

The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

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

DIOCESAN.

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

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

Brief Notes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jottings from the Bush.

"All in the Name of our Lord Jesus."

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

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

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

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

COLIN CLOUT.

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

THE PRINCE ALFRED HOSPITAL.

A Week of Self Denial.

The Right Honorable Sir Alfred Stephen's Proposal.

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

ALFRED STEPHEN.

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

(Copy)

Government House,
Sydney,
June 8, 1893.

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

Believe me,
Yours sincerely,
L. DUFF.

THE CHURCH SOCIETY.

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

Government House, June 9th, 1893.

MY DEAR LORD BISHOP,—

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

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

ORDINATION.

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

DRACONS.

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

James George Fenton, of Moore College, Newtown.
William Henry Murray, of Moore College, Newtown.

READ THIS CAREFULLY.

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

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Agents Wanted: Good Commission paid for Good Business.

The Australian Record.

SYDNEY, SATURDAY, JUNE 24, 1893.

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Clerical Outfitters, Robe and Gown Makers.
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NOTES AND COMMENTS.

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

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

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

The Archbishop of Canterbury and the Reformation. The ARCHBISHOP OF CAN-

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

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

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

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

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

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

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

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

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

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

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

J. HUBERT NEWMAN
Photographer,

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

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TO HER MAJESTY THE QUEEN.



With poor Soaps and old fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed labour-saving **SUNLIGHT SOAP** anybody can do a Wash with comparative ease by following the simple directions. With "Sunlight" there is no hard rubbing, sore knuckles, hot steam, or tired backs. Facsimiles of the beautiful Academy Picture, "HEADS OVER TAILS" (by Miss Dorothy Tennant), which created such a sensation in London, can be obtained (with further notice), Free of Cost, by forwarding to
LEVER BROS., Ltd.,
CLARENCE STREET, SYDNEY.
SUNLIGHT SOAP WRAPPERS.
It will be framed; and with two Wrappers, gilt. This Picture is fit for any drawing room.

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Reliable Qualities, Competitive Prices.
Fine White Calico, 36 in. wide, 10s 6d per piece 40 yards; Medium Weight Do., 36 in. wide, 17s 6d per piece 40 yards; Fine and Heavy Do. (our Special Guinea Cloth), 36 in. wide, 21s per piece 40 yards; Grey Calico, 44d, 54d, 64d, 74d, 84d per yard; White Sheet, 72 in. wide, 1s to 1s 6d per yard; Do., 80 in. wide, 1s 24d to 1s 8d per yard; Do., 90 in. wide, 1s 5d to 2s 2d per yard; Do., 100 in. wide, 2s 3d to 2s 9d per yard; Grey Sheet, 54 in. wide, 94d to 124d per yard; Do., 72 in. wide, 104d to 164d per yard.
Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 16s 6d, 18s 6d, 21s per pair.
Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 13s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.
Curtains, Nottingham Lace, Creme or White, 5s 3d, 6s 9d, 7s 6d, 8s 9d, 10s 6d per pair.
Flannelettes—Plain, Striped, and Fancy Designs, 54d, 74d, 104d per yard.
Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 9d 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, 134d to 2s 6d per yard.
Fancy Havard Shirting, 74d per yard.
Brown Hollands, 74d, 84d, 94d, and 104d per yard.

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Alfirst-class powder here you see,
Makes the best of cakes for tea,
Though expensive, not too free,
Just as right as right can be.
If you'll say when KITCHINER'S once you try:
If you have taste, it makes you sigh—
And wish you had a store close by.
While the wife rolls out her paste
Husband clasps her round the waist,
And asks his darling, thus embraced,
To bake the cakes they long to taste—
Ta-ra-ra-boom-de-ay, &c. (Eight times for
the puff paste.)
Is not extravagantly high
You'll say when KITCHINER'S once you try:
If you have taste, it makes you sigh—
And wish you had a store close by.
While the wife rolls out her paste
Husband clasps her round the waist,
And asks his darling, thus embraced,
To bake the cakes they long to taste—
Ta-ra-ra-boom-de-ay, &c. (Eight times while the
wife coaxes a new dress out of him.)

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For **SCONES, PUDDINGS, CAKES,**
And other things nice,
And intention well meant
Appetite to entice,
Be advised, Cookey, dear,
Grateful praise will be louder,
If you also, and always,
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B Beware of the wiles, the actions,
A Of your Grocer, if he tempted
K From motives adverse, self-
I interest, or worse,
N And not doing well, he endea-
O vours to sell
Q Other Powder than **Waugh's**,
G forsooth, just because
R More profit he gets.

P If thus he does act, be sure of
this fact:
O He but little cares what manner
of wares
W His customers buy if they are
not fit,
D And trusting to him are of
course taken in
E With cheap powders many, but
surely not any
R Are equal to **WAUGH'S!**

WAUGH'S BAKING POWDER

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



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TELEPHONE 993

The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., June 25.—11 a.m., Rev. J. Chaffers-Welsh.
3.15 p.m., Canon Taylor.
7 p.m., The Dean.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sat., June 24.—Gordon, The PRIMATE.
Sun., June 25.—Gordon and Hornsby. Preacher, The PRIMATE.

Tues., June 27.—Sub-Committee, Church Society, Finance and General Purposes, 4 p.m., The PRIMATE.

Thurs., June 29.—United Meeting of Gleaner's Union, for Ladies; Upper Hall, Y.M.C.A., at 3.30 p.m. Gleaner's Meeting in Chapter House at 7.45 p.m., The PRIMATE.

Thurs., June 29.—St. Peter's, Campbelltown. Seventieth Anniversary—11 a.m., Preacher, Archdeacon Gunther, M.A.; 2.30, Gathering of Parishioners, Friends and Children round the Parsonage, Friendly Meeting and Tea, etc.; 8 p.m., Public Meeting. Addresses by visiting Clergymen and others.

Sun., July 2.—St. John's, Parramatta, The PRIMATE.

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

Brief Notes.

The Most Rev. THE PRIMATE preached at the Cathedral on Sunday at 11 a.m., and delivered an address to the Men's class at St. Barnabas' on Monday evening; was present at the King's School prize delivery on Thursday, and goes to Gordon and Hornsby to-day.

Lady Duff has consented to become Patroness of the Girls' Friendly Society.

The second lecture of the winter course in connection with the Y.M.C.A., was given on Monday evening by Professor Wood, his subject being "Governor Phillip and the Foundation of the Colony."

A large number of the members of the head centre of the Young Women's Christian Association, with other workers met in the new rooms Phillip street, on Monday evening. A short service of prayer and praise was held.

The Queen of Hawaii has notified that she has fully decided to abdicate receiving a pension from the United States.

The death is announced of Dr. Charles Adolph Leibius, P.L.D., M.A., and F.C.S., Senior Assayer of the Sydney Branch of the Royal Mint, at the age of 60 years.

The P. and O. Company's R.M.S. Sutlej ran down a yacht off Malta. Two officers of the Royal Engineers were drowned.

The third of the course of four lectures "Sketches on the History of the English Bible," illustrated with Facsimiles and old editions, was delivered at St. James' Parish Hall, on Tuesday evening, by the Rev. H. L. Jackson, M.A.

The Annual Meeting of the Sydney Rescue Work Society was held in the Centenary Hall, York-street, on Tuesday evening.

Free breakfasts were given on Sunday morning at the Sussex-street Mission Church to upwards of seven hundred men.

Madame Antoinette Sterling, addressing a Gospel Meeting for men, on Sunday evening, referred to a motto used in America, namely, Look up, not down; look in, not out; look forward, not backward; and lend a hand, which, she hoped, all present would try and adopt.

Reserves have been set apart in various districts of the Colony for Labour Settlements.

The anniversary services in connection with the Point Pine Road Congregational Sunday School were held on Sunday last.

A French squadron has been ordered to Siam.

At the suggestion of Mr. William Randall Cremer, M.P. for Haggerston, Mr. Gladstone has cordially agreed to co-operate with the United States in the event of President Cleveland proposing a treaty referring international disputes to arbitration.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

If every Visitation of the PRIMATE produced such a wise and fair deliverance as that which was published in the columns of the RECORD last week, it is a great loss to the Church that Visitations come so seldom. No doubt there are many of us who are as little influenced by Visitation Charges as many people are by most sermons, but it is a distinct gain to the Church to have important truths and practical duties laid before her members in such a manner. I hope that it will not be laid aside, but be often re-read by all of us. I speak but my own sentiments, and I have neither heard nor read any other criticism on the Charge, but to me it seems one which would only be blamed by extremists or by those who have made up their mind beforehand that it would not be helpful. For there are some who as rarely praise a PRIMATE as a labour-paper praises the Queen, or an Opposition paper praises a Premier.

"Difficulties in regard to patronage and preferment" there will always be in every Diocese. Just at present it is the lot of Melbourne to have two such cases, where the Parish wanted one man and the Diocesan Nominators appointed another. I do not see how such differences are to be satisfactorily settled by any system of "ordinances." The "patient consideration" which the PRIMATE recommends is the only real solution of the difficulty. Above all, the threatening spirit "if that man is not appointed I shall leave the Church," is to be avoided. It can't possibly do good, for if the other side has any backbone, such a threat will make that backbone stiffer; and it often does a very great deal of harm. The question of Clergymen going from one Diocese to another is not an easy one. The Bishop of Newcastle is not strongly opposed to it, but I cannot help thinking that if the practice were general it would have a bad effect on the Bishops! We ought to have each Diocese possessing High, Low, and Broad working harmoniously together. If changes are constant, the tendency will be for each Bishop to surround himself with men of the same shade of opinion as himself. And that tendency is too great already in many Australian Dioceses.

"Three volumes in four words." Such is the bitter and contemptuous comment of an anti-Christian newspaper on an advertisement which lately appeared in a Sydney paper and which, while seeking for a companion for a lady, specified that she should be "a Christian, but cheerful." I am quite ready to admit that it is a wise thing to ponder over the charges of even bitter enemies, but in this case the force of the lesson comes from the fact that the advertisement was penned by one who is himself a Christian. It implies that the Christians whom she has known have not usually been cheerful. My own experience has, happily, been of the opposite character, but no doubt I have met with dismal exceptions. It is a thousand pities that there should be people who are commonly in a state of unhappiness although their souls recognise the blessings of the pardon of their sins, a sure and certain hope of a future life with God, and a consciousness of the in-dwelling of the Holy Spirit. For it not only spoils their own lives and the lives of those with whom they dwell, but, as in this case, gives an opportunity for the enemies of Christ to declare that His Gospel has the tendency to spoil the life instead of being its greatest blessing.

A want of cheerfulness comes not in consequence of the in-dwelling of the Holy Spirit, but in spite of it. For the fruit of the Spirit is joy, as well as love and peace and faith. A merry heart is not only a medicine to its owner, but to all around it. The authoress of "Margaret Maitland" says: "The Christian man should ever be the blindest man"; and this holds good as much in times of adversity as in happier hours. No greater specimen of what we sometimes call "Mark Tapleyism" was ever exhibited than was shown by the early Christians. "Sorrowing, yet always rejoicing," they considered it a duty, no matter what their sufferings or dangers, to keep cheerful. The Apostles, when beaten, "rejoiced that they were counted worthy to suffer shame for His name." Perpetua and Felicitas, and many another martyr, gave thanks to God when they were sentenced to cruel deaths. I do not doubt that many of the dismal ones whom we occasionally meet, would rejoice in similar circumstances. I say "whom we occasionally meet," but we are to be envious if we do not ourselves sometimes show ourselves to have as great capabilities of cheerfulness as other people. Great troubles we can bear heroically, but the little worries, disappointments and frictions of our daily life depress us utterly. I don't know any part of the Bible that is more helpful at such times than is the Epistle to the Philippians, when one remembers under what hopeless circumstances it was written. As the Apostle wrote that letter he not only enjoined his readers to "Rejoice evermore," but he showed them how he himself rejoiced.

On thinking over the advertisement, it has occurred to me that, after all, the cheerfulness which its writer finds in other Christians, may be only the result of her own life. I did not see the advertisement, so I have no notion as to where the writer lives, and can, therefore, innocently

weave fancies with regard to her. Is she cheerful herself? If not, does she recognise that her companion will be depressed by her own cheerlessness? If the "companion" should be young, does her employer recognise that the young require more outside interests, more bodily exercise, more cheerful companions than do the old? No one but God, the All-knowing can tell how much heroism is being exhibited by Christian girls—aye, and by girls who are not Christians, too—who are doing their best to make happy the lives of people who from some cause or other are cheerless. For illustrations, one naturally goes to Dickens' gallery of caricatures. How should we care to be the daily companions of Mrs. Wilfer, or Mrs. Whitlitter, or even Mrs. Nickleby? Would not death by starvation be preferable to life as a companion to Miss Haversham? Not that any one of those ladies (except perhaps, the last), might not have been pleasant companions if they had only made some changes in their lives. It has been lately recommended by an eminent physician that men should play cricket and golf up to fifty to avoid the depression and other evils caused by indigestion. The adoption of the suggestion would make many a brighter home. Now, one can hardly imagine Mrs. Wilfer playing lawn-tennis, but if she had done so, she and her daughters would have been happier, and "B.W." would have had a pleasant home to welcome him. With what our ancestors used to call "the spleen" it is perfectly true, that "throw but a stone, the giant dies." Christians can no more do without exercise and amusement than any other people, and if the ordinary pleasures of the world are pronounced "too worldly," then other interests, exercises, and amusements must be found. Otherwise, outraged nature takes dire revenge, and the cheerless Christian is led by the body into committing countless sins, which may take the form of temper and scandal, or repining and sorrow, or oppression of dependents and children, or other forms. Perhaps some kinds of worldliness are less displeasing to God than such sins. No wonder that some undecided ones, seeing such a life, should be tempted to say, "as it seems to be a choice between worldly amusement, and a dismal life, I shall choose the former." How many a Christian man and woman will be overwhelmed with sorrow when the last day shall reveal that it was their absence of joyousness, or their harshness in checking their children's natural flow of spirits, that led souls to reject the glorious Gospel which would have given them not only holiness, but also happiness. May God help us all in our hours of temptation to depression. Dean Goulburn's "Thoughts on Personal Religion"—a book whose equal for helpfulness I have never seen—quotes the saying that in order to resist temptation of all kinds, "Cheerfulness is the first thing, cheerfulness is the second thing, and cheerfulness is the third thing." Or, as the Bible puts it, "The joy of the Lord is your strength."

COLIN CLOUT.

THE NATIONAL PROTESTANT CHURCH UNION.

GREAT SPEECH BY ARCHDEACON FARRAR.

The *London Record* says respecting this:—Probably never before has Archdeacon Farrar stood on such a platform, but he was quite at his ease, and spoke with an earnestness and power which the most pronounced champion of Protestantism might emulate but could not surpass. As an oratorical effort the speech was brilliant, and it created the deepest enthusiasm. No summary of the Archdeacon's address could possibly do it justice, and even the verbatim report, which is subjoined, cannot convey an idea of the fire and vigour which characterized the speech from first to last. He said:—

I rise with considerable feelings of responsibility to second the Resolution which you have just heard moved by Colonel Sandys. There ought to be nothing whatever aggressive in that Resolution. It ought to be the merest matter of course that we, as members of the Reformed Church, declare ourselves to be true to the principles for the maintenance of which that very Reformed Church, as a Church, exists. We have in our favour, as we believe, both the letter and the spirit of the New Testament, and every authoritative document of the Church of England. In spite of the Prayer-book, in spite of rubrics, in spite of the homilies, in spite of the great utterances of all our greatest divines for centuries, the extreme Ritualistic party (and I do them no wrong in saying it, for they openly avow it) have been doing, for the last twenty years, their best, and are now doing their best, to Romanize our worship, to Romanize our doctrine, our Clergy and our whole Institutions. I can understand, and I respect the intellectual position of a Romanist, but I cannot so easily understand or so easily respect the position of an English Minister who, being a Minister of the Reformed Church, is under the shadow of that Church, and in the pay of that Church, is yet, to all intents and purposes, a Romanist. Many have said to me that they are grieved and hurt, and even indignant, at the present state of things, but they do not wish to mingle themselves up with the question, because, they say, the crisis must come, and when it comes, they will take part in it. My Lord Bishop, that seems to me to be an absolute mistake. The crisis has come. We are in the very midst of the crisis now; and when you consider the very extraordinary rapid development of what we know as Ritualism—I may say when we consider what

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That's a Fact.

UNDERTAKER
Charles Hunsela.

has taken place within the last ten years, if the Evangelical party is timid, if they are supine and spiritless, if they are afraid, either of loss of popularity, or of loss of promotion or preferment, or from love of peace, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romish in everything but name.

THE RAPIDITY OF THE ROMEWARD MOVEMENT.

Now, I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I learn from the *Tourist Guide to the Churches* that there are 7,000 of the Clergy who are avowed supporters of the Romeward movement—that 4,000 of them are members of the Church Union—who are pledged to support vestments lights, wafer bread, the Eastward position, and the mixed chalice. In the year 1882 there were 2,581 Ritualistic Churches. In the year 1892 there were 5,043. In the year 1882 there were 336 only in which what may be called "eucharistic vestments" were used, and now there are 1,039. There were then only nine Churches in which incense was illegally used—now are 177. Then there were 581 which had altar-lights, and now the number is 2,048. That has been the development in ten years. Now, as far as clothes and as far as candles are concerned, I, for my part, am supremely indifferent to them in themselves; but they become a very serious matter when they are the avowed badges of a party; when they are meant as a sign that those who use them are, to a great extent, determined to reverse the position held by our first reformers; and when they are the sign of teaching principles which we believe to be unprimitive, unscriptural, dangerous, and false.

THE CHRISTIAN MINISTRY.

The essence of the question lies in this extraordinary rapidity of advance, and, therefore, let me give you another illustration of it which is shown by the immense difference of position held by the extreme members of the Ritualistic party now to those who were their leaders twenty years ago. When I was a youth I was at King's College, London. It was regarded as a High Church Institution. It was under a most esteemed and venerable head—my old friend Canon Jelf, who was distinctly a High Churchman—and it had a High Church Council, of which the present Prime Minister was a member. Now in those days we were universally taught that the man who was the greatest, most learned, most representative, and most admirable teacher of the true theory of the Church of England was the judicious Hooker. What is the position that the Ritualistic party now holds towards that great acknowledged teacher? I myself have known the *Ecclesiastical Policy* since I was a boy, and I agree with every principle and every word of it. Hooker says, "The Church hath properly no sacrifice"—that sacrifice is now no part of the Christian Ministry. Hooker says "Presbyter" seems to be more agreeable than "Priest." Hooker says, the Holy Ghost, throughout the body of the New Testament, does not so much as make mention of them. Now, I may mention that a few months ago Lord Nelson, doing me the honour to write about me, said I was an unfair representative of the Church of England because I posed (whatever that may be) as a denouncer of Sacerdotalism and the Christian Priesthood. Personally, my Lord Bishop, I am profoundly indifferent to what Lord Nelson thinks fit to say of me, or what an entire battalion of Lord Nelsons may say. But I think that it is a somewhat extraordinary thing that that remark, which I can only characterize as absolutely impertinent, is made to a man who holds exactly, identically, and verbally the same principles and the same beliefs about Sacerdotalism and about a Christian Priesthood as were held by Hooker, Andrews, Cosin, and my late tutor, Bishop Lightfoot, and as were held—I will not say anything about the writers of the New Testament—but by every great divine of the Church of England for the last twenty years. I might show you that they not only left Bishop Andrews, who was regarded as a great leader of the Anglicans, far behind them—they even left Archbishop Laud far behind them—because now Apostolic Succession is made the absolute keynote of the existence of the Church. But Archbishop Laud said that Apostolic Succession was a very good thing—if you might have it. He by no means expressed himself that the doctrine of Apostolic Succession could be absolutely proved. I want to show you that the movement has not only left these old leaders far behind, but they have also left their leaders of yesterday. It is well known that Keble had no regard for Eucharistic Vestments. When he went into a London Vestry and saw them he looked at them with strange surprise and showed his disapproval of them. Dean Burgon used language about Ritualists that I, for one, should entirely shrink from using. He called them "Congregationalists," he called them "Sectarians," he called them "Separatists," and he used other words about them. "A party," he said, "which would have been disowned by Churchmen of every age and every school, and I may add, of every clime from the beginning until now." I will only now quote one more testimony. You all know that the eminent, able, and beloved Wilberforce was regarded as a leader of the Anglican school, and you know in that memorable address that he gave, only four days before his lamented death, to the Archdeacons and others of his Diocese he used language in which he spoke in the most unparaphrasing terms of Ritualism.

WHAT OF THE NEXT TEN YEARS?

If in twenty years we have had this enormous advance, what shall we come to in ten years more? If they do these things in the green tree what shall be done in the dry? There are some things in the Ritualistic movement which we heartily dislike, and, some, perhaps I may venture good-humouredly to say, we despise; but there are some things which by the very principles of truth, and by what we believe to be our allegiance to the teachings of Christianity, to be the herald of religious materialism and superstition, and in regard to which it is our bounden duty, as true and faithful members of the Church of England, to repudiate with every nerve and fibre of our religious conviction. Convocation is usually regarded as a High Church body—certainly some of the members of the Lower House are, at all events, High Churchmen. But the prayer used in Convocation is that we may earnestly repudiate the errors, corruptions, and superstitions of the Church of Rome. We now see how there have entered into the very heart of the Church of England some of the things that we, at any rate, regard as the most serious of those errors, corruptions, and superstitions. I should like just to mention three of these, and I do so with the abject deference which is due from one who is "an unfair representative of the Church of England" in the eyes of so illustrious a light as Lord Nelson.

SACERDOTALISM.

One of those principles which we repudiate is Sacerdotalism. By Sacerdotalism we mean the changing of the English Presbyterian into a sacerdotal Priesthood, which means the interposition of a class and caste of men between the soul of the most precious and undefinable privilege purchased for us by the Blood of Christ, which is a free, immediate, and unimpeded access straight to the footstool of our God! We mean by Sacerdotalism the putting forward of a set of men as vicarious and not representative Ministers, and as men who are supposed to offer on our behalf a sacrifice such as we declare they have no power to offer. Now, here certainly we have the whole of the New Testament on our side. Bishop Lightfoot, than whom I can quote no greater authority, says distinctly that the Church of England has no sacerdotal system. It interposes no such barrier between God and man, and St. Paul said: "Let a man so account of us as of Ministers of Christ and Stewards of the mysteries of God." The word "Priest," which we now hear on every side, as though it were the proudest title in the world, is not used in the sense of Presbyter, but in the sense of a sacerdotal Priest. But it does not once occur in all the thirteen Epistles of St. Paul. St. Paul wrote to Timothy and he wrote to Titus, and he used ten different names as the names of members of the Christian Ministry, and the one name he never gave them is the word "Priest." I turn to the Epistle of Peter and the word "Priest" does not occur in it. I turn to St. John, and it does not once occur in it. I turn to St. James, and it does not once occur in it. I turn to the Apocalypse, and it does occur; but how does it occur? It occurs as a name given, not to any ministerial class, but given to every member of the Christian brotherhood in our common Christ. Now, I say the Ritualistic party may write as they like round the spearpoint of the Word of God; but it is impossible while we have the Magna Charta of the liberty of the Church of England the great Sixth Article; it is impossible by any amount of sophism or special pleading, by any amount of garbled or misunderstood quotations of the Fathers; it is impossible to convey to the mind of any man of ordinary religious judgment the fact that they do not use as the very keynote of an entire system the one express name which from first to last the New Testament absolutely refutes and ignores.

TRANSUBSTANTIATION.

I will only touch on the second doctrine, and that is the doctrine of Transubstantiation. The doctrine of Transubstantiation was not even accepted by one act of even the Romish Church until the Lateran Council of the thirteenth century. The doctrine of Transubstantiation appears to us to be a very terrible retrogression into materialism. It seems to us to be a local materializing of the presence of God which is alien to the entire spirit of the New Testament; and when I hear of a distinguished Canon of the Church of England getting up in a great English Cathedral and saying (if my informant be correct) that he is "convinced that his God lies on yonder Altar," I only say he is using there an expression and a misinterpreted metaphor which we should repudiate with all our energy.

ARICULAR CONFESSION.

I will only touch on one other doctrine. We may repudiate the other two, we may heartily dislike them; but this is one which I think we ought to more than dislike, and which we ought most energetically to condemn, and that is the doctrine and practice of aricular confession. Aricular confession is a late innovation which was unknown to primitive antiquity. It was unknown, I need not say, to the New Testament, and was unknown to the Fathers. Aricular confession in every country and every age in which it has existed has brought forth the most bitter and deplorable fruits. Aricular confession is now avowed and openly practised in a large number of parishes in the Church of England, although aricular confession has been branded age after age in history and on the highest testimony with the stigma of intolerable abhorrence. I have no hesitation in saying that aricular confession as now introduced into the Church of England seems to me to be much more dangerous even than it is in the Church of

Rome. In the Church of Rome the abuses of the confessional have been condemned by Council after Council, by Bull after Bull, by Pope after Pope, by writer after writer, in generation after generation, and in country after country. The abuses of the confessional have been condemned by a list of Popes—by Alexander IX., by Gregory XV., and others, and by various writers. Even at the Council of Trent a Roman Archbishop laid before that Council a letter on the abuses of the confessional, which contains as damaging an indictment against it as any Protestant could have written. In the Church of Rome I believe a man cannot take the position of Confessor unless he has a licence to do so, but here in the Church of England any little Priestling—for when he is a Priest he is just as much a Priest in one sense as another; he may be a mere boy in age; he may be portentous in ignorance; he may be remarkable for his stupidity; he may scarcely have been able to get a Literate degree without being two or three times plucked; he may have found it almost impossible to pass the ordeal of the Bishop's Examination, and yet in spite of all this he may go into a parish, and in the first month of his residence he may put in the Parish Magazine that nobody may come to Mass unless they confess to him, and that—to quote an expression from a Ritualist manual—they are to kneel before their Confessor as a culprit before his judge. Now I do say that that is a most dangerous and even a most painful state of things. I do not for a moment deny that many of the Ritualists are excellent men—earnest men and sincere and religious men. Many of them are, I was going to say, my own personal friends, but I can hardly say that—I am their friend; but I say this—supposing that they were an innumerable multitude of angels, what possible guarantee have you that there should be something different in their cases from the case of every other body of Priests in the world, and that you would not find amongst them somebody who would introduce some of the abuses of the confessional, which have existed wherever it has prevailed? May not some intriguing Priest—for they have got bad Priests, as they call them—poison the peace of your family, dividing the love of the family, and separating the wife from the love of the husband, and alienating the feelings of the daughter from her mother, acting upon the weak, the ignorant, and impressionable, and filling their minds in all their ignorance and weakness with a mass of falsity and superstition?

AN APPEAL TO THE LAITY.

It has been said that this work rests in the hands of the Laity of the Church of England, this work of upholding what our fathers died for in battle and at the stake; and all I can say to the Laity is this, that if you allow the system of the confessional to be brought back as it is being brought back into the midst of you—if you are content to see men trumpeted as saints and in all probability raised to Bishoprics in proportion to the eagerness with which they proclaim these views—it will be absolutely and entirely your own fault, and you will have spoilt the heritage of truth and liberty which was won for you at the Reformation. I will ask you, and I will ask the whole Ritualistic party of the Church of England what they think that they would achieve if they carry out this innovation to the bitter and ruinous end. It is not as if we had no object lessons all around us where the system is carried on in different European countries. Look at Spain. Only yesterday I came across a passage of an eminent writer, who said that in proportion as the Church of Rome reached her highest power, in that very proportion did it sink lowest in scientific inquiry and every moral attribute. Will you compare Roman Catholic Ireland with Protestant England or Presbyterian Scotland? What do you say to France? A great divine there taught that unless the Laity went to Mass on Sunday and confessed and communicated at Easter they were guilty of mortal sin, which nothing could wipe out except the confessional. Do you wish to see England with a state of things such as you have in France, if Ritualism prevails? I do not believe that Ritualism will ever lead back the English nation to Romanism; it may drive a great part of the English nation into indifference; but I do believe that the English nation would rather reel back into barbarism and savagery than be led back into the intolerable tyranny of Priests.

DISESTABLISHMENT.

I will conclude by merely referring to what the Bishop said in his address. He said he was convinced that the strength of the Liberalist party lay to a very great extent in the hands of the Laity. He said the Welsh Suspensory Bill must owe something of its force to the existence of the indignant feeling that had been aroused. The Ven. the Archdeacon of Llandaff says, in an address he gave last month against the Suspensory Bill, that it will enable the Welsh Church to right herself. He says:—"The Church is on its trial; let her be faithful and true, and the Welsh nation will not discard her. Let her be true to herself, true to her creeds, true to the Great Head of the Church, and the cry now raised may yet be withdrawn. Do not let us be ashamed of her rightful name. She is a Protestant Evangelical Church. We have no room for two infallible Churches in this little island of ours; we have not room for one in our Welsh Principality. If we are to recover the nation's confidence we must have many reforms effected. We certainly must have our system of patronage revised. Our system must be thoroughly changed. The Welsh nation does not want a Church that busies herself in drawing narrow lines of demarcation, and

needlessly keeping in a state of separation tribes that should dwell together in unity. It wants a Church of deep doctrine and of wide sympathies; a Church that can appreciate Christian virtue and Christian work, wherever these are to be found; it wants not a Church ready to call fire from Heaven on an individual or an organization that does not exactly pronounce party shibboleths; it wants a Church with a very large heart, and with very long arms, to embrace, not a few, but a nation—in a word, it wants a real National Church, and when it finds such a Church it will not refuse to cherish it." In regard to Disestablishment, it seems to me, perhaps, the nearest, but by no means the most dangerous thing which the spread of Ritualism will bring about. If Disestablishment comes, there will be, depend upon it, a death struggle between the principles of Romanism and Crypto-Romanism on the one side, and those of Protestantism on the other, and if Romanism or Crypto-Romanism prevails, one result which would follow would be that the great body of the Evangelical Laity would be filled with the greatest misgiving, and would refuse to contribute to Diocesan funds, for they would not know how those funds were to be used. Men would lose the firm allegiance that they felt with their Mother Church, and very likely a large number would go over to Dissent. When I think of all the dangers before us, when I think of the crisis on which we have now entered, I say, may God avert the consequences of our follies.

TEMPERANCE.

Some Sentiments.

TENDENCY TO EXCESS.

ARISTOTLE said of human nature, generally, that "we are prone rather to excess than to moderation," but this natural propensity, this fatal bias, this original sin, is infinitely strengthened when it works, not only as a moral impulse, but as a physical law. No drunkard, since time began, ever meant to become a drunkard. To be a drunkard means nothing less than awful shipwreck of mind and body; the curse of life; the agony of conscience; the obliteration of all nobleness and hope.

NOT WANTED IN HEALTH.

The voice of science has laid it down unconditionally that all the young, and all who are in perfect health, do not need intoxicating drinks, and are better without them. Many scientific authorities tell us further that even the moderate use of them is the cause of many painful disorders and thousands of premature deaths.

ON THE WRONG RUNG.

The man who tries to climb the ladder of fame on rounds of nobblers will simply prove an ignominious failure.

HOW IT PARES IN A WOUND.

The difference between the man who drinks and the man who does not is seen plainest in cases of a wound. It has been proved over and over again in the case of cuts, that there is from twenty-five to forty days' difference in the healing in favour of the cold-water patient. In eight cases out of ten, where a beer-drinker is cut or shot, he has a tussle with erysipelas or gangrene.

MISTAKEN ADVOCACY.

Dr. Theodore Cuyler says:—"Our total abstinence brethren must stop denouncing all temperance men and women who prefer to fight the drink curse outside of their regiment. The cause of temperance would be much stronger than it is now, if some of its advocates had been less bitter, and had possessed more of the charity that 'thinketh no evil.'" One of the strongest indications that the party has a providential mission is found in the fact that it has continued its existence and growth up to date in spite of the narrowness and harshness of many of its managers and advocates.

Will you say "No?"

A WORD FOR THE BOYS.

If we are to have drunkards in the future, some of them are to come from the boys who read this. Well here is a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, and never will fail, and it is worth knowing. Never touch liquor in any form. This is the plan, and it is worth putting into practice. You don't drink now, and it seems as if you never would. But your temptation will come, and it will probably come this way:

You will find yourself some time with a number of companions and they will have a bottle of wine on the table. They will drink and offer it to you. They will think it a manly practice, and very likely they will look upon you as a milkop if you don't indulge with them. Then what will you do? Will you say, "No, none of that stuff for me!" or will you take the glass, and your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so all its life? Boys, do not become drunkards.

SUNDAY SCHOOL COLUMN.

[Communications respecting this column should be addressed to the Rev. J. W. Debenham, Hardens. An honorary reporter in 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.]

I have based my questions on the 118th Psalm of the Bible version. I am under the impression that the scholars and teachers were meant to use that version. But on reference to the Institute's programme, I do not find any guidance as to which version is chosen, and I have therefore written for instructions. As regards my own questions, I am willing to accept either version, provided that it is one, not a mixture of the two.

Let me commend to the notice of Clergy and Superintendents the report in last week's RECORD of the "Parents' Tea" given at Wollongong. We are all anxious to interest parents in the work of the Sunday-school, and to make them personally acquainted with the teachers who take their children, and this method of having occasionally a tea and social evening seems a capital way of beginning to gain our object.

Probably many teachers have had the experience of being interrupted, just as they are in the most important part of their application of the lesson to the hearts of their scholars, by a child who comes to their side and says, "Please, Miss Smith says can you lend her a pencil to put the marks down in her book?" One of the mark books of St. Paul's, Murrumburrah, which I happened to see the other day, had a piece of pencil neatly attached to it by a piece of string, after the fashion of a ball-room programme. The idea seems to me well worthy of imitation.

It is interesting to notice, in the current number of *The Brotherhood*, how the work of that excellent organization is taking effect in the improvement of Sunday-schools. I read that in one Parish, "Just at the time the Chapter was started, the Sunday-school was very weak for want of teachers; but since then recruits have become energetically connected with this branch of work, four of them being teachers, whilst another is organist, and a sixth is in the Library." In another parish there are three gentlemen in the Sunday-school, teaching." In connection with what I was writing the other week about the scarcity of male teachers, these facts ought to be noted by Clergymen and Christian workers. The Bible Classes held are so important that I have been wondering whether I ought not to describe them in this column, but I forbear in the hope that, as the RECORD has now a column for Women's Work, it may soon have a Column telling about the work done for, and by, Young Men.

For teachers who desire to interest their scholars in Missions, I can recommend a little pamphlet published by the Church Missionary Society, entitled, "Hints on Juvenile and Sunday-school Church Missionary Associations." Whatever Mission the School may be adopting, the pamphlet will give many useful suggestions. No Missionary Society that I know of is so energetic in catering for Sunday-schools as the C.M.S., and I have no doubt that they find that this "pays," the Society, as well as the being most helpful to the spiritual life of the children. I notice that the pamphlet does not think that the plan of supporting one definite scholar—a plan which I lately was advocating—is so good as contributing to the general funds of a Mission.

The reading of Missionary literature is quite as beneficial to the teacher, as to his scholars. And it "tells" in his teaching, for, as the above-mentioned pamphlet says:—"In ordinary Christian teaching, as for instance in S.S. lessons, what anecdotes or illustrations can be found more appropriate and telling than those furnished by Missionary annals? Africa, India, and China, can supply narratives of godly boys and girls more truly interesting than the imaginary 'good little boy' whose name was Willie' who figures so often in religious teaching."

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 *nom-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.
6. The papers are to be sent to Rev. J. W. Debenham, Hardens, within a fortnight. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 2 oz.

III.

1. Give a very brief history of Abimelech's rebellion. Give your opinion concerning Job's killing of Abimelech.
2. Describe the character of Job. Give a brief history of his relations with David and Solomon.
3. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." How does this agree with the message of salvation to the believer?
4. What was the occasion of the parable of the Good Samaritan?

being delivered? What lessons would you draw for children from that parable?

5. What dost thou chiefly learn in the Articles of thy Belief? When do you mean by "the elect people of God?"
6. Explain the meaning of "He descended into Hell," and "The Resurrection of the Body."
7. What two meanings are comprehended in the word "Confirmation?" What are the intellectual requisites for Confirmation?
8. What is the subject of the 118th Psalm?
9. Fill up the space in, "The voice of rejoicing . . . valiantly."
10. Write out (not exceeding 30 lines) the "skeleton" of a lesson on the parable of the Lost Sheep.

THE CONVOCATION OF CANTERBURY.

At the recent Convocation of Canterbury, the discussions in the Upper House were of a more than usually important character, and the following reports were adopted:—

FASTING COMMUNION.

The Bishop of London presented the Report of a Committee on the *gravenam* of the Lower House, respecting the fasting reception of the Holy Communion. It was in the following terms:—

"(1) That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal. "(2) That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as the preferable, but as the proper practice, and as commemorative of the Lord's resurrection.

"(3) That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognised usage of the Church before the end of the fourth century.

"(4) That from the close of the fourth century this regular and recognised usage was formulated in rules for the clergy in canons of local and provincial Councils.

"(5) That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation.

"(6) That these strict rules were nevertheless subject to relaxation in cases of sickness or other necessity.

"(7) That at the Reformation of the Church of England in accordance with the principle of liberty laid down in Article XXXIV, ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time.

"(8) That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting, is contrary to the teaching and spirit of the Church of England."

EVENING COMMUNION.

The Bishop of London afterwards presented the Report of the Committee on the *gravenam* of the Lower House respecting Evening Communion, and moved its adoption. It was in the following terms:—

"1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

"2. That the celebration of the Holy Communion in the evening was thus apparently the practice of the Church during a large part, at least, of the first century.

"(3) That about the close of the first century the celebration of the Holy Communion is found separated from the Agape or appointed evening meal, and transferred to an early hour in the morning; and, except on certain special occasions, evening celebration of the Holy Communion ceased in course of time throughout the Church.

"(4) That at the Reformation the Church of England made no express regulation concerning the hour of celebrating the Holy Communion, the only apparent rule being that it should be celebrated in the earlier portion of the day and in connection with Mattins.

"(5) That Evening Communion was introduced into the Church of England in the present century on account of alleged necessity, it being maintained that many would not be able to receive the Holy Communion unless it were occasionally administered in the evening.

"(6) That, regard being had to the continuous custom of the Church, as well as to the necessity now alleged to exist, it is the bounden duty of every one who publicly administers the Holy Communion in the evening to assure himself of the reality of the need in the parish where he is appointed to serve."

The Bishop of Gloucester and Bristol seconded the motion, which was agreed to after a brief discussion.

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MORNING LESSONS.	EVENING LESSONS.
S. 25.1 Samuel xii.	1 Sam. xii. 1-5; or 1 John i.
M. 26. 1st John i.	1 John i. 1-5; or 1 John ii. 1-5
T. 27. 2nd John i.	2nd John i. 1-5; or 1 John ii. 1-5
Th. 28. 3rd John i.	3rd John i. 1-5; or 1 John ii. 1-5
F. 29. 4th John i.	4th John i. 1-5; or 1 John ii. 1-5
S. 30. 5th John i.	5th John i. 1-5; or 1 John ii. 1-5
M. 31. 6th John i.	6th John i. 1-5; or 1 John ii. 1-5
T. 32. 7th John i.	7th John i. 1-5; or 1 John ii. 1-5
Th. 33. 8th John i.	8th John i. 1-5; or 1 John ii. 1-5
F. 34. 9th John i.	9th John i. 1-5; or 1 John ii. 1-5
S. 35. 10th John i.	10th John i. 1-5; or 1 John ii. 1-5
M. 36. 11th John i.	11th John i. 1-5; or 1 John ii. 1-5
T. 37. 12th John i.	12th John i. 1-5; or 1 John ii. 1-5
Th. 38. 13th John i.	13th John i. 1-5; or 1 John ii. 1-5
F. 39. 14th John i.	14th John i. 1-5; or 1 John ii. 1-5
S. 40. 15th John i.	15th John i. 1-5; or 1 John ii. 1-5
M. 41. 16th John i.	16th John i. 1-5; or 1 John ii. 1-5
T. 42. 17th John i.	17th John i. 1-5; or 1 John ii. 1-5
Th. 43. 18th John i.	18th John i. 1-5; or 1 John ii. 1-5
F. 44. 19th John i.	19th John i. 1-5; or 1 John ii. 1-5
S. 45. 20th John i.	20th John i. 1-5; or 1 John ii. 1-5
M. 46. 21st John i.	21st John i. 1-5; or 1 John ii. 1-5
T. 47. 22nd John i.	22nd John i. 1-5; or 1 John ii. 1-5
Th. 48. 23rd John i.	23rd John i. 1-5; or 1 John ii. 1-5
F. 49. 24th John i.	24th John i. 1-5; or 1 John ii. 1-5
S. 50. 25th John i.	25th John i. 1-5; or 1 John ii. 1-5
M. 51. 26th John i.	26th John i. 1-5; or 1 John ii. 1-5
T. 52. 27th John i.	27th John i. 1-5; or 1 John ii. 1-5
Th. 53. 28th John i.	28th John i. 1-5; or 1 John ii. 1-5
F. 54. 29th John i.	29th John i. 1-5; or 1 John ii. 1-5
S. 55. 30th John i.	30th John i. 1-5; or 1 John ii. 1-5
M. 56. 31st John i.	31st John i. 1-5; or 1 John ii. 1-5

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 24, 1893.

CONVOCATION AND FASTING AND EVENING COMMUNIONS.

TWO very important reports which we publish in another column have been adopted by the Bishops in Convocation on Evening and the other on Fasting Communion. Regarding the former, they find:—(1) "That in the Apostolic age, and for at least a large part of the first century, Communion was administered in connection with the evening meal; (2) that afterwards the Eucharist was separated from the evening meal and transferred to the morning; (3) that at the Reformation no express regulation was made; (4) that Evening Communion has been introduced in the present century to meet the needs of many." On these premises the Bishops declare that it is the duty of those who publicly administer the Holy Communion in the evening, to assure themselves of the reality of the need for it in their parishes. As to Fasting Communion, after similar but fuller recitals, the Bishops declare as follows:—

"That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article XXXIV., ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time."

"That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England."

The authoritative word on these points will be welcomed by Churchmen in every part of the world. It is

very painful to have a controversy on such matters, and for one party to insist on fasting reception, stating that the neglect of such is sinful, and for another to argue that Evening Communion has no legal position. The discussion which has taken place on this subject in the columns of the London press, has been jeered at by Nonconformists and scoffed at by the profane. It has also caused anxiety to many members of the Church; for instance, those of sensitive conscience, men and women who were sincerely anxious to do what was right. A decision has, however, been pronounced 'and the almost profane and repulsively materialistic notion that the consecrated elements ought not after consumption by the Communicant to be allowed to mingle with other food, and that to permit them to do so is sinful sacrilege, ought to be, as now it has been, repudiated by authority. It deserves no toleration as a Christian opinion, for its whole genesis, and the theory that underlies it are more akin to pagan superstition than to spiritual religion.' On the point of Fasting Communion, or otherwise we hold that every person should practise that which tends to his edification, but to say that to partake of Holy Communion, otherwise than fasting is sinful, is an extremely dangerous utterance upon which it was needful that a decisive word should be given. With reference to Evening Communion, the Bishops have vindicated its legal position. It is quite true that clause 6 in the Report, demands that the necessity for the introduction of Evening Communion must be ascertained, 'that it is the bounden duty of every one who publicly administers the Holy Communion in the evening to assure himself of the reality of the need in the Parish where he is appointed to serve.' If a Clergyman, therefore, finds that there are some of his parishioners who cannot attend either an early or mid-day Administration of the Sacrament of the Lord's Supper, and would thus be deprived of the privilege of Church membership, he can, without any violation of Church law, have an Evening Communion. No one will deny that in our towns, where people are crowded together, and where the conditions of life are altered by its pressure, that some cannot attend the earlier services of the day. To these, Evening Communion is acceptable, and a means of grace. Others again prefer the Evening Administration, because they believe it to be the proper time. We have been compelled by the necessities of the age to alter many of the customs which prevailed fifty years ago, to wit, the hours within which marriage is celebrated. We believe that more than one half the marriages celebrated now, especially among the working classes, is at a late hour of the day. What would be the position of the Clergy, if the 'new married persons' should desire to 'receive the Holy Communion at the time of their marriage, if administration was declared illegal after mid-day. True, the custom was to celebrate marriage before noon, but now it may be celebrated, in some Dioceses, up to sunset, in others up to eight o'clock in the evening. We believe, that whenever the Sacrament of the Lord's Supper is administered, it should be performed with the greatest reverence and solemnity. A slovenly administration we abhor. But we believe that by becoming reverence and with much blessing to many, it may be administered in the evening, and that we are on safe ground in defending the practice. The declaration of the Bishops will be regarded by many as satisfactory, and should therefore be loyally accepted. But in these matters we say, let every man follow the practice which brings to his soul the greatest blessing, and let no man judge another harshly because his practice is not on the same lines as that of his brother.

CHURCHMAN'S ALLIANCE

A CHURCHMAN'S Alliance has been formed. On Tuesday last the Inaugural Meeting was held. Divine Service was celebrated in St. Philip's, Church Hill, when an appropriate sermon was preached by the Rev. A. Killworth B.A., L.L.B. There was an administration of the Holy Communion at which there were upwards of 70 Communicants. At eight o'clock a meeting was held, presided over by the Rev. J. D. LANGLEY. Application had been made to the Most REVEREND THE PRIMATE for his sanction for the formation of the Alliance and the following reply was read:—

Diocesan Registry, Sydney, 20th June 1893.

Dear Dr. Houston, I beg to acknowledge receipt of your accompanying copy of rules of the newly formed "Churchman's Alliance."

I trust that the "mutual instruction," and "mutual fellowship," aimed at by this new Association will be secured; and that whilst "Evangelical principles" are maintained there will be a strong endeavour, (1) to avoid any such "parishanism" as might embitter those divisions of opinion in our Church which are the unavoidable

outcome of its comprehensive position; and (2) to encourage a spirit of moderation and consideration among clerical and lay Churchmen, both generally, and with special reference to necessarily disputable points.

Yours very faithfully, WM. SZ. SYDNEY.

The following constitution was adopted:—

THE CHURCHMAN'S ALLIANCE.

CONSTITUTION.

NAME 1.—This Society shall be called "The Churchman's Alliance," and shall consist of Clergymen and Laymen, being Communicants of the Church of England.

OBJECTS 2.—The objects of the Alliance shall be:— Firstly.—Mutual instruction in regard to the Constitution, organization and discipline of the Church of England.

Secondly.—To maintain and diffuse abroad by Public Lectures, &c., the Evangelical principles of our Holy Religion.

Thirdly.—To discuss questions affecting the spiritual and moral well-being of the people, and to take aggressive action where the Committee think desirable.

Fourthly.—For the mutual fellowship of the members.

MANAGEMENT 5.—The general management of the Alliance shall be vested in a Committee which shall consist of a President, four Vice-Presidents (two Clerical and two Lay), a Treasurer, two Secretaries, (one Clerical and one Lay), and twelve other Members (six Clerical and six Lay) to be elected at the Annual Meeting of the Alliance which shall be held in the month of June. At all Meetings of the Committee, five shall form a quorum. Vacancies shall be filled at any ordinary meeting of the Committee.

ELECTION OF MEMBERS 6.—The election of Members shall rest with the Committee. Candidates for Membership shall be nominated in writing by two Members of the Alliance; such nomination must be received by the Secretaries ten days prior to any Committee Meeting. Any rejected candidate shall have the right of appeal to the Quarterly Meeting.

SUBSCRIPTIONS 7.—The subscription shall be 6s per annum, and shall be payable in advance.

QUARTERLY MEETINGS 8.—Ordinary Meetings of the Alliance shall be held at least Quarterly, at which each member is expected to attend, unless a valid excuse to the contrary be communicated to the President. On a requisition signed by not less than twelve Members, the Secretaries shall summon a Special Meeting.

7.—Every Member is expected to pray daily for his fellow-members, and to take up some definite work for God in the Church.

8.—No alteration in this Constitution shall be made except at an Annual Meeting, and by a two-thirds majority. Notice of such alteration to be given in writing to the Secretaries fourteen days before the meeting.

After the adoption of the Constitution, the officers were elected:—

President, His Honor Mr. Justice Foster; Vice-Presidents, Canon Taylor and Rev. A. W. Pain, B.A., J. S. Harrison, Esq., and Dr. Houston, Treasurer, F. T. Watkins, Esq.; Secretaries, Rev. W. Martin, B.A., and F. Johnson, Esq.; Committee, Rev. J. D. Langley, J. Dixon, F. Elder, B.A., A. Killworth, B.A., L. L. B. F. W. Reeve and J. W. Gillett, B.A., W. R. Beaver, H. S. Williams, J. Barre Johnson, C. R. Walsh, A. R. Minter, and F. L. Barker, Esqs.

We hope to have an opportunity of dealing more fully in the near future with the objects and work of the Alliance, and would only add, with the objects we are in full sympathy, and trust that the Alliance will tend to the unification and prosperity of the Church in this land.

Australian Church News.

Diocese of Sydney.

St. Matthias, Paddington.—A public meeting, under the Presidency of the Most Reverend the PRIMATE, was held in St. Matthias' Hall, to welcome the new Incumbent, the Rev. John W. Gillett, B.A., on Wednesday, 14th inst.

The audience was large, and manifested great interest in the proceedings. Amongst those on the platform were the Revs. Dr. Manning, J. D. Langley, D. Laseon, H. W. Mort, John Walker, J. Fordyce, J. Best, H. Dunlop, C. T. S. West, J. H. Price, W. Martin, H. I. Richards, C. T. S. Taylor, H. M. Tr

done by their late Incumbent. The Rev. J. W. Gillett was received with very hearty applause. He thanked the PRIMATE for all the kindness he had shown him since his arrival in the Diocese. He felt extremely gratified for all the good wishes expressed, and it gave him great pleasure to enjoy the sympathy and co-operation of the officers and members of the congregation. The Revs. J. D. LANGLEY, H. I. Richards, W. H. Mort, J. Fordyce, and John Walker also welcomed the new Incumbent, and wished him all possible prosperity.

C.E.T.S.—The usual Monthly Meeting of the C.E.T.S. was held in the Chapter House on 14th inst. There were present:—Mr. Courtenay Smith (chair), Revs. F. B. Boyce, J. H. Price, E. A. Colvin, Messrs. E. P. Field, J. Hedges, W. H. Dibley and E. Clayton. It was reported that a Gospel Temperance Mission was about to be held in the following parishes:—St. Michael's, St. Philip's, St. Paul's (Redfern), St. Mary's and St. John's (Balmuin), St. John's, Parramatta, St. Barnabas, St. George's, Christ Church, (Enmore), St. Matthew's (Bondi), St. Philip's (Auburn), St. Saviour's (Redfern), St. Andrew's (Cathedral District), St. John's, Darlinghurst, Parishes of Springwood and Mulgoa. It was resolved to advise the Clergy of the Rural Deanery of Berri to have a simultaneous Mission when the weather was warmer—and also to gain communication with the Clergy from whom no definite reply has been received. The first Mission was held at St. Peter's, Woolloomooloo, beginning on Sunday, 4th inst. The preacher was Rev. E. A. Colvin, and the report of the week was considered very encouraging. It was decided to send a circular letter to all the Branches, informing the Secretaries that the Council will always be ready to send Deputations and Speakers to any of their meetings, and in other ways help to promote the work in the parishes. Mr. Hedges reported having attended a meeting of W.C.T.U. as representative of C.E.T.S., and reported that the ladies of the above wished to visit the Branches. The Treasurer, (Mr. Crosbie Brownrigg), stated that St. John's, Parramatta, and St. Michael's had paid their assessment fee since last meeting, and hoped other Branches would do likewise. The following report was received from the Church Home:—The Home has been quite full throughout the month. There are 34 inmates at the present time, and there have been 13 admissions and 7 departures in that time. The Rev. D. and Mrs. Laserson have been nominated to fill vacancies on the Committee, and their names are submitted for approval. At the meeting held yesterday, the following resolution was passed:—"That in the opinion of this Committee, it is desirable to obtain the services of voluntary workers in the offices of Matron and Missionary, for the ensuing twelve months, and that a Sub-committee, consisting of the Chairman, the Rev. T. B. Tress, the Hon. Treasurer and the Visiting Committee for the month, be appointed (1) To make arrangement for voluntary service; (2) to consider what reductions can be made in other expenditure, without interfering with the efficient working of the Institution. It was further resolved that the salary in connection with each of these offices, cease at the end of the month of June."—ANNIE H. COWPER, Hon. Sec.

Rev. D. Laserson and Mrs. Laserson were nominated by the Church Home Committees members, and they were duly elected by the Council.

Clerical Conference.—Taking advantage of the presence in Sydney of a large number of the Clergy of the Diocese, who had attended the PRIMATE'S visitation on Tuesday, a Clerical Conference was held in the Chapter House, on Wednesday, the 11th inst. There was a large attendance of Clergy. The PRIMATE presided. The first subject discussed was "The Relation of the Parish to the Diocese—i.e., Synodal Duties, Assessments, and the Church Society." Subsequently a discussion took place upon "The Duty of Clergy in Reference to Social Reform—i.e. Pulpit Utterances, Political Measures, and Industrial Organisations." After the Conference, the Clergy partook of luncheon at the Young Men's Christian Association Building, and at 2.30 p.m. attended a special service held in St. Andrew's Cathedral. The PRIMATE delivered a short address, saying he had thought it well, at the end of their meetings, that they should assemble for a few moments in a devotional spirit and offer up prayers and praises to God. The last words in the chapter which had been read from St. Paul's Epistle to the Philippians contained the comfort of God's continued correction. God, he said, was always guiding them if they tried to serve Him. In the Conference which they had just held, reference had been made to the reproach which some persons cast against the Clergy of thinking too much of the other world, and of being "sky pilots," instead of trying to guide men through the miseries and mysteries of this present life. There was truth in that reproachful term if it meant that they were so mystic in their utterances or so unpractical in the application of spiritual truth and heavenly hope that they did not apply those conditions to earthly existence. That was, if they did not do so. But God forbid that they should ever cease to be "sky pilots," or that they should ever cease to lay hold of those blessings of everlasting life which he had given through Christ Jesus. He trusted that the Clergy would never go away from such gatherings as had been held without feeling that they had been brought nearer together and nearer to Christ. Later in the afternoon several of the Clergy, at the Mayor's invitation, attended an Organ recital.

The Labour Home.—The weekly meeting of the

Committee was held on Friday afternoon, the 16th inst., at 557, Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley, and there were also present the Rev. R. J. Read, the Rev. D. H. Dillon, Messrs. W. H. Dibley, T. S. E. Ellis, John Sidney, Charles T. K. Urr (Honorary Secretary), and E. Grether (Manager). The following is a report for the week ended June 10:—Meals served, 624; beds occupied, 202; temporary employment found for 2; permanent for 3; left during the week, 4; remaining, 25. Mr. John Sidney reported that Lady Duff had promised to supply weekly contributions in food for the Home, and he handed in £25, Miss E. Walker's contribution to the Farm. The Hon. Secretary was instructed to write and thank Lady Duff and Miss Walker for their valuable help, and invite them to inspect the Home. Some time was spent in discussing the results of an interview with the Premier, and the Committee hopes that its appeal to the Government for a little monetary assistance to tide them over present difficulties will not be in vain.

Girls' Friendly Society.—Lady Duff received on Friday, the 16th inst. last, a deputation from the Girls' Friendly Society. The deputation consisted of Mrs. A. J. Riley (the President of the Diocesan Council), Mrs. Broad, Mrs. Holme (Vice-Presidents), and Miss Wilkinson (the Diocesan Secretary). Lady Duff, who was intimately connected with the Society at home, cordially consented to become Patroness. She, moreover, showed a very sympathetic interest in the work of the G.F.S. generally, and entered heartily into the proposal to have a concert or some such entertainment in order to raise money for the rent of the lodge, granting her patronage to the entertainment, and herself making various suggestions as to carrying out the project.

Manly.—The second of the 'Silver Readings' in connection with St. Matthew's was held last week. The attendance was very large. The collection amounted to £7.

Rockdale.—A Bazaar and Sale of Work in connection with St. Stephen's, were brought to a successful conclusion on Saturday night last. The opening ceremony was performed by Miss Snowden Smith, in the presence of a fair number of visitors. The hall was prettily decorated by the ladies, assisted by the Incumbent, whose praiseworthy endeavours to free the Church from debt were much appreciated.

Death of Dr. Leibius.—We have to record the death, which took place on Monday morning, at the age of 60 years, of Dr. Charles Adolph Leibius, Ph.D., M.A., and F.C.S. Senior Assayer at the Sydney branch of the Royal Mint. The deceased gentleman was born in 1833 in Wurtemberg, Germany, and was educated at the University at Heidelberg, where he obtained the degree of Ph.D. Subsequently he studied for the profession of analytical and assaying chemist, became assistant to the late Professor Hoffman, and was made a Fellow of the Chemical Society. He was appointed to the Sydney Mint in 1859 as Senior Assayer, and had thus been connected with that institution for a period of 34 years. By his decease, so soon following that of his respected chief, the late Mr. Robert Hunt, C.M.G., another old and highly esteemed Colonist has been removed. Dr. Leibius was extensively known, not only in connection with his official position, but also as a prominent member of some of our scientific institutions, notably the Royal Society, of which for 12 years he was joint Hon. Secretary, being honoured in 1891 by election to the presidential chair, and being at the time of his death Hon. Treasurer of the same society. Thoroughness and straightforwardness in everything he undertook were strong characteristics of his, and in private life his genial and sincere disposition endeared him to a large circle of friends. Dr. Leibius was married to the second daughter of the late Mr. H. C. Burnell, and leaves a widow, three daughters (one of whom is the wife of Dr. Williamson, of Parramatta), and one son, Mr. Hugo Leibius, B.A.

St. James'.—The third of a series of lectures, entitled "Passages in the making of the English Bible," was delivered by the Rev. H. L. Jackson in St. James' Parish Hall on Tuesday evening. There was a fair attendance. In this lecture, after dealing with Norman influence in England, Mr. Jackson said he proposed to devote some time to John Wycliffe, his life and work, and then he would touch on the invention of printing, and the birth of the new learning. He related how the Normans, though in the words of the English Chronicle they "mightily oppressed," brought with them their vivacity, intelligence, power, and "spirituality." Their influence on the monasteries was two-fold. The old English monasteries were reformed owing principally to the efforts of Archbishop Lanfranc, who had made if not founded Bec in Normandy, and the number of monasteries was increased. These houses became centres of education, and were the most beneficent forces of the Middle Ages. Under Norman influence the old English literature died out, and the Chronicle abruptly closed. Histories were now written in Latin, and translations of popular works were made, not into English, but into Norman-French. English lived on as the tongue of the common folk, and of it there were different dialects, which live to this day in the burr of Northumberland, in the broad speech of Somerset, and in Yorkshire and other counties. During this period of transition infections dropped off, and many new words were added, words which, coming principally from the Norman-French, illustrated the dominant position of the Normans. In the fourteenth century a standard English language arose; the tongue of Gower, Chaucer, and

Wycliffe. Before Wycliffe's time there had been works in the English tongue of portions of the Scripture, and metrical versions. After sketching Wycliffe's life, the lecturer related the history of his great work, the translation of the English Bible. It was a translation of Jerome's Vulgate, and hence was but a translation of a translation. How much Wycliffe translated himself was uncertain, but probably he did the greater part of the New Testament, and in the Old Testament he had many helpers.

St. Paul's, Redfern.—On Friday, 16th instant, the Juvenile Choir of the St. Paul's Branch of the C.E.T.S. gave an entertainment in the schoolroom to the Boys' Brigade, which consists chiefly of the newspaper boys of the City. The room was densely crowded, and the visitors included Lady Darley, Lady Barrington, and several members of the Ladies' Committee of the Brigade. The boys behaved very well indeed until the end, when some refreshment was given them, which caused much excitement. The arrangements were carried out by Mrs. Boyce, Mr. Kay and Mr. Beavan.

Diocese of Newcastle.

Adjourned Meeting of Synod.—A letter in the *Maitland Mercury* signed "Designatus" states that "it is rumoured that Maitland intends to reciprocate the hospitalities of Newcastle. The letter is headed 'The Synod in Maitland'."

Holy Trinity Church, Lochinvar.—The stained windows for the chance of the above Church have arrived safely and under the supervision of the architect, Mr. A. C. Lee, are being placed in position. Mrs. B. Hudson has sent a large mat for the entrance of the new Church, and Mr. S. Prentice has presented two oak offertory plates. Later we will take an opportunity to give a full description of the six windows and to announce the date of special service for dedication of the same.

"Joint Committee."—Enquiries have been made by the Bishop of the Diocese as to whether the afternoon of Thursday, July 6th, will suit members for the meeting of the "Joint Committee" of the Diocesan Council and those members of Synod who are appointed to confer with it on the subject of a Draft Funds Ordinance.

Dungog.—Our first Harvest Thanksgiving Services, on Sunday June 4th, were what they should be—bright and hearty. The congregations were very large. The Harvest Hymns, and the anthem "O Lord, how manifold are Thy Works," were well rendered. Our good Organist and Choir went to work with a will with many extra practices, with the result that people are loud in their praises of the very excellent singing. God grant that such may tend to His glory and the good of His Church. It is only right that public thanksgiving should be given to God for the harvest, and this year we have especial cause to be thankful in this district. In the mercy of God, on the whole, we were spared the ruin that filled many on the Williams and Hunter Rivers with sad hearts. The decorations were beyond description. Appropriate texts, together with the products of the field, garden and orchard, made one beautiful whole. We most thankfully record the fact that people gave freely in kind and labour. A large number took part in the work. It is so cheering to an Incumbent to find so many helpers and all volunteers. Space will not allow of any minute description. Mrs. Monro did the pulpit, lectern, and wall north and south of the chancel arch, and assisted elsewhere; Miss Alison, the Communion table. The cross of white cauellias was very beautiful. The following ladies, as far as we can gather, helped generally, or did some special portion of the Church:—Mesdames Monro, McMath, Elliott, Taylor, and Alison; Misses Hooke, 2 (Crook's Park), Alison J. J. Aldrich, Hall, Craig, Abbott, M. Abbott, Robards, Westley, Lillyman; Messrs. G. Walker, S. Lee, R. W. Alison, J. F. Nicholas. It was a most agreeable surprise to the Incumbent, on his return from the Synod, to find the work finished, and he wishes sincerely to thank all who helped in any way to make our first festival a success.

—(Underbank.)
Mr. Theophilus Cooper has presented a site for a Church at Underbank and Chichester, for which he has the warmest thanks of the people.

Marriages.—The undermentioned officiating Ministers have been registered for the celebration of marriages:—The Rev. Olive Tennyson Lionel Yarrington, B.A., residence, Raymond Terrace; The Rev. Alfred James Rolfe, B.A., residence, Muswellbrook; the Rev. Richard Wela Thomas, residence, Morpeth.

Diocese of Bathurst.

Glen Alice.—The Bishop of Bathurst preached at Glen Alice on Sunday morning. This being the first time the Bishop has visited this locality, there was a large attendance. Owing to the bad state of the roads the Bishop, who was to have preached at Capertee in the afternoon, was unable to reach that place until nearly two hours after the time appointed for the service, but by proceeding without delay, he was enabled to reach Running Stream in time for the evening service, at half past seven.

Diocese of Goulburn.

Temora.—Our readers will learn with regret that the Rev. G. Soares, who for the past two and a-half years has administered to the Church of England in this parish, is

about to take his departure. During his stay here the rev. gentleman has, by his unassuming demeanor, and the exercise of a large amount of energy in promoting the spiritual welfare of his parishioners, won not only their affection and esteem, but has also gained the goodwill of people of other denominations. His place amongst us will be taken by the Rev. A. Duncan, of Cobargo, and he preaches for the last time in Temora on Sunday night.—*Temora Advocate.*

Diocese of Grafton and Armidale.

Walcha.—Financial matters at Walcha are in such a bad state that a meeting of members a few days ago, decided to inform the Minister, the Rev. E. J. Moberley, that his stipend could not be guaranteed after the present month. The Rev. gentleman has been Incumbent a great many years.

Diocese of Northern Queensland.

The Rev. J. B. Gribble.—The news of the death of the Rev. J. B. Gribble was received with much regret in Townsville, where he had many friends, and was highly esteemed. Memorial services were held in the Cathedral on Sunday, the 11th inst., the sermons being preached by Canon Tucker, when, after the benediction at evening prayer, the Dead March was played, the choir and congregation rose in their places, and remained standing until the last solemn strains had died away, in token of respect for the faithful servant of God who had gone to his rest. Letters of sympathy have been sent to Mrs. Gribble from the St. James, Parish Council, and from the Church workers attached to the Cathedral.

THE LATE BISHOP OF ARMIDALE AND GRAFTON.

The Vicarage,
Clare, Suffolk, England.

May 10th., 1893.

My Dear Mr. — You will have heard with sorrow, I am sure, of the death of the dear Bishop, my dear adopted father. It was all so sad, that we never reached England, which was his great wish. He had been strongly advised not to go to England too soon, and while in Rome, he was really much better, but the weather there though very warm, was treacherous as at times the wind was cold. We were told that there was influenza in the city, and somehow the Bishop had a mild attack accompanied by congestion of the lungs. Owing to the heart being so weak, and also the other trouble, the doctor said, from the first, that he feared the Bishop could not recover. He was only ill five days. I had a trained nurse with me, and all was done that could be. On Thursday evening April 27th, he passed away quietly and peacefully. He knew that he was going, and said many things to me. On Saturday morning April 29th, he was laid to rest in a beautiful little cemetery in Rome, a lovely spot, more like a garden than anything else. I was very anxious that the Bishop should be laid to rest in England, but for many reasons, it could not be managed. We were at the "Hotel Marini," and I was the only one with my dear father. No one knows how much I miss him.

I left Rome on Sunday night, April 30th, coming straight through to England. I was quite done up when I arrived, but, thanks to my kind friends here, I am better now again. I have written you all as I really do not know what news has been sent out concerning my dear father's death, and you perhaps would make it known. I feel sure that all those who had regard for him and loved him would wish to know that he did not suffer much.

I am, Yours very sincerely,
EMILY P. TURNER.

Williams' Chambers, 163 King-street, Sydney, June 8th, 1893.—Mr. John G. Treasder, F.R.I.L.S., undertook and completed the laying out of my grounds at Darling Point. When he commenced it, it was just a barren waste, and I must say when finished, the garden was all I could desire. My place is constantly admired by my friends, and though it has been made some time, it stands the test of weather, and all wear. I can speak too of his economy in working out his designs, and of the constant careful personal attention which he gave in all its details and of the sobriety of his men, and though the selection of plants and trees were mostly left to himself I am greatly pleased. I shall be glad to show anyone over the garden who may wish to inspect. As a landscape gardener and contract planter, I feel I cannot speak too highly of his qualifications, as well as of his integrity and business ability. (Signed) JOHN WILLIAMSON.

SEVENTY VESSELS have left German ports on 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 Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and can 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 Son's Eucalypti Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaint.

PRESENT DAY QUESTIONS.

IS CHRISTIANITY PLAYED OUT.

We have recently had the columns of a London newspaper filled with the letters first of a poet somewhat in his dotage and then of a few other literary men, attempting to prove once more that the Church is dying, that Christianity is played out. For the thousandth time the Church hears that familiar cry. It has been said so often that the Church does not tremble a bit; it only smiles. Oh! those fools and blind, who cannot see either that which is far off or that which is near, who live in their own small literary and agnostic circles, and think that the whole world is there, and can see nothing beyond; who fancy they are feeling the throbbings of the world's great heart when they are only feeling their own sickly pulses. Christianity played out! Yes it may be with them; they have never been in it. Jesus is always a failure to those who have never tried Him. We say sometimes that spectators see most of the game. It is altogether untrue of this holy and Divine religion—those outside do not see it at all. The power, the mystery, the gladness, the vitality which are in the Church are utterly unknown and unfelt by those persons. They can no more judge the religion of Christ and the binding force of His love than a deaf and dumb man can judge music.

Christianity played out, indeed! When every foreign Missionary Society is increasing or doubling its agents and pushing forth into new fields, when Home Mission work of all kind is being carried on with unexampled energy, when there are more efforts to save the lost, to redeem the fallen, to preach the Gospel to the poor than ever before; when all the veins and arteries of the Church are throbbing with a fuller, deeper life, and Christ was never more passionately loved or more joyfully obeyed. Be not disturbed, my brethren, by the idle boasts of those who mutter and proclaim that the Church is dying because they wish it so. In quietness and confidence shall be your strength; you belong to a kingdom which cannot be moved, and Jesus is saying now what He said then: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."

IS CHRISTIANITY LOSING ITS SUNDAY?

A noted French sceptic once said: "Christianity is dead; it has lost its Sunday."

Christianity is not dead. Is it in danger of losing its Sunday? Two persons from widely different walks in life have lately expressed to me grave fears of the danger, and strangely enough they struck the same note of alarm. One was a lawyer of large practice, who knew whereof he affirmed.

He said: "I think one of the greatest dangers threatening us as a nation is the growing disregard of Sunday by professing Christians." He spoke particularly of their going about for pleasure and visiting. The other was a plain old woman who lived on a farm out among the hills. She lamented the great increase of late in Sunday visiting in the neighbourhood where she lived; saying that on almost every Sunday she saw families driving along the road on their way to a neighbour's to spend the day and to have what she called a "big dinner."

Here is the danger not often alluded to in the pulpit or by the press. We are alarmed at the flagrant violation of the Sunday by railroad corporations; by clubs whose members take that day for games and excursions; and by saloon keepers and others who have no regard for God's law. But it would be well for us to remember that the first day of the week is the Lord's day, and is in an especial manner in the keeping of the Lord's people.

If the day sits loosely on those who profess and call themselves Christians, it ought not to surprise us if men of the world do not keep it holy.

A good man, who had been accustomed to travel six miles to Church regularly every Sunday, said one day to his Pastor that it was a long distance for him to go. The Pastor replied: "Consider, my friend, that every time you go to Church you preach a sermon six miles long."

Would it not be well for professing Christians, who ride out for pleasure on Sunday or make it a day for visiting, to consider that they are preaching sermons all along the road against the sanctity of Sunday?

A distinguished jurist once said:—"Sunday as observed by the English-speaking races, teaches in the street as well as in the Church."

Christians should take heed how they teach in the street on the Lord's day. The heathen are keen observers. A lady missionary in a foreign field says that when she passes along the streets of the city on her way to Sunday-school the people say: "It must be Sunday, there comes Mem."

She was going about her Father's business on His own day, and was preaching the lesson of its proper observance all along the way. If Christians everywhere would refrain from doing their own pleasure on Sunday the day would be "a Delight, the Holy of the Lord, Honourable."

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,
13 DARLINGHURST ROAD.

EVENSONG.

All in the the day's work—tired heart,
Lift the load bravely, and do thy part.
God will do His:
"And be the day weary, or be the day long,
At length it ringeth to evensong."

All in the day's work—straight from Thee
Comes the right task—Love sets for me:
I will attempt it;
"For be the day weary, or be the day long,
At length it ringeth to evensong."

All in the day's work—let it be;
Or long or short, 'tis all for Thee!
Singing I'll do it;
"And be the day weary, or be the day long,
I shall sleep to awake with the angel's song."

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

No man preaches his sermon well to others if he does not first preach it to his own heart.

RELIGION stands upon two pillars, namely: What Christ did for us in His flesh, and what He performs in us by His Spirit. Most errors arise from an attempt to separate these two.

A CONTEMPLATIVE life has more the appearance of a life of piety than any other; but it is the Divine plan to bring faith into activity and exercise.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones.

A whole-hearted sinner will never know anything of a full Christ.

"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 Brand, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry), Porridge and Biscuits. Wholesale Agents—JAMES AMOS & SONS, 218 Sussex-street, Sydney.—ADVT.

Great heat is prevailing throughout England. Many deaths are reported from sunstroke.

The Bishop of Bathurst preached at Glen Alice on Sunday morning. This is the first time a Bishop has visited this locality.

Yesterday was observed as a Day of Humiliation and Prayer. In connection therewith a general public meeting was held in the Centenary Hall, York-street, and presided over by the Primate. A Special Service, suitable to the occasion, was held in the Cathedral from 7.30 p.m. to 8.30. The Ven. the Dean of Sydney delivered a short address.

The death is announced of the Rev. Thomas Mosley, the author of "Reminiscences of Oriel College" and the "Oxford Movement."

In consequence of the prevailing distress a Benevolent Asylum is to be established in the Western Suburbs.

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. Pantou, F.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. Pantou, F.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 minia 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. Rankin, Secretary, Scott Chambers, 96 Pitt street, Sydney.

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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 ATTITUDE OF THE CHURCH OF ENGLAND WITH REGARD TO THE DRINK TRAFFIC.

To the Editor of the Australian Record.

SIR.—Intemperate men with many working men in the Colony I have viewed with concern for many years past the attitude of the Church here with regard to the liquor traffic. Were Ministers in many cases subsidised by the brewing interest, this might be understood; but seeing they are servants of the Lord Jesus Christ, whose great aim was to bring His Father's kingdom to pass upon earth, this is certainly a great mystery. Are they—from Bishop downwards—holders of Teetotal's brewery shares? If so, let me say they cannot serve God and mammon. This may seem strong language; but it is justified after reading the letter signed "Z. P. Pocock," in the *Daily Telegraph* of the 13th, under the heading of Drink Trade and Employment, by which the writer justifies his assertion "that he is one of those possessed of a little learning." He evidently is possessed of a very little learning indeed upon the question, when he infers that 90,000 persons are employed by means of the liquor traffic in New South Wales. The varied interests he represents benefited by the drink traffic exist it is true; but not in New South Wales. But even if they were, at what a terrible cost to the country in general and the cause of Christ in particular. According to the British Board of Trade returns, "the drink traffic contributes less to the employment of the population than any other trade in existence." But it certainly contributes more to the demoralisation of the population than all other trades put together. We teetotalers have for years past laboured with self-denying zeal for the spread of temperance views and its attendant blessings, and we can afford to pass by the unkindly sneer about "teetotal fade" and "forcing them upon other and unwilling people." Is not the drink and its attendant evils thrust upon us at every turn and every gathering by those "who lust after it" whether we will or no? Thank God a better day is coming when even Ministers of the Gospel will remember that "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." It has been said that "faithful are the wounds of a friend" and what I have written is in this spirit; but I must say a spirit of righteous indignation fills me when I find Ministers of the Gospel saying the liquor traffic is God-given. I am, &c.

HENRY GUNNING.

AN APPEAL.

SIR.—Will you kindly publish the following appeal on behalf of one of the oldest Churches in the Colony. We are anxious to raise funds for the restoration of our historic Church, which was built about seventy years ago by the Government. It is a most substantial brick building, but there are certain parts which require renewing. The gable last Sunday did considerable damage, tearing the iron off a part of the roof, and blowing a window completely in, thus exposing the organ, which was drenched by the rain. I would suggest that the friends and admirers of the Revs. Thomas Hassall, John Cross and Canon O'Reilly, all at different times Incumbents of this Parish, erect windows to their memory. The centre window at the east end was promised many years ago, but I cannot ascertain by whom; perhaps some of your readers may remember. The grand old Norman tower, from which visitors are shown a beautiful view of the surrounding district, is out of repair. Hoping that some of our charitable friends will come to our assistance, I am, &c.

WILLIAM H. KEMMIS, Incumbent.
St. Thomas' Parsonage, Port Macquarie,
June 15, 1893.

THE CHURCH SOCIETY.

SIR.—No one knows better, by unhappy experience, how circumstances alter in a parish, than my friend, the Rev. W. A. Leech. He knows well how they may alter to the hindrance of Church work, and to the crippling of an Incumbent's power for usefulness. If such evil follow the death or withdrawal of a few wealthy members of the Church, how much more will such results follow when the few wealthy depart into more pleasant suburbs, and their places are occupied by the thousands who need almost to be lifted bodily if they are to be brought into the Church. I am sure that if my friend had thought a little more, one principal paragraph of his letter would have been omitted. It is impossible for a conscientious man to be bullied into giving to the work of God. If he cannot be induced by fair means to do more for his Master, he will not be compelled by foul. Such attempts, when made, ought not to be applauded by office-bearers of the Society, for they tell directly against its interests. When praise is given for such, only one result can follow—warm friends of the

Society will be alienated and their subscriptions and efforts in its behalf will cease. They will say, "If our poor attempts are despised, and we are held up to opprobrium, stuck into a 'Black List,' because when we have done our best we can do no more, what encouragement is there to make any effort at all? Let these self-satisfied gentlemen have it all to themselves. If they still blame us—let them—we may as well be hung for a sheep as a lamb."

R. TAYLOR.

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

SIR.—Like Mr. Bartlett I was not surprised to find that my letter provoked some feeling. He attributes my criticism to the fact that I was one of those who were reminded by him that we were not doing our duty, in reference to the Church Society. Speaking for myself I desire to say emphatically that this is untrue, and I dare say that most of the Clergy alluded to would say the same. Mr. Bartlett, it is evident from his last letter, still holds that he has been doing his duty, and plainly tells some of his brethren, that they have not.

Now, sir, this is just the reason I wrote you on the subject. I object to any Clergyman jumping to the conclusion that his brethren are unfaithful, and condemning them for such unfaithfulness in the public press, until he is in a position to understand all the conditions and circumstances of the individual parishes.

It is of course very convenient sometimes to complain of anonymous correspondence, but it is surely obvious to all that, under certain circumstances, where personal character is not impugned, and with regard to friendly relations, it is the more desirable position. Perhaps it will comfort Mr. Plummer, too, when I tell him, that although I have frequently written to the secular press about other matters, I have never in my life "washed the church's linen there."

I quite agree with this gentleman that this subject is one "for fair comment in a church paper." I pointed out that a kind letter in general terms would have done good, but the point of my letter was solely directed against Mr. Bartlett, or any other Clergyman, "naming" parishes, and lecturing his brethren.

And here let me inform Mr. Plummer, that no one has denied Mr. Bartlett's advocacy in the matter of Religious Instruction in Public Schools. But many of us are also earnest advocates and have been, not for a year or two, but ever since the beginning.

It is absurd for Mr. Leech to say that no attack has been made upon those Clergy whose parishes were so man in the parish who would feel the sting, would be the unfortunate Incumbent. His statement, moreover, in his second letter, that "he didn't intend to withdraw the claim, too, that it was, in the interests of the Church Society, I wrote, for I am still confident that Mr. Bartlett's method is entirely the wrong one, if the Clergy concerned are to be influenced in the right direction. Kindness before 'pressure.'"

Yours, etc.,
CHURCHMAN.

ST. ANDREW'S CATHEDRAL.

SIR.—With reference to the letters that have appeared recently in the *Record* under the heading "St. Andrew's Cathedral," I desire to inform your readers that no notice can be taken of anonymous and indefinite remarks. Any definite and formulated complaint, signed by the sender, will have all the attention of the authorities. They may be addressed either to the Very Rev. the Dean, or to myself.—Your obedient servant,

G. D. SHENTON, Precentor.
Diocesan Registry, June 20, 1893.
SUNDAY SCHOOL LIBRARIES AND PRIZES.

SIR.—I am often puzzled as to a suitable selection of books for Sunday School libraries and prizes, because of the mass of literature poured forth from the press, and the difficulty of winnowing the chaff from the wheat. The taste of the age is for fiction; and so many books offered for selection of this class can only be regarded as trashy and wishy-washy; but a good library should contain other works. May I invite your readers to discuss in your columns this somewhat important question, and suggest a list of, say, 100 books, priced at publisher's quotations, that £10 would purchase.—I am, &c.

F. B. KYNGDON.

THE REV. W. NEWBY-FRASER.

DEAR SIR.—Recently it was announced in Sydney that the Rev. W. Newby-Fraser was ill with fever. For the benefit of those who may not see the May number of the "Gleaner" issued in Sydney this month, let me say that a letter received by last mail from the Secretary of C.M.S. at Allahabad, brings the satisfactory information that both Mr. and Mrs. Fraser were well at the time he wrote. They were away for a holiday in the hills, not because they were ill, but because it was thought that they might be enabled to pursue their studies more comfortably and vigorously in the cooler atmosphere of the hills during the hot season.—Yours faithfully,

C. R. WALSH,
Hon. Lay Sec. C.M.A.

THE VISITATION CHARGE.

SIR.—Will you allow me to suggest that the Primate's charge, which he delivered at the recent Visitation, should be printed in a cheap pamphlet form. I thought at the time it was being delivered, that it was the most practical, and altogether the best address we had received from any of our Bishops, and by reading it since I am convinced that my impression was correct. If printed as I now suggest, from the type already set, it could be circulated through this Diocese at least, and it would be the means of doing much good. I would take fifty copies for free distribution in my own parish, and I dare say other of our Clergy would do the same.

M. G.

LETTING THE SUN SOAK IN.

"I am just standing here to let the sun soak in to me a bit."

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

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

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

[COPY.]

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

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

(Signed) GEORGE HODGSON.

Declared before me at Leeds, in the County of York, by the said George Hodgson, this 6th day of October, 1891.

(Signed) ALF. COOKE,
Mayor of Leeds.

Turn back, and read once more the seventh sentence in the statement. The last seven words are these, "For twenty years I never felt well." Think of that. Then follow along to where he says, "I never felt so well in all my life as I do now." No wonder he wants others to know about it. That shows him to be, what he is, a right thinking and a right feeling man. His announcement will do good—lots of good—as there is a multitude of men and women tormented in the same way as Mr. Hodgson was. Some have symptoms like his, and others have different ones, but they all signify the presence and power of the same old nuisance and scourge—indigestion and dyspepsia. The reader takes notice, of course, of the form in which the foregoing statement is made—the form of a simple and solemn declaration, according to law, before a magistrate, the Mayor of Leeds. The only purpose of this on the part of Mr. Hodgson is to impart all the dignity and weight to his words that is possible. He desires that what he says may be understood to be the truth and nothing but the truth. Anybody who disputes it would dispute the uncontradicted testimony of a witness in a court of justice.

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

WEEKS WHITE.

WEEKS WHITE.



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TEMPERANCE.

A million and a half invested in the iron trade in England employs 3000 men. The same sum invested in the drink trade employs 150.

The Russian Government is becoming alarmed at the consequences of intemperance. Up to 1870 it was a crime to preach temperance. The Government and great nobles had a monopoly of the dram shops, but now permission has been given to open tea-rooms, and the priests are instructed to preach against intemperance.

Mr. Hughes told of a titled brewer who had a public-house a mile from his park gates, and, because of the Sunday drinking, had the licence made into a six-day one. Another rich brewer, who owns 200 public houses in the most disreputable part of a town, had closed a public-house close to his residence because of the sights and scenes his daughters were compelled to witness.

A measure becomes law in South Carolina next July which actually prohibits the sale or barter in that State of beer, wine, spirits, or other intoxicating beverages.

Juvenile smoking in Canada is now prohibited. The Legislative Assembly of Quebec has forbidden the sale of tobacco to persons under eighteen years of age, while boys under fifteen years found smoking are to be punished by fine or imprisonment.

At the Nonconformist Conference in the Mansion House, Dr. Parker said that "in Greater London there was consumed annually 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine, 4,500,000 gallons of ardent spirits. What force could stand that Niagara of damning drink? If the public houses were put in a line they would have a frontage of 60 miles; and every inch an opportunity of going to the devil."

The children's delights are ARNOTT'S MILK AND BROWN BREAD. Every mother should get them.—ADV.

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

A SAFE MEDICINE FOR LADIES.

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

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G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 95 CASTLEBAGH STREET, SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 20,000 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.

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

A QUERY FOR BUSINESS MEN.

What close connection is there between commerce and foreign missions?

A general application of Christian principles to commercial life may furnish an answer. It is not in dealing with special grievances and scandals like the slave traffic, opium traffic, and rum traffic, however needful, that the root of the evil is to be reached, but in lifting up our idea of what commerce may or ought to be.

1. *The Divine idea of Business, Trade, or Commerce.* What is it? God's intention of exchange and distribution is the meeting of real wants—wants divinely intended to be awakened and to be met. This is the underlying idea of legitimate commerce; that of meeting men's natural wants, or other wants which it is right to develop; and that we do this by transporting what grows or may be found in nature—or by manufacturing or adapting what needs some process of transformation—and then exchanging it, to suit the wants of others. This is as much a Divine idea as human society itself, which indeed can hardly exist without it. This gives birth to the great system of buyers and sellers, with prices and profits, with employers and labourers, with shops and warehouses, with ships and markets, and with governments to protect industry and traffic. Only those business men who fall in with this idea can be said to be on the right lines, working "as unto the Lord." Other minor motives may lawfully mingle—that of subsistence, that of exercise of faculties and talents, that of making discoveries in the great economy of Production and Distribution, even that of stored wealth for God's ends,—but these are minor, these distract from the legitimate and elevating aim—the Divine and foundation idea of real trade.

But when we come to so-called "Wants"—never divinely meant to be gratified, but rather appetites to be repressed, indulgences, sinning against the law of love to one's neighbour, the Divine idea is thwarted, trampled on, subverted, and destroyed. There are many unreal and artificial wants that have found entry into the ledgers of commerce, but, far worse, there are noxious wants, that should be ruled out, and must be ruled out when Christ begins His rule on earth. Let the enlightened conscience of Christian men revise the catalogue, and whatever does not pass their scrutiny—as ministering to true wants of youth and age, health and sickness, life and death, and also of nations in their immaturity as well as in their full civilization—will fall to be condemned and deleted.

2. *The Divine test as applied to the business of the reader.* The characteristic virtue of this test is truth, truth in partnership with Righteousness. Note the realism of Scripture; the righteous dealing, the just weight and balance, the commercial honesty of the Pentateuch, of the Proverbs, and in Isaiah and Ezekiel. Again, the same thing crops up in the Sermon on the Mount, and in St. James, "the cry of the labourer, whose hire is kept back by fraud, enters into the ears of the Lord of Sabaoth." Nothing in literature equals this inflexible rule of dealing fairly in word and deed with fellowmen, especially where the contrary action is unlikely to have been discovered by them. The New Testament reprobates all fraudulent bargaining, all adulteration, all lying, advertising, and warranty, all unfair competition, all dishonest debt, suretyship, and bankruptcy, all double entendres in business, and the innumerable other brood of selfishness, untruth and unrighteousness.

Let the reader apply these tests to the business of the past few years, let him scan intently his actions and words in his transactions now closed, and he, may be, will find an answer to his impatient query of why God has permitted disasters to fall on him of late years.

Think of the solidity of Scripture morals. Even 3000 years ago, unrighteousness in commerce was borne down by the whole current of the Decalogue—the tenth commandment striking at the covetousness whence it springs, the eighth and ninth at the theft and lying in which it is summarily comprehended, the sixth and seventh at the violence and impurity, with which it is so naturally associated, the fifth at the disobedience to parents, from which it so often springs, and to which it equally returns. May I not say that even the fourth commandment stands or falls with unrighteousness or righteousness—the rights of the weak or unsuspecting being flouted away, and the working man, through some lure of profit or pleasure cheated out of his Sabbath rest? If now the business be remodelled, if the only safe Advocate, our Divine Master, be asked to come into active partnership, if the machinery of the office be overhauled and revised with this in view, "Whatsoever ye do," whether ye eat or drink, whether ye buy or sell, whether ye produce or distribute,—"do all to the glory of God," then we shall find ourselves again on the safe lines of real Christian commerce.

3. *The connection of Christian commerce with Missions.* The Divine Idea being introduced and obeyed in the business of each Christian man, our Christianity will carry a morality to every Pagan tribe, waking up and indefinitely increasing every echo of their natural conscience; to every Jew, also, confirming the lesson of Sinai, by the more awful sanctions of Calvary; and to every Mohammedan, writing anew all that the Koran has toned down or depraved, and giving it a sublime context.

What an evidence book, what an illuminated commentary, what a satisfactory sampling of real religion this would be.

Nothing could be so easily appreciated by the illiterate savage, than Christian commerce; and from him, upwards,

to races, sophisticated by false civilisations,—that have no faith in integrity and kindness,—would come with irresistible power the faithful righteous dealings and words of a real Christian business man.

H.B. in Victorian Churchman.

PLAIN TALKS.

Is it Worth While Trying to be Good?

By THE DUCHESS OF BEDFORD.

I suppose few people ask themselves this question very seriously. It is not unlikely that many might consider it a complete waste of time to do so. And yet it is no exaggeration to say that everything in life depends on the answer that we give to this apparently simple question. Our "No" may be only a cry of revolt, but it may lead to a revolution. Our "Yes" the first and feeblest note of a life-song, the echoes of which will never wholly die away.

We carry within us the power to be good, inasmuch as we can conceive the idea; but that power may lie dormant till it becomes non-existent. Morality may die in its sleep. The essence of moral life is activity, for the effort to realise the ideal within, in active and external form, is the only witness to its existence. The simple language of our question is not inaccurate; "trying" to be good is being good. We cannot say that moral effort has any sufficient justification for its struggle if we deny the existence of an ideal, for our soul's blood will not be shed for the ghost of a dead monarch on the battle-field of life. It is thus that deep answers unto deep: the cry of morality is heard and answered by the voice of religion.

The essence of both morality and knowledge is Progress. The instinct of humanity has discerned that a claim to perfection discounts it. The man who thanked God that he was not as other men are, had realised his ideal. He may not have been a sinner, but he could never by any means to the altar of his own heart, and had fallen in prostration before himself. Those who dethrone God, but do not discard morality, must inevitably do this in some form, for the only spiritual being a man is conscious of when he has shut out God is himself.

We must now turn and confront the facts of life as we know them to be. Is it a good world, or a bad world? It is a bad world. There may be an omer (the tenth part of an ephah) of leaven at work, but it is certainly hid in three measures of meal. We may hold what views we please about the absolute nature of good, and the inclusion of evil in its ultimate triumphal manifestation; the fact remains that evil influences exercise more power than good, and are holding far the largest proportion of human beings in their grasp. Many earnest or generous spirits seek to deny this, but, were it otherwise, human merit would be abolished, for the good would only float with the stream, instead of swimming against it.

The broad way is much more popular than the narrow; it does not entail the exertion of squeezing through the gate at its entrance, and there is no inconvenience attached to keeping a foothold. We have thought of goodness in its ultimate expression as an unreal ideal, the same cannot be said of evil. Here a man's reach does not exceed his grasp, his hand closes on something tangible. People say they must have a full life at any cost, they cannot be content with renunciation, they must live before they die. There is some truth in this. Gratification is a solid thing; it gives a sense of power, it satisfies and yet stirs; those who experience it may gain what is to them a whole world and remain supremely indifferent to so paltry a matter as the loss of their own souls. Sometimes a petty soul is bartered for a petty world—a poor enough transaction. For the best bargains are wretched ones in the last resort. The lover of sensation knows only too well that the sensation he would give all he has to experience is the power of feeling anything at all. "I would part with my honours, my riches, my credit with my Government, my reputation as a statesman, with everything I possess," said a great foreign diplomatist, "if I could regain one hour of genuine human emotion." A full life? Yes, possibly; but when conscience is dead, fulness means satiety. The old saying—"Let us eat and drink, for to-morrow we die," is altogether wrong; it is not to-morrow but to-day that we die, if the ideal of life is self-indulgence. It is not uncommon to hear people say that if they could be sure of a future life they would try and be good, but that they cannot lose their chance in this world if it is all to end in dust. Perhaps they do not realise that there is no "if" in the matter in the second alternative, whatever they may be in the first. It does all end in dust, not in a vague future, but in a definite present, to those who save their lives by taking them into their own hands. But at any rate it may be urged a man may do what he wills with his own; if he stakes his existence and loses, it is his own affair. There are cases in which he lives or dies to himself; if no one is injured he has done no wrong.

The greatest injury a man can do to his fellows is to fail to be good. Our deeds may pass, our thoughts may leave no mark, but we have missed our chance in life, the chance of being a witness to truth. We have weakened the world by our weakness we have made it poorer by our poverty. Falsehood is stronger because we have lived, self-denial

is harder because we renounced effort; someone is sadder, someone more sinful. We may have isolated ourselves in wrong-doing, but the conditions of existence cannot be escaped; there is no refuge from consequences. And the fact that penalty is heavy and remorse bitter does not alter these results. All that has been missed is left undone, though in the great mystery of restoration the broken and contrite ones are healed and comforted, and often allowed to set their hands to some form of redemption work. But if we could ask them whether it is worth while to try and be good, can we suppose that they would weigh and hesitate? We have all left undone the things that we ought to have done; but let us not go down to the grave without having desired the things that we ought to have desired, without at least bringing our will round to the side of God!

Can any words express the illuminating power of sheer agreement with God? And this sense of unity can only proceed from obedience to the moral law. Those who have clean hands and a pure heart may climb up into His Tabernacle, and dwell on His holy hill. It may be that it is not good for them to abide there, while earthly duties await them, and earthly conditions retain them; but they have not set their feet on the upward path in vain; it has led them through the clouds, and they have had Pisgah-sights from thence.

There are tests in nature and in art—tests of our harmony with truth. But perhaps the greatest test of all is association with beautiful characters and great souls. Does their presence produce a sense of harmony or discord? Do they recognise in us those who are like-minded with them? There is One who has known us all our lives, with a discernment that is more than human, and a compassion that is altogether Divine. If there is that in us which, however imperfect, He recognises as in sympathy with His mind, we shall be ready for the highest satisfactions. "Enter thou," He will say, "into the joy of thy Lord." Every aspiration has been a step into the Heavenly places, the door has opened at last, and we may go in.

Is it worth while, I ask again—is it worth while to try and be good?

"I have tried both ways; I am in spirits because I take on spirits; I am hale because I use no ale. I take no antidotes in the form of drugs, because I take no poison in the form of drinks. I have these four reasons for continuing to be a total abstainer: First—my health is stronger. Secondly—my head is clearer. Thirdly—my heart is lighter. Fourthly—my purse is heavier."

Mr. Caine, M.P., in speaking at the annual soiree of the United Kingdom Band of Hope Union, held in Exeter Hall, remarked that there were now in the country about seven millions of total abstainers, and 75 per cent. of these were so in consequence of the Band of Hope Union.

A great storm has passed over the settlement of Eldorado, in the state of Arkansas, U.S.A., the place being buried by a pillar of dust. Thirty lives were lost, and the survivors fled from the place on horseback.

To consolidate not to scatter, to build up not to pull down, to affirm not to deny, is the highest and grandest mission of all genuine philosophy and science.

The sentimental is always fraught with danger; it is dangerous in piety, in morality, in literature, in everything.

TELL IT TO GOD.

Hast thou a care whose pressure dreads
Expects sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Has thou a hope from which thy heart
Would flout almost death to part?
Esteem thy Lord that hope to crown,
Or give thee strength to lay it down.

Whatever care doth break thy rest,
Whate'er the wish that swells thy breast
Spread before God that wish, that care,
And change anxiety to prayer.

He who does not know when to keep silent, does not know either when he ought to speak.

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

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's 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.

The family friends are ARNOTT'S MILK Biscuits Biscuits use for both young and old.—ADVT.

The Australian Record.

SYDNEY, SATURDAY, JULY 1, 1893.

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SUITS from £35 3s. Clerical Suits a Speciality.
Clerical Outfitters, Robe and Gown Makers.

McCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

Personalia. The Rev. C. K. COLE, late of White Hills, has been appointed to the Incumbency of Christ Church, Newport (Vic.). The Rev. L. FITZGERALD of Newport (Vic.), has resigned and undertaken work in Christ Church (N.Z.). The Rev. P. N. HUNTER has been appointed Curate of St. Mary's, Balmain, and also registered for the celebration of marriages. The ARCHDEACON of GRAFTON is making arrangements to call together the Synod of the Diocese of Grafton and Armidale. Some delay may be occasioned in consequence of the time which must elapse before the death of the late Bishop can be officially reported to the PRIMATE. The BISHOP of WELLINGTON (N.Z.) who retires on October 3rd next, was the first Bishop consecrated in any of the Colonies without letters patent or licence from the Crown. His election was the first under the present Constitution of the New Zealand Church, and the first independent election of a Bishop by any Colonial Synod. The Synod of Wellington has decided not to elect a Colonial Clergyman as successor to the Bishop, but to send to England. The Rev. J. W. UPJOHN, late of the Diocese of Newcastle and now of Warialda—Diocese of Grafton and Armidale, has been registered for the celebration of marriages. The GOVERNOR paid an official visit to the PRIMATE at 'Greenknowe' on Monday last. The PRIMATE, on the third anniversary of his consecration, appointed the Revs. Dr. CORDETT, Dr. HARRIS, A. W. PAUL, Canon SHARP, A. YARNOLD, and J. D. LANGLEY as his Chaplains. The following additional members of the Hobart Congress Committee have been appointed by the PRIMATE:—Canon WHITTINGTON, Revs. C. F. GARNSEY and S. S. TOVEY.

The Rev. F. T. Whittington. To-day we have to bid "good-bye" to the Rev. F. T. WHITTINGTON, who has contributed through our columns, for the past twelve months, the Australian Mission Notes. These items of missionary news have been read with much interest, and called forth gratitude to Almighty God. Mr. WHITTINGTON, through ill-health resulting from New Guinea fever, has been compelled to resign his position as General Secretary of the Australian Board of Missions, and now becomes Assistant Incumbent of the Cathedral district of Hobart (Tas.), and a Canon of the Cathedral. Mr. WHITTINGTON carries the good wishes of a large circle of friends. He has visited nearly every Diocese in Australia, preached and addressed meetings in every city, and we might say almost every township, on behalf of the Missions of the Australian Church. He has visited New Guinea and seen the work done, and suggested how it could be extended. Such experience and knowledge of the details of our Mission work, and its vast needs, are most valuable, and the loss of Mr. WHITTINGTON in this department of work is a serious one. Our readers will, we are sure, join us in the hope that his health may be firmly re-established, and pray that much blessing may attend his ministrations in his new sphere of labour.

The Gribble Memorial Fund. We regret that the contributions for this most deserving cause come in, but slowly. Up to the present, there has been received by the Hon. Treasurers:—From the Clergy, £127 4s; from the Laity, £29 18s; making a total of £157 2s.

The Welsh Suspensory Bill. The following extract from a letter written by a Sydney Clergyman in relation to the Welsh Suspensory Bill has been communicated to the *London Guardian*, and appears in its issue of May 24th:—"From a distance I would render whatever help I may in averting what I can only regard as a terrible disaster. It is now eight years since I landed in Sydney. As Incumbent of the leading parish in what is, practically, the capital of Australia, I have had ample opportunity for studying the affairs of the young country. I do not think that such opportunity has been entirely neglected. On one point my mind is fully made up. Morally, intellectually, socially, and spiritually, Australia is all the poorer by reason of their being no establishment of any kind. It is hard to see where Christianity touches (influence) the growing national life—all religions are only too generally regarded as equally false, equally useful, or equally true. And, although relating to the question of endowment rather than that of establishment—the Churches (as they

are called) are paralysed for work as they struggle for a bare existence. Perhaps this expression of opinion may have all the more weight as coming from one who, still a Liberal, is no longer touched by those Liberation Society views which had some influence upon him before he left England in 1884."

The Naval Disaster. The terrible disaster which befel the "Victoria" on Thursday of last week, and by which Vice-Admiral TYRON and three hundred and seventy officers and men were drowned, has thrown the nation into deep sorrow. The services which the Admiral rendered to the Colonies will be long and gratefully remembered; and the remembrance intensifies the regret which is felt here for this naval disaster. In the presence of such a calamity our only hope is in God as King. He handles the universe with imperial power; He maketh disposition of angels and men as it pleaseth him. "The Lord reigneth." This quiets us in the time when we would otherwise be overwhelmed with distress. With the bereaved we deeply sympathise. In many homes there is a deep sorrow, and in the time of national distress our Christian profession should be translated into beautiful action, beneficent service, and generous sympathy. It is when such a trouble comes upon us that we are also reminded, that personally we should seek to understand the religious use of time, and hold ourselves as the custodians of the costliest jewel that can be committed to the care of creatures. Man cometh forth as a flower, and is cut down; he fleeth as a shadow and continueth not. "But if life be hidden in Christ, hidden in God, we have part in the fellowship Divine, and

"Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this, and sweeter."

False Charges. Every reader will rejoice to hear that Mr. SYDNEY MAXTED has been completely exonerated from all the charges which have been preferred against him as Director of the Government Asylums. Seven allegations had been made by two persons. Mr. O'MALLEY CLARKE says that as the investigation proceeded, it was remarkably apparent why one of the accusers had exercised the wise discretion of absenting himself. Mr. CLARKE further adds that the charges were the fruit of animus, which was evident in the cunning the accusers displayed in the language in which the charges were set forth. "Such charges," said he, "could only be made by persons who had no regard for the truth, and who, by the malicious cunning with which they presented their accusations, had no other object than to bespatter the reputation of a man against whom they had a grudge." It is marvellous how ready some persons are to injure the character of others, and what means they adopt to effect their evil purpose, and it is desirable—as Mr. O'MALLEY CLARKE says in the concluding words of his report:—"If they were made to realise that false accusations, affecting the fair fame of persons in this community, cannot be alleged with impunity, and that there is a responsibility attached to such proceedings, that cannot be evaded by silence and callous, insolent indifference."

Tunes Ancient and Modern. The Committee of "Hymns, Ancient and Modern," have lately begun to refuse permission for the use of their tunes in other books, either for love or money. This attitude is new, and the reason for it is not easy to understand. It was not the practice of Sir HENRY BAKER, who was for so many years secretary to the committee. Dr. DYKES, whose tunes are chiefly in question, never refused their use to others. His ecclesiastical views were definite enough, but they were irradiated by charity, and the more widely his tunes were sung, the better was he pleased.

The Special Articles in the *Australian Record* this week include:—
MISSION NOTES BY THE REV. CANON WHITTINGTON.
JOURNALISM AND OURSELVES.
THE CHURCH OF ENGLAND PROTESTANT BY MR. JUSTICE FOSTER.
KING'S SCHOOL PRIZE GIVING SPEECHES BY SPECIAL REPORTER.
THE PRIMATE'S CHAPLAINS.

Habitual Drunkards. The Committee of the House of Commons appointed to inquire into the treatment of habitual drunkards is unanimously in favour of more drastic measures. In their report, recently presented to Parliament, they admit the voluntary system has worked well so far as it has gone, but that to render the work of retreats generally beneficial the voluntary system must be supplemented by a system of compulsory commitment and detention. The highest medical authorities are now agreed that a year's detention is the minimum time in which a drunkard can be cured. It is therefore suggested that rules shall be made to enforce a habitual drunkard's retention, to allow his recapture if he runs away, to subject him to more rigorous discipline when he is refractory, and to keep him for two years if necessary. The committee recommends that the patient's property shall, during his retreat, be managed by a trustee, with power to apply the same to the maintenance of the man and the support of his wife and family. While urging the multiplication of retreats that should be better known and aided by the State, the voluntary system is to be encouraged as far as possible. In the matter of short sentences, Sir John Bridge, Mr. de Rutzen, Sir Andrew Clarke, and Sir Richard Quain, speak strongly of their failure from a curative point of view, and the provision of reformatories for drunkards who come within the action of the criminal law is advised.

To Attain True Progress. Mr. WILSON, M.P. for Mid-Durham—a working man M.P.—recently delivered an address, in which he said: "There are men and women who, if they touched a flannel jacket, or a fustian coat, would think they were contaminated. There's nothing undignified in the jacket, there's nothing unbecoming in the dress, there's nothing ignoble in the home. The indignity and the unbecomingness and the ignobility are in the life. If you live right, if you stand erect in self-respect, if you present to the world the front of nobility, poor as your circumstances may be, harsh as the lines of your life may stand out in their darkness, you are the equal of any man. God has no partialities; there are no favourites in His family but those who do right. To attain true progress (Mr. WILSON said), there were five sources of help: the State, the general public, the employers, ourselves and the Church." Speaking on the last, Mr. WILSON said: "There is no power in this country more effective for the true advancement of progress than the Christian teaching. I know you have seen it badly presented. You have seen mere wrangling over dogma, and not true religion. But that is not His fault. Here (putting his hand on the Bible) are its principles—justice, truth, honesty, self-sacrifice, love. Would these not help the world, think you? If all men did justly, if all men acted honestly, if all men were merciful in their relations, if all men would take upon themselves the self-sacrifice of the good Samaritan, if all men had the love of Christ for his fellows, the black ruins of wickedness and woe would soon be ended, and such a life be possible as becomes this nation."

A Second Mr. Gladstone. "Time was," says the *Daily Telegraph*, "when, as author of the pamphlet on *Church and State*, the present Prime Minister was the pride and bulwark of the Establishment. He has not changed in heart and nature; but politics have created a second Mr. GLADSTONE, from the date when he was rejected by Oxford University, and it is this 'doppel-ganger' of the pristine statesman—this Mr. Jekyll who is so entirely the contrary of Mr. Hyde—who has disestablished the Irish Church, and admitted the Welsh Suspensory Bill into the programme of the parliamentary year."

Personal Inspiration. Professor ARMITAGE ROBINSON of Christ, preached in the University Church, Cambridge recently upon the "Personal Inspiration of Christ." He said that the Church had regarded herself too exclusively, as the favourite of Christ, and had thus wondered at, or denied, the existence of goodness amongst those who were without her fold. But, if the words of Christ were to be fulfilled, the title of Son of Man was a great fact; every man, whether conscious or unconscious, believing or disbelieving it, was better, because our Lord had lived and died. Therefore as Christians we should welcome every gain of criticism, however slight, in the field of knowledge, and every effort to raise men's lives and hopes from whatever quarter it came. But the Professor did not, like so many when speaking of Christ and humanity, forget to put clearly the special power given to all who are His disciples by a real and personal faith.

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 something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under 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.

A NEW EUCALYPTUS!!

J. HUBERT NEWMAN
Photographer,

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

12 Oxford-st., Sydney