circumstances was a breach of Church Order which, if it be taken as a precedent, may introduce division into every parish as it has unfortunately done in this one. And I cannot help agreeing with the latter party. But I own to being weary of the discussion.

I regret to see that the Inebriates' Home at Echo Farm is in straits through that eternal want of pence which so hinders many charitable objects. Let me, therefore, be permitted to italicize the last sentence of the following account of a similar institution copied from the *Auckland Church Gazette*: "Probably the most successful Inebriates' Home in Australasia was that opened by the Rev. W. L. Morton, a Presbyterian minister in Ballarat in 1886, and known as Hope Lodge. It was begun on a very small scale; a cottage was rented at 2s a week to give shelter to a couple of sufferers. In a short time this was changed for a cottage at a rent of 5s a week. As the number of inmates increased, the neighbouring premises were rented until at last 29 rooms were occupied, at a total rent of £150 a year. In these premises most important rescue work was carried on, the inmates being employed in different industries, and the results were of a distinctly satisfactory character. In 1891 Hope Lodge was removed to a farm in the country, rent £156 a year, where, in addition to such industries as lithographic printing, picture-framing, bootmaking, etc., which had been carried on in town, farm industries were instituted, such as fowl farming, bee culture, flower culture, as well as ordinary farm work. Among the lodgers were men who had been bank managers, an architect, solicitor, artist, surveyor, sea captain, tanners, commercial travellers, gardeners, carpenters, &c., &c., belonging to all denominations. Mr. Morton has recently been offered a property near Adelaide valued at £7000, consisting of two large houses on 90 acres of land, and has removed there. The benefit of the work was so manifest that there never was any difficulty in obtaining the needed support from all sections of the Christian public."—We in New South Wales ought not to be behind Victoria in such a matter.

The April copy of the *Auckland Church Gazette*, from which I extract the above, is so wonderful a pennyworth,

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even without the Melanesian Mission supplement, that it bears to other Australian penny monthly Church papers the same relation that the present Melbourne *Argus* bears to the ordinary pennyworth of news. By-the-by, if the unknown friend who has lately been sending me the Saturday's *Argus* is a reader of the RECORD, will he accept my grateful thanks for his welcome gift.

"Nature is my God." So, according to an interview published last week in a Sydney paper, speaks a well-known Australian scientific man, of undoubted cleverness, although his eccentricity prevents other Colonies than his own from having more than an occasional use of his weather prophecies. What does he mean when he says this? His words are most unscientifically vague. Does he mean that the whole energy of his soul is absorbed in the study of natural objects and that he does not believe in any Divine Being? All of us are, I hope, interested in the physical world, but we are glad to be able to look up from Nature to Nature's God. Or does he mean that he worships the great Architect of the Universe, although, he does not see His love in the redemption of man—which to us attracts our worship and devotion far more than does his skill in creation? Or does he mean that he worships—as his works seem to imply—the whole universe itself? If he does, we have an example of gross "reversion;" for in the foremost files of time we here have a learned man who has come back to the worship of the ancestral heathen; they worshipped, certainly, usually only one stone or block of wood or animal, while he worships all stones and wood and animals and other things; but except in that respect the belief's seem very much on a level.

I may be thought to be hypercritical, but I should like to suggest that the practice of printing the words "Reverend" and "Venerable" at full length when they are used as titles, is a mistaken one, although I have noticed it lately in several Church papers. We don't adopt such a practice in other common titles, for we never write "Mister Smith," or "Misses Jones," or "the Messieurs Robinson." And in the case of a young Archdeacon it has a rather comical effect when the word is printed in full—e.g., "the Venerable Archdeacon Sinclair."

Three interesting reports of the meetings of parochial branches of the "Gleaners' Union" appear in the last number of the *Victorian Churchman*. They were evidently written by earnest members of the branches, and showed the spirituality and the energy which are characteristic of that body. Could not the same kind of paragraphs be written by N.S.W. "Gleaners" for the RECORD? The W.C.T.U. finds it useful to have a member whose department it is to look after the press; and now that a beginning has been made in the Sunday-school Column by getting Reporters in Sunday-schools, other Church organisations might follow the example.

COLIN CLOUT.

THE DEAN OF MELBOURNE.

The *Argus* of the 11th inst. speaks thus of the Dean of Melbourne:—

"Insurance companies are always glad to accept the lives of Ministers of Religion, for notoriously Clergymen have a longer average existence in this premium-paying world than any other class. A company which embraced all the clerics of the universe would indeed prosper and grow fat, just, alas! as certainly as a company which took the doctors and the journalists wholesale would be in imminent danger of not paying its way. Contentment, placidity, and routine operate in the one case, and work and worry tell in the other. But even among clerics the Dean of Melbourne is conspicuous for longevity. Not many divines attain the age of ninety-five, as the Dean did yesterday, and are still able to occupy pulpits and to get through work. Pope Leo at 89 is regarded with eyes of reverence and wonder, but twelve years ago Dean MACARTNEY was a boy, and if he could have been induced to enter the Vatican—which is to be regarded as an impossibility—he would have made nothing of the business to be transacted there. Two such lives as the Dean's go back over a strange span of history. If the Dean had talked when a boy to a man who had attained his own present age, his venerable friend could have told the white-haired lad possibly about Queen ANNE, and certainly of the first GEORGE—of the South Sea Bubble and the Walpole Ministry and the Jacobite risings, and of battles and of men which now seem lost in the midst of far off history. The Dean has seen all the vicissitudes of fortune in this Colony. He has witnessed the first land boom, the second, and the third. He has witnessed also the complete recovery of the Colony from the first and second, and he will also witness, we may hope, the blotting out of the memory of the third in a new return to work and a new revival of prosperity. A fourth land boom the Dean cannot wish, and certainly will have no opportunity to behold, inasmuch as another plunge cannot possibly occur while any members of the present generation exist on the surface of the planet, and the Dean with all his vitality can scarcely expect to survive the present community as a whole. It is not, however, long years, but the memories of how the years have been spent that do honour to a man. And the Dean has not vegetated as a cabbage, but has gone through a life of action; has been zealous in work and enthusiastic in

controversy. There are two sides of every controversy, but those who were most in conflict with the Dean in his prime, who remember his trenchant sword and his readiness to carry the war into the foe's camp, will be the first to bear witness to his frankness and his fairness and his honesty, and will be among the most ready to congratulate him on his length of life, and to wish him a further term of honour and usefulness—of life as a "good and faithful servant."

The *Southern Cross* says:—"The Dean of Melbourne celebrated his ninety-fifth birthday on Monday last, and the occasion naturally called forth from every quarter expressions of the affectionate veneration felt for the Dean's long and useful and stainless public career. Tennyson's fine couplet about Wellington is, in a sense, applicable to the Dean:—

"Oh good grey head that all men know,
That tower of strength
That stood four-square to all the winds that blew."

The *Melbourne Herald* publishes a characteristic interview with the Dean on his birthday, and it is interesting to note how so venerable a preacher looks as seen through secular eyes. Says our contemporary:—"The Dean's memory remains fresh and fertile, his teeth are good, he sees without glasses, and hears almost as well as a phonograph. 'Yes,' he said, chattering away merrily in his pleasant study overlooking the lawn of his house in Hotham-street, 'I am really very well, except that I feel rather weak. But I can get about pretty well, and though I do not attend more meetings than I can avoid, and cannot walk distances without leaning upon somebody for support, I can preach every Sunday, or nearly every Sunday, and hope to continue to do so.' 'And you have been preaching every Sunday for seventy years?' 'Yes, sometimes twice and three on a Sunday.' A rough mental calculation showed that reckoning only an average of a sermon and a half a week, the Dean must have preached close on 5500 sermons since he has been in the service of the Church. Five thousand five hundred! Think of it! Reckoning only an average of 400 persons to hear every sermon and you have 2,200,000 people immediately influenced by the sound of one man's voice, and the lessons proceeding from one man's heart and brain! . . . Dr. Macartney is now in the snowy winter of his years. His is a picturesque old age. With his flowing white beard, his blanching, bloodless complexion, his noble head surmounted by a close-fitting velvet cap, his bent form, and his thin white hands, he is a figure whose image remains fixed in the mind's eye, while his earnest kindly tones of paternal gentleness, even towards total strangers, linger in the ear, and sustain the impression of a sweet old man, who has done his work well, and whose life is crowned with the happy consciousness that it has been well spent."

The interviewer was visibly perplexed by the question of how the Dean has managed to discover material for 5500 sermons and is still not so much as within sight of theological bankruptcy. There is an amusing *naïveté* in the next question:—"Do you find it difficult to find fresh matter for sermons, or do you find yourself repeating yourself?" "Well," said the Dean, laughing, "I can't say I find myself repeating myself, nor have any of my friends said to me that they have noticed it. The lessons of life are very varied, and although the range of subjects appropriate for treatment from the pulpit may be limited, the aspects from which they may be treated are so different that I have never been at a loss for a subject. My difficulty," he added, with a smile playing across his pallid, sensitive lips, "has rather been the other way about. I have generally had too much to say, and have had to restrain myself occasionally. Then the needs of the times are continually changing, and the lessons of life need to be as constantly varied to apply them to the times."

There is genuine wisdom in the Dean's answer, says the *Southern Cross*; and an argument for the reality of religion, indeed, might be found in the perennial freshness and interest of everything that relates to it. How quickly politics would be exhausted if we had to listen to, say, two discourses every week upon it from the lips of even an orator like Mr. Gladstone! Art, and science, and literature—all purely human subjects, indeed!—are exhaustible, and would not survive perpetual exposition to the same audience and from one teacher. But religion deals with subjects so lofty and wide and deep—God, the soul, Eternity, duty—that the imagination wanders through them, finding ever new realms of wonder; and thought broods over them conscious of unsounded depths which no plummet can measure. The preaching must be shallow and insincere and the hearing careless and pre-occupied to the point of wickedness, when on the lips of the preacher, or in the hearer's ears, the message of religion seems to be exhausted.

ALWAYS keep a small tin of ANKORT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVZ.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,
13 DARLINGHURST ROAD.

C. E. T. SOCIETY.

PERHAPS the most useful and enthusiastic meeting of the Council of the C.E.T.S. that has been held for a long time, took place at the Chapter House on 12th inst.

The Rev. D. Lasseron presided, and there were also present,—Revs. F. B. Boyce, R. J. Read, D. H. Dillon, E. A. Colvin (Cler. Sec.), and Messrs. Toose, Hodges, and Clayton.

Two communications from the W.C.T.U. were discussed with the result that a proposal for an inebriate's Home at Auburn was commended to the Branches, and Mr. Hodges was appointed a representative of the proposed Juvenile Demonstration in 1894.

Reports of encouraging work were received from the following Branches:—St. Paul's, Redfern; St. Michael's; St. Philip's, Auburn; Holy Trinity; Mission Church, Edgecliffe Road; and St. Luke's, Burwood.

Mr. W. E. Toose reported a very favorable discussion of the C.E.T.S. work, at the last meeting of the R.D. Chapter of Darlinghurst, and that Mr. Boyce had recently addressed the students of Moore College on the same subject. The Secretary was instructed to write to the Rural Deans asking for their assistance and sympathy; also to the Clergy who had Temperance Societies, but not affiliated with the C.E.T.S., and to those parishes where Branches had become extinct, that they might be revived. It was decided to hold a Conference at an early date in the Chapter House, to discuss the proposed Gospel Temperance Mission in June, all the Clergy and friends interested to be invited. Regret was expressed that no report from the Church Home had been received by the Council for the last two months, and it was resolved to bring the matter under the notice of the Secretary of the Home.

The Clerical Secretary mentioned that the PRIMATE had kindly promised to take his turn with the Vice Presidents of the C.E.T.S. in presiding at the monthly meetings of the Council.

An earnest hope was expressed that the various Branches would send in their assessment fee not later than the end of the present month.

THE CHILDREN'S SPECIAL SERVICE MISSION.

ARRIVAL OF DELEGATE.

MR. JOHN HENRY GREENE, delegate from the Children's Special Service Mission, London, who is making a tour of the Colonies for the purpose of holding services for young people, and assisting in the formation of branches of the Scripture Union, or strengthening existing branches, is now on a short visit to this Colony, and proposes to address some of the Scripture Union Branches in Sydney and suburbs after his return from a visit to Bowral and Goulburn, where Evangelistic-services for young people will (D.V.) be held. Mr. Greene has held various missions in South Africa since leaving England a year ago, and more recently in Victoria, with many tokens of God's blessing, and since his arrival here has given addresses in Katoomba, Blackheath, Merriekville, and St. Philip's Churches in connection with Scripture Union.

The Young People's Scripture Union in this Colony has now several hundred branches, with a membership of about 18,000, and its object is the encouragement of the regular and systematic reading of God's Word. A magazine having notes bearing on the portion appointed to be read each day is also published by the Mission. It has much interesting reading for young folks, and is found to be a very great help.

Mr. Greene has obtained the PRIMATE'S sanction to the holding of services in this Diocese.

Letters for Mr. Greene may be addressed to the Diocesan Registry, Bathurst-street, Sydney.

THE CHURCH SOCIETY.

ANNUAL MEETING.

The thirty-seventh Annual Meeting of the Church Society for the Diocese of Sydney was held in the Hall of the Young Men's Christian Association, Pitt and Bathurst-streets on Tuesday evening last. His Excellency the Lieutenant-Governor, Sir Frederick Darley, C.J., presided, and among those who were also present were:—The PRIMATE, the Dean of Sydney, the Revs. H. W. Mort, A. Yarnold, Canon Moreton, J. Moran, E. C. Beck, A. W. Pain, T. Holme, F. W. Reeve, J. Best, Dr. Corlette, J. Vaughan, E. Bellingham, J. Clarke, J. D. Langley, Mervyn Archdall, J. Chaffers, Welsh, D. E. Evans-Jones, Dr. Manning, J. L. Bosworth, S. Hungerford, S. S. Toovey, R. J. Read, D. H. Dillon, W. Martin, W. Holliday, D. Shenton, G. E. C. Stiles, and C. Baber, the Hon. W. Trickett, M.L.C., Messrs. J. T. Lingen (Chancellor of the Diocese), G. W. F. Addison, S.M., C. Ward, J. Kent, E. Swire, Robt. Hills, Dr. Pocock, E. I. Robson, E. H. Russell, F. W. Uther, and E. J. H. Knapp. There was a large attendance. Miss E. Wilkinson presided at the organ. During the evening a collection was made on behalf of the Society.

The Rev. J. D. LANGLEY read the Annual Report, which stated that it was with feelings of deep thankfulness that the Committee found themselves able to announce that the accounts for the past year closed with a credit balance of

£86 1s 10d, in contrast with the deficiency of £617 15s 6d reported at the close of 1891. Following the last Annual Meeting, and mainly at the suggestion and initiation of his Excellency the Earl of Jersey, a special appeal to clear off the deficiency was made, which resulted in the sum of £681 15s 9d being donated. Not the least pleasing feature in the success of this effort to relieve the Committee of embarrassment was that the response came most largely from those who were not known to be regular contributors to the Society's Funds, out of 223 donors, 168 coming under that category, and the Committee expressed an earnest hope that in each case from the donation then made might be evolved the permanent Annual Subscription. The subscriptions for the year amounted to £276 8s, the donations—including £100 received from Mr. E. B. Foster, of Cambridge—to £180 12s 5d; the offertories to £1405 15s 10; contributions from Auxiliaries, £2745 9s—a total of £4606 0s 3d, against £4579 1s 8d in the previous year. The amount received, however, was considerably below the year 1887, the centenary of the Colony, when the sum of £6148 10s 7d was contributed; and in this connection the Committee expressed the hope that with the closing of the Centennial Fund many of the donors would see their way to continuing the work of Church sustentation and extension, by giving increased support to the Church Society. The amount received on account of stipends and salaries was £16,878 6s 11d, against £16,690 14s 9 in 1891. A marked feature of the year had been the receipt of an unusual number of legacies. Under the will of the late Mr. Richard Griffiths the sum of £500 was received, under that of the late Mrs. O'Brien the sum of £100, and under that of the late Mr. George Thorne, a sum of £400 towards the endowment of the parish of St. Paul's, Castle Hill. Sixty parishes and districts were assisted by the Society during the year, and the aid thus given together with grants towards providing Chaplains to visit the principal Hospitals and Asylums, the Warangesda Mission, the Mission to the Chinese and to Parochial Missions in the City, amounted to £3986 1s 8d. The Committee had given careful consideration to a proposal that the Society should give considerable assistance towards providing for Mission or unattached Clergy to be at the disposal of the Bishop, and with the object of relieving Clergymen and assisting in Parochial or Diocesan work. They would gladly see such a proposal carried out, and only regretted that they had felt compelled, for financial reasons to postpone for a time further action in this matter. It could not be too clearly understood that as the Church Society was without endowment, and depended upon support which must be fluctuating—it was compelled to make its claims known by constant appeals for extended support. Though it was sometimes meant as such, the Committee could not view the often made reminder that they were constantly asking for more as a reproach. It would be an evil day for the Church when she ceased to feel how much remained undone that ought to be done, to be said that ought to be said, and when she no longer claimed the privilege and duties of her members to do their part. The Committee earnestly appealed to their fellow Churchmen of the Diocese to see that so vastly important a work as that of the Church Society should not in the year to come be let or hindered for want of funds on any plea of "hard times," and they trusted that if there was to be retrenchment, it would not be of the kind which began by curtailing contributions to the cause of religion and thus relegated the claims of God, the Creator, to a second place in the heart of the creature.

At the request of the honorary lay Secretary, the Rev. J. D. Langley also read the Treasurer's statement, which showed that, after allowing for liabilities due to the pension fund, and for £600 in legacies held in current account, the year closed with a credit balance of £86 1s 10d.

The PRIMATE moved,—"That the report now read with the abstract of accounts be adopted and printed for circulation amongst the subscribers." He said that it fell to his lot to propose what was usually considered a very formal motion, but if they adopted the report they ought to do it thoughtfully, and, if they wished to have it circulated, they should also desire to do what they could to make the scope of the Society wider.

During the year just passed an appeal had been made for funds with which to wipe off a deficiency which had occurred, and they rejoiced that that effort had been successful. There was, however, pressing need for more steady support to be accorded the Society. They could not often have such special appeals as he had referred to, and they ought not to need them often. In another portion of the report reference was made to a slight increase in the totals of the contributions, but the amount of money received was not what the Society really needed, or what the Church ought to be ready to give to the Society. A large amount of necessary work had to be postponed, or put off altogether, whereas there ought, instead, to be a margin for emergencies. The importance of the Society was, and should be remembered, for the diversified aid it gave, and which it could give more of if its funds were larger; because of its being a central agency for receiving and distributing money in the Diocese; and because it nourished the feeling of mutual sympathy amongst them all. He would pray and hope that the result of that meeting would do all they could to extend the good work done by the Church Society.

Mr. LINGEN seconded the resolution.

The Rev. Dr. CORLETTE, in supporting the resolution, spoke of the lead which the Church of England was now taking

in the work in the East End of London and other parts, and exhorted members of the Church of England to exert their generosity and their sympathy, that they might fulfil their duty to their nation, to their Church, and to their God.

The resolution was unanimously carried.

Canon MORETON moved,—"That this meeting regards with feelings of thankfulness to Almighty God the improved condition of the finances of the Society, but at the same time is impressed with the great necessity which exists for a more widespread and generous support being given to the Society, with a view to the accomplishment of its important objects." He said that the state of morals in the community was not to be compared with what it was 20 or 25 years ago, and that, from his personal observation, he contended that there was a moral deterioration going on. He asked whether the Lord's Day was ever before desecrated as it was at the present time? (Several voices: "No.") They saw the trains, the trams, and the steamboats going most of the day, and the places of amusement were open. That was a contrast to the quiet Sunday years ago. They could only see it by the reflection of the past. They all wanted, whatever their station or calling in life, the benefit of the power of the Gospel of our Lord and Saviour.

The Hon. W. J. TRICKETT seconded the resolution, and said that the Church Society might well take heart at the favourable report and accounts which had been submitted. While the present was a time of depression, he felt convinced that in this community the clouds would soon roll by. Both in public life and in private life they had been living at what might be called boom rates. He felt too, that there was not that unity between the Clergy of the Church and the Laity which might exist, and that some new cry was now wanted to concentrate all their efforts.

The resolution was carried.

HIS EXCELLENCY, in responding to a hearty vote of thanks, said that, seeing that the Society existed for the purpose of raising funds for the maintenance of the Church of England and carrying on part of its work, he did deeply regret that the Church of England should have been so forgetful of its own interests that so many empty chairs were seen at that meeting. It was a reflection on the members of the Church of England in these parts recognised their responsibility in regard to supporting the Church the better it would be.

THE LINCOLN JUDGMENT.

The following Declaration has been sent to us. The number of signatures had, we are informed, been purposely limited to fifty, representing Clergy in various parts of the country. Beyond this there has been no attempt to canvass for signatures. The "Judgment" referred to is the Judgment of the Privy Council:—

We, the undersigned Clergy, after careful deliberation, desire to place on record some convictions and apprehensions which we entertain respecting the "Lincoln" Judgment and its effect on the future of the Church of England, for the following reasons:—

(a) That our silence may not be misunderstood, or taken, either now or in years to come, to imply approval of the decision.

(b) That we may avow our sympathy with the large number of our lay brethren who view the recent Judgment with distress.

(c) That our true attitude may be made clear before the Church, and that we may support our brethren, clerical and lay, who in their respective neighbourhoods find themselves isolated in the maintenance of true Church of England doctrine.

(d) That we may discourage all thoughts of secession.

In so doing we wish to declare:—

1. That we feel the responsibility at such a crisis of saying only words that will make for "truth and peace."

2. That as loyal Churchmen we bow to the decisions of the Supreme Court.

3. That we hold the Rites and Ceremonies of Divine worship to be, in the words of the Prayer-book, "things in their own nature indifferent and alterable, and so acknowledged."

4. That we have no desire to narrow the boundaries of the Church of England, and should deplore the exclusion of any of the historic schools of thought which have always existed within her pale. In this statement we cannot include the party of modern growth whose avowed purpose is undo the work of the Reformation.

5. That we do not contend for the doctrines of a party, but for principles which are enshrined in the formularies of the Church of England, as they are in the teaching of the Apostolic age. Our concern is, that they shall not be dislodged from that position, nor obscured by inconsistent ceremonial practices.

The following are some of the convictions and apprehensions which we entertain:—

1. We believe that the legalized toleration of a variety of ritual in the administration of the Holy Communion will prove a serious evil. The intention of the Reformers was uniformity in worship and ritual. With a deep conviction of the evils which had arisen from a diversity of "use" in the service of the Church they resolved that "now, from henceforth, all the whole realm shall have but one use" (vide preface to the Prayer-book). The same principle held in the matter of ritual, and for three centuries, amid considerable variety of thought and opinion, there has been

a general uniformity of ritual, both in the celebration of Divine worship and in the administration of the Sacraments. Proceeding upon an opposite principle, the Lincoln Judgment allows a diversity of ritual, and such a diversity as will, in effect, stamp the Lord's Supper as the great distinguishing ordinance among English Churchmen.

2. We believe that the "sense of unreality," to quote the words of the *Times*, "in the effort to treat as neutral or colorless acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs," will be perplexing to many minds, and prejudicial in its effect upon the moral tone of our people.

3. We fear that there is no finality in the present decision, and that on similar principles other practices, discarded at the Reformation and hitherto deemed illegal, may in like manner be legalized. We can discern no signs that ritual practices will be restrained within the limits of the Judgment.

4. One of our gravest fears is as to the effect of the recent decision on many of the earnest and hitherto loyal members of the Church, and consequently on the Church of England herself. The Judgment practically admits the grievance of those who have these practices inflicted upon them in their parish churches; but it offers no remedy. The result must be that where there is no secession, or a lapse into indifference, many of the godly laity who feel the Judgment a severe strain upon their allegiance will lose their zeal for the Church, and be paralyzed in their efforts to defend her.

5. On the other hand, although we search in vain the pages of the Judgment for any bold vindication of the true position of the Reformed Church of England, and of the non-sacerdotal character of her ministry, there are undoubtedly points in it which claim our grateful recognition.

But whilst the above-mentioned grave anxieties possess our minds, we lose neither heart nor hope, and we would earnestly and affectionately urge any persons who are tempted to waver in their allegiance to stand by the Church of England in loyalty, faith, and courage; to put forth renewed and self-denying efforts to make her true principles known and felt; carefully and systematically to teach (especially the young) those vital Apostolic doctrines which constitute the distinguishing glory both of the English Church and the English Prayer-book; remembering always that our trust and strength is in Him Who in days which are past has vindicated His Truth in the time of peril, and will assuredly do so again.

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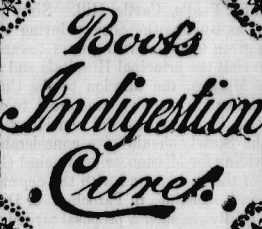
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MRS. I. WARREN BALL,
Principal.

To the Members of the Australian Mutual Provident Society.

LADIES AND GENTLEMEN,—

I beg respectfully to inform you that I am a Candidate for one of the vacancies on the Board of your Society, to be declared, in accordance with the by-laws, at the Annual Meeting in May next.

For many years I have taken a deep interest in the welfare of the Society, and have at various times served on the committees which have been appointed to co-operate with the Board in making those changes in the constitution which its rapid growth and importance have necessitated.

For many years I have had knowledge of financial affairs of considerable magnitude, and as I have now retired from business, I am able most respectfully to place my time and the experience thus gained at your disposal.

The policy of your Board has ever been the exercise of zealous care in the administration of the Society's income and the investment of its accumulating funds.

I esteem this function of vigilant watchfulness for the future to be of primary importance, and to this policy, thus far successfully carried out, I give my unqualified adherence.

Should you honour me with your choice, I promise that this and every other means of promoting the interests of this noble institution shall have my best attention.

Yours truly,
JOSIAH MULLENS.

Burwood, March 1, 1893.

To the Members of the Australian Mutual Provident Society.

LADIES AND GENTLEMEN,—

AS the retiring Director who is eligible for re-election, I have the honour to respectfully seek a renewal of the confidence you so kindly placed in me in 1887 and 1890. Should I be so fortunate as to be successful in my candidature, it will be my endeavour in the future, as it has been in the past, to discharge the duties of a Director to the best of my ability.


Allow me to take this opportunity to place on record my obligations to late and present colleagues on the Board for their extreme kindness in electing me to the position of Deputy-Chairman during the past three years.

I am, Ladies and Gentlemen,

Your faithful servant,

J. T. WALKER.

Sydney,
25th March, 1893.



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THE REVEREND EDMUND B. PROCTER is always available as Locum Tenens; for occasional services on the Lord's Day, or at any other times; for Religious Instruction in Public or other Schools; or for any other duties. Address—
"STAFFA," Cavendish-street, Stanmore, Petersham.

WANTED, Two Catechists with view to Orders. Must be Musical. Address, Rev. J. T. EVANS, Manly.

APRIL XXX DAYS.			
MORNING LESSONS.		EVENING LESSONS.	
23d. Luke xvi. 27.	3d. Num. xxii. 1.	23d. Num. xxii. 1.	3d. Num. xxii. 1.
24th. 1 Samuel xv.	4th. 1 Samuel xv.	24th. 1 Samuel xv.	4th. 1 Samuel xv.
25th. 1 Samuel xv.	5th. 1 Samuel xv.	25th. 1 Samuel xv.	5th. 1 Samuel xv.
26th. 1 Samuel xv.	6th. 1 Samuel xv.	26th. 1 Samuel xv.	6th. 1 Samuel xv.
27th. 1 Samuel xv.	7th. 1 Samuel xv.	27th. 1 Samuel xv.	7th. 1 Samuel xv.
28th. 1 Samuel xv.	8th. 1 Samuel xv.	28th. 1 Samuel xv.	8th. 1 Samuel xv.
29th. 1 Samuel xv.	9th. 1 Samuel xv.	29th. 1 Samuel xv.	9th. 1 Samuel xv.
30th. 1 Samuel xv.	10th. 1 Samuel xv.	30th. 1 Samuel xv.	10th. 1 Samuel xv.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 22, 1893.

THE LOCAL OPTION BILL.

IT is now more than a year since the present Government took office. Almost at once Mr. KING undertook to look after the Local Option Bill. But every kind of Bill, many of which the people have neither asked for nor desired, has taken precedence of this measure which the people have been for years earnestly clamouring for. There has been nothing but shelving and delay. There has been no end to political complications. At last, however, the Local Option Bill has been taken out of its legislative drawer and read the first time. Thus the first stage is settled.

The first reading was, in many respects, remarkable. It has been made quite evident how strong the Local Option vote in Parliament is, and we have no doubt that if the Temperance Party in the House would only rise up to a man and demand the rapid passage of this Bill through its other stages, it would be easily accomplished. But we are afraid the *laissez faire* policy is too ripe in the House.

But however it is looked at, and whatever may be said, last Thursday week's performance was a great triumph for the Temperance party. More was done that night than appears at first sight. It will be remembered that in Committee the compensation clause was added to the Local Option Bill of Mr. KING; and it is clear that this was only done to block and to complicate the measure. When on the Thursday night it was moved that the resolution of the Committee of the whole on the Liquor Traffic Local Option Bill be read a second time, Mr. GARRARD rose, and by one bold stroke had this lion-in-the-path of compensation removed from the Bill. It was a bold stroke. Not even the most sanguine supporters of the Bill, we think, anticipated that it would be so quickly done. It just shows the strength and determination of the Temperance party in the House when it is aroused. The division that took place proved to be a very large one—the largest one that has taken place for some time. This and the succeeding divisions also, prove how popular the measure is. The clause providing compensation to publicans, though where the compensation was to come from no one pretended to have any idea, was expunged by a majority of seventeen in a House of ninety-five. There were altogether five divisions before the first stage of the Bill was settled. It is highly instructive to note the results of these divisions—each one more decisive than the last. One other point was clearly emphasized during the debate on the first reading of this Bill. It is that the opponents of the Local Option Bill are capable of using far more intemperate language than the Temperance people, who are generally charged with this fault. [It is hardly possible for any one to surpass the absurd strain of hot-headed and illogical talk indulged in by Mr. O'SULLIVAN, when he compared the

opponents of compensation to be just as immoral as Ned KELLY or FRANK GARDINER, in their attempt to rob a stage coach. After this, surely Temperance harangues must be considered mild.

What is to be done now? What is the best policy to pursue? The great and only thing is to agitate. The Temperance people must see now that this Bill is not returned to the dust and cobwebs where it has so long been lying. Every effort will be made now to shelve the Bill. The Premier has told the House pretty plainly that it will receive all the weight and influence of his opposition.

Everything that high position and influence can do will be done to block this measure. And not only will the Temperance party throughout the Colony have to fight the Government, but they will have to fight the publicans' coffers as well. So the one thing to be done is to agitate. Let every one use what influence he has to forward this measure. The people have asked for it, and no Bill in the House is better understood than this one. It is simple, it is comprehensive, it is reasonable, and above all, it is needed.

Whether it is pushed on rapidly or whether it is allowed to slumber on in the Legislative drawer into which it has again been placed, depends almost entirely on the energy and earnestness, and determination of the Temperance people of this Colony.

OFFICIAL.

The following circular,—accompanied by a series of Visitation Enquiries,—has been issued by the MOST REVEREND the PRIMATE, addressed to the Clergy of the Diocese of Sydney:

DIOCESAN REGISTRY,
APRIL 20, 1893.

REV. AND DEAR BRETHREN,

I purpose, God willing, to hold my Primary Visitation of the Diocese in St. Andrew's Cathedral, on Tuesday, June 13, and to deliver a Charge to the Clergy on some matters of religious and ecclesiastical interest.

I wish to connect with the occasion opportunities for social intercourse and friendly Conference of a less formal sort; and I trust that the following arrangements will prove convenient:

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Australian Church News.

Diocese of Sydney.

Diocesan Choir Association.—The Annual Meeting of the Sydney Diocesan Church Choir Association was held at the Chapter House on Tuesday evening, the 11th inst. In the unavoidable absence of the PRIMATE, the Rev. C. Baber presided, and amongst those present were the Revs. Dr. Corlette, A. R. Bartlett, S. S. Tovey, H. L. Jackson, H. W. Mort, G. E. C. Stiles, and G. D. Shenton, also several organists, choirmasters, and members of various Church choirs. The Hon. Treasurer (Mr. George H. Stayton, M.L.C.) presented his annual report, which showed that 13 parish choirs were at present in the Union, and that 264 voices were in the choir at the last choral festival. The receipts for the year were £35 5s 1d, and the expenditure £31 0s 1d. The report also welcomed the new Precinct to Sydney and trusted that he would take up the position lately occupied by the Rev. A. R. Rivers in connection with the Association. On the motion of the Rev. A. R. Bartlett, the report was received and adopted. Votes of thanks to the Bishop of Goulburn for his sermon at the festival, to the Dean and Chapter, to Dr. Agutter, of London, for correcting the proofs, to the Rev. S. S. Tovey, Mr. Yonnger and Mr. Sharp for services rendered, and to Miss Snowden Smith and other ladies who gave the festival tea. The officers elected for the ensuing year were:—The Rev. Dr. Corlette, vice-president; and for the Committee, the Revs. C. Baber, A. R. Bartlett, C. F. Gurney and A. W. Pain, Canon Kemmis, and Messrs. Angus, Biggs, Maclean, Younger, Noble, and Sharp. The Precinctor was elected Hon. Secretary, and Mr. George H. Stayton re-elected Hon. Treasurer.

Auburn.—The Annual Vestry Meeting of St. Philip's, Auburn, was held last Monday evening. The Rev. E. A. Colvin presided, and there was a large attendance of parishioners. The following officers were elected: Clergyman's Warden, Mr. Charles Burt; People's Warden, Mr. John Marshall; the Trustee's Warden was not appointed. Sidesmen, Messrs. Ewart, James Ritchie, F. Shea, and Betts. **Parochial Council:**—Churchwardens and Sidesmen, ex-officio Members—additional Members—Messrs. Beggs, Bennett, and T. Rossiter, Mesdames Colvin, Marshall, Kirke, Wall, Turnbull, Tidwell and Taylor, Miss Flemming, Miss Ritchie, and Miss Beggs. The Incumbent in his report referred with thankfulness to the many good works going on in the parish. Besides the regular Church Services, he spoke of the weekly meeting for prayer and conference about spiritual work, the open air work, young men's Bible Class, young women's Bible Class, the Choir, Temperance work, Cottage meetings, the Sunday-school and its agencies, and the Parochial Council and its success in reference to the finances of the parish. All these organisations were in a healthy condition and working better than ever in the past.

Springwood.—Christ Church—Wardens:—Messrs. F. W. Walker, J. D. Partridge and W. Wheatley. **Lawson.**—Emmanuel Church—Wardens:—Messrs. A. S. Wilson, M. Hadden, and F. S. Mitchell. **Wentworth Falls.**—Holy Trinity—Wardens:—Captain J. S. Murray and Mr. J. Shipley.

The annual accounts for each of the above three Churches showed a substantial balance in hand.

Kurrajong.—The visit of the Most Reverend the PRIMATE, which should have taken place last month, but was postponed in consequence of the wet weather, took place last week. The PRIMATE and his Chaplain, the Rev. J. Chaffers-Welsh, were met at Richmond, and driven to St. Stephen's Parsonage, where they remained guests during their stay in the Parish. The object of his Lordship's visit was Confirmation and ordinary visitation, and he was laboriously engaged while here, as the following brief sketch will show:—On Sunday morning, the PRIMATE held a Confirmation at St. Philip's, when seven males and seven females were presented. There was a large congregation, and the Church was beautifully and chastely decorated with ferns and flowers. In the afternoon he preached to a large and highly appreciative congregation, in St. Stephen's, and also in St. James', on the Heights in the evening. On each occasion his address was practical, edifying, and effective. On Monday morning, the PRIMATE and his Chaplain, accompanied by the Rev. M. and Miss Gray, visited Mount Bowen, where they were most kindly received by Mr. and Mrs. Bowen, and shown many of the beautiful places of view which belong to that locality, some overlooking Sydney, and some looking up upon Mount Victoria, all of which His Lordship appreciated. At noon, the present office-bearers of the Church and their wives dined with the PRIMATE at the Parsonage, after which he held a brief Conference with them. During the afternoon he remained within to receive the parishioners, all of whom had been invited, when a great number called. Refreshments were handed round, and a very pleasant afternoon was spent. On Tuesday morning, immediately after an early breakfast, the PRIMATE, his Chaplain, the Rev. M. Gray, and Mr. Skuthorp visited the Heights. The first place of call was the residence of Mr. Comerie, who has been living here for many years, and when younger and more active, was a most useful and successful worker in the cause of Christ—he was also a great favourite of good Bishop Barker. Here the Episcopal party were most hospitably received by Mr.

and Mrs. Comerie, and the PRIMATE was shown the famous "Pulpit Rock"—generally known as the Devil's Pulpit—and other places upon Mr. Comerie's estate of far-reaching and enchanting prospect. The party then, by special invitation from the Rev. H. and Mrs. Plume, dined at Barker College with several of the Clergy and principal residents of the district. After half an hour's cricket with the boys of the College, the PRIMATE and party drove to Comerieroy Road, and looked at the Salis Flats district, where it is proposed to erect a small Church as soon as possible. His Lordship took every opportunity while here of promoting with what the parish was doing, and encouraged us all to greater activity for the cause of Christ and humanity. All who met his Lordship seemed to thoroughly appreciate him, and also his Chaplain, and we all feel sure that this long-looked-for visit of our PRIMATE will be productive of much good. On Wednesday morning, the PRIMATE and his Chaplain were driven to Windsor, by Mr. E. Skuthorp accompanied by the Rev. M. Gray.

St. Mary's Balmain.—Dr. Stainer's Cantata, "Daughter of Jairus," together with selections from other works were given by the choir of St. Mary's on Tuesday evening, the 11th inst., before a large congregation. The Rev. Mervyn Archdall, M.A., Incumbent, presided, and opened the proceedings with prayer, after which he read a portion of Scripture according to Gospel of St. Mark, dealing with the subject of the Cantata. The programme consisted of 16 items, among which was a song "Calvary," by Mr. Good (bass), which was splendidly rendered. "Consider the Lilies," sung by Miss Sheridan Read, was excellently given. The following was the programme:—Opening anthem, "Lift up your hands," by the choir; song, "Calvary," by Mr. Good; song, "Consider the Lilies," Miss Sheridan Read; hymn by the congregation; choral (recitative), "In that day shall the Lord of Hosts"; (recitative Miss Alderson, soprano, Mr. Good, bass.) "Behold there cometh to Jesus"; song, "My hope is in the everlasting," Mr. Searle (tenor); recitative (Miss Alderson, soprano) "And when Jesus was come in"; chorus of women, "The Wailing"; recitative, (Miss Alderson, soprano) "Then Jesus cometh"; chorus of men, "In the death of a man"; recitative, (Miss Alderson, soprano) "But when Jesus had put them all out"; chorus, "Awake that sleeper"; duet, (Miss Alderson, soprano, Mr. Searle, tenor) "Love Divine"; trio and chorus, "To Him that left His home on high"; chorus, "Hallelujah," (Beethoven). The Rev. P. N. Hunter acted as conductor, and Miss Young as Organist, and are to be congratulated on the efficiency attained by the choir. An offertory in aid of the general funds of the Church was taken up, and after a hymn had been sung by the congregation, the proceedings closed with the pronouncing of the Benediction.

St. Paul's College.—The Monthly Meeting of the Council of St. Paul's College within the University of Sydney, was held in St. James' Vestry on 13th April. There were present:—Rev. Canon Sharp, Warden, in the chair; Archdeacon Gunther, Revs. C. F. D. Priddle, H. L. Jackson, and Dr. Harris; Mr. A. H. Simpson, Bursar; Hon. Dr. Norton, M.L.C.; Judge Backhouse, Messrs. A. B. Weigall, E. I. Robson, and F. B. Wilkinson. The number of resident students was reported to be 26. After dealing with financial matters, the Council received and approved the recommendations of the examiners in regard to the award of scholarships. The emoluments of the Fellows and Edward Aspinall Scholarships will be shared by N. de H. Rowland and E. H. Burkit, in a proportion depending upon a certain contingency. The Kemp Scholarship will be awarded to N. F. White. W. T. Cakobread will be recommended to the PRIMATE as the holder for the year of the Henry William Abbott Scholarship for a student who intends to take Holy Orders. Judge Backhouse gave notice of a motion that in future all scholarships should be held on the understanding that if in after life the holders were in a position to return the money thus received, they should do so. Sundry applications were dealt with and the Council adjourned.

Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 14th inst., at 557 Harris-street, Ultimo. Mr. J. Sidney presided. The Manager (Mr. Ed. Grether), reported that during the week ended April 8, 586 meals had been served, and 197 beds occupied; temporary employment had been found for 2, and permanent work for 5. Two inmates had been dismissed, and there remained 28. The Honorary Secretary (Mr. C. Uhr) submitted a financial statement, and also handed in subscriptions received on behalf of the Farm at Rooty Hill. The Farm report was received from the Superintendent. During the week 188 meals had been served, and 63 beds occupied. Twelve persons remained on the Farm.

Election of Office Bearers.—Clergymen's Warden, Mr. Gullick; Trustees' Warden, Mr. Vickery; People's Warden, Mr. Vines; Sidesmen, Messrs. Bagot, Johnson, Latty, J. C. Taylor, and A. V. Drew. Mr. Best in his closing address, made reference to the steady increase of attendants at the Church since he took charge, and expressed the hope that under the blessing of Almighty God it might continue. "The Benediction was pronounced, and the meeting closed. A successful Tea Meeting and Social was held on Tuesday, 11th inst., to celebrate the opening of the Sunday-school, lately erected in connection with St. Mathew's. The building, which has been built under the supervision of Mr. D. Price, is 55ft long by 25ft wide. At

one end a platform is erected. The room was most tastefully decorated with flags, flowers, and mottoes, shewing that many willing hands had been at work, to make the opening celebration a decided success. The tables were presided over by the following ladies:—Mrs. Best, Mrs. Vickery; Mrs. Wines, Mrs. Drew, Mrs. Bagot, Mrs. Jobburns, Mrs. Johnson, Mrs. Vardy, Mrs. Medcalfe, Mrs. Chute, Mrs. Fizzle, Miss M. Taylor, Miss J. Taylor and Miss Wilson. The Very Rev. the Dean of Sydney presided at the public meeting, and with him on the platform, were the Revs. J. G. Southby, Dr. Manning, and W. Martin. After an anthem by the Choir, Rev. J. Best read apologies from the Most Reverend the PRIMATE, the Revs. M. Archdall, J. Mullens, T. B. Tress, A. W. Pain, J. D. Langley, F. B. Boyce, J. H. Price and others, who each regretted their inability to be present, but wished a hearty God-speed to the school just started. The Dean stated the object of the gathering. The Rev. Dr. Manning, Mr. J. Vickery, Dr. Rutledge and Rev. W. Martin spoke. At intervals during the evening, the following music was rendered:—"Consider the Lilies" (Mr. Henwood), "The Lost Chord" (Miss Wilson), "The Mighty Deep" (Mr. H. C. Brown), "Tired" (Mrs. Hodgkinson), and "There is a Green Hill far Away" (Rev. J. Best). A hearty vote of thanks carried by acclamation, was accorded the Dean and Dr. Rutledge for presiding. The singing of the Doxology by all assembled, and the pronouncing of the Benediction by the Rev. J. Best, closed a pleasant evening.

Christ Church, Gladesville.—It is proposed to hold an Eight Day's Mission in this Parish, beginning this evening. The Mission Preacher will be the Rev. D. H. Dillon, Incumbent, Holy Trinity, Sydney.

St. Matthew's, Bondi.—The Annual Easter Meeting was held in the vestry on Tuesday evening, April 4th, presided over by the Rev. J. Best. There was a good attendance, several ladies being amongst the number. The proceedings were opened by prayer. After the opening address by Mr. Best, the balance-sheet for the past year was read, which disclosed a deficit of £12 17s 2d. Everything taken into consideration, this was considered satisfactory. On the balance sheet being put to the meeting, it was unanimously adopted. The deficit however, is not to be allowed to be carried forward into next year's operations, for, owing to the energy of one or two workers, and the ready liberality of others, the parishioners of St. Matthew's have the satisfaction of starting their new year free from debt.

Diocese of Newcastle.

Seamen's Mission, Carrington.—The Newcastle correspondent of the *Maitland Mercury* writes:—"The Seamen's Mission at Carrington was the scene of another very enthusiastic gathering at which over 100 sailors and friends were present. Everything went merrily as a marriage bell, and the boys of the ocean were greatly pleased with the entertainment." I am sorry, however, to have to state that while he is doing so much for others, the Rev. G. M. Brown the head of the Mission, has extreme difficulty in procuring his own stipend, which last year amounted to a very inadequate sum. Probably if the true state of affairs as regards this were generally known in Newcastle, the difficulties under which he labours would soon be removed.

Cassilis.—The Annual Easter Vestry Meeting was held in the Church of England, when officers were elected for the ensuing year. An effort is being made to raise sufficient funds to build a new Church of stone, in lieu of the present old wooden building. A considerable sum is already in hand for this purpose, and every effort is being put forth by the Rev. G. D. De La Touche, Incumbent, and the Church Committee to bring the matter to a successful issue. —Cassilis correspondent, *Maitland Mercury*. There is evidently some misapprehension somewhere as to the position of Church matters in Cassilis. Cassilis is no longer a parish, and Mr. De La Touche is consequently not Incumbent. He receives from the Diocesan Council a grant in aid of his stipend as Curate of Merriwa, to which Parish Cassilis is now attached. At the same time Mr. De La Touche may be considered to be in sole charge of Cassilis.

Trinity Church, Lochinvar.—The Consecration of the new Church is fixed for Tuesday, the 25th of the month. The services will commence at 2.45 p.m. There will be a luncheon immediately after the service in the Schoolroom. I find by the Almanac there will be a nine days old moon on the 25th. Since writing the above, I have received information that the Consecration is postponed to Thursday, the 27th.

Diocese of Goulburn.

Germanton.—Churchwardens 1893:—Mr. Arthur Hulme, Clergyman's; Mr. T. Anonum Heriot, Trustees; Mr. S. H. Phillips, Peoples'.

Diocese of Grafton and Armidale.

Macleay River.—The Easter Services in connection with All Saints', West Kempsey, were of a brighter nature than they have been for some years past. The Chancel rails and Communion Table were nicely decorated with cut flowers, ferns, and foliage leaves. Above the Communion Table two appropriate texts, were placed, "I know that my Redeemer liveth," I am He that liveth and was dead." Several vases of white flowers added to the appearance of the table. The prayer desk, lectern, pulpit,

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.

BELLENDEN KER MISSION.

To the Editor of the Australian Record.

SIR,—Be so kind as to publish a few extracts from letters just to hand from my son. They show not only how the toil and worry, but also something of the danger connected with mission work in the far north.—Yours, &c. J. B. GRIBBLE.

Writing from Cairns on April 3rd, my son says, "Your letter I duly received and its contents gladdened me, for the past few weeks have been weeks of trouble. I have used the School-church for lessons, prayers, and services a little over a month, and as it now stands it requires windows, one door (front)—the back door I made myself—steps and paint, and then it will be as nice a little place as one could wish to see."

"Instead of glass windows for the four apertures on the west side I intend putting in small shutters worked on the principle of the venetian blind. I have made one and it acts splendidly; with it the sunlight can be excluded or admitted at will. I have made a reading desk, and the Lord's Prayer and Ten Commandments are placed on the end of the building just over the desk. Forms I have also made. All round the walls I have placed illuminated texts and altogether it looks very nice indeed. Johnny (the chief) talks of it as his Church. . . . I was detained in Cairns waiting for supplies from Townsville which did not come, and I got what I required locally and made a start homewards, and when outside the harbour a southern gale sprang up and we found that with such a heavy sea and strong wind the cutter would not answer her helm when tacking. After some desperate struggles we made one tack which brought us between False Cape and our own bay. On nearing the shore we tried to tack, but the cutter would not come round, and the wind blew us straight towards the rocks, the waves washing right over us. We tried all possible means to bring the cutter round but it was no use, and the blacks and myself thought it meant certain destruction. I looked at the wall of rock that comes sheer down to the water's edge at that particular spot—(you know it)—and thought all was gone. But to my surprise just within a few yards of the rocks the cutter got before the wind, the main-sail coming over to the other side and we were safe. I felt it to be God's hand. But our dangers were not over; we neared Rocky Island and expected to be able to tack and run straight into the mission, but alas! our head-sail split to pieces and then we were at the mercy of the wind and sea, and were blown out to Green Island and then round towards the Barron River, where we were more sheltered, and by night we were in Cairns again. I was unwell when we started, but the excitement and wetting with the waves made me a great deal worse, and I have been ill ever since. I attended the service at St. John's Church on Good Friday, and yesterday, Easter Day, I was to have read the lessons, but was obliged to leave the Church, being so weak. Rheumatism has been my frequent visitor for some time, and between it and fever and ague, I am a skeleton. I never was so weak. I saw the doctor the other night. . . . I could accommodate forty scholars now that the school is ready. But in consequence of the failure of provisions I have been compelled to turn some away, though they only require a little rice for subsistence."

P.S.—A kind lady in Rockhampton, a member of the Society of Friends, is forming a Ladies Auxiliary in that town.—J.B.G.

RE REAL PRESENCE.

SIR,—If your correspondent, Mr. Z. P. Pocock, will forgive me for saying so, he is, I think, a little hard on the Jews of John VI. 52, who could scarcely, I submit, have been so obtuse as to imagine that our Lord (to quote Mr. P's words) "desired to make cannibals of his disciples, and to give them his flesh to eat," but were rather disputing what such a figure of speech could be deemed to indicate, what vital truths or doctrine there could be, which our Lord could specially connect with his flesh. To say nothing, too, of arguing on this chapter of St. John, as if it were quite certain that it refers to the Lord's Supper, when even the Council of Trent declined to define this, I am not at all sure that Mr. P. is right—though I am aware, of course, that he is in very good company—in assuming, as he does, that it is our Lord's "spiritual body" with which we are concerned here; for when our Lord said "this is my body" His body was His natural body, and as it is, what He said and did then, that we are directed to repeat in celebrating the Lord's Supper, it is a question, I think, whether in determining the meaning of His words, we have any warrant for going beyond the body in which he suffered, and supposing that

his "spiritual body" can be either signified by, or present in the consecrated bread.

But whether there is anything in this or not, Mr. P. must at least admit that when our Lord took bread and said "this is my body," His disciples could not possibly have understood Him to mean that His "spiritual body" was "present in the consecrated elements." Even transubstantiation does not save the literal meaning of our Lord's words; so that, although Mr. Pocock may be deemed perhaps to be a little more liberal than the Catechism, according to which the "body of Christ" is "signified" by the consecrated bread, I still contend that (as it is impossible to see how we could gain any spiritual benefit by receiving even our Lord's "spiritual body" into our mouths, or how any local presence of Himself in the elements, which this presence of His "spiritual body" might be deemed to carry with it, could be of any greater benefit than His presence" where two or three are gathered together in His name.) I am justified in calling it, "at any rate, unphilosophical," to suppose our Lord to have been pointing to a—to say the least—most stupendous mystery when there is nothing to compel us to do so, but on the contrary, a comparatively, if not perfectly natural and simple explanation of his words ready to hand. I do not say that Mr. P's doctrine of the "real presence" is necessarily "gross and carnal."—I would not say that even of transubstantiation.—but only that it is apt to assume this aspect when fasting communion is insisted on. I do not say again that it is not a great means of grace to many.—I would not say that even of the cultus of the B.V.M.—nor if Mr. Pocock will excuse my saying so, is this the question before us, any more than with regard to the Kilburn Sisters (if the Rev. Charles Baber will excuse my saying so) it is a question of their virtues, or the value of the charitable work, which none of us dispute, or of the loyalty to their Bishop of those who welcomed them to Sydney and continue to uphold them, or of the want of judgment so often displayed by Bishops, but a question, on which I notice Mr. Baber does not enter, whether their working on "Church of England lines" does not mean that they are an extreme ritualist propaganda. Will Mr. Baber assure us that this is not the case?—

I am, etc., J. A. NEWTH.

Candelo, April 17th.

THE REV. CHARLES BABER AND THE KILBURN SISTERHOOD.

SIR,—It is well that the Rev. Charles Baber and those who think with him should discover themselves. Members of the Protestant Church of England will thereby be put upon their guard. It is especially well in these days, when the Kilburn Sisterhood, under the alias of "The Church Extension Association," is in the old country seeking to beguile the unwary.

These Sisters are notorious for their Romanizing tendencies and efforts. They seek in their way to undo the work of the Reformation. The Church papers at Home are constantly referring to them and their doings. Now, as here,—they are intruding into a Diocese against the wish of the Diocesan. Now they are intruding into a Parish against the will of the Incumbent. In each case they promote schism, against which loyal members of the Church of England constantly pray. The last illustration which occurs to me is found in a Home paper received this morning. There this Sisterhood is charged with promoting strife in the Church of England, by upholding "the Confessional, the Real Presence, and Prayers for the Dead." And the Rev. Charles Baber is not ashamed to acknowledge that he gives them his countenance and support in opposition to his Bishop. He thinks that he ought not to be charged with disloyalty to his Bishop. In his disclaimer he rather pats the Bishop upon the back—says that he is a very good boy "according to his lights," and that it is a pity that he does not know better what is good for the present distress. It never seems to have occurred to your correspondent that there is a graver question behind that which he formulates. After all it is a question, not so much of loyalty to a Bishop, as of loyalty to the Church of our martyred sires.

Truly we are in the last days, when "lawlessness" is abounding. We may well look for the advent of that "lawless one," whom the Lord "shall consume with the spirit of His mouth and destroy with the brightness of His coming."—Yours, &c., ROBERT TAYLOR.

St. Stephen's, Newtown, 15th April, 1893.

"THE KILBURN SISTERS."

SIR,—As the Rev. C. Baber has re-opened this subject, I ask you kindly to insert the enclosed letter published in the *Sydney Daily Telegraph* some months ago, at the time of this same controversy. One or two points in it are worth attention, especially the one referring to the action of Synod. Mr. Baber forgets when he alludes to the Bishops as being "cautious in the extreme" that there is unfortunately another side to that same picture. What but Bishop's "extreme caution" has allowed Ritualism, etc., to go unchecked, though many of its principles are

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subversive of the principles of our Reformed Church. We may thank God that in this new land one Bishop at least and he our Primate, has his eyes sufficiently wide open to determine that whatever may be done without his authority no band shall be recognized as working under that authority in his Diocese, which is not, in his judgment, deserving of his approval.—Yours, etc.

A LOYAL MEMBER OF THE CHURCH OF ENGLAND.

April 18 1893.

THE KILBURN SISTERHOOD.

TO THE EDITOR OF THE DAILY TELEGRAPH.

"Sir,—Considerable notice has been taken in your paper of the arrival of a member of the Kilburn Sisterhood, and of the work done by such "Sisters" in London and elsewhere. As much interest is felt by members of the Church of England in this matter, may I draw their attention to one or two facts. The order of Deaconesses, whose work is exactly of the same kind as that of those "Sisters," has been in existence for some years in this Diocese, several being employed in various parishes.

"In the Synod held in 1884, under the presidency of Bishop Barry, the motion approving of the employment of Deaconesses was carried, as was also an amendment "That it is undesirable to establish Sisterhoods in this Diocese." The report of the Select Committee appointed at that time to consider the matter will repay perusal.

Rather more than a year ago an institution for the proper training of Deaconesses was opened under a fully qualified lady; it is managed by a Council, amongst whom are some of our leading Clergy and Churchmen, and is under the direct control of the Bishop. These Deaconesses are receiving a thorough instruction in nursing, visiting and teaching, and those who have already begun to work in parishes prove themselves most capable. They are daily instructed in the principles of the Church of England, the text-book being, "Church Doctrine," by the well-known Handley Moule. Here is an institution in full working order, under the sanction and control of the Bishop, as the Deaconesses Home in the Melbourne Diocese.

"What happens now? A party in the church request the Bishop to authorise members of a well-known English Sisterhood to take charge of the Working and Factory Girls' Club close to the Cathedral. The Bishop, after careful consideration, declines. He evidently prefers an institution already at work, filled with whole-hearted young Australians who will own his authority, to members of a Sisterhood bound by vows only to their superior, and who, while working as of the Church of England, may at any time refuse to allow the Bishop to enter their doors. Of course, "the Sisters are coming," but the Bishop by his frank, straightforward statement will be now in no way responsible for their actions. He can, of course, no more prevent their settling under the shadow of his Cathedral than he could a party of Arabs. But those among the Clergy who have tried by various means to force his compliance, and who have told him (as appears in print) what they will do with or without his consent—have they ever read again, or is it so long ago that not even an echo remains—their solemn reply, given in the presence of God and of the congregation, to this question in their admission to the priesthood: "Will you reverently obey your ordinary . . . unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgment"? Or are they only Churchmen when it suits their purpose, and Nonconformist at other times? At least let them give their Bishop credit for earnestly desiring to keep his Episcopal vows. Truly this much-talked-of education of our Church children will be poor indeed, unless it first teaches by example as well as precept that obedience to authority so much needed in our young country. Some of us, at any rate, rejoice that we have a Bishop who lays claim to neither of the objectionable titles, "High" or "Low" Church, but who, besides the writer and many others, in honest sincerity can sign himself—Yours, etc.,

A LOYAL MEMBER OF THE CHURCH OF ENGLAND.

PASSION OR HOLY WEEK.

Sir,—Your correspondent the Rev. Cecil J. King writes in your issue of 15th April—"Will you allow me to ask this question in your columns: Why is the week before Holy Week called Passion Week?" I will endeavour to reply. Bishop Barry tells us that "the fifth Sunday in Lent was in old times commonly called 'Passion Sunday' because of the anticipation of the Passion in the Epistle. Hence, the week of this Sunday is called by Ritualistic Purists, who wish to get back to the olden times, 'Passion Week,' and they will even correct a person, as I have been corrected myself, for calling the week of Good Friday 'Passion Week.' However, my father and mother before me called it 'Passion Week,' and these good, expressive, time-honored old names are hard to unlearn. But it seems we have to unlearn them for 'The temple of the Lord, the temple of the Lord, the temple of the Lord are these.' "The Ritual Reason Why," which is the Ritualistic Catechism, has the following paragraph (No. 524)—"Before the first Vespers of the fifth Sunday in Lent when the Church begins to celebrate the Passion of our Lord (whence this Sunday is called 'Passion Sunday' and the week that follows 'Passion Week' it is customary to veil crosses and pictures throughout the church," etc.

Then, there is a footnote: "The whole fortnight is called 'Passiontide' and the last week 'Holy Week' or the 'Great Week,' though colloquially this week has come to be called 'Passion Week' in England."

But we must stop our colloquialisms, apposite as they may be, in favour of some other "use," the principal recommendation of which is that it is found in the "Ritual Reason Why," which, however, in this instance gives no reason at all. I cannot say of my own knowledge what "use" the "Ritual Reason Why" follows in delivering its dictum; but I have my ideas on the subject.

The references in "The Congregation in Church" are as follows:—"Passion week—the week following Passion Sunday." "Passion Tide"—"the last two weeks of Lent (beginning with Passion Sunday) in which our Lord's Passion is commemorated. During Passion Tide, according to Roman use, all crosses, pictures and figures are veiled with purple *crêpe*, except on Maundy Thursday, when white veiling is substituted until the celebration is over. According to English use, as already mentioned, they are veiled with dull white or ash colour during Lent and Passion-tide, except on Palm Sunday."

The same work ("Congregation in Church") says: "Holy week—the week before Easter."

Perhaps these extracts will be sufficient to show from what source the substitution of the name of "Holy Week" for the old "colloquialism" of "Passion Week" takes its use.—Yours, etc.,

AD REM.

THE HERALD AND CARDINAL MORAN.

Sir,—In the *Sydney Morning Herald* of the 10th ult. I read a sub-leader on the visit of Cardinal Moran to Rome, which, coming from the Editor of a professedly Protestant paper, struck me as very remarkable. To this article I wrote a reply, which, as I expected, was not inserted. The following is an extract from that article, and as some of your readers may have read it in the *Herald*, and may believe it, I ask you to do me the favour to insert my reply in your paper:—

"There is attaching to the departure of Cardinal Moran to Rome, to aid in the celebration of the Jubilee of Pope Leo XIII., an interest which is not wholly confined to the Church of which the Cardinal is, in this Colony, the head. The occasion is one which, for the student of the history of the past and the politics of the present, is full of interest and of a stately picturesque quality. It seems, for the moment, to bring these young Colonies of Australia into contact of a personal nature with the Papacy, the oldest rule, temporal or spiritual, to be found in the known world, and apart from other considerations, one of the most wonderful of the ties of continuity by which human events have been bound together in the history of twenty centuries." The italics are mine. This is saying, in effect, that the Church of Rome is quite right in claiming to be the "one Catholic and Apostolic Church," to the exclusion of all others. Many who have read that article, and are unacquainted with Church history, may believe, to the prejudice of the Church of England, that the Roman Catholic Church is, what the writer says it is, "the oldest rule, temporal or spiritual, in the known world," and that the Church of England is a schismatic body, separated from the Church of Rome at the time of the Reformation. Whether this was, or was not, the object of the writer of those words, it will be the effect of them. It is quite certain that the "temporal and spiritual rule" possessed by the Church of Rome at the time of the Reformation, and up to the time when she was shorn of that temporal power by the establishment of the Kingdom of Italy, was not known to the early Church.

James Craigie Robertson, M.A., Canon of Canterbury, and Professor of Ecclesiastical History of King's College, in his "History of the Christian Church," published 1897, writing upon Matt. xvi. 17, says, "He calls Peter 'Petrus,' or 'stone,' i.e., a genuine derivative from the Divine 'Petra,' or Rock, i.e., Himself, and He says that He will build His Church upon this 'Petra,' viz., Himself"—"which is built, not upon one Apostle, but 'on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.'"

St. Augustine thus speaks of the interpretation of this passage, "non enim dictum es tili, Tu es Petra, sed, Tu es Petrus. Petra autem erat Christus." "For it is not said to him, Thou art the Rock (Petra) but thou art a stone (Petrus) Christ was the Rock" (Petra). The words of our Lord, then, to Peter were not "I will build my Church upon thee, Peter; but I will build my Church upon Myself, 'the Rock,' even as we find in Rev. xxi. 14, the twelve foundations of the wall of the city had the names of the twelve Apostles on them. Thus the claim of the Pope to universal rule as the successor of St. Peter fails on all points, and the Papacy cannot truly be said to be "the oldest rule, temporal, or spiritual in the known world."

In Robertson's History of the Church A.D. 64—690, I find that Cyriacus was born about A.D. 200, and was elected Bishop of Carthage A.D. 248, and "as Origen was famous for Doctrine, so Cyriacus was no less so for Government and Discipline of the Church." "In his dealings with the Roman Bishops, he appears on terms of perfect equality with them. He writes to them as merely his 'brethren' and colleagues." Far from acknowledging a superiority in them, he remonstrates with Cornelius for lowering the

dignity common to all the Episcopate. He admonishes Stephen when negligent of his duty; he declares his judgment null in one case, and set it aside in another. He treats the idea of 'Bishop of Bishops' as 'monstrous,' far as Stephen's understanding of such a title, fell short of the more recent Roman pretensions . . . the dignity which he assigns to that Church, to its supposed Apostolic founder, and his successors, is only that of precedence among equals, is rather purely symbolical than practical." "He interprets the promise of 'the keys of the kingdom of heaven' as given to the Apostles for the whole Episcopal order. His language and actions are alike inconsistent with any idea of subjection to Rome as a higher authority entitled to interfere with other Churches, as to over-rule their determinations." (P. 181.)

It was only when there was a weak King and a strong Pope that the Papal power increased in England. Under King John it attained its maximum; but it did not last long. Its claim for supreme rule was always resisted by the English Bishops. In Wilfrid's days the judgments of Pope Agathas, and Pope John against the division of the See of York, by Archbishop Theodore, were disregarded; When Anselm came to England, he found to his great dissatisfaction that appeal to Rome was not allowed without the King's leave. In the time of Edward I, an Englishman who had brought a bull of excommunication against another was adjudged by the common law to be guilty of treason, and narrowly escaped with his life. The Papacy, then, is not "the oldest rule, temporal, or spiritual, in the known world," but a human invention to enable the Popes of Rome to "lord it over God's heritage." "The Episcopacy," as the late Canon Liddon said "is the oldest rule," for it dates back, through Aaron, to Abraham, Noah, and Abel, to Adam.

It is for want of recognising this—on account of present day ignorance of Church history, and Bible truth that the Church of England in New South Wales is so weak, and the Church of Rome is so strong, and is growing stronger, and will grow stronger still if the members of the Church of England are not taught to "give a reason for the faith that is in them." The question was asked in my hearing the other day, "what are Church principles?" The answer must be in New South Wales an "unknown quantity."

Colin Clout must excuse me for not entering into an argument upon the correctness of our translation of the Hebrew Text on Holy Scripture. He accuses me of "playing fast and loose with the words of Holy Scripture." Let him prove it, or withdraw his accusation. In the meantime I maintain that the Anglo-Saxon fair skin is an inheritance from Abraham and Sarah. I believe that David was "ruddy" and of a fair countenance" of a beautiful countenance" or "fair of eyes" as the marginal note 1 Sam. xvi. 12, says, and I refuse to believe that he was "ruddy" and of a dark skin, for the two are not compatible, and Holy Scripture describes him as "fair."

As I wrote the Jews have changed their countenance, and not the Israelites, "the show of their countenance doth witness against them" (Isa. lii. 9). At the same time I must tell Colin Clout that if he can prove me guilty of "playing fast and loose with the words of Holy Scripture," if he can show that the texts I have quoted are false translations, and that Sarah, Rebecca, Tamar and Esther were black women, it would not affect the "Anglo-Israel" theory. It would only prove that when God decreed that the ten tribes should be lost to the world and to themselves (Hos. 1. 9) in order to effect His purpose He had changed the color of their skin. But the fact of the Anglo-Saxons being Israel rests upon higher ground than the color of their skin. It rests upon the "sure word of prophecy" and is proved by Holy Writ, from the closing verses of Gen. ix to the Book of Revelations.—I am etc.

ZACHARY PEARCE POCOCC.

[We would direct our esteemed correspondent to a notice at the head of this column. We are anxious to give our friends every facility in expressing their opinions, but we must ask for brevity.—ED. A. RECORD.]

Notices to Correspondents.—"Scottish Episcopal Church," and "pionds." "Free and Open Churches." These received, but the sender has omitted to forward his name.—Local Option Bill of the Gladstone Government. Impossible to find room for such a lengthy communication.—Will our correspondent condense it. A Loyal Churchman—re Mr. Baber and Kilburn Sisters—crowded out this week.

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 Eucalypt 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' Eucalypt Extract on your handkerchief, 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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Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of a patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this, fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, headaches, heart disease, indigestion, consumption, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by rationally neutralizing and removing their causes, thus allowing nature herself to do her work unimpeded.

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In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and as the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not charged from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

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"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

"The Sydney Mail" says:—"We have seen the pamphlet, and although we cannot reveal its secrets, we can bear testimony to the bona-fides of the advertisement."

"Martin's Home and Farm" says:—"We can recommend it as a genuine thing."

"The Australian Star" says:—"It is thoroughly purifying, hygienic and rational in the highest degree."

"Truth" says:—"It is beyond a doubt all that is claimed for it."

"Sunday Times" says:—"It will, we believe, where cure is not possible, assist in alleviating; and to folks suffering from habitual constipation, indigestion, deficient circulation, and poor blood, it cannot fail to be of benefit."

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"The Parthenon and Australian Independent" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

"The editor of the 'Australian Independent' says:—"The health process discovered by Dr. A. Wilford Hall, of America, is a sweet reasonableness" itself. To suffering humanity we regard the discovery as a wonderful boon."

"The Echo," "Bulletin," and other leading papers speak in unqualified terms.

"Australian Independent" says:—"To suffering humanity we regard the discovery as a wonderful boon."

Editor "Methodist Gazette" says:—"The treatment commends itself to our common sense. We have conversed with well-known gentlemen who have adopted the treatment with success."

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DISCOVERY.

"Glenburn Public School, Wigan's Creek, August 14, 1891.

"J. C. Oakman, "Dear Sir,—I have very much pleasure in testifying to the efficiency of Dr. Hall's hygienic treatment. I have been a sufferer from indigestion and constipation in its worst forms for the last eight years, and during that time I have consulted four (4) medical practitioners of great skill, but have received very little relief. I have used a terrible lot of pills and patent medicines. At first they used to give me a certain amount of relief, but for six months before using Dr. Hall's remedy they were quite useless. For three months before using the hygienic treatment I suffered terrible pain in my stomach and bowels, especially at night. I could not sleep but very little and had frightful dreams. Mrs. M. Jones had to put mustard plasters and hot fannels across my stomach before I could get any relief. I have been using the hygienic treatment for five weeks, and thank God, it has given me great relief. Since I first started to use it I have not felt any pain, and can sleep quite sound every night. I have not felt the slightest touch of indigestion since, and can eat three hearty good meals every day. Everybody says how well I begin to look. My wife and daughter use it with good results. I have not the slightest doubt but that it will cure diseases of the stomach, liver, kidneys and bowels. Faithfully yours,

(Signed) EWAN M. JONES (M.M.), Teacher."

In order that readers of Dr. Hall's advertisement may feel sure that it is genuine and worthy their attention and earnest consideration, I have asked a few gentlemen (among the thousands of those who already have the pamphlet and are using the method) for permission to publish their names as a guarantee to the public that they are free from any satch-penny scheme or fraud in purchasing the pamphlet.

J. C. OAKMAN, Sole Agent for

Dr. A. WILFORD HALL, PH.D., LL.D., F.R.S.C., &c.

Fred J. Bird, Paddington

Thomas Martin, Stanmore

Cyril Hatfield, Secretary School of Arts, Sydney

Chas. W. Luker, junior, North Shore.

Henry A. Morgan, Ashfield

Fred. Nicklin, Clarence-street, Sydney

James Cox, King-street, Sydney

T. F. Kron, George-street, Sydney

T. Willis Palford, Sydney

W. A. T. Watt, Pitt-street, Sydney

Thos. Gainsford, Treasury, Sydney

Rev. Robert Day, Editor "Australian Independent"

Fred. Walsh, J.P., Patent Agent, 25 Elizabeth-street, Syd.

J. S. Carey, Editor "Australian Christian World"

Edmund J. Brady, Editor "Australian Workman"

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Captain P. R. L. Rossi, Goulburn

E. Davis, Bowral

W. Faddy, Chemist, Wollongong

J. Laker Macmillan, Church-hill, Sydney

Fred. J. Rayner, Sydney

Phillip Quirk, Baker, North Shore

John Gray M.B., Conch-builder, Brisbane

John Perry, Lonsdale-street, Melbourne

William Bully, Lonsdale-street, Melbourne

T. R. Freator, Quilley, Opitima, Melbourne

Ewin M'Innes, Public School, Deep Lead, Parkes

Thos. Lee, Wodonga, Victoria

William Muir, Munn, New South Wales

E. M. Houston, Rockwood, N.S.W.

Gracery, Rockwood, N.S.W.

R. W. Stewart, Bilton, N.S.W.

J. F. Barnett, Birmuthville, North Queensland

John Greenhough, Swamp Oak, N.S.W.

William Owen Alexander, Sydney

Samuel R. Wood, Cobarr, N.S.W.

Arthur J. Popplewell, Lewisham, N.S.W.

Thos. Sutton, "Protestant Standard."

Signed this . . . day of . . . 18 . . .

ONE WITNESS . . .

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MR. ARTHUR VIRGIN,

Surgeon Dentist, Rigney's Dental Rooms,

151 KING ST., SYDNEY. 151

SUNDAY SCHOOL COLUMN.

[Communications respecting this column should be addressed to the Rev. J. W. Debenham, Hardon. An honorary reported 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.]

The Annual Meeting of the Sydney Diocesan Sunday School Institute will be held next Tuesday evening at the Chapter House, beginning at 7.30 p.m. At 8 o'clock a Conference of Teachers and others will be begun. The Rev. Thos. Holme will read a paper, and it is hoped that Mr. C. R. Walsh will read another: the rest of the evening will be devoted to discussion on the papers.

I am able to add the names of the following schools to the list of those which provide me with honorary reporters:—St. Paul's S.S., Murrumburrah; St. Andrew's Cathedral S.S., Sydney.

On Easter Day, instead of the usual school lessons, an interesting address upon the Missions to the Aborigines was given to the children of St. Andrew's Cathedral S.S., by Mr. A. F. French, of Melbourne. The children of the Sunday-school of the Mission room, Sussex-street, marched to the Mother-school in Pitt-street, and all showed by their orderly conduct and attention that the stirring address was appreciated. The reasons why Aborigines Mission Stations were established were explained, and the life on one of these stations during a week was described. Beginning with the Sunday Services, the speaker then graphically explained the giving out of rations, the digging, schooling, and pastimes of our black neighbours, and pointed out from personal knowledge the total change wrought in many of these Aborigines by the grace of God. It may be mentioned that the amount sent to Mission work from this school last year was £37. Well done, St. Andrew's!

From the *Monthly letter* of St. Clement's, Mossman's Bay, I extract the following pleasant items of news:—"After the usual formal business at the Easter meeting special mention was made by several speakers of the good work being done in our Sunday-schools. . . . Thanks, under God, to our zealous Superintendent and our devoted staff of teachers we have a Sunday-school which is, I believe, doing a real work for God among our young people. The number of children attending the school is constantly increasing and I believe there are signs of real good resulting from our efforts. But still what can we do with one or two hours a week, compared with what you, their parents, who are always with them, might do? Our work in the Sunday-school can as a general rule only be attended with good results when it is in harmony with the training and example of home. I am glad to report that a branch Sunday-school has been opened in Miss Adams' School at Middle Harbour, and, under Miss Cooke's superintendence, has made a good commencement with some 85 children. May God bless those who have come forward to help in the work there. Our warm thanks are given to Miss Adams for allowing us, free of charge, the use of the Schoolroom."

The accounts of St. Clement's Sunday-school will serve as a text for a dissertation. They are as follows:—Receipts.—Sunday Offerings, £25 12s 10d; collected for prizes, £10 12s 6d; library subscriptions and fines, £1 5s 2d; total, £37 14s 6d. Payments.—Class registers, reports, hymn and note books, £9 0s 8d; books for library, £1 9s; prizes and labels, £11 15s 4d; affiliation fee to S.S. Institute, 10s; Church debt, 10s 8d; Churchwardens, £4 2s 10d; Melanesian Mission, £10; Mission to Chinese, £1 1s; Mission to the Aborigines, £1 1s; Ashfield Children's Home, £1 1s; Children's Hospital, £2 2s; North Shore Hospital, £1 1s; total, £37 14s 6d.—W. Hutchinson, Superintendent.

It will be noticed that the Library just supports itself, but the prizes demanded a little aid from the offertories. Of the £4 which remained, only £3 was spent on the school, all the rest being expended in helping others. The affiliation fee was duly paid. Reader, has your school paid its fee? The building used for the school has a debt upon it, and therefore the teachers think it right to be just as well as generous, and have handed over nearly £5 to the Parish. Does your school follow the same rule. It helps one local charity, two charities specially for children, and two distinctively Australian Missions; while the bulk is given as a fixed annual sum to a Mission where the children support one definite learner or worker. I need not dilate on the advantages—in the way of interesting the children—of adopting such plans. They are obvious when we think of them, although they are often overlooked. We have lately, thank God, had a revival of Missionary zeal amongst us, and in order that it may continue and increase as the years roll on, no legitimate plan should be neglected which may keep alive the interest of the children in Mission work.

The question of the inspection of Sunday-schools has often been discussed, and equally often recommended in Australia, but the practical result has not been great. There was for a time an Inspector in the Diocese of Christchurch, N.Z., but, as he was a Clergyman in charge of a Parish, it may well be supposed that he was only able to perform his inspecting duties half a dozen times in a year. In Tasmania there is an "Inspector of Religious Instruction"—I may not have got the title quite correctly—and he does excellent work in examining children in

both Sunday and Day schools; but I do not know whether he personally inspects more than a few near the capital. The Bishop of that Colony is also careful to inspect any Sunday-school which he can possibly attend, and in so doing he probably advances the cause of Christ quite as much as if he were preaching to a crowded congregation. For it can hardly be questioned that a few kindly words of advice from one whose words are respected, may bring about a change which will greatly improve the working of a school for the end for which it is established—the salvation of souls.

The Melbourne S.S. Association, which, under its indefatigable Hon. Sec., usually does thoroughly whatever it sets its hand to, has now set to work to try a practical plan of inspection, or, as it prefers to call it, "Visitation." It has hit upon what seems a capital way of avoiding the two dangers (1) that of great expense and (2) its alternative, an inspector who would have no time to inspect. The plan as yet has only been outlined in the newspapers, as follows:—"(1) A circular is to be issued at once, explaining the details of the scheme; (2) consenting schools will be formed into groups; (3) schools will not be able to choose their visitor out of those appointed; (4) a Committee of four S.S. experts has been formed to submit, with the Bishop's approval, names of gentlemen as 'visitors' to a subsequent meeting of the Council; (5) a form of confidential report to the Clergyman and his Superintendents has been agreed upon." Nothing further can be done until it is seen what response the schools around the Metropolis make. The Bishop has written a hearty commendation of the scheme "if the visitors appointed are persons of tact and judgment."

The Melbourne Diocese has selected the Prayer Book as the subject of the lessons for the year, beginning at next Advent. The syllabus of lessons which the Association issues (*verb. sup.*) will be that of Macpherson's Lessons on the Prayer Book; but a sub-committee recommends the adoption of the Sydney plan of not fixing on any text book for the examination. They have fixed the course thus early to enable the Book Depot to procure the books in proper quantity.—*Verb. sup.*

J. W. D.

P.S.—Since I sent the above to the Editor, I have learned that the subject of the Rev. T. Holme's paper next Tuesday, will be "The value of the right estimate of the Sunday-school." The second paper will be read by Mr. S. Kirkby, Superintendent of St. Mary's Sunday-school, Balmain.

REVIEW.

Scribner.—One of the most interesting and instructive articles in this publication for March is on the Jaffa and Jerusalem Railway, opened last August. At first sight it looks like sacrilege to form a railway in Palestine; but there is no doubt that Providence is guiding the march of civilization. It has been a work of time and great difficulty. As the writer of the article, Mr. S. Merrill, states that no less than three surveys were made in 1860-3, by Charles F. Zimpel, a Prussian, a man of excellent education, a doctor of medicine, and who among other things took a practical interest in engineering. He discovered some wonderful medicines which he named Sunlight Pills and Jerusalem Life Extract. Sometime afterward Dr. Zimpel removed to San Remo, in Italy, where he died without seeing the object of his fancy accomplished. The formation of this railway is mainly due to French capital and enterprise, and is made on one of Zimpel's surveys from Jerusalem to Caesarea, passing close by Mizpeh, the home of the Prophet Samuel, and crossing the great battle field where Joshua routed the five kings, and onward through the Pass of Beth Horon where, in A.D. 66, the Twelfth Legion was cut to pieces by the infuriated Jews. It touches Lydda, where "saints" dwell (Acts ix. 32), and by the road which St. Paul went as a prisoner with an escort of 400 infantry and 70 cavalry (Acts xxvii). Let us hear what the writer describes when on his journey from Jaffa to the "City of David." "There are five stations on the road; they pass Beit Dejan, a name which takes us back to the days of the Philistines; and twelve miles from Jaffa, Ludd is reached, whose tall palms are an attractive feature of the modern town. This Ludd, or Lydda of the Romans, has rich soil and magnificent gardens and olive groves possessing interesting historical traditions. Just before entering the town stands a tree of fame. The tree is sacredly guarded from harm; it has a gracefully rounded top, its branches spreading about 80 feet and at their extremities reaching nearly to the ground, forming a delightful shelter from either sun or rain; and though old, it is still strong and flourishing. It is known as Tul-wa-ir-ja'a, a species of the thorn-apple, and every one of its thorns are double—one part to stab, the other part to hook." This name, the writer says, is not easy to translate into English; but it literally means "Look and come back," or "Look and return." The reason why it was given this name was that in 1799 Napoleon visited this place; his arrival was anticipated, and from the earliest dawn to twilight messengers were sent from the town to this tree from whence they could see many miles towards Jaffa a large object approaching. Ramleh is passed in the distance. It has a conspicuous tower. Ramleh means sand, but the region is now fertile. The train still crosses the prairie-like country for ten miles to Es Sejed, a place of no special interest. Further on Gezer may be pointed out, once a royal Canaanitish city, the scene of many battles, likewise the memorable valley of Ajalon. Another

seven miles brings us to Deir Abau, 31 miles from Jaffa. This region is rich in biblical interest—notably the country of Samson, probably near the place of his birth and burial. So far the journey has been on comparatively level land, now our views are impeded by bold and rugged mountains and wild romantic scenery. In these Alps in winter there is an abundance of ice and when it melts it forms streamlets of beauty in the waterless Judean hills. At Bittir the mountains recede, and below the village are large vegetable gardens which supply the Jerusalem market. Nearer Jerusalem is Es Sikkah—the Valley of Roses; a little nearer Jerusalem still it widens out and joins the Valley of Giants—one suggesting heroes and contending armies, the other of fragrance, beauty and peace. On this very ground David more than once beat back the Philistines. A new conqueror is now at the gates of Jerusalem, not to destroy life, but to be the servant of man. Jerusalem is 2,480 feet above sea level. The cost of the road has been about half a million. Local Agents for *Scribner*: The Central Press Agency.

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

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Mr. W. G. CAINS, 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/-

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The Australian Record.

SYDNEY, SATURDAY, APRIL 29, 1893.

NOTES AND COMMENTS.

Personalia. The Rev. G. D'Arcy Irvine entered upon duty at Bowral on Sunday last. The Rev. Dr. Barry has resigned the Incumbency of the parish of St. Matthias, Paddington. The Rev. J. W. Gillett, B.A., has been appointed to succeed Dr. Barry. The Rev. T. A. Haslam is temporarily supplying St. Matthew's, Windsor.

Local Option Bill. We beg to direct the attention of our readers to an important letter addressed to us by the Secretaries of the Local Option League, and published in another column, in which they urge those who have the cause of Temperance at heart to use every effort to secure the success of the Local Option Bill in becoming law. We cordially support their wish, and hope the day is not far distant when this desirable measure will be inscribed on our Statute Book.

A Wise Word. Canon Nunn, at a meeting in Manchester, had a wise word to rich men who profess Christianity. He said that some of them might hereafter find it profitable to keep a Curate instead of a carriage, that it might be as much a Christian duty to keep a Sunday-school going as an extra greenhouse, even if it cost as much, and that sometimes it might be the right thing to put down a butler or a second man in order to keep a Scripture reader.

Formula of an Unhappy Life. Recently Professor Henry Drummond gave an address to students. He took as his text "Seek ye first the Kingdom of God." That Kingdom was a gradual growth, and he might say with deepest reverence that Christ was intellectually a great Evolutionist, who believed in "first the blade, and then the ear." The Kingdom of God was to be heaven, salt, and light. In conclusion Professor Drummond urged men to go home and give in their names to Christ as followers of Him, a first step, which, he said, was as easy as matriculation. He believed the formula for the most unhappy life was "Seek ye second the Kingdom of God."

Public Sanitation and Personal Hygiene. If the Mosaic laws as to the disposal of sewage and water were carried out, Mr. Earnest Hart told the Church of England Sanitary Association, 100,000 lives a year lost in India from cholera alone would be saved, and 300,000 lives would have been saved in Russia during the last year. Mr. Hart believed it to be part of the ecclesiastical as well as of the civic duty of the Clergy to carry out and supervise the laws of public sanitation and personal hygiene so carefully laid down in Scripture.

£5,000,000. According to the "Church Year Book," more than five millions are voluntarily contributed for Church work in the Dioceses of England and Wales; nearly a million of this comes from the Metropolitan Dioceses of London and Rochester; Sodor and Man yields the smallest amount, £6,402; while the four Dioceses of Wales produce £229,000 among them.

Fasting Communion. The supposed necessity (a religious publication remarks) for Fasting Communion arose from the mode of thought, which crept in at an early date, which regarded the body and blood of Christ as so present in the bread and wine, that it was deemed reverential to guard against their contact with ordinary food. But in truth, so far from this view of the Sacrament being reverential it is a grossly materialistic and degrading conception of the whole rite. The English Liturgy rightly says, "Feed on Him in thine heart," which is very different from the thought which Rome and Ritualism entertain of such spiritual food entering into the mouth. It is strange that those who desire to treat with reverence the Sacramental elements, should not perceive that to confound them with what they represent, involves not only a loss of the real meaning of feeding upon Christ (which is a spiritual act), but introduces in its place a carnal and irreverent view of so sacred a subject, such as the late Bishop Wilberforce did not scruple to call "detestable materialism" and to stigmatise as "disgusting."

Missionaries. In this age of Missionary zeal, a description in a recent publication of what is considered the right sort of Missionary may be interesting:—"The right sort of Missionary is one who does not content himself with preaching, but one who will put his hand to any work and his back under any burden. The South Sea Islanders used to call Bishop Patteson 'a gentleman gentleman,' because he did not put all the work on the blacks. Those who did this were called 'pig gentlemen.' A gentleman who came out from England to be ordained by the Bishop, after his arrival hired a boat to take him to the Mission Station. He had to wait in the boat until some one could be got to carry him ashore through the water. In response to his shouts, a man in a flannel shirt and trousers waded out at last from the shore and 'gave a back' to the newcomer, landing him dry on the beach. In answer to inquiries for the Bishop's palace, a small building close by was pointed out, and to a further question of 'Where is the Bishop?' the man in flannels said 'I am the Bishop.'"

11 Against 44 per 1000. Recently in India certain regiments, containing over 5000 soldiers, were placed under medical observation, from which it was shown that the mortality of the free drinkers was 44 per 1000; the moderate drinkers, 23 per 1000; and teetotallers 11 per 1000.

On Reading. "Were I to pray," says 'Herschel' for a taste which could support me under every vicissitude of fortune it would be a taste for reading. Give a man this taste and moderately the means of gratifying it and you can scarcely fail to make him a happy man unless you place before him a perverse selection of books. You bring him in contact with the best society of every age, with the bravest, the noblest, the purest characters which have adorned humanity. You make him an inhabitant of every clime, a denizen of every city." The reading of biographies of good men have in many instances been highly beneficial. Contact with pure minds, as stated, must have an ennobling effect. There is much truth in the saying, "Association produces Assimilation."

The Humour of an American Statistician. The American religious statistician is a humourist, although an unconscious one. It is a part of his duties to give, in a short, crisp sentence, the distinctive points of each religion. The way he does this as regards the Church in America is to gravely place on record the ludicrous statement that its "doctrinal symbol" is the "Thirty-nine Articles of the Church of England slightly altered." Such a remarkable declaration is sufficient to make the ritualistic reporter go green with envy. His wildest flights have never gone beyond a description of a procession from a reredos to the altar, or a declaration of the solemn way in which a priest grasped and slowly swung a thurifer to and fro. The religious statistician has, however, gone a good deal more than "one better" of the reporter's best achievements.

Christian Influence. The Archbishop of Dublin, in speaking on Influence. "The Influence of Christianity in the Heart, in the Home, and in Society," has recently said:—"In fashionable magazines, in newspaper articles, and in daily conversation this subject confronted us at every turn. Glorious beyond measure were the blessings which Christianity brought to the heart, and the home, and society. True religion dispelled those foul vapours that came from within and were necessarily destructive of inward joy. A conscience which had for its basis nothing more than a system of social utilitarianism need not be expected to reproach a man for secret immorality if it be deemed not inconsistent with the general interests of the community at large. True religion enjoined those sacred observances on which the happiness of home depended. The chief source of happiness in the community was liberty, and the chief friend of liberty was true religion. True religion, however much it might have been travestied, was the champion of the oppressed. Some people were looking forward with joy to what they believed to be the inevitable victory of democracy. He did not say whether democracy was good or bad, but he did say that should democracy ever triumph and religion be extinct that democracy would certainly not be liberal, but would produce anarchy and tyranny."

An Example worthy of imitation. The Rev. W. H. Webb-Peploe has set an excellent example to his brother Clergy in his Lent course of addresses. They were on the Prayer-book, and divided as follows: On the Use of a Liturgy; General History of the Book of Common Prayer; The Order for Morning and Evening Prayer; The Litany; Baptism and Confirmation; The Lord's Supper. We learn that there had been a very large attendance each Friday, at half-past eleven, and that the numbers increased each week. Addresses on the Prayer-book are seldom given. It would be of immense advantage to some of the members of the Church to have clear and sound teaching on the Use, History, &c., of the Book of Common Prayer.

Souls' Conflict. The Rev. Richard Sibbes, D.D., Master of Cath-rine Hall, Cambridge, and Preacher at Gray's Inn, and who in the year 1633 was presented by King Charles I. to the Vicarage of Trinity, Cambridge, was a man of no ordinary ability, and possessed much discernment in dealing with troubled souls. In a sermon preached at Gray's Inn from the text Psalm xlii, 11, "Why art thou cast down, O my soul?" He remarks: "We are prone to cast down ourselves. We are accessory to our own troubles, and weave the web of our own sorrow, and pamper ourselves in the cords of our own twining. God neither loves or wills that we should be too much cast down. We see our Saviour Christ how careful He was that His disciples should not be troubled, and therefore, He labours to prevent that trouble which might arise from His suffering and departure from them, by a heavenly sermon: 'Let not your heart be troubled.'—John xiv., 1. He was troubled Himself that we should not be troubled. The ground, therefore, of our disquiet is chiefly from ourselves, though Satan hath a hand in it. We see many, like sullen birds in a cage, beat themselves to death. This casting down of ourselves is not from humility, but pride. We must have our will, or God shall not have a good look from us, but as pettish and peevish children we hang our heads on our bosoms, because we ourselves are crossed."

Self Examination. In all our troubles we should look first home to our own hearts, and stop the storm there; for we may thank ourselves not only for our troubles, but likewise for overtroubling ourselves in trouble. It was not the troubled condition that so disquieted David's soul, for if he had a quiet mind it would not have troubled him. But David yielded to the discouragements of the flesh, and the flesh so far as it is unsatisfied is like the sea that is always casting up mire and dirt, of doubts, discouragements, and murmurings in the soul. Let us, therefore, lay the blame where it is to be laid.

Depression. This casting down *indisposes* a man to all good duties. It makes him like an instrument out of tune, and like a body out of joint, that moveth both uncomfortably and painfully. It unfits to duties to God, who loves a cheerful giver, and especially a thanksgiver. It is a great wrong to God Himself, and it makes us conceive black thoughts of Him as if he were an enemy. What an injury is it to a gracious Father that such whom He hath followed with many gracious evidences of His favour and love should be in so ill a frame as once to call it into question. It makes a man forgetful of all former blessings, and stops the influence of God's grace for the time present and for that to come.

Keep Still. Probably the hardest task in the world is expressed in these two words. The remarks of Dr. Burton, in one of his Yale lectures are full of meaning and suggestion. Keep still. When trouble is brewing, keep still; when slander is getting on to its legs, keep still; when your feelings are hurt, keep still till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it and wished I had not. In later years I had another commotion and wrote a long letter, but life had rubbed a little sense into me, and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed. Time works wonders. Wait till you can speak calmly and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the wild fury of battle. To plunge in were twice as easy.

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The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

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Photographer,

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

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