

**FAITHFULNESS IN THAT
WHICH IS ANOTHER'S.**

Let us remember that we have all to be faithful in that which is another's, in the sense that all have a moral right to share in our prosperity; whatever measure of it we have we must not enjoy it selfishly. Modern democracy is teaching that lesson pretty plainly to the rich, if they will only listen to it. The cries of labour may seem crude or exaggerated, but they can only be met by that justice which is half mercy. We have got far beyond what seemed almost new to our grandfathers—that "property has its duties as well as its rights." The question is, whether property shall be allowed any rights at all. It will lose those rights, and lose them deservedly, if it neglect the great principles of Christian equity, "Do to others as ye would they should do to you," and "Bear ye one another's burdens, and so fulfill the law of Christ." Let no man be content to share, even indirectly, in wealth wrung out from the crushed bodies of the weak and the ground faces of the poor; in gains which he would be ashamed to take from his brother or his friend, but which are obtained for him by others who turn the screw ever tighter and tighter on poor miserable, helpless want and poverty; else, whatever you may gain here, in comfort or luxury, you will miss the *true riches* which alone cannot be taken from you. You have not been faithful in that which is another's, and none, not even God Himself, consistently with those laws of righteousness which are part of His very being, can give you that which alone, in the highest and eternal sense, is your own.

Lastly, what shall we say that this means?—"That when ye fail, they may receive you into everlasting habitations?" The steward in the parable purchases the good will of his master's debtors by a dishonest use of his authority over his master's goods, and expects to be rewarded for his cleverness by being received into their

children of light who have made a wise use of the goods entrusted to them? "That when ye fail, they may receive you." Who are "they"? Perhaps no definite answer can be given to this question. To the rich man who bade his soul take his ease, "eat, drink, and be merry," God said, "Thou fool, this night they demand thy soul back from thee." And there may be a similar vagueness in the text. But if not, they who are to receive us must be those to whom we have done a good turn in our lifetime, the hungry and thirsty, the stranger and the naked, the sick and the prisoner, whom the Son of Man will identify with Himself, when He comes in His glory. "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." This text, taken in connection with the parable (which must be, as it were, read into it), teaches us that we are but stewards of the manifold grace of God. Whatever we have—money, knowledge, rank, influence, or even bodily health and strength, is not our own—is not given to us—is not even lent to us for our own enjoyment—but is entrusted to our charge. Like the sum of money, of which our Master speaks in two other parables, it is left by Him in our hands to trade with. There is nothing of all that we possess which is absolutely our own or for the use of which we shall not have to give account. This rule, no doubt, applies equally to every worldly advantage, but in the parable it is referred mainly to wealth. Perhaps it is in the case of wealth and the things which it can buy, that we are most likely to forget it. We are too apt to look upon property as something quite our own. The Bible tells us that it is not our own. It speaks of a heavenly Lord and Master who has placed all that we call our own in our trust, and requires us to be answerable for our use of it.

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The "Holy Father" and the Queen. One event of the week is

Personalia. THE MOST REVEREND THE PRIMATE returned to town on Monday morning last. The Rev. ZACHARY BARRY, LL.D., has resigned his appointment as Chaplain to the New South Wales Military Forces at the Victoria Barracks, Paddington. MR. J. PENFOLD late assistant to Canon Kingsmill, of Albury, has been appointed by the BISHOP OF MELBOURNE to the charge of Glenowran. The Hon. T. H. SMITH, M.L.C., and MR. C. TINDAL of Ramornie, have been appointed Lay Representatives for Grafton, and Messrs. C. Clark and W. A. Steel, M.P., have been elected Lay Representatives for Tenterfield, in the Synod of the Diocese of Grafton and Armidale. The Rev. J. T. PRICE, Curate North Melbourne has been appointed Minor Canon and Assistant Minister of the Perth Cathedral (W.A.). The Rev. A. R. BARTLETT, M.A., delivered a lecture at St. James' Parish Hall, on Tuesday evening — subject "Pulpit and Pew." We regret to hear that the Rev. H. I. RICHARDS is suffering from a severe attack of congestion of the lungs. — **Messrs.** C. A. Lee, Merton Smith, and J. B. Lilyearp have been elected Parochial Nominators for the Parish of Tenterfield.

The Sons of Australian Clergy. It is interesting to note that at the recent Ordinations sons of two of the Clergy of the Diocese of Newcastle were admitted to the order of Deacons, and each was ordained in the Church of which his father was the Incumbent. Also that the youngest son of the Incumbent of St. John's, Melbourne, was admitted to the Diaconate in Melbourne Cathedral, and further, that his elder brother who was ordained Deacon in the Diocese of Worcester last Trinity, was ordained Priest last Sunday by Dr. Perowne at Worcester Cathedral.

To Those Whom it May Concern. We venture to hope that the following extract may be a word in season to those who need it. "Too many young people now-a-days are like the young American lady, who said that she hoped she might be cut into ten thousand triangles if she did not know more about everything than her mother. They may think that they know best, but surely their parents ought to know better, having the experience of life behind them. The fact is, that none of us are infallible, *not even the youngest.*"

A Learned Woman. Mrs. HENRY SIDGWICK, the Principal of Newnham College is a niece of Lord Salisbury, and a sister of Mr. ARTHUR BALFOUR. When a girl she did all her lessons with her brother, and is said to have excelled him in her knowledge of Latin and Greek. Her education was completed before the days when women could subject themselves to the test of the Tripos, but it is believed that her mathematical learning would have qualified her for a very high place among the Wranglers. Mrs. SIDGWICK's sister married a Senior Wrangler, and all the women of the family are exceptionally brilliant.

Ministers and Churches. The following remarks by the Rev. Dr. R. KERR, D.D., on the relationship between Minister and people, deserve consideration:—"Your Minister must have hours for study. The quality of the output depends upon the opportunity for the input. Genius cannot always be extemporaneous. The pulpit can never afford to be on a level with the pew. This does not mean hierarchical pretensions, but it does mean that the source of supply must ever be higher than the consumers and consumption. Force your Minister to the most exciting week-day service, and you prepare for yourself a disappointing Sunday service. The pew cheats itself when it robs the pulpit. Then too, yield proper deference to his judgment. He is not to be a mere pawn on the chess-board. He stands not for himself alone, but for many inside and outside. His horizon is larger than yours; he stands on higher ground. He may see what you cannot see. He may discern what you never dream of. Offer your way but do not urge it. Yours may be good as far as it goes, but his may be better because it goes further. Trying to run the Minister has simply ruined the Church—it is the company directing the train. Rather than that, better to have no superior officer, a better pew the pulpit and cancel the Divine ordination. Confidence in the ability to lead has called him; cordial and constant co-operation will sustain him.

The "Holy Father" and the Queen. One event of the week is London, says the *Record*, has been the Lord Mayor's reception of the Roman Catholic Bishop at the Mansion House. It was a picturesque function carefully arranged to flatter the vanity of both host and guests whilst flaunting the Protestant susceptibilities of all without. The exaltation of Rome was complete. The chief guest, Cardinal VAUGHAN, was received with the necessary commixture of pomp and adulation, "two pages bearing lighted torches" greeting Dr. Vaughan at the entrance. On the table plan the guests were described as the Catholic Bishops of England." Behind the chief guests, and above the sword and mace, hung a portrait of the Pope. The toast which displaced that of the Queen was even more significant. The Lord Mayor gave "The Holy Father and the Queen." Some of the guests were loyal enough to cry, "No, no," when the Lord Mayor announced his determination to place a foreign potentate—forget so the Pope must, by his own claims, be regarded—before the Sovereign of these realms. But the Lord Mayor had his task to perform, and did it.

Rome's Tactics. It is the kind of thing which Rome has been continually thrusting upon our notice in recent years, but it cannot be suffered to pass without comment—it is too instructive. The Roman position is put in a sentence in this toast: first, obedience to a foreign power, then loyalty to the throne—if loyalty it can be called. We have never pretended, adds our contemporary, to be greatly alarmed by courtesies shown to Roman Catholic ecclesiastics, which, perhaps, express a conviction of the powerlessness of Romanism more eloquently than if they were jealously ignored. But the Lord Mayor is the official head of the City of London, and we confess that we do strongly resent, as scores of our fellow-citizens will do, this exaltation of a foreign Bishop, and that Bishop the Pope, above our own Sovereign upon an official and public occasion. If the Lord Mayor's conscience renders such a proceeding necessary, he justifies the scruples of those who doubted how he could properly discharge the duties of the Mayoralty. What has happened is an affront to the nation; and, disagreeable as it is to refer to such matters, which at first sight seem so petty, we feel bound to make emphatic protest.

Sour People. Many a person has been won by a smile, and civility, it has been remarked, costs nothing ; but sour people, according to a religious publication, not only have a hard time in getting through the world themselves, but they make it hard for other people. The more sour people profess to have religion, the harder they make it for the LORD to reach those who have much to do with them. Sour people who claim to be Christians, make sinners think that the LORD is opposed to anybody having a very good time in this world. Sometimes people are sour because they have just enough religion to make them miserable, and not enough to make them happy, and sometimes they are born that way. Sour people are often made more so by brooding over their troubles and thinking only of themselves and their disappointments, instead of meditating on the goodness of God and His unfeeling kindness. Sour people ought to remember that a *very heart doeth evil like a medicine, but a broken spirit drieth bones*. Nothing can so quickly take the bitterness out of the heart and put a smile on the face that will keep sweet in any climate as to become well acquainted with the LORD JESUS CHRIST. An insane man let loose with a shot gun would not do as much harm as some people do with bitter hearts and faces.

Bi-Millennial Celebration. Colonel PEYTON, of New Jersey, proposes to organize a bi-millennial celebration in 1900, at Jerusalem, of the birth of Jesus Christ. He suggests that representatives of every country and religion be invited to participate, and that a Congress formed of delegates from the different Governments arrange the details. The Colonel thinks the proposition emanates properly from the United States, as the country which was "first to announce the inherent brotherhood of man." The black population of the States might, we imagine, be disposed to dispute this last proposition. The idea, if carried out, would doubtless produce a boom in Jerusalem hotels, and help to swell the receipts of the new railway from Jaffa. Whether it would do anything towards the re-union of Christendom, or in the promotion of direct spiritual work, is not quite so clear.

Hereby and the Ballot A newspaper ballot has just been taken by a Cincinnati paper to ascertain the sentiments of the Presbyterian Clergy in the issue raised by the trials of Professors BRIGGS and SMITH. Blank ballots were sent to every twelfth name among the Ministers on last year's roll. Of the 325 returns 229 endorsed the prosecution. The outlook for the defendants at the Assembly is so far extremely discouraging.

Breweries. Germany is stated to have the most breweries, the number being 26,240. Next comes England with 12,874, and third the United States with 2300.

The Unknown Christ. A recent publication states that the Rev. HARRY JONES, M.A., Prebendary of St. Paul's, and Chaplain to the Queen, in a sermon from the text John i. 26-27, after referring to the expectation of the Jews and the words of the Baptist, "There standeth one among you whom ye know not," remarked—"The popular Jewish notions of CHRIST's coming were quite wide of the mark. Are we sure that the popular Christian expectation cannot be any wise wrong, too? The great mistake of the Jews was their stubborn misinterpretation of Scripture. They took the Bible in a hard materialistic way. Their only conception of a King and a Kingdom was of a man ruling in a particular place with all the paraphernalia of royalty about him, a throne to sit on, and a crown to wear. . . . The Jews took the prophecies of Messiah in an earthly sense, then when JESUS came preaching the Kingdom of Heaven they rejected Him. 'There stood one among them that they knew not,' because they looked for worldly greatness and gave a wholly material shape to their expectations of CHRIST."

Elaborate Services It is well to ask, he continues, whether possibly we may not make the same mistake ourselves. Not only may the very form of worship which Christians use become so elaborate as wholly to occupy the attention of the worshipper, but what some call "sister arts may lead us astray." For instance, painting, music, and poetry have largely affected our expectations and conceptions of Christ. Depend upon it, however, it was not for nothing that we are told, "Thou shalt not make to Thyself the likeness of anything that is in Heaven above." The commandment reaches beyond the prohibition to deify any birds of the air or stars in the sky. Thus Art which seeks to kindle our devotion may sometimes narrow or materialise the mind of the worshipper and make it evermore likely that JOHN could say of any of us, "There standeth one among you whom ye know not." Like the Jews of old we may give a worldly shape to the Spiritual message and in our turn in our day may miss perceiving the presence of CHRIST. . . . When we find the immediate herald of CHRIST say to the expectant people around, "There standeth one among you whom ye know not," it is not amiss to ask ourselves what we know of CHRIST and what we think He would say of us and ours.

Imitation of Christ. The same writer remarks :—" Many are labouring hard at present to prove to a doubting world the inspiration of Holy Scripture, the truth of the words and the life of the LORD JESUS. It is labour in vain to try and prove by words and argument that which can alone be made by its own self-evidencing power and its actual evidence ! Let the proof be given in your deeds, that the spirit of the miracle dwells in you, *prove above all in your life that Jesus Christ is continuing in you His Heavenly Eternal Life*, and your words will bring many to believe. But if you are wanting in this demonstration of the spirit and of power be not surprised if the world bestow little attention on your eloquent arguments. The hour is come that all Christendom must rise up as one man and in the power of Christ repeat over again what Christ Himself did to a perishing world. This is the need there is for the imitation of JESUS CHRIST ; this is the only valid proof for the truth of Christianity."

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

CRITICS ON THE AUTHORIZED PRAYER.
WOMEN'S WORK.
BISHOP OF NEWCASTLE'S ~~STREET~~ ADDRESS.
APPEAL ON BEHALF OF THE GRAPTON AND ARMIDALE
DIOCESE.

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 Kennan (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the **Finest in the Exhibition**. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have high parallel to no other artists."

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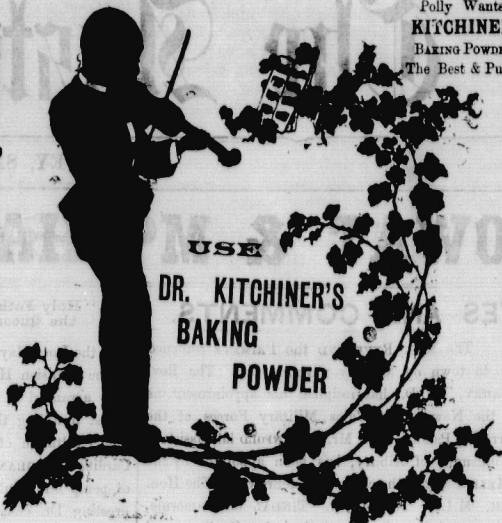
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 Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 18s 6d, 20s 6d, 22s 6d per pair.
 Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 6d, 9s 6d, 10s 6d, 11s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 60s each.
 Curtains, Nottingham Lace, Creme or White, 3s 3d, 6s 9d, 7s 6d, 8s 9d, 10s 6d per pair.
 Flannellettes—Plain, Striped, and Fancy Design, 5yd, 7yd, 10yd per yard.
 Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 8d and 2s 4d per yard.
 White Unshrinkable French Twill Flannel, 1s 10d, 2s 3d per yard; Plain, 1s 4d, 2s and 2s 6d per yard.
 Crimean Shirting (all wool), Plain, Striped, and Check, 13s 4d to 2s 6d per yard.
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 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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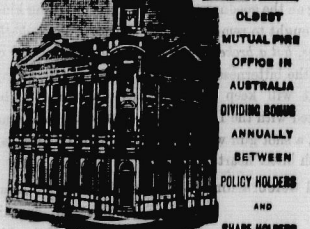
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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., June 4.—11 a.m.—The Primate.
 3.15 p.m.—Canon Moreton.
 7 p.m.—Rev. R. J. Read.
 8 and 11 a.m., Holy Communion.

DIOCESAN.

Tues., Jun. 6) The PRIMATE will be at the Diocesan
 Thurs., .. 8) Registry from 11 a.m. to 1 p.m.
 Thurs., June 8—C.M.A. Monthly Prayer Meeting in Chapter House, 5 p.m.
 Fri., June 9—Executive Committee, Board of Missions, Chapter House, 3 p.m.
 Sun., June 11—Ordination by the Primate at the Cathedral 11 a.m. Preacher, Rev. W. Hough.

The Annual Meeting of the Melanesian Mission (N.S.W. Auxiliary) is held on, or about, 11th June (St. Barnabas' Day), and is preceded by a Special Service. The arrangements this year will be as follows:—

Sun., June 11.—(St. Barnabas' Day), the Clergy will be asked to bring the claims of the Mission under the notice of their congregations.
 Mon., June 12.—10.30 a.m., Administration of the Holy Communion in the Cathedral, with address by Rev. C. Bice. Offertory for the Mission Funds.
 Mon., June 12.—11.30 a.m., Meeting in the Chapter House. Statement of Accounts. Collecting cards handed in and issued.
 Tues., June 13.—8 p.m., Public Meeting, the Most Rev. the PRIMATE in the chair. The Rev. C. Bice, Organising Secretary, and others will address the meeting.

THE PRIMATE'S PRIMARY VISITATION.

Tues., June 13.—10.30 a.m., Special Service, with Administration of Holy Communion, after which the Bishop will deliver his Charge. 3—5.30 p.m., an "At Home" at "Greenknowe," for the Clergy and members of their families.
 Wed., June 14.—A Clerical Conference from 10 a.m.—1.30 p.m. to be held in the Chapter House. 1.30—2.30, Light Luncheon, provided by the Bishop. 2.30—3.15. Devotional Service in the Cathedral.

CLERICAL CONFERENCE.—JUNE 14, 1893.

The Conference to be held in the Chapter House. Intending speakers, sending in their names to the Bishop any time before the meeting of the Conference, will obtain precedence in order of speaking. It is suggested that speeches should be as brief and pertinent as possible, in order that there may be as full a discussion as is consistent with the necessarily limited time at the disposal of the Conference.

Subjects suggested, are—
 (1) From 10 to 12, "Relation of the Parish to the Diocese," (e.g., Synodal duties. Assessments. Church Society).
 (2) From 12 to 1.30, "Duty of Clergy in reference to Social Reform," (Pulpit utterances. Political measures. Industrial organizations.)

SPECIAL SERVICE, 2.30—3.15, with Short Address by the Bishop.

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The Present Distress.

There are many besides the wisecracks who have thought that an experience such as the present would ere long come. Its cause has been operating with great earnestness for some years, and with special force during the last four or five years.

That cause is Gambling.

The effect is upon us.

It is not necessary to go on to a racecourse and make a book, to be a gambler; it is not necessary to play with cards to be a gambler.

This present distress is largely the outcome of the "Land Boom" in Victoria, and it is now evident that "Land Boom" and "Bank Doom" have had the relation to one another of cause and effect. There has been gambling in land and gambling in stocks. The world has given a maxim, "Make money, my son, honestly if you can, but anyway make money," and the world has most obedient children.

But although it is true that "Earth hath forsaken God's ways of blessedness, slighted His word," yet we may confidently believe that by His mercy we shall all, not many days hence, look back upon this time from a better and a surer position: for the effect of this experience and just visitation must be fruitful and wholesome, not only upon institutions, but upon the minds and characters, the modes of thought and the lives of men.

The pity of it is that in the meantime so many who have had no part in bringing about the calamities, are seriously reduced, or for the present without support; yet I think that even that fact, sad as it is, will have as its result something good, for after all, character, disposition, mind, are more than money.

Christ is more than mammon,—to get up, to His mind,—is more than to get on, and if there be now amongst us more gentleness, more kindly consideration for others, more love, more of the manifestation of the Spirit, then who shall say that even in this great direction the financial difficulties have not resulted in blessing?

Another result will be that Christian people will cleave to the Lord more than ever. For in general, times of affliction do tend more to the increase of faith than seasons of ease and prosperity. "He hath said I will never leave thee nor forsake thee." This promise will doubtless prove of especial comfort to many of the Lord's people in these trying times, and "They who trust Him wholly, find Him wholly true."

Yet another result is the rebuke of idolatry. The Word of God declares that "covetousness is idolatry." The land and the visible church swarmed with idolaters. But at a time when some who have had abundance of wealth suddenly find themselves without funds the teaching of the Lord is emphasized, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

I have said that soon we shall look back from a safer and better position upon these times. The "safer and better position" will exist partly by reason of a better legislature.

A country with God-fearing rulers is blessed,—and with godless ones is in danger of a curse. The people elect the representatives, and the representatives in their turn make and keep, or else unmake the government.

Into the columns of this paper politics perhaps may not come, but the following passage from a speech made by Sir Joseph Abbott at the annual meeting of the A.M.P. Society is in the gloom of present circumstances worth reproducing:—

"However apt we may be to regard matters as doleful, distressing and dreadful,—of course we must recognise that they are such—we must hope that with good government and a return of confidence (applause) matters will right themselves. It is not for me to enter upon the question of politics, but we know well enough that good government gives confidence, and that confidence is credit not only to a colony but to any nation. (Loud applause). The distress through which we are passing now may be a warning to the electors in the future to do their duty. As Speaker of the Legislative Assembly I have no right to discuss politics, but I say that in the future we shall have to look for good men to represent us—(a voice: 'Honest men')—men whom we can trust." (Loud applause).

So that one of the uses of this time of suspension and reconstruction will be the reconstruction at an early date of the Legislature of N.S. Wales by a people who shall have realised the necessity of a healthier and righteous public life.

I have only to say in conclusion that with all our "getting" and all our losing, let us be wise to get the Lord Christ and lose Him not. In Him we have great treasure. Having Him we have the pledge of the supply of every need, for "He that spared not His own son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

E.

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

WOMEN'S WORK.

All communications for this column to be addressed, Women's Work, Australian Record, Pitt street, Sydney.

UNITED MISSIONARY CONFERENCE.

The chief event in Melbourne next month will be the United Missionary Conference. It is to be held on the five days from the 19th to the 23rd in the Y.M.C.A., Bourke Street. It is certainly the largest conference of its kind, if not the first, that has been held in Australia, no less than 65 speakers taking part in the seventeen meetings. One of the great features of it will be the "Women's Work" afternoon. The afternoon of the last day is to be entirely conducted by women.

The President is Mrs. Bevan. The subjects and speakers are as follows:—1. "India and Zenana Work," Miss Fuller and Miss Pengelly. 2. "China and its claims: Openings for female service," Mrs. Halley and Mrs. Nicholl. 3. "Women's opportunities for quickening the missionary spirit of the home churches," Mrs. G. Soltan and Mrs. Greenwood. There can be no doubt that this innovation in the programme is a step in the right direction, and this "Women's Work Afternoon" will be looked forward to with deep interest. Victoria has long been a missionary centre, and everyone will rejoice that this Conference is so soon to be held. A great blessing on the Church at home and abroad must be the result. Let New South Wales take care that she does not lag behind.

WOMEN'S WORK OF THE NOBLEST KIND.

In looking over some old *Gleaners* I have come across a most beautiful illustration of *Women's Work*. It is evidently from the pen of Mr. Eugene Stock, whose name is as a household word amongst us. Mr. Stock happened to be in Italy when the news reached him of the death of that remarkable Bishop—Samuel Adaji Crowther, the once slave boy—what a wonderful and divinely-appointed career—from Slave Dhows to Bishop's Throne! Mr. Stock relates the following incident in the life of this Bishop. I shall let Mr. Stock tell it in his own forcible way:—"The last time Bishop Crowther was in England he was present at the great Missionary Conference of 1888. By some curious arrangement he was asked to speak, not on Africa, but on *Women's Work*! It was, I think, the fullest meeting of the week; the large Exeter Hall was thronged; he had to speak first; what would he do? He just told two stories; first, how it was a woman, a missionary's wife, who taught him to know Christ; and secondly, how a certain chief on the Niger was changed from an opponent to a friend of the Mission by finding that girls at school were taught to cook! The delight of the great assembly knew no bounds; and it seemed to me the happiest specimen of *adaptation to environment* I had ever seen! There can be no higher work for women, surely, than to tell the old, old story.

Those of the readers of the RECORD who feel that such a column as this will prove useful—as an occasional one—will greatly help by sending any information whatever on the subject, such as reports of meetings, Bible readings, missionary work, coming events, &c., &c., addressed as above.

ORDINATIONS.

By the BISHOP OF MELBOURNE in his Cathedral on Trinity Sunday.—Preacher the Very Rev. the DEAN OF MELBOURNE.

PRIESTS.

Rev. W. C. Ferrall.
 Rev. E. H. Hennell.
 Rev. H. M. Warry.
 DEACONS.
 Mr. F. H. Gibbs.
 Mr. G. Poynder.
 Mr. W. T. Roach.

By the BISHOP OF NEWCASTLE at St. Luke's, Soane, on Whit Sunday.—Preacher ARCHDEACON WHITE.

DEACON.

Mr. R. W. Thomas B.A.

By the BISHOP OF NEWCASTLE at St. Mary's, West Maitland, on Trinity Sunday.—Preacher ARCHDEACON TYRRELL, B.A.

DEACONS.

Mr. C. Yarrington, B.A.
 Mr. J. A. Rolfe, B.A.

By the BISHOP OF BATHURST in his Cathedral, on Trinity Sunday. Preacher, the BISHOP.

PRIEST.

Rev. R. Livingstone.

The Most Rev. the PRIMATE preached at Mittagong morning and evening on Sunday last.

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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NEWCASTLE SYNOD.

THE BISHOP'S ADDRESS.

The Right Rev. PRESIDENT, in addressing the Synod, said:—

My Reverend and Lay brethren,—In one of his essays Bacon remarks that prosperous times are spiritually harmful, while on the contrary, "troubles and adversities do more to bow men's minds to religion." Our financial and social experiences since we last met in Synod have sufficiently fulfilled these conditions for religious prosperity. If Bacon's remark were necessarily true the Church in this Diocese, and in New South Wales, might cheer herself with a retrospect of exceptional success. The oldest inhabitant taxes his memory to recall a period of equally deep depression. Here the disastrous flood has given its finishing touch to a picture of general dejection. We hope that Bacon's remark has been verified in "great searchings of heart" during these troublous times. But the feature of religion which he saw, "sweetened by the uses of adversity," is scarcely one which is prominently presented towards Synod. Here we deal with the temporalities of the Church as they stand exposed to the "waves of this troublesome world." Now is not the time to read lessons legible between the lines of recent colonial events. Milton sought to "reconcile the ways of God to men," and the Church needs in every age to have the eyes of her understanding enlightened to discern the underlying principles of social stability, and to detect whatever threatens weakness or decay. But if the Church is to gain hearing for her message, she must not speak with the voice of an angry censor or cold critic, or cynical superior, about frailties of men, but must take the tone and temper of her sympathetic Lord, whose eyes wept tears of tenderness, while they saw the retribution that must follow upon wrong. No doubt the life of a country is only the enlarged and lengthened life of a man with its corresponding periods of youth and maturity. Australia is still young, although its centennial birthday has been kept. We must not expect to see "old heads" of European countries set upon young colonial shoulders. Borrowing and spending freely are characteristic of youth before it is forced to work hard for its living. Love of sport and pleasure belong to a time before middle-age has brought sobriety of mind and sturdiness of purpose. The Colonies are still sowing some "wild oats." Hastening to be rich, we have fallen into snares. Boasting of prosperity, we have whetted the appetite of English capitalists to expect large dividends, realisable only by risky investments and overtrading producers by exacting high interest on loans. Capital making for the best market has encouraged its companion, labour, to demand higher wages, and striking to get them has shaken confidence and scared capital. As we say of horses

"IT IS THE SPEED THAT KILLS."

The Greek maxim, "make haste slowly," has much political economy and social science in it. We shall steady down presently, when capital and labor have learnt their identity of interest, and have adopted some system of co-partnership in production, profit-sharing, or other co-operative means. The flood that swept lately over the Hunter district added another terrible item to the list of the year's disaster, and equalled, if it did not surpass, the Brisbane flood in its widespread destruction of agricultural produce. The Synod's thoughts turn instinctively to sad ecclesiastical sufferings. Prominent among them is the ruin which the flood wrought in St. Paul's, West Maitland. Situated in the lower part of the town, St. Paul's Church, Parsonage, and schools became exposed to the highest reach of the flood, which soon turned a Church and Parsonage, singularly picturesque and ornate with artistic beauty, into buildings befooled with silt and slush. Whatever consolation comes from assurance of brotherly sympathy we all accord in fullest measure to Mr. Anderson and to his congregation. Besides the misery of living within walls soaked and mildewed is the loss of books and papers, which are as workman's tools to a Clergyman. Mr. Anderson and his Church helpers have to raise some £750 to repair the mischief that the flood has done. But this burden falls upon the congregation already taxed with heavy private losses through the flood. This is a weight which our whole Diocese should share. The elder sister Church, St. Mary's, West Maitland, gratified me exceedingly by inviting the Incumbent and Congregation of St. Paul's to use their Church on the Sunday following the flood, and by giving a substantial offertory, £25, for the renovation of St. Paul's. St. Mary's generous act speaks to other parishes, "Go and do thou likewise." I fear that the districts of Morpeth and Raymond Terrace will suffer diminution of Stipend Funds through the impoverished condition of the farmers. It is proverbial that calamities seldom come singly. Disastrous as was the flood, its infliction is light beside the universal trouble caused through suspension of several banks and general tightening of money. Serious difficulty is likely to be felt in some places in raising stipends. It may be necessary to make a special appeal to all who are capable of helping to tide over this temporary trouble.

If "vicissitudes of the world are changes that keep the mind in action," as the Rambler says, our minds have been kept alert, by movements in Church and State. The retirement of

THE EARL OF JERSEY

from the Governorship of this Colony has withdrawn one whose kindly disposition, affable manner, and readiness to encourage every colonial interest and industry, won the grateful esteem of all citizens, while his consistent Christian character, liberality, and participation in good works endeared him to all his fellow-Churchmen. His name is carved upon the foundation stone of our rising Cathedral, and we who surrounded him when he laid it, will never forget his warm enthusiasm. His broad sympathy and refined sense of what befitted every occasion, more than diplomatic tact, enabled him to fill a post delicate and difficult, by reason of the balance between imperial and colonial authority which it involves. In your name, I can assert that we meet his successor, Sir R. W. Duff, with cordial welcome and with hearty wishes for his Excellency's happiness in office. Special interest attaches to the additions made this year to the number of our Clergy. There has been ordination of five Deacons, all of whom I may describe as gained locally, drawn from the young Churchmen of our Diocese. We have not fetched them from afar. Two are strictly home-born, for they are sons of two of our most esteemed Incumbents. The Rev. Richard W. Thomas and the Rev. Olive T. L. Yarrington having taken their B.A. degree at Sydney University, have cast in their lot as Clergymen with us. The Rev. P. J. Simpson, of Christ Church, Oxford, and the Rev. A. J. Rolfe, B.A., of the Melbourne and London Universities, previously held educational posts in the Diocese. The Rev. J. W. Ritchie was a faithful worker under the Rev. R. H. Phillips. In such Clergy raising I am a determined protectionist. These young brothers give me heart of hope that the eternal Spirit is indeed meeting our young men with the call "Whom shall I send," and is receiving their hearty quick response. This was one hope that drew me to Newcastle, and I rejoice to see it becoming realised. Yet one more would have joined this goodly company. He offered himself for ordination, and I gladly accepted him, the dear son of a beloved father, whose long-honoured name he would have perpetuated in the Diocese, and whose college career gave promise of zealous efficient ministrations. But he has received more direct ordination in a call to the higher sanctuary where only service of praise is known. Over the early death of John Bode we share the grief which presses down the Rev. F. D. Bode and his family; for we also are mourners. Some changes of sphere and removals from the Diocese have occurred. The Rev. T. R. Regg has taken sole charge of Liverpool, near Sydney. He, his Gundy parishioners, and his Bishop parted with deep regret, but his strength was unequal to constant riding over that large parish. The Rev. J. W. Upjohn, who has worked faithfully for many years, has undertaken Warialda, after a brief ministry at Merewether. The Rev. P. S. Luscombe has resigned Wollombi, and has taken Belmont in place of the Rev. L. Ketchlee, who has gone to England. The Rev. S. Hornbrook left for Adelaide after working zealously as Curate of Taree. The Rev. D. C. Bates, after ordination to the priesthood, desiring a change of sphere, and none occurring soon enough he accepted the curacy of Wagga. He greatly revived Church life in Lambton. The Rev. J. Vosper has removed from Merewether to Dungog. Rev. P. J. Simpson from Belmont to East Maitland, the Rev. H. A. Woodd, B.A., from Scone to Gundy. Referring to recent changes, I take occasion to state that acting in the spirit of the Presentation Ordinance where the latter does not control me through absence of Parochial Representatives I confer with the Diocesan Members of that Board and with the Parochial authorities before proceeding.

TO MAKE ANY APPOINTMENT.

While sincerely regretting the departure of fellow-workers from the Diocese, I venture to raise the question whether our Church in Australia is not a little too Diocesan, and whether a rather freer interchange between Clergy and Parishes would not enrich experience, enlarge our views, stimulate our sympathies, towards the Church as a whole. In England such interchange has gone too far because Diocesan fences are almost broken down. Here, however, it seems treason to leave one Diocese, and intrusion to enter another. No doubt it is a relic of early times when Church centres were separated by distance, and when individualism stamped each Diocese with distinctive character. The process continues still on the outskirts of Australia. "Home-keeping youths have ever homely wits," says Shakespeare. The Diocese has lost a leading Churchman, and this Synod a zealous member by the death of Mr. John Windeyer. My coming was too late to give me the privilege of his co-operation on the Diocesan Council, the Presentation board, and other offices which he filled with exemplary fidelity. As Warden of his Parish Church and partner in every good work, he lived in the affectionate esteem of all, and dying has left a name full of inspiring memories. As new members of Synod we heartily welcome Mr. Ash, Mr. Brunker, Mr. Ellis, Mr. Lane and Mr. Smith. Last year we recorded with sorrow for ourselves that one of our aged Clergy had been called to enter into rest. The present month has seen another of our retired veteran Clergy called to the "Home beyond." The reference kindly furnished by the Rev. F. D. Bode will touch a tender tie of old association in many hearts here when he says: "The Rev. Charles Walsh was for many years Incumbent of Morpeth and also of Lochinvar, and through his efforts the fine Church at Braxton was built and consecrated by Bishop Pearson, quite free, I think, of debt. As Secretary for very many years of the old Newcastle Church Society,

as a member of Synod and a Parochial Clergyman, the Church at large has derived many benefits from his earnest self-denying labours. Our dear departed brother was a most gentle Christian, and his name and character will ever be held in respect and love by the elder Clergy and Laity of the Diocese." Church building has not stood still, though hard times have slackened its pace. A new Church has been erected at Lostock, under the leadership of the Rev. George Moore, replacing a primitive building, which did good service in bygone days. A new Church at Adamstown is nearly completed, to supply spiritual wants in that busy population. The Church at Lochinvar, which last Synod saw in course of erection, is finished and free from debt. Those of us who took part lately in its consecration admire the beauty of its style and completeness of its ecclesiastical character. The Rev. W. Tollis has added a pattern church of its kind to the Diocese, and deserves hearty commendation. His hand is practised in church building, for Lochinvar is the seventh church which, either wholly or in part, he has built. He goes a second Augustus to parishes, finding wooden churches, and converting Lochinvar, at least, to substantial brick. If the business maxims of ecclesiastics about times being kept for purposes had been observed many years ago, our Chancellor and Secretary of Synod would not have been obliged to spend much time, care, and money in extricating several land deeds

FROM OFFICIAL CONFUSION.

It confirms the old saying, that what is got cheaply is held lightly. If the Churchmen in those days "had" to go to them that sell and buy for themselves," my experience in another place convinces me that deeds would have been got when due and details of purchased property been recorded. I have looked into this matter during my visits to parishes, and am glad to report that the efforts of the Chancellor, assisted by the diligent services of Mr. Walker, have gone far to recover the past. I am afraid that the Diocesan Council is looked upon as the common pack horse to carry everything. It would be well, I think, if it "lucked off" some burdens and left Wardens and Parochial Councils to bear local responsibility. Our action was warranted by the fact that among 83 properties some deeds had never been issued, other deeds issued had gone astray, some were wrongly issued, and many others were unregistered; some once had trustees, but no care was afterwards taken of the trust. Much credit is due to Mr. Walker that through his activity 30 deeds have been obtained or titles perfected, and that difficulties in the way of the East Maitland land sale have been cleared. For business, system and safety we should seek to vest our property in the Trustees of Church Property for the Diocese. It has been said that figures may be made to mean anything, and yet when fairly correct, figures, like facts, are stubborn things. While the Statistical Register continues to devote many pages to Religious Returns, showing the relative positions of religious bodies, we cannot afford to be lax in our attention to the forms of inquiry supplied by Government. That "respectability" which is the proverbial bane of the Church of England appears in nothing plainer than in a quiet assumption that all is well. If we are top of the class we must take pains to keep there. The Census of 1891 returns the population of this Colony as 1,132,234. Of this total population it states that Members of the Church of England are 502,933, who are ministered unto by 327 Clergy; that is one Clergyman to every 1538 members of our Church. The population of this Diocese, obtained by careful calculation, checked both by the electorates and counties it comprises, is roughly, 137,241. Of this number, according to the proportion previously stated of the whole, our Church population must be about 63,134. As our Clergy numbered 45 in the Gazette of January, we have one Clergyman to every 1355 Church-people, our advantage being due probably to larger town settlement. When we turn to Church attendance the figures are less satisfactory, and verify experience that some only formally subscribe themselves Church of England people. Yet here we should remember that such persons themselves claim relationship with our Church, and by doing so impose upon us the duty to search and seek after them. In other religious communities terms of membership additional to the one divinely prescribed term of baptism probably serves to keep their members together, and to raise their average of church attendants. I fear that some of the Clergy are not too careful to supply the Registrar with accurate returns, and neglecting to do so, they reduce our average. Indeed, the smaller a denomination the higher seems to be its average of attendance. Thus, while the Church attendance of two denominations averages nearly one-half, and another averages nearly one-third, our Church attendance falls virtually to one-sixth. This low average must be due either to neglect in forwarding returns as to residence of many in the bush remote from Church or must be attributable to a cause sadly patent to observation that beyond an inner circle of truly Church people, there extends a wide margin of merely nominal adherents—the "margin of cultivation" on our ecclesiastical estate. Still these claim part with us, for they have affirmed it on their census paper. But after making ample allowance for merely nominal Church people there remain serious deficiencies on our account. The reported attendance at public worship by all denominations amounts to one-third

OF THE ENTIRE POPULATION.

It might be reasonably expected that although weighted with a large constituency of absentees from worship, we

should rise nearer to the normal contribution of a third, and thus be credited with 167,661 instead of 85,870. In any case the lessons are plain and impressive. While these statistics are published loyalty to the Church should induce us to contribute towards their correctness. If our parishes include families practically prohibited by distance from attending Church we must revert to means familiar in western places, and hold services on stations and in homes where two or three can be gathered together in "the Church" which is the owner's "house." If we have many of these nominal Church people who pay the passing compliment of professing to belong to us, then our resources must be strained for methods new and old, efforts "in season and out of season," to rouse them into religious reality. I feel convinced that our Church must become more missionary, more enterprising, more evangelistic. We must adapt methods to meet changing conditions. This was my purpose in starting the monthly Mission services, pointing the way to something better. We must interest and instruct people in Church history and Church principles that they may intelligently "distinguish things that differ." To this end I have provided for lantern lectures on Church history, and I rely upon the younger Clergy to help by delivering well illustrated lectures on that subject throughout the Diocese. We must vitalise and organise not our Sunday-schools only but every agency for holding the young and youthful within our fold. Enthusiasm must vibrate along every line. Petty strifes and party prejudice must melt before fervent love to souls that the Lord, who hath called us into fellowship with Himself, has purchased with His blood. We must keep watch with keen attention over the whole field, near and afar, and be prompt to profit by general experience. Other historic prestige of the Church of England enjoys she has no privilege of exemption from the common struggle for existence. I believe the Church's fitness to survive is guaranteed by her Apostolic origin, Catholic continuity, scriptural, evangelic teaching and innate sympathy with the English character and cast of thought, but for all that the State places her true to the line of religious equality. These statistics say something that should stir and shame us. A comparative view of the last ten years shows that we have not maintained our relative lead. The reported increase in two other religious bodies has been much larger in proportion. One of these may have gained by immigration, schools, and mixed marriages, and the other by its organisation, elastic and workable, by lay preachers. Of course there is no Divine right in majorities, and truth cannot be settled by arithmetic. There are facts which no figures can gainsay, or resist, and spiritual forces which refuse to be measured. "There is no restraint to the Lord to save by many or by few." The Conference held last October at Maitland may be expected to facilitate our way towards financial readjustment. Those feelings of keen regret at the retirement of Mr. Trenchard, which we expressed on that occasion, have not been healed by time, for we still deplore his departure as a rare Synod officer and a universal friend. His kindness has sought to soften the stroke by attending the last December meeting of the Council and by coming amongst us to-day. We hope he will hold our brotherly esteem as a retaining fee for securing his counsel and advice in any financial difficulty. But his removal has created two vacancies, which we must fill, namely, his seat on the Council and his Treasurership of Synod. It comforts us to remember that among our members there are shoulders capable of carrying the mantle which has fallen if they will consent to wear it. It is an open secret that our hopes are resting upon one whose splendid business ability, exercised for years upon Church affairs, singled him out at the Conference as the destined successor of Mr. Trenchard. But, in fairness to Mr. Prentice, whom I presume we shall elect, we are bound to examine the system of finance before we entrust it to him, and to see that, as an engine, its construction is uncomplicated and its working easy. Certainly, no part of Diocesan machinery requires more careful attention than that which connects the Synod with the several Parochial Councils, as faulty arrangements on either side must cause curtailment of stipend to the Clergy and burdens of debt and overdrafts to the Council. Simplicity of method is imperative. This Diocese is singular in its compulsory centralisation of stipend funds. This system happily secures regularity of quarterly payments; relieves some sense of local indebtedness; and embodies the idea

OF DIOCESAN UNITY.

But this central banking system of ours must be simple, easily "understanded of the people." Ambiguity is dangerous, because experience shows that a Synod, like the Government itself, is liable to be looked to and leaned upon by its parochial constituents, who usually regard its central purse as the point of least resistance in strivings to raise contributions. Let us, however, be cheered by the fact that our monetary difficulties do not result from any diminution in amounts received, but solely through increase of demands. It is not that funds are less, but that claims are more. The Diocesan Council's report will inform you that the amount contributed throughout the Diocese for Clerical Stipend purposes for 1892 is the largest ever received, with the exception of 1885, when a special effort was made to raise an exceptional sum. This is gratifying as success, in spite of monetary scarceness. Still we have to meet the needs of an increasing population. Since 1881 there has been

added 380,166 souls, of whom our Diocese, so near Sydney, must have received a considerable portion, and among them many Church people. The Conference at Maitland was attended by 30 Clergy and 32 Laity of Synod, and therefore had the character of an informal session. The resolution passed becomes our starting-point to-day. The Diocesan Council will submit a Draft Ordinance, based on the principle of the classification of parishes. It is easier to construct than to re-construct. When the Parochial and Diocesan Funds Ordinance of 1876 was passed, the Bishop stated in his address that only 11 Clergy were then not receiving State aid. There are now 39. At that time the State Aid, with such limited demand on its replacement scheme, yielded £2000 per annum; to-day a nearly quadrupled demand receives only £700. No wonder that it had to be backed by assessment in 1891. Who can doubt that time and change have left it behind? What stretching could strain it to embrace the present position? It was especially a State Aid replacement scheme workable enough with the material then at hand. Even at that distant time, a full £100 a year all round had begun to fail, so that 15 per cent was imposed. I am sensible of the attachment which senior Synodsmen must feel towards this Ordinance, whose lines are links that bind them to the memory of a happier past—an Ordinance that is no dead letter, but something of a living friend whose voice speaks with the tones of those who framed it. No marvel if modern intruders are forbidden to touch it. But quarter days persist in recurring, and stipend cheques must be drawn as directed by Ordinance. With other meaning than St. Paul's I ask "who is sufficient for these things?" To me the period of State Aid is as a dissolving view with only a few lines visible on the screen, but the fading colours being fast replaced by the voluntary system pure and simple, whose instinct is self-exertion, and whose substitute for State Endowment is, that godly sympathy which binds rich and poor in one brotherhood, causing the "abundance" in some congregations to supply others' "want" "that there may be equality." It is clearly impossible to amend or draft an Ordinance that shall include everything that everybody desires to enact. The Diocesan Council have endeavoured to incorporate the best elements of the existing Ordinance by providing for every Incumbent a minimum stipend, but checking any general drift towards that minimum by interposing Synodical classification. It lays on richer parishes the obligation to assist the poorer according to a scale of local ability. It is a strictly Parochial Ordinance, and therefore takes no cognisance of Church extension through the numerous projects which belong to these active times. Indeed such an Ordinance requires some concurrent voluntary fund, like the Church Society of Sydney or Goulburn, to aid by grants various efforts of the Church. Reference to strictly parochial cases suggests the advisableness of constituting some intermediate stage of clerical charge between Curacies and Incumbencies; some tentative and half-independent spheres answering to the Diocesan Home Mission districts of London and elsewhere. They would mark a period of growth, and would afford safe opportunity for testing local resources before constituting them into separate parishes. These should be served by Diocesan Curates acting under immediate direction of the Bishop, and with consent of the Incumbents concerned. It might be said of our Cathedral, as of restored Jerusalem, that "from the going forth of the commandment to build, its wall has been built in troublous times." No doubt there will be found peace within its walls presently though the Committee have not yet enjoyed much of it. How high the walls will go, and how long the "troubled times" must last rest largely with this Synod to determine. Hitherto the Diocese as a whole has stood by and looked on while money saved or subscribed by a few persons through long years has been spent. That attitude cannot be kept any longer, unless the Cathedral building is to

STOP HALF-WAY.

and its completed portion be left to decay through exposure. The first section is finished, and the fund more than exhausted. The contract allows a year's interval, with the option at its close of stopping or restarting. I had hoped that the building would be continuous, going on however slowly, but still going on. The remaining half-section would soon be done if the entire Diocese would only "arise and build." Diocesan unity would be fuller expressed if we could follow the example set by some large centres of the Church in England where there is agreement among Church people to combine to do some definite thing within a definite time by concentration of funds upon it. Thus ten Churches were built in Sheffield in ten years—a Church a year—by Churchpeople agreeing to do it. If this Diocese would say resolutely and unitedly, "We will build our Cathedral: we will not allow its walls to stop half-way and be a by-word for every onlooker," I feel convinced that directly the present pressure had slackened we should see its walls rising, and a power of control gathered that would restore peace to its promoters. The Report will give occasion for some definite directions to the Committee.

After a prolonged session, begun in June, and resumed in October, the Provincial Synod moved some distance towards getting a repeal of the Church Act, but, unfortunately, stopped short of accomplishment through failure of a quorum to pass the Repealing Act Application Ordinance. The net result of the Session is a Provincial Church Ordinance and a Tribunal Ordinance, both of which are inoperative at present. The former through the

failure just mentioned, and the second through necessity to wait for next Synod. As another meeting of Provincial Synod may be distant, I have consulted our Chancellor as to the powers of the Executive Committee to interfere. He replies, "I do not think the Executive Committee of the Provincial Synod can properly apply to Parliament for the repeal of the Church Act unless and until they are directly empowered by the Provincial Synod, though I am of opinion this may be done either by Resolution or ordinance." He adds: "The Tribunal Ordinance is not, so far as any rate as our Diocese is concerned, dependent on the Repeal of the Church Act, though if it in any way contravenes that Act or other statute law of the Colony, it will so far be *ultra vires*." As both Ordinances formed matters of reference from our Synod, they become binding upon this Diocese under Clause 9 of the Constitution of the Provincial Synod, 1885. In the light of present experience I have read with appreciative interest remarks made by Bishop Tyrrell many years ago, condemnatory of seeking Parliamentary legislation upon Church matters outside and beyond those relating to property. Of course, the Church Act was long anterior to Church growth to the point of self-government through Synod, and therefore served to consolidate the Church in its day. "But that which decayeth and waxeth old is ready to vanish away." Looking finally and for a moment at the larger field of the Church, we mourned last year over the death of one of our Bishops, and we rejoice at the consecration of another. A similar circumstance affects us to-day—an illness which prostrated the Bishop of Grafton and Armidale for some time, and which so moved our sympathy for him in his weakness during the General and Provincial Synods, has lately terminated fatally. His voyage to England brought only brief rallying, ending in unrecoverable relapse. In the twenty-fourth year of his Episcopate, loved by all for whom he laboured, James Francis Turner has gone to his rest and his reward. Through fifteen years I found him a warm-hearted brother, hospitable and helpful, a learned ecclesiologist and Church architect. During twenty-three years the fatherly ruler of a Diocese, exceptionally difficult, because geographically disjointed and its bishopric inadequately endowed. In Canon Chalmers, the Synod of Goulburn elected for their Bishop one whose ripe experience and sound judgment and proved ability as an organiser make his elevation to the Episcopate strengthening to the Church in Australia, and gives confirmation to the conviction that among our Australian Clergy are men in every way "worthy to be called into the higher ministries in the Church." The Bishop of Tasmania informs me that Hobart Cathedral will be completed and consecrated next January, and that it will be made an occasion for holding an Australian Church Congress in Tasmania. The Bishops, Clergy and Churchmen of Australia and New Zealand are cordially invited. We are asked to form a Committee for co-operation. The General Synod is no substitute for such a Church Congress. My conviction is that the legislative character of Synods really calls occasionally for some more popular assemblies of church people, where subjects of varied interest can be freely and fully discussed, and where frank interchange of ideas can help to form opinion. But I must not detain the Synod from the business which has brought us together. The Amended Standing Orders secures to-night for Session work, but, I regret to find, at the sacrifice of our usual Synod service and sermon. I fear this gain of time has cost too much, for a hearty, inspiring service in the Pro-Cathedral attended by many Clergy and a large congregation of Newcastle brethren, our hearts warmed by united worship and by a preacher's words of exhortation must give spiritual tone to our proceedings, and if held on Monday night, as I hoped, would have assisted even the celebration to-day. Synod meetings need spiritual safeguards to counteract secular tendency. That first Council at Jerusalem showed "what manner of spirit" future Synods "should be of," when truth seeking minds sought fullest information and instinctive prejudice surrendered conviction and when general consensus of opinion resulted from listening for Divine teaching from the lips of speakers. If across the span of nineteen centuries we can enter into the spirit of this assembly, we may earnestly believe that Whitsunday direction will guide us also to a right judgment to-day on all things pertaining to the edification of the Church.

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JUNE XXX DAYS.

	MORNING LESSONS.	EVENING LESSONS.
M.	4 Jos iii 7 to 15; John xv.	Jos. v 13 to vi 21; Hebrews x 19 or xxiv
M.	32 Chron. xix.	2 Chron. xx. to 31
T.	6—xx. 31 & xxi.	—xxi. —
W.	7—xxii.	—xxii. —
Th.	8—xxiii.	—xxiii. —
F.	9—xxiv.	—xxiv. & xxv.
S.	10—xxv.	2 Kings xviii. to 2 James i.
S.	11—xxvi.	2 Chr. xxx & xxxi —
S.	12—xxvii.	Nahum i.
S.	13—xxviii.	Acts xiv 8
S.	14—xxix.	
S.	15—xxx.	
S.	16—xxxi.	
S.	17—xxxii.	
S.	18—xxxiii.	
S.	19—xxxiv.	
S.	20—xxxv.	
S.	21—xxxvi.	
S.	22—xxxvii.	
S.	23—xxxviii.	
S.	24—xxxix.	
S.	25—xl.	
S.	26—xli.	
S.	27—xlii.	
S.	28—xliii.	
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 3, 1893.

CRITICS ON THE AUTHORIZED PRAYER.

LAST week we referred to the financial distress which afflicts the land, and suggested that a Day of Humiliation and Prayer should be held. On the day before our article appeared, a form of Prayer was issued by the Most REVEREND THE PRIMATE, which he authorized to be used at both Morning and Evening Prayer throughout the Dioecese, and commended it also for occasional private use in families. This action, we are sure, was most welcome to the members of our Church, and also to many associated with other religious bodies. The fact that such a prayer was issued shows that the Church is alive to the need which, alas, unfortunately exists. But there are men in the world strangely constituted. They never see excellence in anything, but detect flaws and imperfections in everything. They are men of rude strength, of undisciplined and unsanctified force. Of course, criticism is inevitable; the critic is an abiding quantity in life, and some of them dread prayer, and are against any soul that has an upward look. The ink with which the authorized prayer was printed was scarcely dry when it was attacked by one critic, whose

words we pass over with but a single observation. The words of the prayer were printed in his leaderette, and with this circulation,—which was, of course, not intended,—there is afforded an opportunity to every unprejudiced mind to compare real, simple, transparent and solid truth with the malignant criticism it provoked. The other critic got adrift by looking at the subject from a wrong standpoint, and in that position his words got a false emphasis, perspective and colour. It was more a mistake of the head than of the heart, and therefore commands the sympathy of those who look at the subject from another and a "better point of view." The critic says:—"If the first sentence of the prayer were omitted, all the rest might read as an invocation, not against, but for a financial crisis, to chasten a self-confessed propensity to money grubbing." That fatal "if," however, disposes of this ingeniously-framed sentence. But we concern ourselves more with the next paragraph, which we do not hesitate to say is erroneous and unwarranted. "Taking the first sentence, giving the financial crisis as a reason for approaching the throne of the heavenly grace, and the succeeding confessions of over care for earthly prosperity, and requests for more righteousness in their natural connection, the whole seems to imply, if not to express, a promise of more righteousness in return for a better share market." This is where our friend gets wrong, and having shunted himself off the main line of truth, every sentence he pens lands him at a greater distance from truth. Such an implication or expression is not to be found, nor is there a tittle of evidence to suggest either to the most imaginative mind. What does the prayer teach? Just this: Our financial distresses are symptoms of worse troubles behind. These troubles have a root. That root is exposed to view—we have cared too much for earthly prosperity, we have been covetous and selfish in our desires, an inordinate love of riches has possessed us, and we pray to be delivered from these, and, by the inworking of God's Spirit, from all that hinders the spread of godliness, equity and concord. The Rev. ALEXANDER MARSHALL, of Melbourne, a week or two ago, diagnosed the moral causes of the present crisis in a masterly way. The words are as true of this Colony as they are of Victoria. They are as follows:—

"Our troubles have their root in human folly and sin—the folly of trying to 'force the pace' to wealth and comfort by artificial stimulents like strikes and tariffs; the folly of dreaming that fifty traders can live off fifty producers in the country, however fertile the country be; the sin of worshipping wealth instead of moral worth; of setting up the image of Mammon in the temple of the living God; the sin of gambling and speculating—that is, of striving to reach the goal of life by illicit means, by a lucky fluke rather than by manly work and self-denying thrift."

Here in another form, is what we said last week. Indolence, love of ease, greed for money, mammon worship; these have contributed to place our land in its present unhappy position. We have trampled upon righteousness, and put God far away from our consciousness, and appreciation and love. Which is the nobler way to deal with this condition;—to ridicule any acknowledgment of God, or to approach Him with words of confession, of self renunciation, and ask Him to come to us, and give Him no rest until He draws near. The people who offer this prayer have not gone one step toward what is suggested:—"To put specific demands for two calls and favourable reconstruction schemes into their orisons." That would be as unreasonable as a person asking God to bless a pound invested in the Brisbane lottery, begging Him to give in return all the prizes to the tune of £49,000. To suggest such a thought to the readers of any paper is indecent and profane. The whole scope of the prayer, is that the people may get hold of an essential blessing—a pile of money, a good credit balance in a safe bank, are very comfortable things to possess, but they are not essential blessings. A man, because of his poverty, may have empty pockets, but be all the richer in soul and nobler in life, for God's blessing is the only abiding security, and any blessing short of the Divine blessing is not worth having. This distress, if it means anything, surely teaches us that we have sinned against God and against ourselves; that it is hopeless for us to fight against God and ignore Him in our political or business life, for His will shall stand above the wreck and the humiliation of all human purpose. But if we return to Him, He says He will heal us, if we acquaint ourselves with Him we shall be at peace. "One cannot help," concludes the

critic—"one cannot help, by the way, being glad that Max O'Rell left before this strange prayer was published." We only add that whilst we are not admirers of Max O'Rell, yet we believe that his satire would not have been directed against the prayer, but against the absurd criticism which flowed from the thoughtless pen of a self-constituted critic, one who failed to grasp the position which had been taken. As Christian men we have nothing to fear if our trust is in the living God. Before a blessing can rest on our land there must be action on our part. We are suffering, and must go to God and tell Him our sin—tell Him right out; bitter, black and ghastly though it be—and then when we have laid it all clear out before Him, we shall be all the better for the abasement and humiliation; even for the sin of which we have made confession; all the better, because "if we confess our sin He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

ADDRESS TO HIS EXCELLENCY THE GOVERNOR.

The following address was presented to the Governor on Tuesday last by THE MOST REVEREND THE PRIMATE, who was accompanied by a number of Clergy and Laity:—"To His Excellency the Right Honorable Sir Robert William Duff, G.C.M.G., P.C., Governor and Commander-in-Chief of the Colony of New South Wales and its dependencies. May it please your Excellency. We, the president and members of the Standing Committee of the Synod of the Church of England in the Dioecese of Sydney, desire to offer you a cordial welcome upon your arrival amongst us as Governor of the colony and the representative of our gracious and beloved Queen. In doing this we beg to assure you of our loyal and devoted attachment to her Majesty's throne and person, and of our earnest desire to promote by all means in our power the due authority of law and order in this portion of her dominions, being firmly convinced that a nation's real prosperity and happiness must ever be built upon the foundations of righteousness and equity. Assuring you of our sincere respect for yourself and your high office, we add to this assurance our prayer to Almighty God that you may be guided by wisdom from above in the faithful discharge of the important duties devolving upon you, and thus advancing the moral and religious welfare of the colony. In the welcome which we hereby tender we wish to unite with yourself and Lady Duff, who, although at present a stranger to us, will, we doubt not, in conjunction with your Excellency, soon win the confidence and esteem of the community. We have the honor to be your Excellency's obedient servants (signed on behalf of the Standing Committee), WM. SZ. SYDNEY, President of the Synod."

His EXCELLENCY read the following reply:—"To the President and the Standing Committee of the Synod of the Church of England in the Dioecese of Sydney. My Lord Bishop,—I wish to tell you of the peculiar goodwill with which I receive an address from the portion of the Church of England over which you preside in Sydney. The Church of England has no need to assure me of its unchangeable loyalty towards Her Majesty's throne and person, nor of its invariable attachment to the high interests of law and order; but on this, my arrival, I am glad to be reminded of your devotion to Queen Victoria and of your labours for the welfare of her people in every portion of her dominion. I join with you in hoping that the labours of the spiritual and secular authorities among us may be directed to the true and the highest welfare of this colony. In conclusion, I must thank you most heartily for your kind welcome to myself and family, a welcome which I assure you we all value, and which we hope may grow more cordial as we become acquainted with one another."

THE LABOUR HOME.

A special meeting of the committee was held on Friday afternoon the 26th ult., at 557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present Rev. Dr. Manning, Rev. D. H. Dillon, Messrs. W. H. Dibley, John Sidney, T. Elwyn, and the honorary secretary (Mr. C. I. K. Uhr). The Superintendent of the farm was also in attendance. A letter of apology was received from the Rev. R. J. Read. The financial position of the farm was discussed. The chairman said that unless the public subscribed the sum of £100 to carry them over the winter months (at the end of which time it would be self-supporting) they would be compelled to abandon the experiment. The following is the report for the week:—Meals served, 579; beds occupied, 218; employment found for 3; dismissed, 3; now remaining 33. The farm report was also received:—Meals served, 135; beds occupied, 45.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other "minuscule" foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry, Porridge and Biscuits). Wholesale Agents—
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Australian Church News.

Diocese of Sydney.

Rural Deanery of Liverpool and Camden.—A meeting of the Chapter was held at Campbelltown, on Thursday, May 18th. The meeting was preceded by the celebration of the Holy Communion with a sermon by the Rev. C. J. King, M.A. The preacher urged the study of and frequent preaching from Prophecy. At the meeting the Revs. T. V. Alkin, M.A., G. H. Allnut, H. Dicker, and T. R. Regz, and Mr. M. D. Woodhurst, were present. The Rev. C. J. King read a paper. Mr. King advocated systematic reading on the part of the Clergy. A conversational discussion followed in which, though all agreed with the writer of the paper in the great need of systematic study, some of the hindrances were spoken of. It was agreed among the Clergy present that certain books should be read by the next meeting, (if they had them or could afford to buy them). The next meeting was fixed for the first Thursday in November.

Church Home.—The meeting of the Executive Committee of the Church Home, held on Tuesday, 30th inst., was largely attended. The Rev. O. H. Rich being in the chair. The Matron's report showed that the accommodation of the Home had been taxed to the full during the month. There were 34 inmates at the present time, and there had been 13 admissions, and 7 departures. The report was satisfactory as to health and conduct. The principal business of the meeting was the consideration of the financial position of the Home under the pressure of existing difficulties; and measures were proposed and carried, which, it is hoped will considerably reduce the expenditure, without impairing the efficiency of the institution.

The Church Society.—At the monthly meeting of the Committee to be held on Monday next the following items will appear on the Agenda paper. Resolutions (1) The Rev. J. Clarke, "That a grant of £20 from the last April to the 31st December be made in aid of Stipend to the parish of St. George." (2) The Rev. J. Elkin, "That a grant of £25 be made towards interest on the Church site parish of Five Dock." (3) Mr. J. Plummer, "That the sub-committee of Finance and General purposes be requested to reconsider the grants for the year from the 30th June next with a view to retrenchment." Continuation of discussion re proposed New By-Laws regulating appointments to Pension Fund.

Holroyd.—The anniversary of the opening of St. Matthew's, was celebrated on Sunday last. This Church is situated in a poor locality, and the efforts made by the Church to provide for the wants of the people have been much appreciated. The service on Sunday was conducted by Archdeacon Gunther. In the course of his address he stated that the Church was a monument to the zeal and love for the historic Church of England on the part of what were called the working classes. They had given their money and their labour to build it, and had recently beautified it in good taste. He exhorted them to unity, and to co-operate in the good work carried on by the Church—the friend of the poor. Whatever might be the future of this great Colony, and he believed there was a great future before it, and our very troubles would promote its onward progress, the Church was safe. Those who talked about the Church and Christianity being played out knew little of the Church's Head, and the Church's mission on earth.

St. Simon and St. Jude's, Surry Hills.—This week we have to record the death of one of our most active members, in the person of the late W. A. Brown. He was beloved by all who knew him for his pure unselfish, Christlike life. He departed this life ("to be with Jesus," which is much better") on Monday morning, May 22nd, and his remains were interred at the Waverley Cemetery, on the following day. The Rev. J. G. Southby took the opportunity of addressing those round the grave, on the beautiful life just passed away, exhorting all to be ready for the Master's call. On the following Sunday evening, the Rev. J. G. Southby delivered a sermon, basing his discourse on 16th Matt, part of verse 17, "Blessed art thou Simon Bar-Jona," etc. Mr. Southby alluded in touching language to his first acquaintance with deceased. The address was listened to with great attention.

Diocese of Newcastle.

St. Luke's, Scone.—Mr. R. W. Thomas, son of the Rev. A. C. Thomas, Incumbent of Scone, was ordained Deacon in his father's church on Whitsunday last. The service was most interesting, and many good wishes, prayers and hopes were entertained that Mr. Thomas may follow in his worthy father's steps, of which there is every expectation. The sermon was preached by Archdeacon White. At the evening service the Rev. R. W. Thomas read the prayers, the Incumbent the lessons, and the Bishop preached to a large congregation.

St. Mary's, West Maitland.—It has always been one great wish of our Bishops and of those who love their Church, to see an Australian born ministry serving their Lord and Master in these Colonies. It must have gladdened the hearts of the congregation of St. Mary's to see the only son, indeed the only child, of their beloved Clergyman coming forward on Trinity Sunday last to take the holy vows which devote him for life to the sacred ministry of the

Church. He has grown up among the people to whom his father has so many years ministered with such acceptance and it must have been an affecting sight to the large and united congregation of St. Mary's to see him thus setting out on the road to follow in his father's steps. Nor is there anything that could have more rejoiced the heart of his own father and of Mrs. Yarrington, his mother, who is so much esteemed in St. Mary's Parish. Mr. Yarrington the newly ordained Deacon, will, I am informed, commence his work as a Clergyman at Raymond Terrace under Canon Simm. He has long done good service as a Layman, both in the Sydney and Newcastle Dioceses. At the same Ordination, Mr. A. J. Rolfe, a "Grecian" of Christ's Hospital, London, was also ordained Deacon. Mr. Rolfe has been for a considerable time at Morpeth with the Bishop of the Diocese, and has won the good opinion of the Bishop, and all with whom he has come in contact. The Ordination of two Clergymen's sons is a new and hopeful thing. No one can know better than themselves the cares, the responsibilities and the duties of the Ministry. The very fact of their coming forward for ordination is the greatest proof of their fitness for it. Four young men, the Rev. P. J. Simpson, Curate of St. Peter's, East Maitland, being the first of the four, have now recently been ordained Deacons in the Diocese.

St. Paul's, West Maitland.—Energetic efforts of various kinds are being made to procure funds to remedy the terrible damage caused by the recent flood to this fine Church and its well-kept grounds and Parsonage. There is a fortnightly popular entertainment in the Old Masonic Hall. A sacred concert will be held in the School of Arts, on Wednesday Evening, 7th June, at which will be given Stainer's Oratorio of the "Crucifixion," and a meeting is called for May 29th, to discuss arrangements for a plain and fancy dress ball.

Paterson.—The Monthly Week-night Services suggested some months ago by the Bishop of Newcastle, have so far been carried out by the Churches at Paterson and Vacy, and have proved a source of pleasure and profit to the Incumbent and Parishioners. The services last week were taken by the Rev. Walter Tollis, of Lochinvar, and were attended at Vacy by a large congregation. Can anything so bring the Clergy together as thus to walk in the House of God as friends? There are various little points of Ritual in which Clergymen differ from each other. What is the proper course with regard to them? Mostly we are told that the proper thing will be to follow the "use" (or usage) of the Church we are visiting. Would it not be a more courteous and less embarrassing thing to leave each visiting Clergyman to follow his own practice? I believe it would be the fairest thing all round, and the most conducive in the long run to harmonious intercourse. This is an aspect of the question which it appears to me is well worth considering.

Wickham.—Instead of presenting the prizes won by the scholars of the Sunday-school on a Sunday afternoon, as has been the custom hitherto, arrangements were made for distributing the rewards on Friday evening, May 19th. This was done to enable the parents and friends of the scholars to be present, and also to give the Incumbent, the Rev. W. Swindlehurst, and the Superintendent an opportunity of showing all in the Parish who take an interest in the school what has been and is being done. The advantage of thus spending a social evening with the teachers and scholars in their own school was noticeable and appreciated. The average attendance is about 330, and the numbers are becoming larger, and the need of making an addition to the building erected by the parishioners four years ago, is felt.

Synd.—The Second Session of the 10th Synod of the Diocese of Newcastle, assembled at Newcastle on Tuesday, last. A large number of the Clergy were present, and a considerable proportion of the Lay Members. Holy Communion was administered in the Pro-Cathedral, after which Synod was constituted in the Synod Hall. The Bishop's address occupied forty-five minutes. It was extremely eloquent, and in many parts deeply moved his audience. Petitions from Fullerton Cove, praying to be united to the Parish of Stockton. A counter petition was presented from the Parochial authorities of Raymond Terrace, praying that no severance be made of Fullerton Cove from Raymond Terrace. A question was asked by Mr. Crawford, representative of the Wollombi, why it was that Mr. Vincent and Cessnock were to be transferred to Wollombi Parish? A petition was presented from St. Paul's Parish, West Maitland, asking to be relieved from the payment of the Assessment, in consequence of the disastrous flood. A discussion ensued on the motion for the Report of the Cathedral Building Committee. The Report had been drawn up by a sub-committee, and was presented to Synod without having been submitted to the full Committee. It was consequently contended that it could not be taken as the Cathedral Building Committee's Report. The Report was received on the ground that the above objection would be better taken on the motion for adoption, and also on the ground that no other course was open under the "Standing Orders." Synod adjourned till 7.30, when in accordance with the Standing Orders as altered, a very large array of work will be presented to members. After the mid-day adjournment, the Bishop and Members proceeded to Christ Church Deanery; when the same graceful and sumptuous hospitality awaited them as in former years.

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

Diocese of Grafton and Armidale.

Macleay River.—On Sunday, 14th May, in Memorial Services were held at various centres of the Parish, in connection with the death of the late Bishop of Grafton and Armidale. At All Saints' Church, West Kempsey; a large number of floral wreaths and crosses were sent in by ladies of the congregation, and considerably helped to relieve the black draping of the Chancel. The musical portion of the services consisted of hymns for the burial of the dead, also psalms from the burial services. The Rev. K. H. D. Kelly referred in sympathetic terms to the late Bishop and to the work he had done in building up the Church of England in the Diocese of Grafton and Armidale. The Incumbent took as the subject of his sermon "The Ministry of the Church," and after reference to the sacred office of the ministry under the Old Testament Dispensation referred to the foundation of the threefold ministry under the Christian dispensation, and showing how the three orders of Deacon, Presbyter and Bishop were continued in the Church of England to-day.

AN APPEAL

On Behalf of the Diocesan Home Mission Fund of the Diocese of Grafton and Armidale.

The Diocese embraces within its limits, the seaboard counties lying between Port Macquarie and Point Danger on the Queensland border. The New England district and the Pastoral district, lying as far west as Walgett. It includes such towns as Grafton, Lismore, Kempsey, Casino, Tamworth, Walgett, Armidale, Moree, and Tenterfield. The estimated Church of England population is about 60,000. Of this number, only about 8,000 adults are returned by the Government statisticians as attending Church of England services and 2,857 the Sunday-schools, thus leaving a large portion of our Church people uncared for by the Church.

The Parishes are for the most part very extensive, and much in need of additional Mission Clergymen and Readers. Six additional Mission Clergymen and four Mission Readers have been recently appointed, but, at least, ten more such Clergymen and six readers are urgently needed in order to take up ground unoccupied or only partially occupied.

A large portion of our Church population are indifferent and apathetic, and not likely to take the initiative towards the support of the ordinances of religion. Assistance can only be expected from them after the services of the Church have been brought within their reach, and they have learnt to appreciate them.

The wealth-producing interests of the Diocese are largely in the hands of the banks, and monetary companies, and absentee proprietors who do little or nothing to help. The incomes of the country Clergy rarely exceed £200 per annum, and some of them are, unfortunately, below that.

At present, special efforts are being made to enable the Church to do its duty in this Missionary Diocese. For this purpose the "Diocesan Home Mission Fund" has been established. Its object is Church extension, and it proposes to do this by providing in whole or in part, the stipends of Clergymen and Readers in the poorer or neglected districts.

I therefore, appeal, to those Churchmen in the Diocese who have at heart the spiritual welfare of their fellow-Churchmen now destitute of the ministrations of the Church, to those absentees who derive the whole or part of their incomes from the Diocese, and to all Churchmen who are interested in the religious progress of the Diocese to make an offering to Almighty God for this Fund.

The Treasurers are F. Braund, Esq., for Armidale, and E. C. Lewington, Esq., for Grafton, or sums may be paid to the "Grafton and Armidale Diocesan Home Mission Fund," Bank of New South Wales, Sydney.

(Signed.) C. C. GREENWAY,
Vicar-General and Commissary.

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

Dr. Tyson's Sanatorium.

The Disease of Drink Eradicated.

WE BID YOU HOPE. However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America over eighty at the Melbourne institution, where Mr. Pantan, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantan, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt street, Sydney.

June 3, 1893.

THE AUSTRALIAN RECORD.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

About a year ago it was suggested by me in this paper that it would be a good thing if a Committee of Temperance Workers were appointed to investigate the claims of the so-called "Cures of Drunkenness." About the same time, Mr. Courtenay Smith, who speaks with authority as one of the most practical and successful Temperance workers of our Church, wrote to the *Herald* to warn those who were inclined to think that the "Keely Cure" would abolish drunkenness. He pointed out that the soul of the drunkard needed to revolt from the temptation as much as his body needed to loathe the stimulant. He also pointed out, if I remember right, that one of these advertised "cures,"—I forget whether it was Keely's—had been proved by analysis to be likely to lead to even more disastrous results than the drink mania. From that time I have heard nothing of the "Keely Cure," but other "cures" are still before the public, and I confess to a lack of faith in every one of them. In some cases the need of the poor drunkard is treated as being the opportunity of the lying adventurer. A few years ago, it was revealed in evidence before a Parliamentary Committee that the proprietors of one "Golden Remedy," were persons who had several aliases, and who were medical quacks of the most swindling sort. Of course, I cannot assert that their "remedy" was of no value, but the chances are that its cost to them was nearer six pence than it was to the six pounds, at which they sold it to the poor people whose sore need makes them ready to try even the most expensive remedy. I remember being consulted by a broken-hearted sister as to whether it would be wise, if she could in any way scrape up the money, to try the remedy on her brother.

The revelations in the "Tyson Cure" case in Melbourne are no less startling. The remedy may or may not have the effect desired—on that point no evidence was given. But those people who believe in the efficacy of a remedy simply because the seller vaunts it highly, will have their faith shaken by the facts made public at that enquiry. The "remedy," whose cost is ten pounds a bottle, is mainly composed of strychnine, and probably costs originally about two shillings a bottle! But, even more significant to me is the revelation of the character of the seller. When a certain man died who had recently purchased a bottle, the seller wrote (unsuccessfully), to ask for the return of the partly-used bottle, and in response to an application for the return of the money to the relatives, in consideration that the dead man was very poor, he wrote a letter saying that his "board of directors" would probably return the money. But when the inquest was over, and it was clear that the "remedy" was not responsible for the death, he wrote, in another fashion, to say that the "board of directors," having to pay £2 2s to their agent for every bottle sold—which they can well afford to do, by-the-by, if they gain seven guineas profit on each—could not possibly afford to pay the money back. In cross-examination at the police court, the writer of the letter had to confess that the "board of directors" did not exist at all, except in his own imagination. He affirmed that Dr. Tyson had a real existence, but the prosecuting lawyer evidently believed, as did Betsy Prig concerning "Mrs. Harris," that "there ain't no such person." But whether there is or not, the case will prevent the sale of any more bottles of this precious "remedy" without a license from Government, and I doubt if that license will now be granted.

While, as a member of the Church of England, I should regret her losing any advantage which she now possesses, and therefore, do not desire to see the Welsh Suspensory Bill passed, I cannot conceal from myself that there are certain strong arguments in its favor. Most of the endowments of that Church were given, I suppose, at a time when it embraced nearly every Welshman—now it does not embrace half the nation. What was intended for all, is being used by less than one-half. Again, although the present working of the Welsh Church may be excellent, yet the present attack is due to her neglect in the past, by which she lost her hold on the majority of the people. In the case of Churches, as well as in the case of individuals, the innocent present has to bear the punishment of a guilty past. Lastly, although the large majority of 81 out of 94 may greatly exaggerate the real feeling of the Welsh, it does show that the Welsh people are very earnest on the subject. I should not accuse them of cupidity, avarice, or hatred, because they thus voted. They are probably animated by just the same sense of being unfairly treated as we should feel if we, while having to contribute all the funds to support our own Clergymen, were to see the Clergyman of another body maintained better than ours without his flock being asked to spend a penny for his support. If, in addition to this, we ourselves had to pay direct to that Clergyman, we should probably vote as the majority of the Welsh do.

When the last Disestablishment Bill was passed—that dealing with the Irish Church—I was a boy at the City of London School in the same class as that H. H. Asquith who is now the Cabinet Minister in charge of the Welsh

Suspensory Bill. We were most of us on the same side then, for the Headmaster of a school, if he is a loveable man, is usually followed loyally by his "sixth," and our Headmaster was one of the most noted of the Church of England Clergy who signed a petition in favour of that disestablishment. A few months before, we had mingled with the crowd that shouted at the return of the promising Liberal, Mr. Goschen—also, I think, educated in the same school—who has since developed into a Conservative Chancellor of the Exchequer. Another Chancellor—the Chancellor of the Diocese of Sydney—can also be claimed as an old "Buildingite." I wonder whether there are any others among the readers of this paper. Of that old class of mine, some thirty in number, my twenty-two years' absence from England (how undreamed of such absence was then) has kept me from knowing the after history of most, and only one have I ever met since. He, Ullmann, well known to many of my readers, having fought a good fight for his Master, is now in Paradise; as is also another brave spirit, who, I have been told, met his death in the Mission field. But Mr. J. W. C. Fegan is still doing the noble work among destitute boys in South London, which he began almost as soon as he left school, and others as ministers of God are working in various ways and in various parts of the globe. Only one of us has risen "to shape the whisper of" an earthly "throne," but many have been trying to spread the message from the Heavenly One.

COLIN CLOUT.

Brief Notes.

The Preachers at the Cathedral on Sunday last were the Precentor at 11 a.m., Canon King at 3.15 p.m., and the Ven. the Dean at 7 p.m.

The Primate returned to Sydney on Monday, and attended at the Registry Office on Tuesday and Thursday from 11 a.m. to 1 p.m.

Sermons were preached on Sunday in St. Andrew's Cathedral and many of the City, Suburban, and Country Churches, on behalf of the Church Society for the Diocese of Sydney.

The Presbyterian Chinese Church recently erected in Foster-street, near Belmore Park, was opened on Saturday afternoon. The Rev. Dr. Steel preached on the occasion.

In a number of the Sydney and Suburban Churches on Sunday opportunities were afforded the Missionaries connected with the Sydney City Mission to give accounts of their work.

The Balmrain Presbyterian Church, Campbell-street, held special services in connection with the opening of the new organ.

The breakfast for the destitute was given at the Sussex-street Mission Church on Sunday morning and was attended by 700 people. Mr. Lewis and a band of workers were overwhelmed by the expressions of gratitude from those relieved.

Accidents of a painful character occurred on Saturday last to several football players.

A widespread Nihilist plot has been discovered in Russia. 100 persons have been arrested on suspicion of being implicated.

At a Conference of the Premiers in Melbourne, Sir John Downer referred to the difference in the banking laws of the Colonies, and urged the necessity for assimilating them.

At Hull, in England, a syndicate is being formed to acquire 5000 acres of land at Penmark, the South Australian Irrigation Colony.

On Saturday last Sir Henry Parkes attained his 78th year.

His Excellency, Sir R. W. Duff, landed at Prince's Stairs at 2 p.m. on Monday and was afterwards sworn in at Government House, and held a reception at 3.30 p.m.

The 31st annual meeting of the Sydney City Mission was held at the Y.M.C.A. Hall on Tuesday evening. His Honor, Mr. Justice Stephen, presided.

A lecture was delivered in the Presbyterian School Hall, Glebe, entitled "The Bible and Science," on Monday evening, by J. Pottie, V.S.I.P., under the auspices of the Institute.

A meeting of the Christian League was held at the Y.M.C.A. on Tuesday evening.

The Rev. R. A. Bartlett, M.A., delivered a lecture in St. James' Parish Hall, Phillip-street, on Tuesday evening. Subject: "Pulpit and Pew."

Numerous Congresses on all sorts of subjects are to be held at Chicago during the celebration of the World's Fair. One of the most important will be the Labour Congress.

The break up of the drought is reported. The rain travelled across the parched western areas of Queensland and the far west, and W.S.W. of this Colony. Mr. Russell says, "It has proved the most extensive, and in all seasons the best rainfall we have had almost for years."

The Second Session of the tenth Synod of the Diocese of Newcastle, was commenced on Tuesday last in the Synod Hall, Church-street.

On Tuesday last, for the first time in Australia, seven Judges sat in the Full Court to decide an important question in criminal jurisdiction.

DIVINE SERVICE.

THE MASTER walked as evening shadows fell,
By Galilee;
He saw beside her pulsing ebb and swell
Another sea,—

A sea of upturned faces that He scanned
In loving quest,
If haply one among that chosen band
His power confessed.

"A lad is here," cried one, "with fish and bread
A scanty store."
"Bring them to me!" was all the Master said,
Nor wished for more.

Nor wished for more, yet wanting only this,
His work unthought;
And weary, famished souls forever miss
A child unsought.

Ye who behold and fain would satisfy
The unsufficed,
Remember still beneath the sunset sky
Walketh the Christ.

Not ours to bless and break the living bread
In surplice clad;
But ours to find amid the throngs unfed
That little lad.

THEY who have undergone and overcome stand with their keys to open the portals of life's great emergencies to their brethren. The wondrous power of experience! And see how beautiful and ennobling this makes our sorrows and temptations. Every stroke of sorrow that issues into light and joy is God putting into your hand the key of sorrow to unlock it for all the poor souls whom you may see approaching it through all their future life. It is a noble thing to take that key and use it.

THINGS TO REMEMBER BY.

If a great fortune were unexpectedly left me (and it would be unexpected) I'll wager anything that I should never forget the time or place where I first heard of it. Or if I should go home to-night and find (which God forbid) my house burned up, and everything in it, I'm equally certain that the main circumstances connected with the event would stick in my memory until all the Past's pictures fade out in the light of the life that is to be.

And here comes a woman who will not soon forget the month of December, 1890. It is not because Christmas comes in that month, for it is what she lost, not what was given her, that makes that particular time stand out above other times. And what she lost was her health, a matter worth talking about, as one never can tell when he may be more interested in that subject than politics or the price of provisions.

She says her illness began with nausea. She could keep nothing on her stomach, and threw up what she calls "a dirty green fluid." Now this dirty green fluid is not a thing to be disgusted at but to be studied and understood. It is bile, and bile is one of the most important agents in the getting rid of the contents of the bowels. It oils the way, so to speak, and helps to make the mass of stuff inside there more liquid and easily moved. The liver gets it from the blood, and when our machinery is all right we don't know there is such a thing in our bodies. But when the liver is torpid and lazy, then the bile stays in the blood and poisons us all over. It makes the head ache, the skin yellow and dry, and finally is expelled from the mouth, as this woman says. Nature can't use it the right way, so she throws it overboard the best way she can, which is a bad and sickening way indeed.

Our lady friend goes on to mention that her tongue was covered with thick slime, her appetite was poor, she had a foul taste in the mouth, and what she ate gave her great pain in the chest and back. All these symptoms were signs of one trouble, and liable to do an immense amount of mischief, just as a wild animal loose in the streets may do a variety of mischief before he is captured and shut up again.

"I felt cold chills all over me," she says, "and would sit over the fire for hours, for I felt so chilled and starved. I lost a deal of sleep at night, and often had to get up and walk about the floor."

This was a miserable state to be in, and nobody ever experienced it without looking back to it with horror and dismay. That is, if he ever got over it; for some never do. They get worse and worse until the doctors shake their heads, and old friends wipe their spears and think about certain funerals that are going to come off before long. For this disease is the essence and substance of almost all the rest, no matter what names they are called by. It scatters death with both hands, and fills you so full of pain and misery—mind and body—that you soon don't care much whether you live or not.

Well let us hear more from our friend. "I had so much pain," she says, "that it took all the power out of my body. At times my breathing almost stopped. I would gasp for breath, and for hours I was in agony. After any simple food I was so bad I had to lie on the couch, and one night I thought I was dying."

Last April my husband persuaded me to try Mother Seigel's Syrup, that had cured him of liver complaint. I got a bottle from Mr. Jack, High Street, and in a few days felt easier, and after taking three bottles more I was completely cured and have had no pain since. I never felt better than I do now.

"Yours truly,
"ISABELLA LIDDELL McEWAN,
"78, Fishertown, Mueselburgh, near Edinburgh,
September 17th, 1891."

We congratulate Mrs. McEwan on her recovery, and there are thousands who will do the same. Four months of acute indigestion and dyspepsia is enough, though, though many suffer for years, because they either never heard of, or don't use, the remedy that cured her. And to enlighten them she wants us to publish this little history. Now she will remember April as well as December.

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

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. 67 N.B.—REPAIRS Executed on the Shortest Notice.

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

For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

HALES & COLE,

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

TEA MERCHANTS,
Corner KING & KENT STS. SYDNEY.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed articles or in articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE CHURCH SOCIETY.

To the Editor of the Australian Record.

SIR,—I crave space for a few remarks made in the interest of a Society which deserves more universal support than it evidently, at the present moment, receives.

I hear that there is a proposal to cut down the grants already voted for the year. What I would urge is this: do not withdraw these grants, at any rate the majority of them. There is a better way, as it seems to me.

I have been reading the report of the Society for 1892, and I confess I am astounded by the following facts. I find that during that year—before the banks suspended too—there were no collections made, at Advent or Trinity, at the following churches, from which I venture to think help should most certainly have come:—Hunter's Hill, Christ Church, North Sydney, St. John's, Milson's Point, Neutral Bay, Leichhardt, Canterbury, Bexley, Arncliffe, All Saints', Parramatta, St. Matthias', Paddington, St. John's, Glebe. This is indeed a Black List. I know indeed that there is no compulsion; but I do think it a shame on the part of these parishes named that not even half the offerings on Advent or Trinity Sunday were given to the Church Society.

There are other facts worth remembering—Rookwood receives £100 per annum from the Society; in 1892 that parish sent up the princely sum of £5 10s 10d!!! St. Thomas', Balmain, only sent up, all told, £20; St. Thomas', North Willoughby, only £25; Leichhardt only £8; the large parish of Summer Hill only £60; Croydon Auxiliary could only muster £5! Manly only £18; St. Paul's, Redfern, only £12, while St. Stephen's, Newtown, supports the Society to the mean figure of £20!

These figures will surprise many, and I do not see why some parishes should thus leave their brethren to do almost all the work of keeping the Church Society going.

I think, Sir, that very great pressure should at once be brought to bear on all those parishes above named; if they would do their duty there would be no necessity for cutting down grants as proposed.—Yours, etc.,

ARTHUR R. BARTLETT.

GOSSIP.

SIR,—Gossip in the sense of scandal I utterly detest, but there is a gossip which is quite harmless. Such you have lately introduced into your paper under the heading "Personalia." The few lines comprising that paragraph are also of interest to this household as a page of the rest of the paper. Would you mind extending this gossip so as to embrace things—Parishes, Societies, Synods, &c.? You would be conferring a benefit on

A COUNTRY READER.

THE LORD'S SUPPER.

SIR,—In your issue of the 13th ult., seven columns are devoted to the peculiar views of the Rev. Prebendary Webb Peck on "the Lord's Supper and Holy Communion." To reply to all that is there written, would occupy another seven columns. I therefore, only ask you to permit me to notice some of the most important points. Admitting that a great revival of religion resulted from the teaching of zealous Evangelical Clergymen in the days of the Wesleyes, it must also be admitted, that the effect of their preaching, like sparks from a great fire, soon vanished into darkness, because there was nothing solid to keep alive the flame. People were taught to rely upon their feelings, upon self-righteousness, upon personal holiness, upon what they could do for themselves instead of what the Son of God had done for them. Admirable as this teaching was, as far as it went, it failed to produce any permanent good, because it ignored the Sacramental teaching of the Church. The people were taught to regard the highest Office in the Church, expressly instituted by the Son of God to succeed the Passover, as an unimportant ceremony—a mere reminder of the Crucifixion, the result being that, like the Corinthians, many of them were "weak" and some "slept."

The words of the Bishop, quoted by the Rev. Webb Peck, are worthy of attention. "I hold all that you hold, and a great deal more, thank God; you look chiefly at that side of the Holy Communion in which God gives something to you; I look at that side in which I present something to God....I love to think of the way in which I present the name (I think he said 'memorial Sacrifice') on behalf of the people, not so much in a propitiatory sense; but as pleading it before God in remembrance of what Christ has done." This is the teaching of Holy Scripture, and of the Church. Our Lord commanded "This do in remembrance of Me." (Luke xxii. 19.) St. Paul says, "as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come" (1 Cor. x. 26). In our public and private prayers we ask all "through Jesus Christ Our Lord." In the prayer for the Church

Militant, we pray God "to accept our alms and oblations," and to receive these our prayers," omitting the "alms and oblations," when there is no offering of either of them. In the prayer of consecration, we pray "that we receiving these thy creatures of bread and wine, according to thy Son Our Saviour Jesus Christ's Holy Institution, in remembrance of His death and passion, may be partakers of His most Blessed Body and Blood," and in the close of the service we thank God that He does "vouchsafe to feed us who have received these holy mysteries with the spiritual food of the most precious Body and Blood of His Son our Saviour Jesus Christ," yet all this is denounced by Prebendary Webb Peck as "a very pretty theory....but absolutely lacking Scriptural or Prayer book Authority," and he further asserts "all priestly power as regards absolution before the people should come to the Holy Communion, and all idea of benefit or grace conferred *ex opere operato* in the Sacrament itself is rejected by the Reformers absolutely and for ever." If this were true, the Church of England has ceased to be part of the "One Catholic and Apostolic Church." But it is not true! As Art. xxviii, which condemns the Romish Doctrine, "Transubstantiation" proves "the body of Christ is given, taken, and eaten, in the Supper, only after a spiritual manner," and received only "by faith." The Catechism says "the Body and Blood of Christ....are verily and indeed taken and received by the faithful in the Lord's Supper," and "the benefits whereof we are partakers thereby," are "the strengthening, and refreshing of our souls, by the Body and Blood of Christ, as our bodies are by the bread and wine." Our Lord conferred upon His Apostles the same power as He had received. "As my Father hath sent Me, so send I you," and these powers, they had authority to delegate to others. The Bishop, therefore, says to everyone ordained a Priest, "receive the Holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained." The same priest is directed to say to those desirous of coming to the Holy Communion. "If there be any of you who....cannot quiet his own conscience....let him come to me, or to some other discreet and learned Minister of God's Holy Word, and open his grief, that by the Ministry of God's Holy Word, he may receive the benefit of absolution."

At his ordination, Prebendary Webb Peck was asked "will you then give your faithful diligence always so to minister the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same according to the commandment of God?" His reply was, "I will so do, God being my helper." If he did not intend to keep this solemn promise, why did he make it?—I am, &c.,

ZACHARY PEARCE POOCK.

SIGNS OF PROGRESS.

SIR,—I took up recently Messrs. Joseph Cook and Co.'s valuable almanac in which the Clergy of the Diocese of Sydney appear in order of seniority. I found that the last four on the list were all graduates of Universities. This shows that good attention is now given to the qualifications from a scholastic standpoint of those admitted to Holy Orders.—I am, etc.,

BETA.

SAUMAREZ LABOUR FARM.

SIR,—Will you kindly allow me to acknowledge through your columns the following sums which I have received towards the £180 needed to carry on the Labour Farm, and to express to the subscribers my grateful thanks, R. T. K., £5; F. T. W., £5; Y. R. W., £1; Mrs. M., £1; Mr. W. J. T., £1; H. H. O., £1 1s; C. M. C., £1. Sympathy £2. L. L., 10s 6d.

I trust that other friends may be able to help us to carry on, it would be a great pity if after the expenditure of so much time, labour and money, we had to abandon the experiment for lack of funds.—Yours obedient servant,

J. D. LANGLEY.

31 May, 1893.

THE SYDNEY CITY MISSION.

SIR,—In last Saturday's *Herald* there is the following advertisement:—

"In the Churches, as under, City Missionaries connected with the Sydney City Mission (unsectarian, est. 1862), will to-morrow, 28th, give details of their work among the poor:—

"8 p.m.—Church of England: Holy Trinity, H. S. Cooper (11 years' service). St. David's, Surry Hills, J. M. Main. St. George's, Glenmore-road, M. H. Bowmaker. St. Matthias', Paddington, Rev. E. Moore. St. Michael's, Surry Hills, F. Smith. St. Paul's, Redfern, F. Freeland (21 years). St. Saviour's, Redfern, J. H. Mills. Wesleyan: Waterloo, J. Hague (9 years)."

Baptist, Congregational, and other Churches are also mentioned in the advertisement.

The City missionaries are worthy and excellent men, but by what authority are they to occupy the pulpits in Anglican Churches? I am not sure that any one of them is a member of our Church. The advertisement is probably misleading and needs some explanation.

I am, etc.,

CHURCHMAN.

NEW SOUTH WALES CHURCH UNION.

The monthly meeting of the New South Wales Church Union was held on Thursday afternoon the 25th ult. Mr. George H. Stayton, M.L.C.E., president, in the chair. The Rev. Charles F. Garney, of Christ Church, St. Lawrence, Sydney, was elected a member of the Council. Arrangements were made for holding the Annual Festival Services on Thursday, July 6th, and the Annual Meeting on Thursday, August 3rd. Mr. Fred T. Fitzmaurice, the Honorary Secretary, reported the receipt of a lantern and slides, the gift of the English Church Union. It is intended to give a series of lectures as soon as practicable. The Rev. Philip R. Spry-Bailey, who was present under great physical disability, moved,—"That this Council places on record its deep sense of the great loss the Church has sustained in the death of the Right Rev. Dr. Turner, D.D., lately Lord Bishop of Grafton and Armidale, and that copies of the foregoing be forwarded to Miss Turner, as well as to the Administrator of the Diocese in which the late prelate officiated." Speaking of the resolution, the mover mentioned that his late friend had been one of his College companions, and that, besides having worked under him in the Grafton district, he had later on received from him valued help in his present parish of All Saints, Hunter's Hill. It may be in the recollection of some that the deceased Bishop, a couple of years ago, delivered a lecture under the auspices of the Union in the Temperance Hall, Sydney, on the question, "Is the Church of England going Romeward?"—a reply to Dr. Vaughan, then Roman Catholic Bishop of Salford, England. Mr. Harry W. Little moved,—"That this Council deplores any interference with the Church in Wales as far as regards the Suspensory Bill now before the Imperial High Court of Parliament, or anything which may have a tendency to bring about the disestablishment of the Church in the Principality." Both resolutions were carried unanimously. A copy of the letter will be forwarded to Viscount Halifax, President of the English Church Union, by the outgoing mail.

CLEANINGS.

The one perfect life lived here on earth was a life made perfect, or complete through suffering. He who would be a partaker of that life in its glorious triumph, must be a partaker of that life in its constant sufferings and strivings. There is no other road to final victory than the road that was trod by His bleeding feet.

"As once towards heaven my face was set,
I came unto a place where two ways met:
One led to Paradise, and one away.
And, fearful of myself lest I should stray,
I paused that I might know

Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to heaven!' I cried,

In joyous mood.
'Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Lying amid the haunts of human strife,
Can never be the narrow way of life!'

But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head,
And followed where He led."

Obedience, willing, hearty obedience, is in itself power. The servant who obeys implicitly adds the force of his own character to the wisdom and strength of his master. One man craves riches as a source of power, another would have learning, another physical prowess. But one of the greatest of world-forces, Martin Luther, said that he "would rather obey than work miracles." Such obedience might work a miracle. For did not the great Luther say, "My meat is to do the will of Him that sent Me, and to accomplish His work?"

A loving trust in Jesus is in itself heaven. To be with Jesus, whether by departing from this life or by remaining in it, is far better than any other state in the universe. To realise that Jesus is our life, and that because He lives we live as sharers with Him of the joys and benefits of living, is peace unspeakable; and spiritual peace in heaven. It was this thought that found expression in the words of the dying African, when he talked with the missionary who stood over him of the anticipated delight of seeing Jesus in heaven. "But what if Jesus should leave heaven?" asked the missionary. "I would follow Him," was the quick, glad answer. "But suppose He went to hell?" "Ah, massa, there is no hell where Jesus is!"

"Thy presence makes my paradise,
And where Thou art in heaven."

EVERY time a Christian goes wrong, he makes it harder for some sinner to go right.

FAITH the foundation of salvation; hope, the rising evidence; charity, the topstone and perfection.

Let a man get his heart hot within till the flame leaps forth, and no matter how untutored he may be, the tongue will not be long in speaking words of burning eloquence.

The family friends are ARNOTT'S MILK AND BAKING POWDER useful for both young and old.—ADVT.

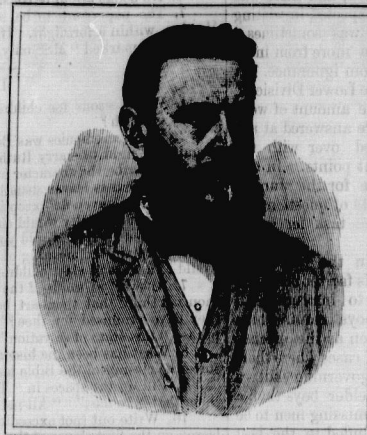
G. GOULD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEREAGH STREET SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronized by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. —All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

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WEEKS WHITE.



WEEKS WHITE.

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SYDNEY AND BRISBANE.

A MEDITATION FOR THE TIMES.

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

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

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

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

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

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

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

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

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

Whitsuntide, 1893.

SUNDAY SCHOOL COLUMN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TEST EXAMINATIONS FOR TEACHERS.

RULES.

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

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

II.

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

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

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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 admittedly thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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

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

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434 GEORGE STREET, SYDNEY.

The Australian Record.

SYDNEY, SATURDAY, JUNE 17, 1893.

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NOTES AND COMMENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PRIMATE'S VISITATION CHARGE.

THE ORDINATION SERMON BY THE REV. W. HUGHES.

PRINCE ALFRED HOSPITAL—SELF-DENIAL.

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

J. HUBERT NEWMAN
Divine Photographer,

12 Oxford-st., Sydney

AUSTRALIA TO THE RESCUE!

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 somewhat 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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