



The Most Extensive BREAD-BAKING BUSINESS

THIS SIDE OF THE GLOBE.

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

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

MY BROWN BREAD

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

SEND ADDRESS TO

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

BUY

BRYANT & MAY'S WAX VESTAS.

THE VERY BEST IN QUALITY.

TWENTY PER CENT. MORE IN QUANTITY
THAN THE FOREIGN WAX VESTAS.

NINETEEN PRIZE MEDALS
FOR EXCELLENCE OF QUALITY.

Ask for BRYANT & MAY'S WAX VESTAS.

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,
Use **WAUGH'S BAKING POWDER**

B Beware of the wiles, the actions,
and smiles,
A Of your Grocer, if he tempted
should be,
K From motives adverse, self-
interest, or worse,
I And not doing well, he endeavor
pours to sell
N Other powder than **Waugh's**,
forsooth, just because
G 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 fly,
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.



HEAD OFFICE, Corner Pitt & King Streets
Sydney.

WALTER CHURCH
20 PER CENT. BONUS
PAID EVERY YEAR
—SINCE 1873.—

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

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

JOHN BEHAN'S well-known Remedies have obtained the following Prizes:—First Prize Medal, Sydney, 1885; First Prize Medal, Melbourne, 1889; First Prize Sydney Agricultural Society, 1890; Special Medal, Sydney Agricultural Society, 1891; 2 First Prizes, Sydney Agricultural Society, 1893.

John Behan's Black Oils—For Broken Knees, Greasy Heels, Sores, &c., Enlargements, Splints, Mange, and Sprains.
John Behan's Colic Cure—Never fails; acknowledged the best.

John Behan's Worm Powders—Expelling with safety every species of Worms.
John Behan's Condition & Urine Powders—For Debility, Hidebound, Coughs, Colds, Constipation, and Sluggishness.

John Behan's Blistering Ointment—The best substitute for Firing Horses.
John Behan's Special Spice—Best preparation known for Patterning Horses and Increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

These Medicines may be obtained Wholesale at THE VETERINARY DEPOT,
New South Head Road, Paddington.
121 cases of Pinkeys successfully treated.

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

SEND ADDRESS TO

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

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House Bathurst-street.

The Diocesan Educational and Book Society—Hon. Secs. and Treas. Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Whittington.

The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.

The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Hon. S. A. Stephen, M.L.C.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street.

The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.

The Church Buildings' Loan Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Hon. S. A. Stephen, M.L.C.; Hon. Sec.: Rev. J. Hargrave, St. David's, Surry Hills.

The Clergy Widows' and Orphans' Fund—Hon. Treas.: Captain Dennis, R.N., Queen-street, Woollahra; Hon. Sec.: W. Blair, Esq., 176 Pitt-street.

The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Robert Hills, Esq., Post Office Chambers, Pitt-street; Hon. Sec.: J. Vickery, Esq., Waverley.

The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, C. B. Brownrigg, Esq., Courtenay Smith, Esq.

The Church Home—Hon. Secs.: Rev. T. B. Tress, Mrs. W. Cowper.

The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas', Globe, C. R. Walsh, Esq., "Chateau," Balmalm.

Hon. Treas.: John Kent, Esq., The Strand, George-street.

Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King; Hon. Treas., Robert Hills, Esq., Post Office Chambers, Pitt-street.

Melanesian Mission—Hon. Sec., Rev. H. Wallace Mort, Hon. Treas., E. H. Rogers, Esq., Ashfield.

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

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

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

ABRAHAM'S PILLS.

The Great Remedy of the 19th Century.

FOR LIVER AND KIDNEYS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

ABRAHAM'S PILLS.

The Australian Record.

SYDNEY, SATURDAY, JANUARY 13, 1894.

HOWAT & MCPHAIL

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

NOTES AND COMMENTS.

Personalia. Mr. W. J. FAWCETT, of Townsville, North

Queensland, is engaged in writing a history of the Diocese of North Queensland, for publication at an early date.

Mr. FAWCETT desires those Clergy who formerly held appointments in that Diocese, and who are now living in those of the South, to kindly communicate with him, giving a list of their appointments with cures, etc., and also the dates of ordination.

THE MOST REVEREND THE PRIMATE, THE BISHOP OF ROCKHAMPTON, and the REV. A. R. and MRS. BARTLETT, were passengers by the steamship "Onah" which left Sydney for Hobart on Saturday afternoon last.

THE REV. JOHN VAUGHAN whose health has given way, was a passenger by the "Arcadia" which left Sydney for England on Monday last.

The Rev. J. P. OLLIS has been appointed temporarily as Curate in the Parish of Auburn and Rockwood.

The Rev. A. E. WORSLEY has been appointed to the temporary charge of Mooreland, Diocese of Melbourne.

THE BISHOP OF MELBOURNE has licensed the Rev. G. A. PARKER to the parochial district of Steilix, Mande, Meredith and Berembroke, and the Rev. J. SWAN to Warburton.

THE BISHOP OF ADELAIDE and MRS. KENNEDY are expected in Adelaide to-day per R.M.S. Himalaya.

The Rev. J. W. OWEN, B.A., has resigned the Incumbency of St. Outbarts, Diocese of Adelaide. Mr. Owen has also resigned his seat on the Standing Committee.

Only one survivor remains of the famous seven, who in 1860, wrote and published *Essays and Reviews*.

That one is the present BISHOP OF LONDON.

The Rev. W. J. ELLIS of Christ Church, Pambula, and the Rev. W. M. WHITE of Moruya, have exchanged parishes.

It is reported that the Rev. CANON DANKS, Rector of Richmond, Yorkshire, has been offered the Bishopric of Wellington (N.Z.).

CANON DANKS has expressed his willingness to accept the Bishopric, but requires further details before he finally decides.

The Rev. CHURCH KING, Vicar of Moorndun, has been nominated Bishop of MELANESIA in succession to BISHOP SELWYN.

The BISHOP OF TASMANIA has sent the Rev. F. G. COPELAND, with the consent of the Incumbent of All Saints, Hobart, to take temporary charge of Zeeman and Strahan, until permanent arrangements can be made with a Clergyman in Priest's Orders.

The Rev. J. S. ROPER has been licensed to the Parish of Forth and Leven (Tas.).

On New Year's Eve, Dr. MAXING, of St. Michael's, was presented by the members of his Confirmation class with a silver flower and ink stand.

The death is announced of the RIGHT REV. JOSEPH HILL, Bishop of the Niger.

Mrs. HILL is also dead.

The BISHOP OF NORTH QUEENSLAND is staying for a short time at Bishops-court, Morpeth.

The Rev. SKYMOOR SMITH, Curate of St. John's, Molong, has been appointed to the Incumbency of the Parish of Nyngan.

Mr. J. E. SCRUTTON has been licensed as Local Reader, St. Peters, Woolloomooloo.

Mr. H. R. A. WILSON has been licensed as Catechist, St. Thomas', Balmalm West.

The BISHOP OF BRISBANE, in a speech at the Colonial Institute, London, said that population was the greatest need of the times in the Colonies, and that Australia was a land of promise crying loudly for men and women.

The Hobart Church Congress. We understand the Sydney Committee have arranged with the Union Steamship Company for the "Onah" to leave Sydney on Monday next, landing passengers in time for the Special Services to be held in connection with St. David's Cathedral, on Thursday, the 18th inst.

The conversation will be held, as arranged, on Monday evening, the 22nd, in the Town Hall.

The Mayor and Corporation will be present, to welcome the Congress to Hobart.

The Congress will meet on the 23rd, 24th, 25th and 26th inst.

The Committee have chartered the "Nubena" for a river trip to New Norfolk on Saturday, the 27th.

A considerable portion of the time of each sitting of Congress will be available for free discussion, each invited reader being allowed twenty minutes and the speaker only ten.

Having half-an-hour for the five minutes speakers on each subject.

The Subjects Committee have endeavoured to have all phases of thought represented; they regret, however, that a great number of laymen who were invited to take part have been obliged to decline, owing to numerous other engagements, but we hope to see that the lay element will be well represented in the open debate.

The Hospitality Committee have succeeded in finding accommodation for all the invited readers and speakers.

Sunday School Institute Examinations. We publish this week the last of the Examiners' reports in connection with the Sunday School Institute's examinations. It is gratifying to find that the interest in these examinations is increasing, and that the results compare so favourably with those of last year.

It is to be hoped that a larger number of scholars will present themselves for examination at the close of the present year, and that the number of schools from which they come will also be increased.

There should be generous and hearty co-operation throughout the Diocese with the Institute in its great and important work—a work which must yield good fruit in building up the life of the people.

The Irish Church and Foreign Missions. In reference to the supposition that the Irish Church is in danger of losing her hold on the great duty of foreign evangelization owing to the increased pressure of home claims, it is interesting to observe that so far from this being the case, the contributions from Irish Churchmen to the support of Foreign Missions are increasing each year.

In the ten years that followed 1880, the total subscriptions from Ireland to the Church Missionary Society were £63,786 6s; in the past ten years the subscriptions to the same Society reached the splendid total of £79,568 2s 9d, or an increase of £15,781 16s 9d, and most of the other Missionary Societies show a corresponding increase from their Irish auxiliaries.

The Provisions of the Law affecting Health. A paper by RABBI ADDLER, read before the Church of England Sanitary Association, gives a brief summary of the provisions of the Law affecting health.

He places the observance of the Sabbath at the head, for a day of rest from work once a week is an absolute necessity; he finds the proverb "cleanliness is next to godliness" in the Jewish saying that outward cleanliness leads to religious purity; he claims for the Pentateuch that it took an original view of therapeutics and anticipated the modern doctrine of stamping out disease by isolation and disinfection; he does not claim for all the restrictions as to food a hygienic purpose, but argues that the frugality and temperance of the Jews are the result of long obedience to them—for "to abstain from certain foods tends to make a man lord of his will and master of his passions."

Touching on the Jewish method of slaughtering cattle for food, the RABBI remarked that the general mercifulness to beasts characteristic of the Mosaic law would hardly justify a cruel method, that the depletion of the blood prevented the spread of disease, that the method was approved as humane and expeditious by high authorities, Virchow among them, and that the careful inspection of the carcasses after death protected consumers from meat with the slightest taint of disease.

Inspirations. PROF. AGAR BEEF, writing on the subject of Inspiration, says: "The precise extent and effect of the special inspiration of the Bible must be determined, not by the consensus of the Church, nor by a *priori* argument about what the Word of God must be, but by careful study of the text of Holy Scripture. Such study as I have been able to give to it assures me of the truth of all the great facts on which rests the Christian faith, and of the substantial truthfulness of the whole Bible as a correct record and statement of the supreme revelation given to men in Christ, and of certain earlier revelations preparatory to it. And this is all the Christian needs."

The State and the Mount. Mr. A. E. FLETCHER, the Editor recently in London, the subject being "The State and the Sermon on the Mount." Mr. FLETCHER did not agree with the late ARCHBISHOP MAHER that it was impossible to govern a nation in accordance with the ethics of Christ.

"The civilization of the past had failed for no other reason than that they were founded upon principles essentially antagonistic to those ethics. War had lain at the foundation of these ancient kingdoms, and the doom of such empires was to be found in the words of Christ: 'They that take the sword shall perish by the sword;'

whereas it was by the principle of passive resistance which had been laid down by Jesus in the words, 'If any man smite thee on the one cheek, turn to him the other also,' that the greatest triumphs of the democracy had been gained—it was by this silent endurance that labour had won in its wars with capital."

St. Mary's, Oxford. Mr. JACKSON, who has been appointed architect for the repair of St. Mary's, spire, has published a report on the state of the spire. Only one of the twelve can be retained. On removing the back of the canopies it was found that the iron bars and hooks by which they had been fixed in their niches had in most cases rusted away, and could be broken with the fingers. The figures had no real attachment to the tower at all, but stood by their own weight. Many of them are cracked down to the foot and it is surprising that no accident has happened. He proposes that the old statues—which, in spite of the ruin and restoration they have undergone, are still fine specimens of fourteenth century art—should be lodged in a museum, when they will last for any length of time, and that eleven new figures, each costing £80 be carved on the lines of the old statues as to subject, pose, and treatment. They are not to be servile copies, but as artistically good as modern art can make them, avoiding the mannerism of the old work, but preserving its general feeling. Good progress has been made with the restoration of the pinnacles, and before long the vast network of scaffolding will be removed from one of the most beautiful features of Oxford.

The Cuyahoga. PROFESSOR CLAYPOLE, of Ohio, has called attention to what he calls an "episode" in the history of an Ohio river known as the Cuyahoga. He tells us that north of Akron, where he resides, he has noticed a peculiar feature in the present channel of the Cuyahoga, which leaves "its preglacial path and passes through a rock cutting about half a mile in length." The Professor further states that the whole upper channel of this river was once the bottom of an ancient lake. Thus the geologic ages bear unceasing evidence to changes which in the physical world are fundamental, while the Father in Heaven, the same yesterday, to-day and for ever, sheweth no "variableness," not even the "shadow of turning."

Captain Lugard and East Africa. Messrs. BLACKWOOD AND SONS have issued Captain LUGARD's eagerly-expected book. One hundred and thirty real good illustrations, and a series of fourteen remarkable fine maps, skillfully prepared by Messrs. RAVENSTEIN, materially enhance the attraction and importance of the two handsome volumes, in which the late representative of the East African Company in Uganda describes *The Rise of Our East African Empire*.

Captain LUGARD is very severe in his criticisms of the way in which the Imperial Commissioner has divided the country between the various parties, as he is of opinion that the Roman or French party have been placed in a position highly advantageous to the development of political intrigue for the furtherance of French interests.

Thus the frontier of German East Africa, the Congo State, and the Nile Valley would be reserved to French Mission influence, which would be free to extend until it met the advance posts of the French and Belgians on the Wellé and its tributaries.

As regards the future of British East Africa, Captain LUGARD would frankly annex the strip of coast now belonging to Zanzibar, and administer the whole country from the sea inland as a Crown Colony of Great Britain.

Sir Andrew Clark. The *British Weekly* says the late SIR ANDREW CLARK was a Christian, and not ashamed to say so. More than once he

THE HOLY CATHOLIC CHURCH.

THE HOLY CATHOLIC CHURCH—THE KINGDOM OF GOD

The Holy Catholic Church is a spiritual kingdom. I

The Holy Catholic Church is a spiritual kingdom. Its seat is in the heart. It is faith, peace, joy, righteousness in the Holy Ghost. Though Ordinances and Sacraments are generally necessary to salvation, and though they are clearly imperative on all the disciples of Christ, yet the spiritual element is possible, as in the case of the repentant thief, to be saved from them. The real holiness of the Catholic Church is not merely external consecration, like the Jewish nation or the vessels of the Tabernacle, but it is eternal and God-created. The real unity of the Catholic Church is not in mere form, whether of Government or polity, but it is "Unity of the Spirit," "He," no matter what his external circum-

stances may be, "that is joined unto the Lord is one spirit." The Holy Catholic Church is not confined to one age or to one nation—nay, it passes beyond this mortal scene, for some of its members are in Paradise; and that portion at any rate, is to us invisible. The Holy Catholic Church has no prescribed ritual, for ritual may change according to men's ideas, or the exigencies of climate, and that which is associated with God's spiritual kingdom is eternal and uniform. "The Holy Catholic Church," it has been said, "is not a caste, for it despises none and rejects none, yet like caste it preserves amidst human change a sacred order; all kings and priests unto God. It is not a secret society, for it makes

no reserve, and yet its members have a hidden life, and a joy with which a stranger intermeddeth not. It is not a nation for it selects individual persons from among each of the nations, and will ultimately include all; yet it is as clearly defined, though more extensive. It is not a family, and yet its bonds are equally tender, only they are incomparably more expansive. The Holy Catholic Church is not building

more expansive. The Holy Catholic Church is not "built" by ecclesiastics or laymen, but by our Lord Himself. He said, "I will build my Church," and His materials are "living stones," as St. Peter calls them. He makes no mistakes in His work, for He knows, in every sense, them that are His; and the Rock on which He builds is Himself, owned and

confessed by individual believers with Simon Peter, "Thou art the Christ the Son of the living God." This, and no other visible community, nor aggregate of communities, is the Church against which the gates of hell shall not prevail. Those who compose it are "the called of Christ Jesus." This is the lovely and beloved Spouse of Solomon's Song. This is the Bride, the Lamb's wife of the Book of Revelation. This is the Church of the first-born, whose names are written in heaven. This is the Holy Catholic Church in which we express our belief, for it is invisible, and we do not profess faith in that which we can see.

Our Scriptural Church refers to it as God's "Holy Church Universal"; in the Bidding Prayer as "The whole congregation of Christian people dispersed throughout the whole world"; in the Ordering of Priests as "Christ's spouse and Christ's Body"; in the post Communion service as "the mystical body of Christ, which is the blessed company of all faithful people"; in the prayer for Church Militant, as the "Universal Church"; and in the second part of the Homily for Whit-Sunday, "the true Church is a universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head Corner-stone."

UNCHURCH OTHERS.

I thoroughly believe, with our Church, that since Apostolic times there have been three orders of ministers. I am decidedly of opinion that no one ought to dissent from our National Church because she is Scriptural, or to cause divisions amongst professing Christians. But if there be no specific command in the Word of God that Episcopacy is to be a necessity in the Holy Catholic Church, I am not going to unchurch those who walk without it, nor am I going to fasten upon them the awful word of excommunication. Moreover, if in days gone by the Church of England was formal and cold, and neglected her duty, and dissent arose as a necessary consequence, and, like the Gentiles with the Jews (Romans x., xi.) to provoke her to jealousy, I for one would not, I dare not condemn it because it has continued to exist. And even now if heresy is in the Establishment, and the religious and scriptural convictions and sentiments of Church people are outraged as in some parishes they undoubtedly are, so that they are driven from the beloved Church of their fathers; if there would be in some towns and districts no vital Christianity but for Dissent; am I to weep and lament because it has survived many a persecu-

tion, and to day is a great spiritual force in our land for good? Am I to consider the Church fabric more essential than the truth, the real Catholic truth, the Gospel of God's grace, by which the Church mystical is built?

If there are dense masses of people unreachd by all the machinery at the disposal of our Church, am I to condemn those who, brought up in Dissent, in their own way and according to the order of their own community, preach amongst them the unsearchable riches of Christ? And when by their self-denying labours, by their writings, by their conduct I am forced to believe that they bear the fruit of the Holy Spirit of God, who am I that I should say that they are not true Christians, and that they do not belong to Christ's Holy Catholic Church? Who am I dogmatically to assert that they are recipients of nothing more than what is designated "the uncountenanced mercies of God"—whatever strange expression may mean? Am I to declare that such souls are like living stones in Christ's "Spiritual House"? Am I to say that they are the Protestants of Europe, and millions of their brothers in America; all the Wesleyans, declared by Dr. Stevenson to be "the great Church in the world"; all the magnificent Missionaries of the Congregationalists, Methodists, and Presbyterians, with their grand triumphs in the South Sea Islands, in Madagascar, and Fiji, in India and China—their Moffats, Livingstones, and Burns; and am I to place them in some undefined position outside of the Catholic Church?

Such an idea verges on the preposterous and ridiculous, and has only to be suggested to be at once scouted and rejected by all who are not blinded by prejudice, enamoured of a Church of human imagination, or whose judgment is not warped by a mistaken traditionalism.

CHURCHES NOT THE CHURCH.

Much as we may love and do love our own grand Church ; splendid as we may and do think her to be, because of her history, her scriptural character, and the noble work which under God she is doing in the world ; confident as we may be that she is true, and as she is true to her God and His truth, she will maintain her splendid position amongst the Churches of Christendom, the best and most useful of all Churches ; we do not arrogate to ourselves the proud title of the Holy Catholic Church, though we do believe that many of her members are a part of that "glorious Church ;" nor do we rashly and presumptuously assert that those outside her communion, whether Roman or Greek, Episcopal or Presbyterian, are necessarily outside of such Church.

If it be wrong to consider the Church of Rome as the Holy Catholic Church, it is equally wrong to consider the idolatrous Greek Church as such. We do not for a moment deny that in either of these Churches there are members of the mystical body of Christ, for we believe that they are to be found in all Churches.

The mystical Babylon is not the Holy Catholic Church, but even in her Christ has His people. God has always had His seven thousand who have not bowed the knee to any Baal.

But Churches have come and gone; Churches have grown worldly, and heretical; Churches have tolerated within their borders "the synagogue of Satan," and that hateful woman Jezebel—t at painted harlot; Churches as a judicial punishment have had their candlesticks removed by the great Head of the true Church; whereas the gates of hell can never prevail against the Church on the Rock built by Christ Himself.

Those things which, in the estimation of some modern ecclesiastics, constitute the Holy Catholic Church, are not amongst the commandments of Revelation; those things which are not specifically and unmistakably commanded, can never be absolutely essential or imperative. Does anyone really suppose that membership of a particular Church will be a matter of supreme concern in the Day of Judgment? Surely character rather than privilege will be the question. The mere scaffolding of all Churches will then be removed and be of no further consequence; its living stones will alone remain. The vital inquiries will surely be: Who came to Jesus? Who loved Jesus? Who glorified Jesus?

More professors of religion will disappear at the manifestation of the sons of God. The great white robed multitude before the throne, gathered from all quarters, from all nations, from all Churches, will be those, and only those, who have washed their robes in the Blood of the Lamb and have passed through the training of tribulation. How splendid will the finished Church be! How perfect in every part! How holy will be its worship! How delightful its adoration! How sweet, how harmonious, how joyous will be its hymns of praise and thanksgiving!

ESTD 1852

JOHN WATSON
DISPENSING CHEMIST
581 GEORGE ST SYDNEY.

This Pharmacy enjoys the confidence of Medical Men, and the general Public, owing to the fact that all **Tinctures, Infusions** &c. dispensed, are here freshly prepared to exact "pharmaceutical standard," no cheap imported preparations of doubtful accuracy being allowed in this establishment.

Edwards is the BEST CATERER we ever had!

That's What They All Say. So He Is.

Caters for Socials. Caters for Banquets. Caters for Balls. Caters for Weddings.

Caters for Picnics. Caters for Receptions. Caters for Tea Meetings

EDWARDS, 426 Pitt Street, Caters for Everything. AND CATERS WELL.
That's a Fact.

That's a Fact.

Christ—Christian Whitechapel!—counting

If there are dense masses of people unreached by machinery at the disposal of our Church, am I to turn those who, brought up in Dissent, in their own way according to the order of their own community, preach the unsearchable riches of Christ? And have self-denying labours, by their writings, by their example, inspired to believe that they bear the fruit of the Spirit of God, who go on to say, "I have been a Protestant."

of God, who said I that I should say that the true Christians, and that they do not belong to the Holy Catholic Church? Who am I doing to assert that they are recipients of nothing more than "the uncovenanted mercies of God"—the strange expression may mean? Am I to declare such as these are not living stones in Christ's "

How? Am I to sweep together all the Protestants of Europe, and millions of their brothers in America? Wesleyans, declared by Dr. Stevenson to be "the Church in the world"; all the magnificent Missions of the Congregationalists, Methodists, and Presbyterians, their grand triumphs in the South Sea Islands, the

spiritedly clear-ly, and with a sense of relief, apart is a nation or God-unity in mere circum-stance, "the spirit."

CHURCHES NOT THE CHURCH.

Much as we may love and do love our own grand splendor as we may and do think her to be, because

under God she is doing in the world; confident as she is that she will maintain her splendid position among the Churches of Christendom, the best and most useful of Churches; we do not arrogate to ourselves the

of the Holy Catholic Church, though we do believe that many of her members are a part of that "glorious Church" nor do we rashly and presumptuously assert that those outside of her communion, whether Roman Catholic, Episcopal or Presbyterian, are necessarily outside of the Church.

and yet incomparably builded self. He are "liv-

The mystical Babylon is not the Holy Catholic Church, but even in her Christ has His people. God has al-
ready and will bow the knee before the
Baal.
But Churches have come and gone; Churches have
worldly and heretical; Churches have tolerated

prevail.
ed of
beloved
Bride,
is the
heaven

borders "the synagogue of Satan," and that hateful Jezebel—at painted harlot; Churches as a punishment have had their candlesticks removed great Head of the true Church; whereas the gates can never prevail against the Church on the Rock Christ Himself.

Those things which, in the estimation of some ecclesiastics, constitute the Holy Catholic Church, amongst the commandments of Revelation; those

"Holy which are not specifically and unmistakably commu-
e whole can never be absolutely essential or imperative. Do
out the one really suppose that membership of a particular
Christ's will be a matter of supreme concern in the Day of Jud
service Surely character rather than privilege will be the co-

The mere scaffolding of all Churches will then be removed, and be of no further consequence; its living stones alone remain. The vital inquiries will surely be: Who came to Jesus? Who loved Jesus? Who followed Jesus? Who glorified Jesus?

Mere professors of religion will disappear at the festation of the sons of God. The great white robe tude before the throne, gathered from all quarters, nations, from all Churches, will be those, and only those who have washed their robes in the Blood of the Lamb.

have passed through the training of tribulation. How splendid will the finished Church be! How perfect every part! How holy will be its worship! How deep its adoration! How sweet, how harmonious, how will be its hymns of praise and thanksgiving!

ESTD 1852
JOHN WATSON
DISCOUNT

DISPENSING CHEMIST
581 GEORGE ST SYDNEY.

This Pharmacy enjoys the confidence of Medical Men, and the General Public, owing to the fact that **all Tinctures, Infusions** &c. dispensed, are **thoroughly prepared to exact Pharmaceutical standard**, no cheap imported preparations of doubtful accuracy being

the BEST CATERER we ever had

That's What They All Say. So He Is.
Caters for Banquets. Caters for Balls. Caters for Weddings.
Caters for Receptions. Caters for Tea Meetings
1111 Broadway Street, Caters for Everything. AND CATERS WELL
That's a Fact.

SPECIAL ADVERTISEMENTS.

Australian - Mutual - Provident - Society

IS THE OLDEST AND MOST PROSPEROUS LIFE ASSURANCE SOCIETY IN THE AUSTRALASIAN COLONIES.

Invested Funds, over Eleven Millions Sterling.

The Australian Mutual Provident Society is the Only Australasian Life Office which DECLARES A BONUS EVERY YEAR
AMOUNT DIVIDED FOR 1892, OVER HALF A MILLION Sterling.

Directors The Hon. Sir J. P. ABBOTT, M.L.A., Chairman; JAMES R. HILL, Esq., Deputy Chairman; THOMAS LITTLEJOHN, Esq. A. W. MEEKS, Esq., J.P., BENJAMIN SHORT, Esq., J.P., J. T. WALKER, Esq., ROBT. J. KING, Esq., General Manager and Actuary—RICHARD TEECE, F.I.A.; F.F.A.

Head Office: 87 Pitt Street, Sydney. ROBERT B. CAMERON, Secretary.

FRED. C. BOURNE & CO.,

Business and Property Salesmen,

ESTATE & FINANCIAL AGENTS,

506, 508 George Street, Sydney.

243 New South Head Rd., Darling Point,

and 5 Queen Street, Woollahra, and London.

ESTABLISHED 1845.

HOUSES LET AND SOLD.

DELAPIDATIONS SURVEYED AND ASSESSED.

ESTATES MANAGED.

ESTATES SURVEYED AND SUBDIVIDED.

BUSINESSES TRANSFERRED.

PARTNERSHIPS ARRANGED.

INVENTORIES AND STOCKS TAKEN.

SALES BY AUCTION.

MORTGAGES EFFECTED UPON GOOD FREE-
HOLD SECURITIES.LOANS UPON PERSONAL SECURITY COMBINED
WITH LIFE INSURANCE.BUSINESS TRANSACTIONS IN THE AUSTRALIAN
COLONIES AND GREAT BRITAIN.**THE AUSTRALIAN RECORD.**THE only weekly journal, in connection with the Church of England in the Colonies, containing Church News, crisp short paragraphs, articles on current topics—Independent in everything. Neutral in nothing.
Subscriptions, Yearly in advance, 12s—if booked, 14s.
Half-yearly " 6s— " 7s.
Quarterly " 3s— " 3/6.Please send address and remittances to Manager,
AUSTRALIAN RECORD,
176 Pitt-street,
Sydney.As an Advertising Medium the RECORD stands un-
rivalled.

TERMS ON APPLICATION.

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

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

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

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

BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.
Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-.
Selections from Writings of John Ruskin, 1st series 1843-1890; 6/-, posted 6/8.
Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.
Japan as we saw it, by M. Bickersteth, preface by Bishop of Exeter 2/-, posted 2/2.
The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-.
Homespun, Annie S. Swan; 1/-, posted 1/3.**Stationers' Hall and Book Depot**

S. T. MARCHANT, Manager,

Late C. E. FULLER & CO.,

385-87 GEORGE STREET, SYDNEY.

**CORREY'S GARDENS,
Cabarita, Parramatta River.**THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.
Just the place to take the Sunday-school Scholars for their Picnic.Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather.
Extensive Grounds, 20 Summer Houses, Shady Nooks, Beautiful Flower Gardens; a most Charming Sight; Flowers in abundance.The City Water is laid on throughout the Grounds. There is no Hotel license. (Cabarita is strictly Closed on Sundays).
Office-Bearers of Sunday-schools on selecting a Ground for the Picnic, do not fail to inspect Cabarita. Letters by Post promptly attended to. Postal address—
T. CORREY,
Cabarita, Concord.**Church of England
BOOK & TRACT DEPOT,**And Diocesan Branch of the Society for Promoting
Christian Knowledge,176 PITT STREET, SYDNEY, 176
(OPPOSITE HORDERN BROTHERS).Bibles in all sizes and descriptions.
Church Services and Prayer Books in various bindings.
Hymn Books of all kinds.
Sunday School Materials, &c.

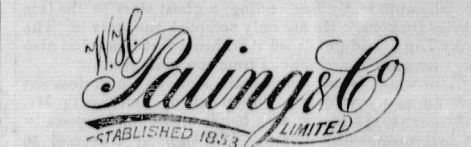
The publications of the S.P.C.K., R.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

The following Books have just arrived:—

Supplies of S.P.C.K. NEW BOOKS, R.T. Society publications, Nelson and Sons, Wells, Gardner and Co's., and other leading publishers.
Christmas and New Year Booklets, Cards, &c., &c., in great variety.

NEW VOLS OF:—

The Quiver, Boys' Own Annual, Girls' Own Annual, Boys' Illustrated Annual, Young Australia, Chums, Chatterbox, Sunday, Our Darlings, Little Folks, Children's Friend, Children's Treasury, Child's Own Magazine, The Prize, Infants' Magazine, Our Little Dots, Our Own Gazette, Family Friend, Child's Companion, Band of Hope, British Workman, Cottager, &c., &c., &c.

**338 George Street,**
LARGEST IMPORTERS OF PIANOS, ORGANS
AND ALL MUSICAL INSTRUMENTS.
NO BETTER VALUE TO BE OBTAINED
ELSEWHERE.
FOR CASH OR TERMS.
Large Stock. Great Variety. All the Best Makers.**W. H. PALING AND CO., Limited,**Sole Agents for the Celebrated Pianos of
Steinway and Sons, Julius Reicher, Uebel and Lechleider,
Carl Ecker, The "Victor" and The "Belling."
Pianos by all Good Makers. Etey Organs, Boosey's BAND
INSTRUMENTS.
Largest Stock of New and Popular Music.

A CATECHIST is open for engagement. Country preferred; accustomed to bush work. Address—"CATECHIST," office of this paper, 176 Pitt-st, Sydney.

CLERGYMAN wanted as Curate in country. Also Carate-in-charge for mining township. Clericus Record Office, 176 Pitt street, Sydney.

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

**BRITISH
PLATE & SHEET GLASS**
Oil and Colour Importers,
JAMES SANDY & CO.
Wall Papers—Newest Designs.
330 & 271 GEORGE STREET
SYDNEY.**THE CHURCH SOCIETY—DIOCESE OF SYDNEY.**

Address: The Chapter House, Bathurst street.

Hon. Secretaries: The Rev. J. D. LANGLEY, ROBERT HILLS, Esq.

Bankers: The Commercial Banking Company of Sydney, Limited.

RECEIPTS FROM 1st DEC., 1893, TO 31st JAN., 1894.

Subscriptions: £ s. d.

C.F.S.C. ... 0 10 0

Mr. F. F. Perkins ... 5 0 0

Mrs. and Miss Robson ... 1 4 0

Mrs. Macarthur Onslow ... 25 0 0

Donations: £ s. d.

Mrs. Isabella Moss ... 2 2 0

Sale of Work at Green-knives, per Miss Snowdon Smith ... 10 0 0

Miss Anna M. Smith, Bangalore, India, per Miss Snowdon Smith ... 5 0 0

Special Donation a/c, 1893. £ s. d.

Mr. R. Yeomans ... 1 1 0

Mr. John Croker ... 4 9 0

His Honor Judge Docker ... 1 1 0

Mr. G. H. Lebus ... 0 10 6

Mrs. Orr ... 1 1 0

Mr. G. B. Gaden ... 2 0 0

Mr. F. D. Kent ... 1 1 0

Messrs. Henry Bull and Co. ... 2 2 0

Mr. John Brush ... 1 1 0

Mr. James S. Dowling ... 1 1 0

Mr. H. C. Russell ... 2 0 0

Mrs. William Morris ... 5 5 0

Hon. G. H. Cox ... 5 5 0

Mr. Thomas Hall ... 1 1 0

Mrs. Bowman ... 1 1 0

Offerings:—Advent: £ s. d.

St. Mary's, Western Line ... 2 8 10

Rooty Hill ... 0 17 3

St. Andrew's Mission room ... 1 12 3

St. John's, Darling ... 46 9 0

Marriekville ... 11 3 9

St. Luke's, Burwood ... 17 12 6

Prospect ... 1 1 0

Gordon ... 1 1 0

Mount Victoria ... 2 17 3

Hartley ... 0 7 9

N. Richmond ... 1 0 0

Ryde ... 3 4 6

Berrima ... 12 13 9

Drumoyne ... 1 13 3

St. Saviour's ... 3 3 11

Milton ... 3 13 10

Liverpool ... 2 13 3

Helensburgh ... 1 0 0

Waterfall ... 0 4 0

Sutherland ... 0 6 6

Lithgow ... 2 17 7

Dulwich Hill ... 3 3 7

Watson's Bay ... 0 17 10

Smithfield ... 2 4 0

Jamberoo ... 1 15 3

Shellharbour ... 1 10 0

Blackheath ... 3 4 0

Emu ... 3 2 6

Castlereagh ... 1 10 0

St. Peter's, Woolloomooloo ... 8 14 3

Mulgoa ... 3 0 10

Luddenham ... 0 9 6

Greenland ... 0 4 0

Wollongong ... 4 0 0

American Creek ... 0 6 3

Kurrangong ... 1 1 0

St. Andrew's Cathedral ... 22 4 0

Ultimo Mission ... 7 19 0

Vaucluse ... 1 0 9

Hornsby ... 1 2 6

Granville ... 4 13 4

Kangaroo Valley ... 2 16 0

St. Michael's S.H. ... 7 19 0

Paddington ... 4 13 7

St. Paul's College ... 16 4 0

Cobbitty ... 2 14 8

Narrawall ... 0 12 0

St. James', Sydney ... 4 7 0

Croydon ... 12 10 0

S. S. Simon & Jude ... 11 11 0

Christ Church, St. Lawrence ... 12 16 11

Appin ... 0 18 3

Wilton ... 0 10 3

Nepean Towers ... 0 18 0

Botany ... 1 16 5

Anuburn ... 2 8 6

St. Paul's, Reifern ... 1 19 0

Ermitage ... 1 19 0

Summer Hill ... 29 0 0

Woollahra ... 24 6 4

Kiama ... 3 11 6

Gerrington ... 0 11 3

Crawley Forest ... 0 12 5

Guildford ... 0 4 9

Camden ... 3 8 4

Waverley ... 10 17 10

Hampton ... 0 8 3

Hartley Vale ... 0 7 0

Nowra ... 1 0 0

Belmore ... 2 2 0

Strathfield ... 6 12 2

Pitt Town ... 1 0 3

Wilberforce ... 1 4 3

Sackville Reach ... 0 15 0

Colo ... 0 14 9

Wallarawang ... 12 17 9

Petersham ... 4 9 4

Manly ... 25 17 7

Denham Court ... 1 9 4

Katoomba ... 2 2 0

Bowral ... 3 5 5

Parramatta ... 14 3 0

Sherwood ... 0 13 0

Castle Hill ... 4 5 0

Dural ... 0 12 2

Riverstone ... 0 7 6

Bankham Hills ... 0 18 6

**St. Catherine's Clergy Daughters' School,
WAVERLEY, SYDNEY.**There are Vacancies for Foundresses or the Daughters of the Clergy in the Diocese of New South Wales, also for Non-Foundresses or the Daughters of the Laity. The best features of the English and German High School System of teaching are combined with the advantages of a well-conducted Private School so as to give a thorough education with a decided Religious training.
The School re-opens on Tuesday, February 6th, 1894.

EXCHANGE.—Incumbent of a very healthy Country Parish close to Cathedral City—Good Society, Light Work—desires Exchange. Address—"M. N.," Office AUSTRALIAN RECORD, 176 Pitt Street, Sydney.

THE REV. JOHN WILSON, M.A., available for Occasional Sunday or other Duty. Address—"CARRINGTON AVENUE," Hurstville.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 13, 1894.

THE CHURCH CONGRESS.

WE have been favoured with a copy of the "Official Guide" to the Hobart Church Congress. Its interest is increased by an abridged history of the Diocese of Tasmania, and a description of St. David's Cathedral. The Congress will be preceded by the consecration of the Chancel of the Cathedral and the Chapel, which is dedicated to the memory of Dr. Nixon, the first Bishop of the Diocese. These services will be held on Thursday and Friday next. The Congress gathering promises to be large and representative. Every Diocese in Australia will be represented, together with many of the New Zealand Dioceses. The programme embraces subjects of vast importance, such as "Biblical Criticism," "Organization and Development of the Church in Australasia," "The Value of the Cathedral System in a Colonial Diocese," "The Ministry of the Laity," "The Church and Social Questions," "The Supply and Training of the Clergy," "The Relation of the Church to National Life," "Church Finance," "Missions to the Heathen," "The Church and Education." There will also be a "Men's Meeting" and a "Devotional Meeting." These subjects are divided into sub-sections, and their consideration will be of much value. In England the Church Congress has become an Annual Institution. At first it was not looked upon with favor, but it has overcome the opposition, and the gatherings every year are always regarded with great interest. One great advantage to the Church in Australasia arising from such a series of meetings as are about to be held, is that they should tend to broaden and deepen Church life. There is with us all a tendency to narrowness, and every agency should be welcomed which tends to the enlargement of knowledge, the extension of liberty, and the advancement of progress. It is possible for us to be members of the Church of England in Australasia, and as such to have many points of great similarity, while yet there may be between us the profoundest contrast. We may be living in different regions in the theological or spiritual life, and yet be breathing atmospheres separated by immeasurable miles. The 'narrow' man either in social, commercial, or Church work, wastes his life in a gloomy cell of the mouldiest of prisons; but conference, and worship and prayer, the meeting together at the Cross and getting thereto the inspiration of love; gives freedom, peace and joy. Upon some of the questions to be discussed, there will be without doubt, great difference of opinion, and those opinions honestly and reverently stated ought to increase our faith in each other and our faith in God. It is in all departments and aspects of life philosophically true that faith is the inspiration of industry, activity, courage, and determination to advance in life. If this is true in common affairs, what ought it to be with those who lovingly believe in the LORD JESUS CHRIST? We often hear it said that the foundations are being laid in Australia of a great and mighty nation. If this is so, the work of the Church is no common work, and it is one which needs nobleness, intelligence, fearlessness and self sacrifice. These qualities should be developed by our Congress gatherings. If developed there will be a great step taken toward healing divisions and the bringing in of the reign of righteousness and peace. We have no fear of any man who reads, thinks, and is true to deeper, broader thought. The man who is to be feared is he who thinks he knows everything, and that all other men must think

and act as he does. That man is a foe to progress, and cannot speak noble words, but only chatter the common-places of common men. If any man think himself something when he is nothing, he deceives himself and nobody else; and self deception is the profoundest humiliation of mankind. We grow in knowledge as we grow in reverence. The faith which we profess should lead to mental enlargement, to the enrichment of character, and to loyal fervent love—love to Christ, and love for one another. We need to lay aside our controversies, and to take up the great music of the Gospel, and repeat it, saying God is LOVE: and this deliverance should be mighty, gracious, and world wide. Miss SHAW the special correspondent of the Times to Australia, on Tuesday night read a paper before the Colonial Institute in London and said "the general wealth of the Australian continent was prodigious, and that country seemed destined to be the fruitful mother of the wealth for half the world." If Australia is to occupy such an important position in the future, the Church must be in the front rank. If Australia is to rejoice in her expansion and her riches, the Church must operate in the same direction. The successes of to-day must be alphabetical signs of great religious quantities and thoughts,—riches unsearchable. If Australia seems destined to be the fruitful mother of the wealth for half the world, what should the Church of England in Australasia do for the heathen world around her. She is doing something it is true, but it is very little compared with what ought to be done, and what must be done. It is to be hoped that the discussion on Missions to the Heathen, will rekindle the flame of zeal for Missions. This feature of the work of the Hobart Congress is an important one. We understand the "Congress will not only furnish opportunity for the discussion on the subjects as scheduled on the programme, but that advantage is to be taken of the meeting of so many Bishops and Clergy to have informal conferences for the consideration of certain subjects, upon which it is thought the Australian Church might be more united practically in action." With reference to Foreign Missions we should be united in action. The Church should be the chief figure in New Guinea, among the Aborigines, the Chinese, and those who know not God, nor His Son Jesus Christ. Not the Church as a piece of mechanism and organization and institution, but the spiritual Church, the Christ loving Church, the Church born at the Cross and commissioned by Christ to preach the Gospel to every creature. The Church of England in Australia will work herself if she does not claim the first place in this work, and well will it be, if at this Hobart Congress, a step in advance is taken in the great Missionary work of the Church. We hope the success of the Hobart Church Congress will lead to the course adopted in England being followed here by naming when and where the next Church Congress shall be held.

**Australian Church News.
Diocese of Sydney.**

Labour Home.—The Weekly Meeting of the Committee of the Labour Home was held on Thursday afternoon, the 4th inst, at 537 Harris-street, Ultimo. Rev. J. D. Langley occupied the chair, and there were present Rev. D. H. Dillon, Messrs. John Sidney, J. S. E. Ellis, and the Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported for the week ended 30th December: meals served, 741; beds occupied, 260; employment found for 1; now remaining, 31. A financial statement of accounts was submitted and passed for payment. The weekly report was also received from the Superintendent of the Farm at Rooty Hill.

St. John's, Parramatta.—A meeting was held in the School-house last week, the programme consisting of "Difficulties and Encouragements." The Chairman (Archdeacon Gunther) gave answers to questions which had been sent to him, principally in connection with the teaching of the Church of England. A paper circulated by some Plymouth Brethren entitled "Cease to do evil, learn to do well," in which there was a page with the heading "Catholic and Protestant Prayer Books compared with the Word of God," was brought under the notice of the Chairman, and to this special attention was directed. The Archdeacon clearly showed, that almost every statement was based on a wrong interpretation of words. In one case, a full stop was put, where only a comma was found in the Prayer Book. This dishonest act gave a wrong meaning to the whole paper. The Chairman thought, that Church people ought to be more ready to defend the Church.

Clergy Widows' and Orphan's Fund.—The Quarterly Meeting of the Clergy Widows' and Orphan's Fund for the Diocese of Sydney was held at the Diocesan Registry on Tuesday last. Present Rev. H. Wallace Mort (presiding),

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St.

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRIAL SOLICITED

Revs. J. Hargrave and Dr. Manning, Hon. Ed. Knox, Mr. Robert Hills, and Captain Deane. It was reported that £109 6s 7d on account of pensions, was voted to eleven widows and six children. The annual balance-sheet and comparative statement was read by the Treasurer, who reported that the total amount received since the formation of the Fund in 1868, had been £28,669 9s 11d. The sum of £4983 18s 2d had been paid as pensions to widows and orphans. That the fund, which, on the 31st December, 1892 stood at £21,553 7s 7d, had been increased to £22,808 12s 2d on the 31st December, 1893, and that the increase of the Fund for the past year had amounted to £1,255 1s 7d. Application for the admission of a new member was received and sanctioned.

Lower Randwick.—On Sunday afternoon last at the conclusion of the service held in the Mission Hall, the prizes so generously provided by Mr. H. Vickers, the superintendent, were presented by the Rev. W. Hough, to the number of about sixty, consisting of many costly and valuable books including The Quiver, The Girl's Own Paper, Chatter Box, Young Australia, Prayer Book and Hymnal Companions, and many others of less value. The hall was tastefully decorated with bush, ferns and flowers. The service was a shortened one and the Rev. W. Hough gave a very eloquent and impressive address, pointing out the advantages to be derived by children from attending Sunday-schools and referred in very pointed language to the responsibilities of teachers and more especially that of parents to their children and to God for their bodily as well as their spiritual care, and the retribution which would be meted out to those at the day of reckoning for neglecting to send their children to School and to Church. He said many drifted away into evil ways through parents' lack of care or their neglect to instruct them in the way they ought to go when they were young. He impressed upon those parents present the necessity of praying with and for their children. He said it was much to be regretted that although the Mission-hall existed in the midst of a considerable population yet that so few parents availed themselves of its advantages. He trusted an improvement would take place. Mr. Vickers, the superintendent, explained the conditions under which the prizes were given stating that it was necessary that a scholar should secure two thirds of the possible marks before a prize could be obtained, but he had lowered the standard this time by about 25 marks on account of the large amount of sickness which had existed among the scholars. A small reward-book was given to each of the little ones because they could not understand the regulations for securing one and it was some encouragement for them to attend.

Diocese of Newcastle.

Raymond Terrace.—(The late Rev. Canon Simm).—News of the decease of the revered Incumbent of Raymond Terrace will occasion genuine sorrow throughout the Diocese of Newcastle. For forty years he had been an active worker in the cause of his Master, and commended the truth to his hearers not less by his preaching than by his living. In Synod he was a familiar figure, and in his earlier years did excellent service as Secretary. That was a post for which he was eminently fitted by his business habits, his industry, and the suavity of his manners, and his labours in the Secretary's office helped materially to put Synodical work in its first stages on a sound footing. Canon Simm was one of the most genial and kindly of men; the warmth of his nature was manifest in his speech and in his action; his presence made men glad; and his advocacy of every cause was helped by his earnestness, and by the vein of humour always ready to open that apparent difficulty might be lessened, and the prospect be made cheery. But, though ever prompt to joke, Canon Simm knew when to be serious, and he was recognised by all, Clergy and Laity alike, as a father in Israel, whose venerable experience entitled him to a respectful hearing. An excellent proof of the force of his persuasive influence was offered a few years ago, when Bishop Pearson established the Bishop of Newcastle's Fund, and the Revs. S. Simm and John Dixon were appointed to go through the Diocese on a collecting Mission. A sum of £1,800 in 6 months, added to all other moneys raised, was the outcome of their joint labours, a large portion by Canon Simm's personal exertions. We hope in due course to be able to publish some further particulars of the late Canon's career, but in the meantime we offer our heartfelt sympathy with the family and the Diocese thus suddenly bereaved.—a friend writes: "in connection with the sudden and lamented death of the late Canon Simm, it may be mentioned that the deceased had made arrangements for the holding of the Clerical Society meeting at St. Mary's Parsonage. Canon Simm was the Secretary of the Clerical Meeting, and his chair had been placed for him when the sad news of his death was received. Canon Simm was to have opened the discussion of the question 'Why do not men go to Church?' When the members of the meeting had recovered from the shock occasioned by the sad intelligence they prepared and sent a telegram of condolence to Mrs. Simm and passed a resolution adjourning the meeting in respect to the memory of their lamented friend and brother which was passed in solemn silence, the members all rising. Among those present were Dean Selwyn, Rev. John Shaw, W. H. Tolls, E. A. Anderson, W. F. James, Rev. W. H. H. Yarrington being Chairman.

We referred last week to the fact that during the previous week he met for the last time as Incumbent, the

residents of William Town and Fullerton Cove prior to their incorporation with the Parish of Stockton. On that occasion he was presented by the Parishioners with an address, and as it was the last public address presented to him, it possesses a pathetic interest. We have been favored with a copy, and give its text:—

To the Rev. Samuel Simm, Incumbent of Raymond Terrace, and Canon of Christ Church Cathedral, Newcastle, New South Wales.

Rev. and Dear Sir,—We, your parishioners, resident at William Town and Fullerton Cove, desire to express our respect and affection for you personally, and our deep sense for the value of your long and faithful ministry.

It is now nearly thirty years since your appointment by our late devoted Diocesan, Bishop Tyrrell, to the Parish of Raymond Terrace, and throughout the lengthened period you have laboured incessantly among us for our highest good.

Although the celebration of Divine service in this outlying part of your Parish, has involved frequent and toilsome journeys, you have maintained the services of the Church with unflagging zeal, and unfailing regularity, and we should be wanting in feeling were we not to acknowledge with gratitude your self-denying labours on our behalf, and the comfort and benefit which we have derived in public and private, from your constant, able, and edifying ministrations.

In all questions, likewise, connected with the social, moral, and material well-being of the community at large, you have taken the deepest interest, and by your earnest efforts, fearless speech, and powerful pen, have exercised a wide spread and most beneficial influence.

We trust that the separation of our district from Raymond Terrace, made with your concurrence, but to the regret of many, will lighten your labours and contribute to your health and happiness; and we venture to hope that the affectionate and grateful remembrance in which your name will ever be cherished by us, for all that we owe you, will be esteemed by you as the best recompense which we could offer or you would desire. In conclusion we beg to congratulate you on your elevation to the dignity of Canon (the proper merit of ability, age, experience and long service in the Diocese) and to express our heartfelt hopes that you may be spared for many years to enjoy the honours of a position which you have justly deserved.

With our earnest prayers for you and Mrs. Simm that "God, even our own God, will ever give you His blessing." We remain, Rev. and dear Sir, yours very faithfully and affectionately.

STANLEY W. SMITH
LOUIS E. STREET.
WILLIAM COX.
CHARLES DIXON.

[Members of the District Committee, representing the Parishioners of William Town and Fullerton Cove, in the Parish of Raymond Terrace].

Canon Simm had been round the Parish the day before his death with his *locum tenens* the Rev. Mr. Witherby bidding his people good-bye as he was going to Hobart to the Church Congress and wishing them a happy New Year. The Bishop gave a feeling address at the funeral in the Chancel of the Church and said that he and Canon Simm had been in correspondence and had wished each other much happiness; but he little thought that it would fall to Canon Simm's lot so soon to enter into a happiness in Heaven which surpassed all mortal thought or conception. Canon Simm has left all the finances and regulations of the Parish of Raymond Terrace in perfect order. The Parochial members of the Presentation Board as given in the Synod Report of 1891 are Messrs. John Windeyer (since deceased), Charles Garland and Stanley Smith. Canon Simm's death was soon known in Maitland where he was much esteemed, and shutters were put up in many houses of business there. The funeral was very impressive, flags were flying half mast high in Raymond Terrace, and there was a very large assemblage of mourners. A good man has gone from us, and one whom it will be found very hard to replace.

Hobart Church Congress.—The Bishop of North Queensland has been staying at Morpeth with his former Diocesan the Bishop of Newcastle. They will travel to Hobart together where the Diocese of Newcastle will be further represented by Dean Selwyn, Canon Goddard, and the Rev. E. A. Anderson. Canon Goddard has been partially disabled by a severe kick on the leg from a horse, but was able to attend Canon Simm's funeral at which there were present the Bishop and nineteen Clergy.

Waratah.—A true and staunch friend of the Church of England and of her Clergymen passed away when Mrs. Tourle of Waratah House passed to her rest on Wednesday the 3rd inst. She was buried on the same day as Canon Simm.

Muswellbrook.—Archdeacon White held a very impressive and cordial devotional Ember week service in the December Ember week as suggested by the Bishop. Nine Clergymen present belonging to the Upper Hunter Archdeaconry. They assembled the night before and began the day with Holy Communion, the rest of the day being spent in devotion and mutual conference.

Diocesan Council.—The Diocesan Council meets on the 10th inst. This will be the last meeting under the Old Funds Ordinance. The first under the new Ordinance will be at the end of the quarter. There are not a few who think that the new Ordinance will prove unwork-

able, and will lead to a diminution of stipends in the intermediate Parishes and a decentralisation of the system of payments which have hitherto been made through the Diocesan Council.

Diocese of Grafton and Armidale.

Kempsey.—The Christmas Services at All Saints' Church were of a brighter nature than usual, and the decorations were in advance of anything attempted on the Macleay in previous years. On Christmas morning there was celebration of Holy Communion at 8 a.m. The attendance at this service was the largest at any celebration in connection with the Church of England on the Macleay, with the exception of the last Sunday morning of the Eight Days' Mission. At the evening service there was a fairly large congregation. The heat and rain keeping many away. In addition to the Christmas hymns the musical portion of the service consisted of the Magnificat (Tours in F), Nunc Dimittis, and the anthem "Behold I bring you good tidings." As an offertory solo Mr. Bennett rendered Gounod's "Nazereth" in an effective manner. The Rev. R. H. Kelly preached from Hebrews, 1st chapter, 1st and portion 2nd verse. After the Benediction the Choir rendered several Carols. The services on New Year's Eve were largely attended. At the Watchnight Service fully 100 persons were present. The Incumbent delivered an address from Job vi. 7th verse, "My days are swifter than a weaver's shuttle. After midnight Holy Communion was celebrated, when there were nearly forty communicants. Meetings have been held during the past week with a view to establishing Chapters of the Brotherhood of St. Andrew, Daughters of the King and a branch of the Church of England Temperance Society. Within the next few days the three organisations will be in working order. The delay that has taken place in the election of Bishop for the Diocese, and the rejection of the decision arrived at by a majority of the Bishop's comprising the Board of Delegation is very strongly condemned by members of the Church of England in this district. Many consider that the decision in favour of Archdeacon Green should have been accepted. The following letter from a gentleman in Victoria to Macleay resident, appeared in the "Macleay Argus" of December 27th. "Whatever is your Diocesan Administrator (Archdeacon Greenway) thinking of? He has had Archdeacon Green's nomination by the two Bishops in his hands for a month now, and yet he has made no apparent move. Great indignation is felt here about such an action, which, if persisted in much longer, will create a scandal, and should deservedly bring censure upon your Administrator for his mal-administration of so important and vital a matter. I see Dr. Camidge is about to start for England. Perhaps that is another move which may be intended to snap the ties which bind your Diocese to morally accept the decision of two out of three of your Board of Delegates. I am amazed that the Bishop of Melbourne has quietly put up with a snub so apparent from Archdeacon Greenway, and if I mistake not there will be a row very soon from the Ballarat quarter, unless your Administrator has the decency to take action. Are your Clergy remaining quiescent in the matter? Surely something might be done to make the powers that be do something or the other—accept as they are morally bound to do, or reject, and so bring contempt upon the whole transaction.

CHIPS.

THE HEART'S PÆN.

Our God, we thank Thee who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and light.
So many glorious things are here,
Noble and bright.

Let us live nobly here, since the programme for the next life is not out yet.

MAKING THE WORLD BETTER.

Adrift on time's restless tide,
As waves that follow waves we glide.
God grant we leave upon the shore
Some seed of good it lacked before;
Some weed or flower, or plant of worth,
Some added beauty to the earth;
Some larger hope, some thought to make,
The sad world happier for its sake.

God has given a man two eyes; if he lose one he hath another. But man hath only one soul; if he lose that, the loss can never be made up again.

SAY WELL; DO WELL.

"Say well is good, but do well is better.
Do well seems spirit, say well the letter.
Say well is golly and helpeth to please;
But do well lives golly and gives the world ease.
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere,
By say well to many God's word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain."

NEW BOOKS.

A volume of sermons by the late BISHOP PHILLIPS BROOKS has just been published, and we give a few extracts. To begin with, here is a citation from a noble sermon on the text, "and Israel saw the Egyptians dead upon the seashore" (Exod. xiv. 30), the main idea of which is, that as the Israelites, after enduring a captivity which seemed interminable and hopeless, reached at last a point from which they looked upon their enemies dead behind them; so it is now with the individual, the nation, the race.

THE DEAD EGYPTIANS.

Are, then, our slaveries as hopeless as they seem? Are we condemned only to struggle with our enemies in desperate fight, and shall we not hope to see them some day dead like the Egyptians on the seashore?

Surely it is good for us to ask that question, for nothing is more remarkable than the way in which, both in public and personal life, men accept the permanence of conditions which are certain some day to disappear. The whole of history which teaches us that mankind does conquer its enemies and see its tyrants by-and-by lying dead on the seashore, often appears to have no influence with the minds of men, all absorbed as they are in what seems a hopeless struggle. But look around! Where are the Egyptians which used to hold the human body and the human soul in slavery? Have you ever counted? The divine right of rulers, the dominion of the priesthood over the intellect and conscience, the ownership of man by man, the accepted inequality of human lots, the complacent acquiescence in false social states, the use of torture to extort the needed lie, the praise of ignorance as the safeguard of order, the irresponsible possession of power without corresponding duty, the pure content in selfishness—do you realise, in the midst of the cynical and despairing talk which we are surrounded, can you realise, how these bad tyrants of the human race have lost their power over large regions of human life? They are dead Egyptians. Abominable social theories which, fifty years ago, in the old days of slavery, in the old days of accepted pauperism, men stated as melancholy, but hopeless truisms, are now the discarded rubbish of antiquity, kept as they keep the racks and thumb-screws in old castle dungeons for a tourists' show.

From the text, I Cor. iii. 18, "If any man thinketh that he is wise among you in this world, let him become a fool that he may be wise," the preacher discourses on what he calls

"THE PRINCIPLE OF THE CRUST."

What I mean is this; There are two sorts of hindrance or obstacle which may settle around any object and prevent a power from outside from reaching it. One of them is a purely external obstacle, built round it like a wall, of stuff and nature different from the object itself. The other is simply its own substance, hardened upon the surface, and shutting up the body of the object, as it were, behind and within itself. The latter is the Crust. The river freezes, and it is the river's self, grown hard and stiff, which shuts the river's waters out from the sunshine and the rain. The ground is trodden hard, and it is the very substance of the ground that lies rigid and impenetrable and catches the seed, and will not let it enter in and claim the soil and do its fruitful work. The loaf hardens its surface, and the crust which confines the bread is baked itself. This is the notion of the crust. It is of the very substance of the thing which it imprisons. It is not a foreign material; but the thing itself, grown hard and rigid, shuts the soft and tender and receptive portions of the thing away.

He then proceeds to show how this crust philosophy is the explanation of prejudice and of formalism. The principle is "that all life tends to encrust itself, to imprison itself within itself, and that its crust needs to be constantly broken and returned into the general mass out of which it was formed, in order that the best influences may be received. Ever there must be a return to a primitive simplicity, to a condition of first principles, in which the power to receive may be freshened and renewed." And then, in a series of exquisitely wrought examples from life he points out how "That which had shut the higher wisdom out of your soul was part and portion of the soul itself. And so when it was broken up and kneaded in, it became part of the substance which received the new illumination." From the words of Balak to Balaam in Numbers xxiii. 13, "Thou shalt see the utmost part of them, and shalt not see them all: and I curse me them from thence," he shows how partial views of life are always wrong views.

HIDDEN OBSERVATORIES.

"Come," says the pessimist, "you shall not see the whole I will set you where you shall only see a part, and curse me it from thence." There is where pessimism is made. The man who sees the whole of life must be an optimist. I know dark points of view, grim, gloomy crags of moral vision, hidden observatories, on which, if a man stands, he can see nothing but the dreadful side of life, its wretchedness, its disappointment, its distress, its reckless wanton, defiant sin. I can see gathered on those horrible observation points the despisers, the revilers, the cursers of our human race. I know that if I went up there and stood by their side, my tongue would curse like theirs. But there I will not go. If there be any point whence I can see it all, however dimly, through whatever clouds, there I will go. So

will I keep my faith that life is good, and work with what strength I can against its evils, knowing that I work in hope.

In a sermon on "Peace in Believing," he gives the following searching criticism on the relations of the average man to his fellows:

FALSE HUMAN RELATIONSHIPS.

I take you for the average man, neither worse nor better. If you are like most men, what is your relation at this moment to other mortals? Well there are probably a few, some three or four—perhaps, if you are usually offensive or unfortunate, a dozen—men with whom you have quarrels, you do not speak to them, and speech is the primary pledge of common human brotherhood. It may be you are all ready to do them an injury if the chance offers, or, if it is not as bad as that, you never count them in the number of those to whom you can do any good; and, if we think of it, it is a dreadful thing that almost all of us should have some such little fragment, reprobatum from any grace of ours, cut out of the great bulk of the human race. And then, besides these men with whom you quarrel, there is the vast multitude to whom you are entirely indifferent, with whom you think that you have no concern whatever. And next to them, another company whom you are always trying to outstrip and get the better of, people whom you count your inferiors, on whom you impose your will, whom you domineer over if you can. And next to those, another company to whom you truckle, whose authority and domination you accept, before whom you are servile. And then, besides these, smaller groups towards whom you hold still other unworthy relations. There are children whom you treat as toys. There are good men whom you dread as bores. There are false men whom you admire as heroes. Now, sum all these up, and then remember that Peace consists in just and harmonious relations to our surroundings, and then ask yourself whether you are, in any true, high sense, at peace with your fellow men.

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.

A QUERY.

TO THE EDITOR.

Sir,—The Rev. J. Lintott Taylor, Incumbent of Christ's Church, Enmore, delivered an address from the pulpit on Sunday evening, the 24th ult., on the "Oxford Revival and its results," and in the course of his remarks made the following assertion, "that the Church of England was never Protestant, but that she was Catholic and Apostolic." With your permission I ask Mr. Taylor how he can reconcile his assertion with the letter that was passed at a recent meeting of the Council of the Churches, on the 12th Dec., in which appears the following words:—"The united opinion of the representatives of the six principal Protestant denominations." Now, this letter is signed by the Most Rev. the Primate as Chairman of the meeting. I ask Mr. Taylor to prove his assertion "that the Church of England was never Protestant," in view of the fact that his Bishop's name appears in printed print as the Chairman of a Council of Protestant representatives (clerical and layman). Hoping you will favour me by inserting the above in your columns,—I am, etc.,

F. H. RATCLIFFE NYE.

YOUNG PEOPLE'S SCRIPTURE UNION.

DEAR SIR,—Would you kindly spare a little space for a few words respecting the Scripture Union in New South Wales? Many are encouraged to read God's Holy Word daily by having a portion chosen for them, and by the knowledge that thousands of others are reading the same passage.

"He speaks when we are reading,
Altho' no voice is heard,
And whispers many blessings
To children, in His Word."

I desire to appeal to all who are the servants of the Lord Jesus Christ to help in this work by becoming local Secretaries in the districts in which they reside, or by joining as members and inducing their friends to do the same.

Any information will be given on application by letter to the Central Secretary.—Yours truly,

E. M. HASSALL.

ADDRESS,—
MISS HASSALL,
Hon. Sec., Y.P.S.U.,
"Cluden," Ashfield.

Notices to Correspondents.

Mr. F. H. RATCLIFFE NYE.—It is impossible to get everything crowded into limited space. We cannot perform impossibilities and therefore cannot please everybody. If Mr. Nye would undertake editorial duties for a month he would find splendid opportunities of cultivating the grace of patience.

ROSLYNN.—On March 18, 1836 Tasmania was, by Letters Patent, created an Archdeaconry. The Rev. William Hutchins was appointed the first Archdeacon. He died suddenly in June 1841.

St. Augustine's Missionary College was incorporated by Royal Charter 1848.

SUNDAY SCHOOL COLUMN.

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

The Results of the Advent examinations in the Sydney and Newcastle Dioceses have now been sent in to the Committees, and those who are fond of statistics will be interested in the following comparison. I don't know how many Newcastle scholars passed in 1890.

SYDNEY DIOCESE.				
1889	1890	1891	1892	1893
Papers applied for	338	274	321	249
Candidates	182	150	154	118
Scholars who passed	88	71	101	72
Percentage of passes	48	47	65	61
Parishes sending scholars	11	11	12	10

NEWCASTLE DIOCESE.				
Candidates	66	74	47	101
Scholars who passed	51	52	41	85
Percentage of passes	77	70	87	84
Parishes sending scholars	9	7	5	10

These figures need some explanation, for otherwise the percentage of passes would seem to be very much inferior in the Mother-Diocese. But this is partly in consequence of the Newcastle Diocese having one of its three papers upon the passages learned by heart, with no questions concerning explanations. Diligent scholars and those with good memories are thus enabled to score heavily in this paper, and thus the percentage of passes is considerably increased.

The figures of the present year are very satisfactory in the case of both Dioceses when compared with those of the past few years. Both the number and the proportion of passes are the highest of the five years. But while in Sydney the number of candidates has not quite regained the amount of 1889, the number in Newcastle is 20 per cent higher than it has ever been, and nearly 50 per cent above every year with the exception of last year. This, in my opinion, is the result of the reforms introduced two years ago in that Diocese, especially to the issue of a syllabus of lessons for every Sunday of the year. The Sydney Diocese is following on the same track: may it have similar success!

But the number of Parishes availing themselves of the examination is disheartening. In Newcastle it is only greater by one than the number reached five years ago (although there are now fifteen schools competing in the ten Parishes) while in Sydney each competing Parish has only one school, and the number shows a decrease of one from the figures of 1889. I cannot see any reason why the numbers should be so small. "Our scholars would have little chance." Perhaps in the first year they would not do well, although, if one or two Test Examinations were held, it would put the children on an equality with most of the former examinees: All Saints', Petersham, has, for example, no reason to be dissatisfied with its first attempt. But even if the excuse were true, it is necessary in everything to make a beginning at some time, and if beginners expect to rival those who have worked for years, they are somewhat unreasonable.

These examinations are real tests of the work done in the school, and are helpful to both teachers and scholars. Hence, I rejoice at the progress which the figures for 1893 show, and my heart has been very joyous as I read over very many of the papers of the Newcastle examination. The thoroughness and painstaking teaching of some of the teachers is shown in the work done by their scholars, and I cannot see in what way such thorough teaching can detract from the spirituality of the work. Surely for teachers, as for all other Christians, the motto "Whatever thy hand findeth to do, do it with thy might," is one to be ever observed.

I must correct a printer's error in this column last week. In the second line of its last paragraph read "now" instead of "not." It will be found that the sense is somewhat altered, as in the well-known case of the "Wicked Bible," where a "not" was accidentally left out of one of the latter Commandments.

J.W.D.

Happy are they who have many around them—they are rich in opportunities and may sow plentifully.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the old Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

HALES & COLE,

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

TEA MERCHANTS

Corner KING & KENT STS. SYDNEY.

CHARLEMONT & CO.,
Vice-Regal Photographers,

Royal Arcade, Sydney

Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

WHAT IS A TRUE CHURCH-MAN?

BY THE REV. GEORGE EVERARD, M. A.

I. The true Churchman exalts the Word of God.

The Prayer-Book from one end to the other honours the Word of God. Far more than half of it is taken directly from the Scriptures. The Sentences, most of the Canticles, the Psalms, the Commandments, the Epistles and the Gospels, are simply quotations from the Word. Then at its bidding two Lessons, one from the Old and the other from the New Testament, are read at Morning and Evening Prayer. Bishop Ridley well said: "The Church of England hath the whole service, all common and public prayers ordained to be said and heard in the congregation, framed and fashioned to the 'true reins of Holy Scripture.'"

Moreover, the Articles continually declare the supremacy of the Word. The Sixth Article is unmistakably in its language: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." No less than ten of the other Articles teach precisely the same lesson. (See Articles viii., xvii., xviii., xix., xx., xxi., xxii., xxiv., xxv., xxvii., xxviii.)

Where the authority of our Church is spoken of, yet is it with the reservation that nothing may be ordained contrary to God's Word written, nor one part be expounded contrary to another; neither may anything be enforced, beside the same Word, as being of necessity to be believed for salvation.

Moreover, in the Ordination Service we have the solemn inquiry made by the Bishop:—"Are you persuaded that the Holy Scriptures contain sufficient all doctrine required of necessity for eternal salvation through faith in Jesus Christ; and are you determined out of the said Scripture to instruct the people committed to your charge, and to teach nothing as required of necessity for eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?"

Most forcible also is the exhortation given by the Bishop as to the absolute necessity of daily reading the Word, and that it is only by doctrine and exhortation taken out of the Word that the Minister of Christ can compass the salvation of men.

Hence the true Churchman follows in the same line. He is evermore declaring the importance of making the Scriptures the only Rule of Faith.

He refers everything to this standard. He will neither accept nor teach anything but that which he is persuaded may be proved and concluded out of the Scriptures.

II. The true Churchman has a very high regard for the Thirty-nine Articles of Religion.

Whilst gladly accepting the various services given in the Prayer-Book as faithfully reflecting the teaching of the Word, and very suitable for the purpose for which they were drawn up, he believes the Articles have a special and distinct purpose. They are given as an accurate definition of Church doctrine. Every word is important; every clause most carefully considered with this intent. We see this from the headings and the declaration preceding them: "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion."

Then we have in the Declaration as follows: That the Articles of the Church of England, which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto, do contain the true Doctrine of the Church of England agreeable to God's Word," etc.

Hence the true Churchman does not trample upon the Thirty-nine Articles, or call them, as some have done, "forty stripes, save one." He has no wish to cast them out of the Prayer-Book, or to disparage their authority. Like the three Creeds, he is fully persuaded that they set forth the truth of God, and accordingly he holds firmly by them.

If any doubt arise as to the doctrine of the English Church as to Baptism, the Lord's Supper, or other questions, his first appeal is to the Articles. Nor will the true Churchman endeavour to lower their true and proper sense by strange and forced interpretations. He will not cut them down to suit medieval views, or to make them agree with the Council of Trent. In their plain, natural sense, he holds them to be diametrically opposed to the doctrines of Rome.

III. The true Churchman heartily accepts the Prayer-Book in its integrity.

He believes it to contain sound, wholesome doctrine. He believes it to be unequalled as a manual for Divine worship. He does not regard it as absolutely faultless, for there is "an end of all perfection," except in the Inspired Word: but he rejoices to find it so rich in heavenly truth. He desires to catch the spirit that it breathes in every page. It humbles and yet exalts. It testifies of love to God and love to our neighbour. It opens the lips to pray for all ranks and conditions of men. It suggests the petitions which the Christian man needs to offer for himself in private as well as in public prayer.

IV. The true Churchman glories in the blessed truth of free Justification by Faith only.

It is a foundation of hope and consolation, on which he delights to dwell. Nothing in the whole Prayer Book stands out more clearly than the definition of this doctrine given in the Eleventh Article, "ON THE JUSTIFICATION OF MAN." We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification.

The truth stands as clearly as the day. The doctrine taught is precisely that of St. Paul in his Epistle to the Romans, and in that to the Galatians.

The true Churchman accepts this Article in its fullest sense. A man is not justified partly by baptism, partly by ordinances, partly by good works. He is justified wholly and alone by lively faith in Christ. Self is condemned, Christ and His merits are embraced by faith, a simple and entire reliance is placed in His Atoning death, and then a man is accounted righteous before God.

The true Churchman shrinks from anything that in the very least dims or obscures this most precious truth, a truth as profitable for growth in holiness as it is a firm foundation of everlasting peace. He believes it to be absolutely essential to the salvation of men. He accepts the statement of the great Reformer, that it is a truth upon which the safety of the Church depends. If it be held firm, a Church will stand; if it be cast away, a Church will fall.

V. The true Churchman holds firmly the importance and value of the Two Sacraments of Christ's appointing.

He rejects utterly the doctrine of the Seven Sacraments of Rome, but thankfully accepts and uses the two—Baptism and the Supper of our Lord—and regards them as a precious means of grace. When rightly received, in faith and prayer, they are most helpful in the Christian life. Whilst not occupying the place of faith, by which the soul is justified, yet are they "certain sure witnesses and effectual signs of grace and God's goodwill towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

He does not believe that the Sacraments confer grace, as if the blessing were in the ordinance itself, but that the Holy Spirit works by means of them in all those that "rightly, worthily, and in faith receive the same."

VI. The true Churchman is zealous for good works.

He knows they are essential and necessary as the fruits of faith. They must be found in every faithful believer, they adorn the Gospel; they glorify God; they commend to others the religion of Christ. But he will be careful as to the place He assigns to them. They are not the ground of our acceptance, but the evidence of it. They are not means of salvation, but the end for which we are saved: they are the path in which every saved man must walk, and the evidence of that faith which worketh by love.

The inspired language of the Apostle is worthy of our most thoughtful study as to this matter. (Eph. ii. 8-10; Titus iii. 4-8.) The Twelfth Article is something similar in its teaching. Good works are utterly cast out of the foundation of a Christian's hope, and yet are brought in again as positively requisite in proof of faith and discipleship.

VII. The true Churchman earnestly contends for the faith once delivered to the saints.

He is a Protestant, because he knows that he cannot uphold the truth without protesting against the error that mutilates or destroys it. He is not troubled because the word "Protestant" is not found in the Prayer Book, since there is the strongest Protest in the Articles against all the chief errors of Rome. The change of elements, the sacrifice of the Mass, the adoration and worship of the sacrament, the invocation of the saints, purgatory, the sacrament of penance, and other errors, are clearly and plainly denounced.

VIII. The true Churchman has a strong, firm, well-grounded attachment to the Church of his fathers.

He knows something of its history and of the long line of faithful men who have been nurtured within its Communion. He knows that multitudes have learned within its walls the secrets of a holy walk with God. He is persuaded that its teaching is calculated to form a stable, well-balanced form of godliness, neither forgetting the foundation of sound doctrine nor the necessity of holy practice.

IX. Finally, the true Churchman realizes that the great point is to be a true Christian.

Our Services are only for the faithful and believing. No man can heartily value them unless renewed and sanctified by the Holy Ghost. I throw it out as a most solemn inquiry, whether this be the case with the reader. You may be very zealous in your Churchmanship; you may reckon yourself a staunch Protestant, or you may pride yourself on rising above such antiquated views as you imagine them to be; but ask yourself, "Am I a Christian? Am I walking in newness of life? Do I take delight in spiritual things? Do I cling to Christ as my only hope? Do I trust only in His precious blood to cover my guilt? Do I follow in His footsteps and copy the example of His most holy life? Whatever be my Churchmanship, am I a true, genuine, consistent Christian?"

SUNDAY SCHOOL INSTITUTE.

DIOCESE OF SYDNEY.

SCHOLARS' EXAMINATION, 1893.

JUNIOR DIVISION.

FIRST CLASS.	
Isabel Cole, St. Mary's, Balmain	216
Mervyn Archibald, St. Mary's, Balmain	206
Arthur Smith, All Soul's, Leichhardt	206
Jessie Maxwell	191
Eirene Savage, St. Mary's, Balmain	186
George Griffiths, All Soul's, Leichhardt	182
Alice G. Naylor	177

SECOND CLASS.	
Ida Murray, St. Mary's, Balmain	175
Beatrice Goodman, All Saint's, Petersham	175
Samuel Bolton, St. Mary's, Balmain	173
Samuel Doyle, St. Clement's, Mosman	173
Aubrey Harcourt, St. Paul's, Burwood	168
Paul Robinson	164
George Haines	159
Elsie Goulding, St. Clement's, Mosman	157
Karl Griffiths, All Soul's, Leichhardt	156
Edith Gorman, St. Mary's, Balmain	154
Maud Torr	141
John Davenport	135
Muriel Lublin, All Soul's, Leichhardt	135

THIRD CLASS.	
Henry Kirkby, St. Mary's, Balmain	131
Maud Orr, All Soul's, Leichhardt	130
Garnet Savage, St. Mary's, Balmain	127
Edith Gorman, St. Mary's, Balmain	127
Clara Lovick, St. Clement's, Mosman	117
Daisy Retford, St. Mary's, Balmain	116
Vicky Newland, All Soul's, Leichhardt	109
Mabel Aggar, St. Mary's, Balmain	100
Esther Woods, St. Paul's, Burwood	95

PASSED IN TWO SUBJECTS.	
Hilda Douglas, All Soul's, Leichhardt	204, 655
Blanche Brogden, St. John's Parramatta	204, 655
Ella Hoag, St. Mary's, Balmain	204, 655
Mabel Wilmshurst, All Soul's, Leichhardt	204, 655
Florie Lewis, St. Mary's, Balmain	204, 655
PASSED IN ONE SUBJECT.	
May Grenenger, St. Paul's, Burwood	190
Horace Henry	190
Neredah Beaver, St. Mary's, Balmain	190
John Bloomfield, All Soul's, Leichhardt	190
Frank Gibson, St. Paul's, Burwood	190

REPORT OF THE EXAMINER FOR THE JUNIOR DIVISION.

"I must say that I was considerably handicapped in examining the papers, as so many of them were written in pencil, and I had great difficulty in reading some of them. Then, again, the sizes of the paper were various, and I am rather surprised at some of the Superintendents allowing the papers to be sent in—of course, presuming they have read the rules."

"The answers to the Old Testament questions were very satisfactory, 37 scholars were entered and 7 failed. For the Parables 39 scholars entered, and 13 failed; and for the Catechism 39 scholars entered, and 5 failed. Although a lesser number failed in the Catechism, the Old Testament answers were far the best of the three subjects, and I am sure the Teachers have every reason to be satisfied with the result."

(Signed) F. A. CORKHILL.

January 2, 1894.

SCHOLARS' EXAMINATION, 1893.

Number of Papers applied for	340
Number of Scholars who entered	162
Number of Parishes sending Scholars	10
Number of Scholars who passed	112
Number of Scholars who partly passed	37
Number of Scholars who entirely failed	13

	First Class (Two-Thirds of Full Marks)	Second Class (One-half of Full Marks)	Third Class (One-Third of Full Marks)	Total
Senior	17	10	11	38
Intermediate	14	19	12	45
Junior	6	14	9	29
	37	43	32	112

These Scholars are entitled to Certificates signed by the Bishop of the Diocese, and those who have passed in the First Class to Prizes.

	Passed in Two Subjects	Passed in One Subject	Failed	Total
Senior	10	5	4	19
Intermediate	10	12	9	31
Junior	5	5	3	13
	25	22	16	63

The Scholars who have here passed are entitled to plain Certificates, showing in which subjects they have passed.

The Very Rev. the Dean of Sydney has kindly consented to present the Prizes and Certificates at the Chapter House, on Monday evening, February 12th, at 7.30. The Certificates to Teachers will be presented on the same evening.

In the Senior List, published last week, instead of nine failures, the report should have read thus:—

PASSED IN ONE SUBJECT.	
Martha Nicholls, All Soul's, Leichhardt	190
Gertrude Rowe, St. Paul's, Burwood	190
Ethel McNair, St. Jude's, Randwick	190
Sarah Sheard (School not named on papers)	190
Josephine Leeman, St. Mary's, Balmain	190
Failed, 4.	

POETRY.

UNPROFITABLE.

LUKE XVII. 10.

The falling shadows of a dying year
Enshroud the spirit with a nameless fear;
The day is gone, the night is hastening fast,
The work undone!—the time of labour past.

Lord, what am I amid these whitening fields?
The harvest vast, its rich provision yields;
The work is great: 'tis the labourers, Lord, are few;
Pity me, Lord, that I so little do!

"Ashamed, I look upon the scanty sheaves;
Ashamed, I muse the tree bears 'naught but leaves';
O'er past neglects I drop the silent tear;
Lord, will Thy mercy grant another year?

"Unprofitable," Lord, with work undone,
In mercy's ear I make my helpless moan;
But trusting in Thy love so full and free,
I leave myself, and all my work with Thee.

Thy strength in weakness Thou dost perfect make;
Thy light through darkness doth in glory break;
Not by my might, or power, Thou Lord of Hosts,
Dost Thy work, but by the Holy Ghost.

Thy treasure is in earthen vessels given;
In mortal forms there dwells the power of heaven;
Tempted in all points as Thy children are,
Thou hast us in Thy love and grace to bear.

Then, Lord, all care upon Thee arm I roll;
Duty and labour, spirit, body, soul,
All, all is Thine, little though it may be,
Take me and use me—all is given to Thee.

The coming days, if days shall ever roll,
Are Thine to guide, to help, and to control.
O use me for Thy glory and Thy grace,
And bring me then in peace to see Thy face!

H.L.H., in the Christian.

THE CHURCH AND FOREIGN MISSIONS IN 1892.

The totals of Canon Scott Robertson's annual summary of British Contributions to Foreign Missions in 1892 is to hand. We append details of the amount received during that period from all sources by Church Societies, the totals in each case being contrasted with the similar amounts received in 1891. The total sum voluntarily contributed to the numerous Missionary Societies in the British Isles was:—

For 1892	£1,363,153
For 1891 (it was)	1,411,609
For 1890	1,301,579

The Channels of Contribution selected by the donors for 1892 are as follows:—

Church of England Societies (British outposts, only)	£584,615
Joint Societies of Churches and Nonconformists	294,655
Nonconformist Societies in England and Wales	354,396
Presbyterian Societies in Scotland and Ireland	297,327
Roman Catholic Societies	12,160

The following is a list of CONTRIBUTIONS TO MISSIONARY SOCIETIES OF THE CHURCH OF ENGLAND FOR 1892

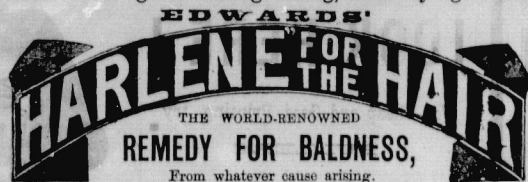
NAME OF SOCIETY.	British Contributions.	From Abroad.	From Investments.	Total.	Total only.
C.M.S. (in addition to about £50,000 received at Mission Stations)	269,070	709,130,226	282,805	298,377	
S.P.G.	112,750	4,110,116,654	128,023	17,923	
Church of England Zenana Miss.	34,523	6,101	135	40,759	
London Jews' Society, £30,394: portion devoted to cost of foreign work (about)	30,300	—	—	30,300	30,000
S.P.C.K., £31,809, in addition to £73,720 from trade. Portion paid in aid of Foreign Mission work	16,456	—	—	16,456	19,200
Universities' Mission	28,021	1,307	591	29,919	18,126
Colonial and Continental	22,183	21,056	34	43,273	3,704
Missionary Leagues	9,600	—	27	9,627	9,206
South African Missionary	8,194	2,241	90	10,525	11,204
Spanish & Portuguese Crob. Aid.	10,808	—	—	10,808	6,734
British Syrian Schools (exclusive of grants), £154	4,432	1,209	56	5,697	5,402
Bishop in Jerusalem's Miss Fund	4,564	445	—	5,009	2,500
Malayan Missionary	1,913	3,306	—	5,219	8,748
Colonial Bishops' Fund (exclusive of grants), £1,510	5,050	—	—	5,050	14,411
St. Augustine's Miss. College	1,500	—	12,485	13,985	3,427
The Net's Collection for Zululand and other Missions	2,759	—	85	2,844	2,085
Foreign Aid	771	—	—	771	1,000
Anglo-Continental	866	—	—	866	887
Coral Mission Fund	1,034	—	22	1,056	796
Central agency for Foreign Missions (about)	300	—	—	300	600
Delhi Medical Mission	500	—	71	571	500
Women and Children	317	—	—	317	338
Columbia Mission	506	6	—	512	309
Oxford Mission to Calcutta	3,065	9	41	3,135	—
Mission to Assyrian Christians	2,196	737	—	2,933	—
Association for furthering Christianity in Egypt	308	—	6	314	—
Estimated value of other gifts, sent direct to Mission Stations, or gathered specially for Missionary Dioceses, Schools, and Zenana Miss. in 1892	12,000	—	—	12,000	18,210
Total for 1892	£584,615	£1,236,303	£84,665	£695,617	£617,488

NEWINGTON - COLLEGE.

STANMORE, SYDNEY.

President: The Rev. J. E. MOULTON.
Head Master: A. H. S. LUCAS, M.A. (Oxon). B.Sc. (London): (late of Balliol College, Oxford).
The College comprises:—(1) A Classical School; Boys prepared for University Examination. (2) A Modern School; Book-keeping and shorthand without extra charge. (3) A Preparatory School for Young Boys Gymnasium, Carpentry School, &c.
Fees:—Boarders from 12 guineas: Day Scholars from 2½ guineas. Prospectuses on application. Next term begins January 31st.

Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair.



HARLENE FOR THE HAIR
THE WORLD-RENOUNDED
REMEDY FOR BALDNESS,
From whatever cause arising.
Positively Forces LUXURIANT HAIR, WHISKERS, and MOUSTACHIOS to grow heavily in a few weeks, without injury to the skin, and no matter at what age.
As a CURE for WEAK and THIN EYELASHES, or RESTORING GREY HAIR to ITS ORIGINAL COLOUR, never fails.
As a Producer of WHISKERS and MOUSTACHIOS it has never been equalled.
Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. 1s, 2s, 6d., 3s, 6d., and 5s. 6d. per Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies. Manufactured only by
EDWARDS & CO., 95, HIGH HOLBORN, LONDON, ENGLAND.

HOW TO RETAIN OUR ELDER SCHOLARS.

This is a question which is very frequently asked, and we fear not often satisfactorily answered. We commend to the consideration of our readers the following weighty words of the ARCHDEACON OF LONDON. After referring to the success which attends efforts in that direction in the North of England, he said:—"It is our system that is often at fault. I do not think that the teacher has a sufficiently high ideal of his office, nor does the missionary duty of teaching the ignorant and helpless enter enough into the purview of Christian obligations, nor does the office itself receive due recognition as yet from the authorities of the Church. If there is an atmosphere of happy, light-hearted childishness in the institution, it may be all very well for children, but it is repellent to the sensitive consciousness of those who have begun to consider themselves young men and young women. As long as they find that they will be treated in the lump with the children, so long will they take an early opportunity of emancipation."

I wish to urge on the consideration of the whole Church of the South whether we should not do well for the present to turn nearly the whole of our energies to the young men and young women when they leave school, and build up a system by which we shall retain them under religious instruction on the Day of Rest until they are completely grown up, mature, and settled. For this end they should be treated in a distinctive way from the younger children. The difference of having left the day school, which seems to them so great, should be recognised by the managers. They should be freed at all cost from the infantine buzz and less intelligent companionship of the mass of the children. Dignity, manliness, seriousness should be given to their classes. If it is made worth while in point of interest to come, they will not remain away. Next let the teachers themselves feel the profound value and the national importance of their great work. They must study the sacred Scriptures far more deeply, systematically, and comprehensively than they have yet done, if they are to feed these eager young minds with the food of God's Word which shall last them through their lives. For them the Bible must be no longer a mere magazine of texts, or a collection of sacred stories, but the history of a revelation, the literature of an inspired people. All through the week they should be directing their thoughts and attention to the study of God's message to man; and they should be actually eager for Sunday to come that they may be able to communicate what they have discovered to their brothers, the members of their classes.

If we are to succeed, as we hope we shall, in retaining the young men and women in our classes until the period of their marriage, as is the rule of the strong-minded North, then we shall need more teachers. To you, my brothers and sisters, I appeal. When once the work of Sunday study is understood to be real, solid, serious, and manly, then I am quite certain that the kind of new teachers that we want will come forward. When you have once entered into the work and found it free from the atmosphere of depressing circumstances, it will become to you the most valuable object of your lives. You will make friends of these young men and young women, and you will find the study of their characters very interesting. Social work on week-days will centre round the Sunday class; there will be holidays in the country, visits to museums, galleries, churches, public buildings, and other attractive objects in the great metropolis and its neighbourhood. You will be able to guide the reading, tastes, and habits of your pupils. You will be able to protect them from all kinds of follies and mistakes. Your classes, far from being difficult to maintain, will constantly be replenished by members eagerly aspiring to join your happy little societies.

To keep prominent the manly element and not to allow the childish characteristics of the Sunday-school to be too predominant, there is in the North an admirable institution, the Sunday School Reunion. On Whit Sunday all the old scholars of the school, no matter what distance they live, endeavour to attend the old Parish Church. The thing is enormous, the effect wonderful. On Whit Monday or Tuesday some great festival is held, or expedition made to the country, by the united scholars of past years. In the evening they assemble for their annual social gathering, where they can once more be addressed by those from whose lips they have learned the Word of Life. The result is that a tone of manly and womanly importance and interest is communicated to the whole system.

E. L. FORDWOOD, Accomplish and Ladies' Nurse, 52 Young-street, REDEEMER.—ADVT.

Have YOU paid your Subscription Account?

More Likely to Break Down.

The Australian Record

Registered at the General Post Office, Sydney, for transmission by
Post as a Newspaper.

SYDNEY, NEW SOUTH WALES, SATURDAY, JANUARY 20TH, 1894.

[THREEPENCE.]

J. GIDLEY FLEMING & SONS,
Auctioneers & Furniture Brokers,
Realise on Bills of Sale, Procure and Levy with
Reliable Bailiffs. Rent Warrants issued and
Sales Effected. Prompt Cash Settlements.
242 PITT STREET, SYDNEY.

NEW SERIES, No. 395.]

W. STEWART,
UNDERTAKER,
STEAM SAW MILLS,
PITT AND BATHURST STREETS,
SYDNEY.

MUSIC.

M. F. MORLEY, Organist of St.
John's, Darlinghurst, 334 VICTORIA
STREET, DARLINGHURST. Piano,
Organ, Theory. Candidates prepared for
Trinity College, London local examina-
tions.

Professor Rieck,
Perry St., Marrickville,
Teacher of
PIANO AND SINGING, ORGAN, AND
PAINTING.

Dr. J. E. BILLA, L. M. & S.
LATE OF NEWCASTLE.

Dr. BILLA, late of Newcastle and a Brahmin
Graduate of Bombay, guarantees to effect a
complete cure of influenza within 12 hours
treatment. He exhibited his skill by success-
fully curing thousands of various cases of a
most chronic nature during the past three
years' practice in Newcastle. His treatment is
beyond all doubt unobjectionable and natural.

Speciality—EYE, EAR, and THROAT

Note the Address—
209 Elizabeth Street, Hyde Park,
SYDNEY
Fridays excepted.

Herbst
ARTISTIC PORTRAITURE.
28 OXFORD STREET, HYDE PARK,
SYDNEY.
ONE CABINET FOR ONE SHILLING

Woolloomooloo Box & Timber Co.,
57 & 59 COWPER WHARF,
WOOLLOOMOOLOO.

Fruit and every description of Cases made on
the shortest notice.
Estimates Furnished.

We give Tenders for all kinds of Cases, small or large quantities, and give Low
Quotations by Post as we have no set prices.
Only mention kind of Case or Box required
and price will be forwarded by return post.

We hold Large Quantities of Red Gin Cases
turned out with Best Workmanship.

BRENNAN BROTHERS,
WOOD AND COAL MERCHANTS,
SUSSEX STREET (near Goulburn-st.)

WOOD, 16/- per ton, 6, 9 or 12-in.
Newcastle COAL, 20/- per ton.
Mountain COAL, 18/- per ton.
Prompt attention to Orders per Post.

Orders delivered to all parts of Sydney and
Suburbs.

JAMES STEDMAN
Wholesale Manufacturing Confectioner
New Wholesale Warehouse—
CLARENCE STREET (next to the Grand
Coffee Palace), and
391 GEORGE STREET.
There is to be always found a choice selection
of Wedding Cakes, Ornaments, Fancy Boxes,
&c.

The New Tea Rooms for Ladies Now Open.
The best cup of tea in town. Ladies, try it!

Cakes Packed for Country by experienced
hands. Country and Shipping Orders executed
with dispatch.

TIME PAYMENTS FREE TRIAL.
WRITTEN GUARANTEE. Royal
Arcade, opposite George-street Market, No.
8 (ground floor), is the Original Address.
Established 1875.

DRS. STARKEY & PALIN'S
Compound - Oxygen - Treatment.

Specifics for Bright's Disease, Rheumatism,
Catarrh, Stomachic Ailments, and a general
Nervous Tonic—taken by Inhalation.
Sole Agent for Australian Colonies—
JACOB WARD, Bowral, N.S.W.

Dr. T. MARTIN

THE WELL-KNOWN
DENTIST
(Late of Messrs. Murton and Company),
Beale's Chambers,
482 George St., Sydney.

DR. T. MARTIN, so well-known in
connection with the establishment of
Messrs. MURTON & Co., Dentists, George-
street, begs to announce to his patrons and
the public generally, that he has com-
menced practice at

BEALE'S CHAMBERS,
482 GEORGE STREET, SYDNEY,
where, by strict attention to business, and
only first-class work executed, at very
moderate prices, he trusts to receive a fair
share of the public support.

Kindly Note the Address—
DR. T. MARTIN,
Beale's Chambers, 482 George Street.

'The Duff' Sully.
THE STRONGEST, CHEAPEST, AND
SMARTEST SULKY IN SYDNEY.

Mounted on Three Springs, Half-patent
Axle, "Sarvant" Wheels, with Best Pair
Lamps, complete
For £11 and Upwards
(elsewhere £18).

CASH OR TERMS.
REPAIRS Promptly Effected.
TYRING done at 6s. a pair.

Kingston Carriage Factory
35 AUSTRALIA STREET,
NEWTOWN.
A. SYDNEY DESSAIX, Proprietor.

Estimates and Photographs sent per
return post on application.

By Special Appointment to His Excellency
Sir Hercules Robinson

D. Jacobowitch,
PRCTICAL TAILOR,
14 GLENMORE ROAD
Repairing, Cleaning, Pressing, &c. Gentle
men's Own Material Made Up into any style.

MONUMENTS & HEADSTONES.
IN MARBLE, GRANITE AND STONE. Tomb-
Stones, Railings, Church Tablets, Fountains, &c. Designs
forwarded at request.

J. CUNNINGHAM,
MARGARET ST., WYNARD SQUARE, SYDNEY

HOMESHUTTLE SEWING MACHINES
£1. Sydney Sewing Machine Co.,
original and only address, 8 Royal Arcade
(ground floor).

MACHINES of All Makers Exchanged.
Adjusted, and Repaired. 8 ROYAL
ARCADE (ground floor).

NEW STYLE HAND MACHINES.
Wonderful improvements, Cover, and all
Fittings, &c. Price only £4 10s (usual cost £5).

OUR SEWING MACHINES are the
Cheapest and Best. Call and prove this
before you decide. Machines of all standard
makers to choose from.

WERTHEIM SEWING MACHINES.
£2 10s. Sydney Sewing Machine Co.,
8 ROYAL ARCADE (ground floor).

PEAFF SEWING MACHINES. £2
Sydney Sewing Machine Co., 8 Royal
Arcade (ground floor).

SEWING MACHINES, New: High-arm
Cover, Fittings, &c., £6 10s; usual price,
10 guineas, beautifully finished.

TIME PAYMENTS FREE TRIAL.
WRITTEN GUARANTEE. Royal
Arcade, opposite George-street Market, No.
8 (ground floor), is the Original Address.
Established 1875.

The Popular Dentist.

DR. FRED WARE,
Kidman's Buildings
GEORGE & MARKET STS
SYDNEY.

Painless Extractions Every Morn-
ing at 11



LOOK HERE!

For Cheap and Good Printing, try
FULLER'S
Lightning - Printing - Works - Co.,
PARRAMATTA.

THE MATTEI ELECTRO-HOMOEOPATHIC INSTITUTE,
58 ELIZABETH ST., SYDNEY.

THE name of **COUNT MATTEI** is becoming increasingly famous in the English speaking world. Dr. Lunn, Editor of the *Religious Review of Reviews*, speaking at the conference of the Churches, stated:—"All the medical pups and bull-dogs are barking at the Mattei system, and they think that their barks will terrify it away from the earthly sphere. Little do they guess the strength of the system that they thus seek to terrify. It is strong because it is true, it is mighty because it is natural, and in spite of all that its foes may utter, it will grow."

W. T. Stead, Esq., proprietor of the *Review of Reviews*, says:—"I found the Mattei remedies most effective in ridding me of the all pervading malarial influenza, which attacked my household last month (May, 1891). The effect was quite marvellous, and in a couple of days I was rid of the plague."

Our Colonial Anglican Clergyman and author of God and Religion of science, &c., writes:—"January 28th, 1893. Mr. A. J. Ruth, My Dear Sir.—I came across the Mattei treatment accidentally and providentially some while ago and tested its efficacy as Count Mattei suggests in two cases of drunkenness, in several cases of toothache and neuralgia. The drunkards were quite sober in ten minutes and had no desire to drink (they were not habitual drunkards), the toothache and neuralgia were quite relieved. I then tried cases of piles, varicose veins, ulceration of the womb (which had been treated off and on for five years by allopathy), influenza, abscess in the ear, haemorrhage from the stomach, catarrh, indigestion (which had defied allopathic and homeopathic treatment for years) and in each case with complete success and cure. I cured myself of an attack of sciatica, of influenza and lastly of amblyopia. I have never found this remedies to fail when properly used. I consider this a most remarkable discovery, of which we know but little of its value to suffering humanity. [The Testimonial with numerous others, can be seen at the Institute.]"

The **ELECTRO-HOMOEOPATHIC FAMILY GUIDE** sent on receipt of one shilling—stamps—
Every Home should have it. Family Chests at £1 5s, £2 10s, and £3.

Count Cæsar Mattei's Marvellous Remedies
Cure Cancer, Anemia, Asthma, Consumption, Diphtheria, Dropsy, Dyspepsia, Erysipelas, Eosma, Fevers, Gout, Hoart Disease, Contagious and Skin Diseases, Influenza, Liver Complaints, Piles, Uterine Disorders, Scrofula, and all other diseases

THE ELECTRICITIES.
These mysterious liquids act with remarkable power and promptitude, externally applied for immediate cure of Toothache, Neuralgia, Rheumatism, Sciatica, and other pains. A set of Electricities with book and diagram of the human body, sent on receipt of 10s, a single bottle with diagram, 3s 6d.

TO BEAUTIFY THE COMPLEXION.
COUNT MATTEI'S CELEBRATED { ACQUA PER LA PELLE } WATER FOR THE SKIN.

Her Excellency, Lady Paget writes:—"One little word I must add in praise: 'Acqua per la Belle,' of which a few drops poured on a fine towel and passed over the face after washing will keep the skin smooth and free from wrinkles." In *Bornas*, Pen Post, 3/8 and 6/8

All Medicines dispensed by Count Mattei's Special Representative.
Country patients supplied with CONSULTATION FORMS, thus avoiding the expense of visiting the city.
Full Information by Addressing—A. J. RUTH, The Mattei Institute, Box 379, Sydney.

J. MENNIE,
Caterer.

Estimates Given for Banquets, Ball
Suppers, Wedding Breakfasts, Picnics and
Socials.

Many years Manager for the Sydney
Catering Company.
328 George St.

TWENTY MALE & FEMALE PRIVATE
DETECTIVES always ready. Follow
anyone you want anywhere. Strict confidence.
MODERATE TERMS.

Recommended by Judges, Magistrates,
Barristers, and others.

PRIVATE DETECTIVE COOKE,
133 King-street, Sydney.

THE CHRISTMAS SPECIAL
OF
THE AUSTRALIAN
YOUNG FOLKS
Illustrated Magazine.

It has been arranged to issue a
SPECIAL NUMBER
OF YOUNG FOLKS

As a CHRISTMAS PRESENT to the Young
People of Australia

THE CHRISTMAS NUMBER
Will be full of
ILLUSTRATIONS, CHRISTMAS STORIES
CONUNDRUMS,
And all the information and pleasant reading
which we associate with the festive
season of the year.

There is no doubt this number will be
immensely popular. We are printing an
Edition of Ten Thousand Copies, and we shall
keep the type standing, to prevent any from
being disappointed who may not be able to
procure copies of the first edition.

THREE PENNY POSTAGE STAMPS
WILL SECURE A COPY.

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

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

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

WRITE EARLY
To the MANAGER,
264 Pitt street, Sydney.

Nov. 9, 1893

GEORGE DE SAXE
DENTIST.
£5. £5. £5.
COMPLETE SET OF TEETH.
ALL WORK GUARANTEED
GEORGE DE SAXE
RESIDENT
DENTIST
UP WAAGHS' OPPOSITE GEORGE ST.
PARRAMATTA.
TEETH
PAINLESSLY EXTRACTED
UNDER
NITROUS OXIDE GAS.

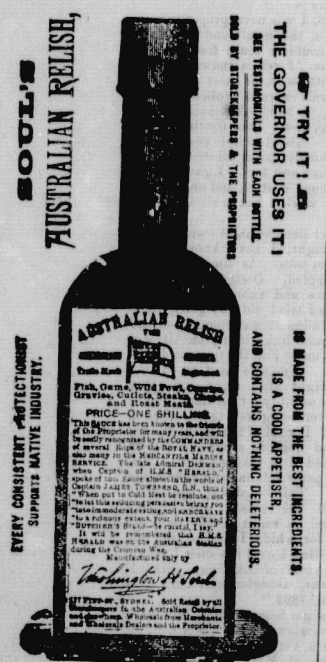
RELIEF FROM COUGH IN TEN MINUTES.
HAYMAN'S BALSAM.
IS A MOST
SAFE AND SPEEDY REMEDY
FOR
INFLUENZA, COLDS, ASTHMA, &c.
STOPS A COLD.
CURES COUGHS.
Sold by all Chemists in Bottles 1s. 1 1/2d. 2s. 6d.,
4s. 6d., and 11s.
Prepared only by A. HAYMAN & CO.,
15, Albemarle Street, London, Eng.
AGENTS.—Elliot & Fry, S. Hoffmann & Co.,
and Australian Drug Co., Ltd., Sydney.

"**MATALGIA**," for Neuralgia, Head-
ache, and all pains. Gives instant
relief. Sold Everywhere, and from
BRERETON, Chemist,
Marrickville.
Prices—2s. and 3s. 6d. packet.

SEND FOR PRICE LIST AND
SAVE MONEY!

Washington H. Soul and Co.,
Chemists & Druggists
158, 160, & 268 Pitt Street.

Three Pounds worth sent free to all Rail-
way Stations in the Colony, and to any port
in Queensland, New Zealand, Tasmania and
Victoria; and Five Pounds worth to Western
Australia or Fiji—Carriage Free.



COUGH WHILE YOU CAN
BECAUSE O'THOMPSON'S
SOLTSFOOT
COUGH LINCTUS
CURES ALL COUGHS
AND BRONCHIAL COMPLAINTS
Price 1/-
SOLD BY DRUGGISTS
LARGE STOREKEEPERS AND
WHOLESALE DEALERS
W.H. SOUL & CO. PITT ST.
SYDNEY.

SUITS DYSPEPTICS.
PREVENTS
INDIGESTION
SOYER'S PUREST
BAKING POWDER
Guaranteed
Five from Alum
Sold Everywhere
made by
WASHINGTON H. SOUL & CO. SYDNEY.

If you have Furniture, No racks, or other
Effects to sell or if you wish to buy
Cheap, Durable, Household Furniture, Apply to
J. GIDLEY FLEMING & SONS,
Furniture Brokers,
242 Pitt-street, Sydney!

ALL SAINTS' COLLEGE,
BATHURST.
Visitor:
THE LORD BISHOP OF BATHURST
Head Master:
REV. F. TRACEY, M.A.
(Late Classical Scholar of Uppingham School,
College, Oxford).
Assisted by Three Resident Graduates.

The College is situated on the heights over-
looking Bathurst, the bracing climate of which
is specially suitable for delicate children. The
grounds are extensive and include tennis
courts and a handball court.
The boys are prepared for all University ex-
aminations and for commercial life. Special
attention is paid to the study of mathematics.
There is a separate classroom and playground
for boys under 12, whose education is superin-
tended by a qualified Governor.

New England Grammar School
ARMIDALE
Patron and Visitor: The Right Reverend the
Bishop of the Diocese.
Principal: ARTHUR KEMMIS, B.A. Uni-
versity of Melbourne.
Domestic Management as heretofore by MISS
KEMMIS.

BOARDS under 12 years of age, £12 12s
per quarter; over 14, £14 14s. Charged
from entrance at any time. 13 pupils passed
the late Examinations ('93) Senior, Junior,
and Law. Medals for Latin and for Physics
have been obtained by this School.

S. Nicolas' College.
BISHOPSCOURT, Heights of Randwick,
formerly the residence of the Lord Bishop of
Sydney. A First-class School for Day Boys
and Boarders.
Principal: The Rev. JOSEPH CAMPBELL,
M.A., F.G.S., F.C.S.
The course of instruction comprises Classics,
Mathematics, Natural Science, Modern Lan-
guages, and the ordinary branches of an Eng-
lish education. A pupil's education may be
specialised to meet the requirements of his case.
Exceptional facilities are offered to youths who
look forward to a mining career, the course of
instruction being similar to that of the Royal
School of Mines, London.
Prospectus on application to the Principal.

Cathedral Choir School.
Boys with promising voices have a good
Religious and Secular Education FREE.
Terms: Choristers of Cathedral, Free; of other
Churches, 2s per quarter; non-choristers, 4s.
Prospectus on application. Address, the
Precentor, Diocesan Registry.

JONATHAN WILEY
VALUATOR,
PROPERTY AND ESTATE AGENT.
90 PITT STREET, SYDNEY.

MONEY.—Several Sums to Lend on Lease-
hold and Freehold Properties.

W. A. MELLOR,
Medical Electrician.

Cures all Disease of the EYE.
Cures DEAFNESS, RHEUMATISM,
NERVOUSNESS and WEAKNESS.

No Drugs used.

FEMALE COMPLAINTS
Successfully Treated by Elec-
tricity.

CONSULTATION FREE.
Hours:—9 a.m. till 7 p.m.

Address—
128 BOTANY STREET,

Moore Park,
Sydney.

PIANOS
—BY—
CARL DELIUS,
SPONNAGEL,
BRAMBACH
(American),
and **VOGEL.**
NAYLOR & CO., 60 YORK STREET, 60
SYDNEY.
ORGANS.
We are Agents for the Celebrated
WEAVER Co., and the Well-known BELL Co.
Violins, Bow and Case Complete, 25/-
Music at Reduced Price.

MAGIC CEMENT.
The Best Article in the World for Repairing GLASS and CHINAWARE.
PRICE, IN SLIDING BOX (POST FREE), 1s 3d. By Special Arrangement, if you mention the Record
when you order, the Article will be sent by Return Post for ONE SHILLING.

Henry Griffiths & Co., 134 Pitt-st., Sydney.

The Grubb Party's Australian Tour of 1892.—"The Same
Lord." by E. C. Millard. 4s., by post 4s. 8d.

CHAS. C. MIHELL,
BIBLE HALL, next Y.M.C.A., PITT STREET

ROBERT LEE,
Plumber and Gasfitter, Galvanized Iron and Zinc Worker,
53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets
connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.

For Cheap and Good PRINTING
Try Fuller's Lightning Printing Works Company,
PARRAMATTA.

Houses and Land to Let, for Sale, and for Exchange.

TENANTS SUITED IN EVERY DISTRICT. We carefully guard the interests of our Clients, whether Land-
lords, Tenants, Speculative Builders, or Mortgagees.
All Business skillfully and confidentially dealt with. LOANS ARRANGED.

PARKER AND BRIARD,
84 BATHURST ST., SYDNEY,
Provision and Produce Agency.

MRS. SHAW,
CORSET-MAKER,
52 THE STRAND 1st FLOOR.
Supporting Belts, Bodices, and Chest
Expanders made to Order.

V. R.
By Special Appointment to the Hon. Lady Robinson and Family,
and Hon. Lady Carrington. Established 35 years.

Mrs. SHAW begs to inform her numerous lady patrons that she is
now carrying on her old established business in THE STRAND, No.
52, 1st Floor, and hopes by the superior quality of her work and
satisfaction given hitherto, to merit a continuance of the patronage so
long accorded her.

Instructions for Self-Measurement forwarded on application to
ladies in the country. Note the address—
THE STRAND, No. 52, 1st Floor.

CALLARD & BOWSER'S
BUTTER-SCOTCH
THE CELEBRATED CHILDREN'S SWEET
Truly wholesome
Confectionery.
SOLD BY CONFECTIONERS & STORES
EVERYWHERE.
ST. JOHN'S WORKS, LONDON, W.C.