

# The Australian Record.

SYDNEY, SATURDAY, JANUARY 3, 1891.

CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

## The Week.

**Ourselves.** We wish our readers a "Happy New Year," and may we ask an increasing support for ourselves. A church paper should find each year its influence widening and its circulation increasing. We have every reason to be grateful for our success during the past year and look forward most hopefully to further progress during 1891.

**The late Primate of England.** A most distinguished man has passed away by the death of Archbishop Thompson, of York. He was of Protestant sympathies in contradistinction to the pseudo-catholic tendencies of so many episcopal appointments. The great difficulty was to find a successor to him in the Primacy of England. Doubtless in a selection for this great post the influence of the Queen will be most wisely exercised.

**Carols at St. Andrews.** Great credit is due to the Rev. the Precentor of St. Andrew's Cathedral for the excellent rendering of the carols during Christmas week. The execution by the choir was good, and the light and shade of the two carols unaccompanied by the organ were especially observable. The selection, moreover, showed great taste.

**The Founder of the Church Army.** We regret to hear that the founder of the Church Army in England, the Rev. Wilson Carlile, has had to relinquish its management by reason of long-continued ill-health. The success of the Army is testified to, not only by the firm hold it has won, but by the inspiring results of the lost being saved and the hopeless reformed.

**A Sydney Church.** A recent visit to St. Barnabas' Church Glebe, shows that the good work so eminently conducted by the late Rev. Joseph Barnier is continued by the Rev. H. Martyn. On Sunday evening before last the church was filled with an attentive congregation amongst which the young men and young women element was conspicuous. It may be regarded as a favourable sign when young persons crowd a church. The service was congregational and the singing of that most hearty type deemed by many to be characteristic of St. Barnabas'.

**Sydney Holiday-folk.** It was a pleasure to see the holiday-folk of last week. They were well-dressed happy-looking and most orderly, and the effects of the strike were not apparent on the surface, but doubtless many thousands in the Metropolis are feeling the effects of that unwise appeal to the "ethics of war."

**Mission to the Jews.** The Very Rev. W. Lefroy when preaching the annual sermon at All Saints' Church, Langham Place, took for his text, "Ye are my witnesses saith the Lord and my servant whom I have chosen,"—Isaiah xliii. 10; and applied these words as specially applicable to the Jews. After referring to them as the chosen witnesses of God the Dean stated "Of all the truths connected with the interesting preservation of the Jews as God's chosen people, I know no truth of more importance or more remarkable this—that since the centuries of silence began and closed, and all through the period of Jesus Christ's ministry, and all through the apostolic ages, through the dark ages, through the times of the Reformation to the present hour—in Europe wherever the Jews are they have never fallen into idolatry." The Dean closed his eloquent address in the following words, "They (the Jews) are before God and the world witnesses to God's unity, witnesses to God's preknowledge, witnesses to God's forbearance, and to His Divine interposition with a view to redemption."

**A Novel Strike.** *Church Bells*, in a recent issue, says:—"It is hardly possible to imagine a more ridiculous strike than that of the choir boys in St. George's Avenue A Mission, N.Y. On a recent Sunday evening some 20 street urchins, who have been picked up, clothed, fed, taken on excursions, and treated to ice-cream and cakes, instead of appearing in their surplices, stood in a row on the sidewalk, having decided, as the spokesman said, that they would rather have pay than ice-cream. When the service began the boys set up such a howl that a policeman had to be called to have them moved on. We live in an age of progress. A whipping would have been the reward for such conduct a few years ago."

**The Lincoln Case.** The *Echo* of Friday last says:—"His Lordship of Lincoln, before appealing to the Privy Council against the decision of the ecclesiastical tribunal which dealt with the charges of ritualistic practices brought against him, should have written in a round text-hand the old warning to "let sleepin' dogs lie," and learned it off by heart for a week before he lodged the appeal.

**At Last.** A certain discreditable paper has met with a deserved fate, the stipendiary magistrate having judged it obscene and fined the proprietors £20. The fact that a large circle of readers eagerly devour such literary garbage shows how important it is to make unscrupulous printers feel that they cannot be allowed to pander to and excite the depraved tastes of the community.

**Racing Again.** The Agricultural Society of N. S. Wales sublets its grounds at Moore Park to the Sydney Driving Park Club for pony races. This latter institution is therefore the attraction which, to quote the words of the Premier, "draws evil persons and members of the criminal class, and even children of tender years, who bet their shillings on the races." Gambling corruption permeates the community and needs firm legislation. Piece-meal action with respect to suburban pony races, whilst Randwick is untouched, is a very weak method of attack. As for the Agricultural Society the sooner it dis-severs its unfortunate alliance with racing the better will it flourish as an agricultural institution.

**Horse Racing.** It is a source of regret to all who wish the moral and spiritual elevation of the people, that the present season of the year so full to the Christian "of good tidings of great joy," should be devoted by some to amusements of a questionable character. It has been stated that horse racing, as at present carried on, will not bear the scrutiny of honest men; and yet it seems to have laid hold of thousands in our community, who appear to yield themselves up entirely to its influence. But the most saddening spectacle of all is to see lads from 14 and upwards mixing with well-known frequenters of the turf, with pencil and book noting down with all the air of older men, their bets on some coming event connected with horse racing. It does seem a mystery that this class is allowed almost daily to block up the footways in certain quarters of the city, making it almost impossible for men to pass, and unfit for women by reason of the language at times used. If these men were moved on by the police as women of the unfortunate class are, some stop might be put to this system of bookmaking so openly practised in our streets; and lads thus brought under notice of the police might be deterred from mixing among so undesirable a class. Do the police studiously abstain from visiting the quarters alluded to? It really does seem so, if one may judge by their absence from them.

**Making haste to be rich.** The financial embarrassment of the great house of Baring fell upon commercial circles in England with an alarming shock. The Home papers indicate the wide-spread dismay, whilst the timely assistance rendered by the Bank of France helped to avert a most disastrous panic. In making haste to be rich the risks are so great that the wisest of speculators may mis-carry. Baring Brothers had launched out upon heavy speculations in S. American finance, and could not recover their position by shifting the burden upon the investing public, hence their collapse.

**The Jews in Russia.** The continued and forced exodus of Jews from Russia must necessarily accentuate the distress in those quarters of London to which so many of them are crowding. The discharge of 24,000 Jewish workmen from the railway service of Russia will necessarily affect the working of the State lines, for the Jews constitute the brains of Russia. What is to be done with these unfortunate refugees? Thus it is that the Jewish question forces itself upon public attention, and the authorities in Russia seem obstinately determined to carry out a ruthless system of expulsion.

## Meetings for United Prayer.

We are glad to announce that the Annual Meetings for United Prayer will be held in the City and Suburbs from the 4th to the 11th inst. The arrangements as to places and Ministers who will take part, are, as we go to press, nearly completed and will be published in our daily papers.

**Correction.**—In our issue of the 20th ult., under the head of Diocesan News, we stated that the Rev. J. Hornby Spear had adopted an Envelope System, owing to a suggestion made by Mr. W. H. Bear, of Hunter-street. The name of the gentleman who made the suggestion was Mr. W. H. Beaver, of Hunter-street.

## Coming Events.

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

### ST. ANDREW'S CATHEDRAL.

Sun., Jan. 4.—Holy Communion, 8 a.m. and Mid-day. Preachers—11 a.m., the Precentor; 3.15 p.m., Archdeacon King; 7 p.m., the Lord Bishop of Bathurst (more especially to young men).

### DIOCESAN.

Sun., Jan. 4.—All Saints', Woollahra, 11 a.m. Preacher—The Primate.  
" " 4.—St. Matthew's, Bondi, 7 p.m. Preacher—The Primate.  
" " 4.—St. Mary's, Balmain, German Service at 9.30 a.m.  
Tues., Jan. 6.—St. Anne's, Ryde, Confirmation, 7.30 p.m.  
Wed., Jan. 7.—Richmond. Confirmation.  
Thurs., Jan. 8.—Kurrajong. Confirmation.  
Sun., Jan. 11.—St. Jude's, Randwick, 11 a.m. Preacher—The Primate.  
" " 11.—Cathedral, 3.15. Preacher—The Primate.  
" " 11.—St. Michael's Surry Hills, 7.30. Preacher—The Primate.

## Notes.

The Christmas services at St. Andrew's Cathedral were brought to a close on Sunday last.

A MEETING of the Evangelical alliance was held at the Y.M.C.A. on Tuesday afternoon.

In a few weeks a second party of young men will leave Australia to join the China Inland Mission.

The aggregate income of the society for promoting Christianity among the Jews during the past year amounted to £35,606 18s 10d.

The annual services in connection with the above, was preached by the very Rev. W. Lefroy, D.D., at All Soul's Church, Langham Place.

The Rev. Dr. Grant, of Shoalhaven, after a ministry of 50 years in the Presbyterian Church, has resigned his charge owing to advancing years.

THE MOST REV. THE PRIMATE preached at St. Luke's, Burwood, on Sunday morning, addressed the children in the afternoon, and in the evening preached at Homebush.

At Mr. Smith's Temperance lecture at the Centenary Hall on Monday evening, a resolution was passed that fair play should be secured by law for the moral and religious forces of the Colony in their conflict with the drink traffic.

THE BISHOP of Melbourne on Saturday last, held an ordination service. Three ministers were ordained to the priesthood:—The Rev. Albert Edwards, of Milana; Rev. Lytleton Fitzgerald, of Newport, and the Rev. George Gladstone, of Nathalia.

The first anniversary sermon in connection with the society for promoting Christianity among the Jews was preached in 1809, by the Rev. J. Wilcox, at St. Bride's, Fleet-street. In 1810, the Rev. T. Scott preached at St. Lawrence, Jersey, and in 1811, the Rev. C. Simeon preached at St. Antholin, Watling-street, for the same object.

MUDIE, the founder of the world-famous library, is dead. ANOTHER CAMBRIDGE COLLEGE has instituted a mission in one of the poorest districts of London.

THE MUSIC of the new edition of the Hymnal Companion has been much improved, and the flow of harmony is said to be all that could be desired. Many of the new tunes appear to be most melodious and singable.

THE *Record* (London) highly approves of Dean Perowne's acceptance of the See of Worcester.

MR. STANLEY's appeal for a small steamer to be placed wholly at the disposal of the Church Missionary Society on the Nyanza, Central Africa, has been taken up.

THE HILL CHURCH CONGRESS was a financial success, for there remains a credit balance of £2 11s 10d. The result is exceptional.

The family friends are ANNOTT'S MILK ARROWROOT BISCUIT, useful for both young and old.—ADVT.

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J. HUBERT NEWMAN  
Photographer,

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

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## The Church's Year

The Second Sunday after Christmas.

"On more exceeding love! or love more just!  
 Just law indeed, but more exceeding love!  
 For we by rightful doom remediless  
 Were lost in death, till He that dwelt above  
 High throned in secret bliss, for us frail dust  
 Emptied His glory, even to nakedness:  
 And that great covenant which we still transgress  
 Entirely satisfied.  
 And the full wrath beside  
 Of vengeful justice here for our excess,  
 And seals obedience first with wounding smart  
 This day; 'tut oh! ere long  
 Huge pangs and strong  
 Will pierce more near His heart."  
 —Milton.

## The Epiphany.

"Who are these that ride so fast? They are Eastern monarchs three,  
 Who have laid aside their crowns and renounced their high degree;  
 The eyes they love, the hearts they prize, the well-known voices kind,  
 Their people's tents, their native plains—they've left them all behind.

And they have knelt in Bethlehem! The Everlasting Child  
 They saw upon His mother's lap, earth's Monarch meek and mild;  
 His little feet, with Mary's leave, they pressed with loving kiss,—  
 Oh what were thrones! oh what were crowns to such a joy as this!"  
 —Faber.

"No spot on earth like the manger and no star in  
 heaven like the Star of Bethlehem. What though it  
 shines no more and never shone but once? The truth  
 inscribed on its disc is as fresh as ever, and is this—  
 'There is no other name given among men whereby they  
 can be saved, but the name Jesus;' and this also, 'The  
 King of the Jews is to be crowned Lord of all.'" —Gillilan.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

I cannot understand the Bishop of Lincoln's appeal to  
 the Privy Council. He is acting not only on his own be-  
 half, but on behalf of a party; and by this action he seems  
 to be committing that party to the principle of anarchy. I  
 may have overlooked something; and I am writing with-  
 out having talked the matter over with anyone; but I do  
 not see how to avoid the conclusion that by his appeal he  
 is giving up the principle, for which the extreme Ritualistic  
 party has been for years contending namely, that the  
 Privy Council, being a secular court, has not any jurisdic-  
 tion in matters of this kind. With that idea I have  
 always disagreed, but it could be defended as a logical  
 principle. Yet now the Bishop is going to appeal to that  
 very same despised court. Where is the consistency in  
 such conduct? I can understand such a man appealing  
 from a lower secular court to a higher: he thinks that he  
 owes subjection to neither; and although in such a case  
 the more manly way would, in my opinion, be to leave the  
 case undefended, and simply deny the authority of the  
 court, the other line of action does not give up any  
 principle. But the Bishop has now been tried by a court  
 whose authority he acknowledges; and yet he is appealing  
 from its decisions to a court which he does not acknowledge.  
 Clergymen of the Bishop's views have gone to prison  
 rather than yield obedience to what he believed to be a  
 tribunal of Caesar, and not a tribunal of God; yet now  
 the Bishop is appealing from the tribunal of God to the  
 tribunal of Caesar. I cannot but think that those who  
 sympathise with the views of the Bishop will be the first  
 to deplore his action; for it seems to go far to prove what  
 has always been asserted by the opponents of the  
 Ritualists—that the objection of that party to the  
 Privy Council was not so much an objection  
 to its authority as to its decisions, which con-  
 demned their practices. But if it should prove  
 that the Bishop's appeal is made with the approval of the  
 party as a whole, it must, I think, bring speedy ruin to  
 that party. For no people of common sense will support  
 a party which holds itself superior to all law, whether  
 administered by the courts of God or of man. Anarchical  
 theories of any kind will never be popular with the  
 English people.

I was once told, on very high authority, that it was one  
 of the worst acts in a clergyman to speak evil of dignities;  
 but what is a person to do when one speaks of a Parliament  
 which by a large majority votes to retain the Post Office  
 carriages? Waste of time, Crick rows, and accusations of  
 bribery were bad, but this last straw ought to break the back  
 of the long suffering public. That a city which has an Art  
 Gallery should have allowed such caricatures to exist so  
 long has hitherto been looked upon by me as owing to the  
 great influence of one powerful man who had a fad; but  
 one now perceives that the fads are more extensive than I  
 thought and that the influence of the Art Gallery has not  
 'tut been felt by members of Parliament. The question  
 that will present itself to me at the next general election  
 may be, not as at the last time, 'Ought I vote for a  
 Local Optionist even if he is opposed to Free Trade?' but  
 rather 'Ought I vote for a Free Trader and Local Optionist  
 combined, if he wants to retain those atrocious carvings?'  
 The necessity of an effort being made by our Church to  
 carry on open-air preaching is shown by the recurrence of  
 rowdism on public holidays. The open rowdism may

may doubtless be lessened by severe sentences given by  
 the magistrates; but what we desire is to change the  
 hearts as well as the outward conduct. And as there is no  
 chance of these larrikins and larrikinesses coming to church,  
 the only way in which they can be reached by the message  
 of the gospel is by means of open air work. Their present  
 condition shows the failure of some remedies that were  
 supposed by some people to be infallible for the cure of  
 crime. The members of these "pushes" all have a certain  
 amount of education (which was once thought to be a  
 panacea) and they are not by any means in degrading  
 poverty. Yet brutality, coarseness and violence are found  
 as supreme in them as in the poorest and the most un-  
 educated. The gospel of Jesus Christ is the only thing  
 which will change their hearts and make them good mem-  
 bers of society. And how is it to reach them?

It is often assigned to the faults of the clergy that these  
 persons have not been already reached. And leader-  
 writes turn out withering descriptions of the lazy clergy  
 droning away in their pulpits and not helping or en-  
 deavouring to help the poor. This sort of attack on the  
 clergy is rather too commonly made by those who know  
 least about what they are doing and what they are trying  
 to do. The clergy in this country are expected to do  
 everything single handed. This idea of our door preaching  
 may gain praise from the press; but whom will they ex-  
 pect to carry it on? Not the laity. It is the business,  
 they will say, of the clergy. But when it comes to helping  
 to pay extra clergy for the work there will not be that alacrity  
 of response which is desirable. The clergy will be required  
 to increase their present tasks, with no further help.  
 Such a demand on the Sydney Clergy is cruel and unjust.  
 If more workers were sent into the field, there would be  
 reason to complain if the work were not done; but at  
 present the Sydney clergy have as much as they can  
 possibly do without killing themselves. We clergy can, I  
 think, see our own failings; we wish that we could be as  
 perfect in every respect as our critics could wish us. We  
 greatly desire to be admirable Christians. But we cannot  
 do everything; we cannot be both scholars and yet always  
 visiting; we cannot serve on all sorts of public boards (as  
 a section of our people demands of us) and yet be ever  
 among our prisoners as another section demands; we  
 cannot keep all our irons hot at the same time. Yet that  
 is what the critic-taskmasters demand of us. Each critic  
 has a favourite iron and he is indignant if that one is not  
 kept hot. The clergy do not deny the importance of each  
 one of these; they simply say that they can't keep them  
 all at the efficiency which is demanded. Send us more  
 workers: send us of your best, for the work of God is  
 worthy of the best; and then you may expect better  
 results. Take an example. If one talks to a layman  
 whose idea is that a religious newspaper is an admirable  
 method of furthering the work of God, what will he say?  
 Probably something of this sort:—"The clergy ought to  
 be able to bring out a first-class newspaper every week."  
 But the laity out-number the clergy in the proportion of a  
 thousand to one: why do not they do this work?  
 It is only comparatively few who help in it. And  
 the result is that the clergy either have to undertake it or  
 see the thing neglected. The result is—well, perhaps I  
 can give no better instance than the paragraphs which I  
 have just written:—articles which the writer knows are  
 not written as they ought to be, simply because he feels  
 that they have been written off-hand, almost as fast as he  
 can write them with pen or type-writer, with brain already  
 weary with other work. And the temptation is ever  
 besetting us to do other parts of our work in the same  
 fashion: conscious that we are not doing our best, yet  
 feeling that the work must be done somehow.

From all which the sagacious reader will conclude that  
 I need a slight holiday. Yes, perhaps so; but not half so  
 much as many a city person who is working on under far  
 harder conditions and with far less rest than I am. Per-  
 haps under such conditions one may be excused for feeling  
 a little sore when one reads attacks on the clergy, as if it  
 were true that the larrikinism of Sydney is due to their  
 negligence.

COLIN CLOUT.

THE NEW LORD MAYOR OF LONDON.—Church Bells re-  
 marks that "Alderman Savory, the new Lord Mayor-Elect  
 of London, will certainly receive a very hearty welcome  
 from all churchmen when he assumes the office of Chief  
 Magistrate of the metropolis. He is well known not only  
 as a churchman, but as a church-worker of the most vigor-  
 ous and active kind. As well as having for years past taken  
 a keen interest in educational matters, he has also been a  
 parochial helper in many ways. He was church-warden  
 for many years of St. Mary Woolnoth, Lombard-street, and  
 of Holy Trinity, Sunningdale, where he has resided.  
 Having been specially licensed by the late Bishop of Ox-  
 ford as a lay reader, he has for the last seven years con-  
 ducted a Sunday evening service in the mission church of  
 his own parish, where, through his exertions, the national  
 schools of two parishes have been rebuilt, and are second  
 to none in the country, and for twenty-five years the alder-  
 man has been a constant Sunday-school teacher. This is a  
 thoroughly good record of church work, and if the excel-  
 lent example set by so busy a man as Alderman Savory  
 were more usually followed by our young men, there would  
 be fewer complaints made of the scarcity of men workers."

\*One of three special prizes presented by Messrs. Stott and Hoare,  
 Stationers and Typewriters, Victoria Arcade.

## Death of the Archbishop of York.

[By Cable.]

(FROM OUR CORRESPONDENT.)

LONDON, Dec. 26.  
 The death is announced of the Right Hon. and Most  
 Rev. William Thomson, D.D., Archbishop of York, and  
 Primate of England.

The late Archbishop of York was born in 1819, and  
 was therefore in his 71st year at the time of his death.  
 He was educated at Shrewsbury School and at Queen's  
 College, Oxford, of which he was successively Scholar,  
 Fellow, Tutor, and Provost. He took the degree of B.A.  
 in 1840, was ordained deacon in 1842, and priest in 1843.  
 After four years' experience of parochial labour at Guild-  
 ford and at Cuddesdon, he became tutor of his college,  
 and was appointed select preacher at Oxford in 1848. He  
 was chosen to preach the Bampton Lectures in 1853, the  
 subject being "The Atoning Work of Christ." He  
 continued at Oxford until his marriage (1855) with Zoe,  
 daughter of Mr. James Henry Skene. He was appointed  
 to the Crown living of All Souls, Marylebone, in 1855;  
 and the Provostship of the college becoming vacant by the  
 death of Dr. Fox, he was, notwithstanding the part he  
 had taken in altering the close constitution of the college,  
 which had excited some opposition, elected to succeed him.  
 In 1856 he was appointed one of the select preachers a  
 second time; in 1858 was chosen preacher of Lincoln's  
 Inn, which post he held till his elevation to the Episcopal  
 Bench; and in 1859 he was appointed one of Her  
 Majesty's Chaplains in Ordinary. On the translation of  
 Dr. Baring to the Bishopric of Durham, Dr. Thomson was,  
 on the recommendation of Lord Palmerston, appointed to  
 the vacant see of Gloucester and Bristol (December, 1861).  
 He did not remain long in that diocese, for on the death  
 of Archbishop Sumner, Dr. Longley was translated to  
 Canterbury, the archiepiscopal see of York became vacant,  
 and after some delay the appointment was, contrary to all  
 precedent, conferred (November, 1862) on Dr. Thomson,  
 who had not been a twelvemonth bishop. The enthron-  
 isation was celebrated in York Minster, February 24,  
 1863. His Grace took an active part in promoting the  
 Public Worship Regulation Act, and had charge of that  
 measure in the House of Peers; and at his instance the  
 Government, in February, 1878, consented to the appoint-  
 ment of a Royal Commission on Church Patronage. Dr.  
 Thomson, who was a Fellow of the Royal and Geographical  
 Societies, was for some time Examiner in Logic and  
 Mental Science to the Society of Arts, and acted for  
 several years as Examiner in Divinity in the Oxford  
 middle-class examinations. He was the author of "An  
 Outline of the Necessary Laws of Thought: a treatise on  
 pure and applied logic" (of which there have been many  
 editions), which has been used in several universities in  
 England and in America as a text book. He was also the  
 author of a number of theological works. His Grace was  
 Primate of England, a Governor of the Charterhouse,  
 and of King's College, London, and patron of 36 livings.  
 The see is of the annual value of £10,000.—Herald.

## Society, Prevention of Cruelty to Children.

An afternoon tea was held at the Crèche, South Mac-  
 quarrie Street, on Tuesday, 23rd ult., by the committee, in  
 order to bring the uses of the Crèche before the public.  
 Many influential ladies responded to the invitation, and  
 the room was crowded. The visitors inspected the rooms  
 and their little occupants with great interest. During the  
 afternoon, the Director made a statement of the expenses  
 incurred in establishing the Crèche, and the support it  
 had received. Children are admitted from 7 o'clock a.m.,  
 till 7 p.m., and in cases of necessity, are allowed to remain  
 till a later hour. The children are carefully nursed, and  
 fed on milk, germin, bread and milk, and mutton broth,  
 according to their age. The expenses have been so great  
 that a cheaper home will be obtained as soon as possible,  
 and subscriptions are greatly required. The charges are,  
 for one child, 4d per day, and 2d for each extra child; thus  
 women whose business requires absence from home,  
 may leave four children at the Crèche for 10d a day, which  
 ensures them plentiful food, careful watching, and kindly  
 care. At the meeting, a great feature of interest was the  
 exhibition of 15 new frocks and 7 pinafores, as a Christ-  
 mas gift from the "Asphodel" Band of Mercy (Rockdale  
 Superior Public School), for "Our Children's Homes"  
 in Liverpool.

By the retirement of Bishop Harold Browne, and the  
 translation of Dr. Thorold to Winchester, the Bishop of  
 Ely becomes entitled to a seat in the House of Lords.  
 The Emigration Committee of the Society for Promoting  
 Christian Knowledge will be glad to hear from all clergy-  
 men proceeding to Australia, Tasmania, New Zealand,  
 South Africa, &c., with a view to secure, if possible, their  
 services for spiritual work among emigrants.  
 THE BISHOP OF EXETER has instituted a Society of St.  
 Peter (called so after the cathedral), to assist in the work  
 of the diocese and supply temporary clerical vacancies  
 occasioned by holidays or absences from parishes.

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

**BRAY BROS.,**

Marvels of Cheapness. Tea Services from 10s 6d. Dinner Services from 21s.  
 Tete-a-tete Sets from 10s 6d. Other Goods equally Cheap. **402 & 404 George-street.**



## A New Year's Tale.

### Jennie's Resolve; or, The Pilgrim of the Sangreal.

It was the last evening of the old year, and Jennie Harrington's bright face wore an unusually thoughtful expression.

"What are you thinking of, Jennie," asked her older sister Nellie, but receiving no reply she took a low seat beside her and repeated the inquiry.

"Oh, Nellie," said Jennie, with a start, "I was thinking over the year, and feeling badly about the many wrong things I have done during its weeks and months. I wish I could do right, and mean to try more earnestly the coming year, for I feel that this has been a failure."

"You must become 'a pilgrim of the Sangreal,' Jennie," said Nellie, "and that will help you struggle for the right."

"What do you mean by a pilgrim of the Sangreal, sister Nellie? Please explain it to me," and Jennie's blue eyes were full of interest as she looked at the speaker.

"It is a beautiful story of the olden time," answered Nellie. "The Sangreal or Holy Grail, was the cup out of which the Saviour drank at the last supper with His disciples. The old legend says that after He was crucified Joseph of Arimathea, carried the holy vessel to a place called Glastonbury, where every Christmas the winter thorn blossoms, to call to remembrance the birth of our Lord. It remained there for a time, and possessed power to heal the sick if they could touch or see it, but as years passed on the world became so wicked that it was snatched away to heaven. Centuries later, in the days of good King Arthur, of the 'Round Table,' there was a nun, who devoted herself wholly to a life of prayer and fasting, and became famous for her sanctity in all the land. Her father confessor was an old man nearly a hundred winters old, and he often spoke to her of the legend of the Holy Grail, and its disappearance from earth because of the sinfulness of men. She asked him if by means of prayer and fasting and struggling against all sin, it might not be permitted her to see it, and have it abide upon the earth once more to heal and bless. He replied 'I know not, sister, for thy heart seems as pure as snow, and it may chance to prove so.'"

"Upon this the holy nun renewed her efforts for the mastery of sin within her, and lo! one night she heard a sound of soft, sweet music, and a beam of silvery radiance illuminated her cell. While she gazed wonderingly upon it the Holy Grail passed slowly through the room, shedding such a glory around as dazzled earthly eyes. The light and music soon ceased, but the heart of the beholder was full of ecstasy at this fulfilment of her desire."

"She had a brother at the court of Arthur, the brave Sir Percival, and sending for him, told him that the holy vessel had returned to earth, and it had been granted her to see it. 'Fast thou too, and pray, my brother, and tell the other noble knights, thy companions, to pray also, and then, perchance, the blessed vision may be granted ye also.'"

"Sir Percival promised, and went forth and told of the vision to all men, and many fasted and prayed both at court and throughout the realm, hoping to see the wonder of which the nun had told. But they looked and waited in vain, until at length the Nun caught a glimpse of Sir Galahad, a boy knight of King Arthur's, who ever wore white armour, and was most good, and true, and beautiful, and when she saw him she cut off her long silken hair and made a sword-belt out of it, in which she wove the old device of a crimson 'grail' with a silver beam. This belt she gave to the brave boy-knight, saying, as she bound it on him, 'Go forth and search till you have seen what I have seen, and become a conqueror over all, till in a heavenly city One shall crown you king!'"

"A strange year full of miracles succeeded, and all men were expectant of what might take place. In the great hall where sat King Arthur and his knights, there stood an empty chair called 'The Siege Perilous,' for no man sat there without being swallowed up, and hence it was always vacant since one Merlin was lost in it. Galahad, however, sat down one evening in the perilous seat crying, 'If I lose myself, I save myself!'"

"Then, on a sudden, there came a mighty blast and thunder, and a long beam of light, brighter than day, stole down the hall, and in it came the Holy Grail, wrapped in a luminous cloud, so that none saw who bore it. The knights, startled and dazzled, sprang to their feet, and stood gazing at each other speechless. At last Sir Percival broke the stillness by swearing solemnly that because the holy vessel had been veiled from his eyes, he would ride a year and a day in quest of it, until he found and saw it as the nun, his sister, saw it. Galahad also swore the vow, and Launcelot and Ross, and others of the knights. The King himself was absent, but when he heard of the hasty vow his knights had made, he looked grave, and regretted they had done so, fearing many of them would return no more. But since they had made so sacred a vow, he bade them God-speed, and on the morrow they set forth on their quest, each sure in his own heart that they should find the holy cup, and resolved to be a pilgrim in its pursuit until successful. We cannot follow them all in their adventures and struggles, but all were unsuccessful except Galahad. Sir Percival, after a wearisome search, in which everything he found turned to dust and disappeared, at last came to a hermit and told him his

troubles, and the phantoms that had mocked him. The hermit replied that he had not the true humility he needed, but prided himself too much on his own ability, and thought more of himself than of these, and ended by saying, 'Thou hast not lost thyself to save thyself, like Galahad.' Even while he spoke, Sir Galahad appeared before them in silver armour, and saluting them laid down his lance against the chapel door near by, and they entered together. Then the brave boy-knight told Percival how he had found the Sangreal or Holy Vessel, and that it had gone with him constantly from place to place, and how in its strength he had conquered Pagan countries and overthrown evil customs, and succoured the poor and helpless. Thus speaking he arose, and followed by Sir Percival, ascended a hill at whose base lay a swamp, crossed by bridges which led to a great sea beyond. As fast as Galahad crossed them, they sprang into fire and vanished, so that his companion could not follow, much as he desired to. At last Percival saw him floating on the sea, with the holy vessel suspended above his head and sparkling like a radiant star. The heavens opened and blazed, and he caught a glimpse of the spiritual city shining like a pearl, and within its gateways Galahad entered with the Holy Grail shedding its lovely radiance around him—nevermore to be seen by mortals. Sir Percival returned to the hermitage, and thence to Arthur's court, and ever after led a life of seclusion and prayer. Such is the legend of the Holy Grail or Sangreal, a legend of the middle ages, and full of suggestive thoughts."

"Oh, Nellie, how beautiful," exclaimed Jennie; "who would have thought the old monks could imagine such a story? I like it very much, but pray how could I be a pilgrim of the Holy Cup like Percival and Galahad, and the other brave knights of King Arthur? Please show the application of the story to my own case, or I never shall be willing to set out on such a pilgrimage."

"I will try to, dear little Jennie, for the moral of this story is very dear, and will be a help to you all your life, if you impress it upon your heart."

"The old legend is but a myth, darling, yet it conveys solemn and beautiful truth, for I will show you what it is brings to our hearts the peace and joy and happiness that men once thought flowed from the holy vessel."

"Every time you deny yourself that another shall be made happy, every time you are truthful and noble and faithful to your trust, and in the performance of duty, you are on a successful pilgrimage for the Sangreal. Every such earnest effort, every upward step in the mastery of self and sin, will receive a blessing, and love and approval of God will descend and fill the heart with gladness. Thank God that in this weary, sinful world there are many Galahads, brave, earnest ones, who shall triumph over temptation and win the prize for which they have striven. May you, dear Jennie, set out this New Year to be a pilgrim of the Sangreal, and make great progress in the undertaking."

"I hope I may, sister; but will you not mention some who have been pilgrims before me?"

"Willingly, dear. We read of them in history, and we see them around us every day. The brave Douglas, leading the Christian warriors against the Saracens, with the Bruce's heart upon his neck, which he was bearing to the Holy Land, was one. Seeing one of his comrades in peril among the foe, he cried, 'Yonder is the brave St. Clair in danger, and I will save him or perish.' Finding after he had succoured him that he could not escape himself, he took the Bruce's heart and threw it far before him into the battle, crying, 'Pass first, my liege, as thy wont was, and Douglas will follow thee or die!' If we had been there to see, methinks we could have heard the wings of angels and seen the sparkle of the Holy Cup as it gleamed before the red cross of the dying hero, who had given his life a sacrifice for a friend."

"The noble Sidney, who gave a cup of water to a fellow-soldier dying near him, was also one. A friend had brought it to cool his burning thirst, but turning it aside Sidney whispered, 'Give it to yonder poor man—his need is greater than mine!' The living waters that flow from the Throne above soon slacked the thirst he would not satisfy upon earth that another might enjoy the refreshing draught."

"John Howard, denying self that he might minister to poor prisoners in their cells; Florence Nightingale moving lovingly through crowded hospital wards, while rough soldiers kissed her very shadow; Havelock marching against untold difficulties to rescue beleaguered ones in India; Kane standing amid the dead and dying on the frozen ship in Arctic seas, and, forgetful of self, cheering, counselling, and working for the relief of others during those nights and days of horror—all these are illustrious examples of what our story teaches—the quest after what is best and highest and noblest to strive after. And there are many other 'pilgrims of the Sangreal,' whose names the world knows not—men who work earnestly and patiently after the right, and for the truth's sake, and who seem to live only that others may be better and happier for their heroic lives. Our missionaries on foreign shores are such, and there are also gentlewomen, who, by raising the fallen, teaching the ignorant, and many sweet charities of love, are an untold blessing to the home and the world. May you, dear, dear Jennie, be of such!"

Jennie sought her room very thoughtfully that night, for she was pondering Nellie's words. She fell asleep with the firm resolve that she too would be a pilgrim of the Sangreal all through the coming year, and try faithfully to do right. She had begun to love the Saviour

before, but now she felt an earnest longing to follow His footsteps closely every day. And while asleep, she dreamed she saw Him pass before her with His heavy cross upon His back and His feet bleeding at every step. He smiled upon her and said, 'My child, if thou wouldst follow Me, thou must learn to be a cross-bearer.' Then as a great peace and joy filled her heart, Jennie awoke to find the New Year's sun shining brightly through her window. Springing out of bed, she thought of her resolve, and kneeling down asked the dear Saviour she had seen in her dream to bless and strengthen her and make her willing to take up every cross that lay in her appointed path. Then descending, she returned the "Happy New Year" greetings of the family circle, and began at once to carry out the resolve so earnestly made the night before."

We cannot follow out Jennie through each day of that year, nor tell just how each one saw some victory over self, some cross borne patiently, some act of love for others, or some battle with besetting sins; but we can say that she tried faithfully and well, and became a blessing to the household, and developed beautifully in all that makes Christian character lovely. She never spent a happier year than this one of pilgrimage, and when, at its close, sister Nellie again sat down beside her, Jennie rested her head on her knee and said, softly, "Thank you, dearest, for your story told just one year ago to-night. It has helped me all this year."

And Nellie kissed her with moistening eyes, and they were silent.

But that night, just as the old year departed, Jennie had a dream—even as she did before. Slow, solemn strains of music fell upon her ear, and she saw a prostrate figure pass, borne by a shadowy train. Following the sorrowful procession, she saw them pause before an open grave, and there lay down their burden. It was the Old Year, whose breathless form they now laid down gently to rest, chanting a funeral anthem. But ere the grave was filled, one of the train turned to a heap that lay near, and holding up what had once been a circlet of pearls, exclaimed, "We are to bury these with the year, but are commanded to first read the names of the owners." Then Jennie saw that a name was inscribed on each circlet and that it was formed of twelve pearls. "This," said the voice, "represents the twelve months of the year, and at the New Year a circlet is given to each mortal to keep until the close of the year. If he does right, the pearls are shining and bright, but if not, they become tarnished and dim. I will read the name."

One after another dull, tarnished circlet was read, dropped into the open grave below, and a few were found to be still bright and pure. To her great joy her own name was read: it was written to be almost as radiant and shining as when first bestowed. And while she gazed upon the strange burial going on before her, He of the thundercloud brow and bleeding feet again passed by, bearing His cross, and smiling upon her, said, "Thou hast done well, my child: go forward in my strength, and thou shalt come off more than conqueror."

But even while she sought to kiss his wounded hands, Jennie awoke, more than ever determined to keep her resolve, and make this New Year even better than the past, that she might make

Life, death, and that vast for ever  
One grand sweet song!

## Correspondence.

### A RITUALISTIC SERVICE.

To the Editor of the Australian Record.

SIR,—During my recent visit to England I attended one Sunday morning service in St. Alban's, Holborn. The Church at 11 a.m. was well filled, the men sitting on one side of the church and the women on the other. There were about 12 candles burning and one lamp, three priests having light green chasubles with large black crosses on the back. Two boys in red and two men continually waiting upon them, shifting the books, candles, and the vestments of the priest being incensed and also the books. In the Communion Service I noticed on the priest elevating the elements over his head a small bell was rung, then the large bell of the church was rung just the same as in a Roman Catholic place of worship. The sermon was preached by, I was told, Father Staunton, who every moment I expected to see fall out of the pulpit from the excited way he threw himself about. This service took place in a church under the Episcopal Jurisdiction of the Bishop of London. I ask what are some Bishops doing? Taking large incomes I admit, but are they carrying out the oath they took at their consecration? I say no.

J. J. FARR.

THE CLERGY AND THEIR CRITICS.

SIR,—In your valuable article upon the above subject you have most ably pointed out the unseemliness of members of the Church rushing into print with their supposed grievances—the confused and conflicting opinions held upon the subject by the various writers. You have shown most clearly how utterly impossible it is for any single clergyman under present circumstances to visit the homes of his parishioners, and that if he did so in the faithful manner in which pastoral visitation ought to be conducted there would be such a revelation of the neglect of duty by many parents that in a short time the parson's visits would not be welcomed by the very parties themselves—their ideas of pastoral visitation, as well as it can be gathered from

their letters, is that the parson should make a round of visits to the homes of his parishioners just to tell or hear some new thing, and in this way keep in touch with his parishioners. Allowing that such visits assist in keeping up a friendliness between the parson and his flock, still your aphorism may be borne in mind, "Pastoral visitation is good—pastoral gossip is bad." But acknowledging that is good—pastoral for improvement (for in what society is there not room for improvement), you give good advice to the clergy that they should endeavour to make their administrations acceptable, and thus stop the mouths of grumblers and resolving that your advice shall not be lost upon myself, I might almost say for the clergy generally, among whom I have lived and laboured for fifty years, that in no profession are men found who are more desirous to obtain useful hints, experience and knowledge to improve themselves and make their labours more efficient than the clergy. I wish I could say as much for the Laity. My experience on this point agrees with yours. "But for loving sympathetic work the laity are nowhere." And is not this the experience of most clergymen? Is not this the bitter sigh and cry of the clergy? Oh, that we could get the hearty help of the laity in parish work. This is the pressing want of the Church—A general awakening of the laity to a sense of their responsibility, their duty and ministry. In your valuable article you have brought this subject prominently before the Church, and by so doing you have rendered the members of the Church a great service. With a view of adding force to your desire so well expressed in your quotation from the Bampton Lectures:—To promote "efficiency and unity within the Church, candour and conciliation towards those who are without," I have herewith enclosed two extracts from the sermons of two of our ablest prelates, the Bishop of Lichfield and the Bishop of Liverpool, which if you will have the goodness to print will still further show in what manner clergy and laity in one united body can successfully further the cause of Christ and the extension of His Kingdom in this land.—I am,

SAMUEL SIMM.

### THE DUTY AND MINISTRY OF THE LAITY.

Extract from a sermon preached by the Right Rev. the Bishop of Lichfield, on the occasion of the Church Congress held in Cardiff, 1889.

"Now, we are the body of Christ, and members in particular."—1 Cor. xii. 27.—As in the human body, no member is without its use, although each has its separate function, and none can cease to act without injury to the whole; so it is in the body of Christ. It is a truth, which all acknowledge, but which we all practically forget. In its clear and unstinted recognition the strength of the Church lies. The vast majority of the members of the Church are as yet taking no part in its practical work. They attend our ministrations, they assist us with their contributions, and here and there a few of the more zealous give us valuable assistance on our Sunday Schools, or in the financial part of our work. But what are they among so many? The vast reserve of spiritual force which is stored in the ranks of the baptized, lies dormant—a force as real as any of the forces of the material world, and capable of producing results more stupendous and more beneficial than all the energies of nature. For the most part, lay members of the Church are unconscious of their spiritual standing. The clergy have too often failed to teach this truth, for they have scarcely recognised themselves. And so too often they wear away their lives in splendid but needless self-sacrifice; while close beside them lies the mighty host of the baptized, only awaiting the word to rise and do battle for the Lord. The Church has taught us to pray that "every member in his vocation or ministry may be true and Godly serve." But as practice is at variance with our prayer we do not practically recognise their ministry. We do not remind them of their vocation. The members of the Church are practically divided into two contrasted and almost antagonistic groups—the clergy and laity—the spiritual priests and secular people. Yet surely both are spiritual of one spirit. We are all baptised into one body, and the laity have their priesthood as truly as the clergy, though they occupy a different place. They too, have their holy order; they too, by the laying on of hands in their confirmation are steadfast for their ministry. It is as unjust as it is unwise to confine them to secular duties as to forget their priestly standing. . . . There is room and there is need for this priesthood in the Church of Christ as well as in the Church of Old. To the chosen people of old it was said by the word of the Lord, "Ye shall be unto Me a kingdom of priests and an holy nation." Then the Bishop asks: what might not the Church be, what might not the Church do if only her members were to rise up to claim their privileges and to exercise their spiritual functions, if only her lead were to call out the reserve of her spiritual forces; to send them forth in the strength of their baptism to fight manfully under Christ's banner against sin, the world and the devil, to be witnesses for Christ. What a vision rises up before the mind a vision like that which filled the soul of the great apostle—a vision of faith and hope—when we think of the Church of England as of Wales—thus equipped in all her ranks—no longer the isolated priest, or the two or three in the midst of teeming populations, tolling alone or only with a faithful few while the surging forces of evil lift up their voices and swell around them like the waves of the sea.

The Rt. Rev. Dr. Ryle, Bishop of Liverpool, on the duty and ministry of the laity:

"The laity of our Church are not where they ought to be in the direct work of Christ and the furtherance of Christianity in the land. A mischievous habit of leaving all religion to the parson of the parish has overspread the country, and the bulk of lay Churchmen seem to think that they have nothing to do with the Church but to receive the benefit of her means of grace, while they contribute nothing in the way of personal active exertion to promote her efficiency. If an Ephesian or Philippiian or Thessalonian lay Churchmen were to rise from the dead and see how little work lay Churchmen do for the English Church, he would not believe his eyes. The difference between the primitive type of a lay Churchman is the difference between light and darkness, black and white. The one used to be awake and alive, and always about his Master's business. The other is too often asleep practically, and torpid and idle, and content to leave the religion of the parish in the hands of the parson. . . . Let every parsonal incumbent make a point of teaching every communicant that he is an integral part of the Church of England, and is bound to do all that he can for its welfare—to visit, to teach, to warn, to exhort, to edify, to help, to advise, to comfort, to support, to evangelise, to awaken the sleeping, to lead where according to his gifts, time, and opportunity. He should educate his people to see that they must give up the lay modern plan of leaving everything to the parson, and must be active agents instead of sleeping partners. Never will things go well with the Church of England until every individual member realises that he has a duty to do to his Church, and that duty continually in view."

### IS "A VERY LARGE AMOUNT OF MONEY, GIVEN TO THE REGULAR SUPPORT OF THE CHURCH OF ENGLAND CLERGY HERE, SUPPLIED BY THE STATE IN ENGLAND?"

SIR,—In your issue of the 20th ult., your contributor Colin Clout writes:—"It must be remembered that a very large amount of money is given to the regular support of the Church of England clergy here, which is supported by the State in England." The endowments of the Church of England in England have not been, and are not being, "supported by the State." It is, I presume, to these endowments that Colin Clout refers. As it stands, his statement appears most misleading. It may only be a *lapsus plume*. But I feel it necessary to say that the question at the head of this letter must be answered in the negative.—Yours, etc.,

ACCURACY.

North Richmond, Kelso, Coogee, Mount Victoria.—Too late, will appear next week.

### For Young Folks.

#### HOW CHRISTMAS EVE WAS SPENT IN A PARSONAGE.

MAMMA was sitting in her low easy chair before the fire, in a brown study. It was almost Christmas, and there were four little people to whom that day had always been the happiest one of all the year. But somehow the salary did not come in fast enough to supply the pressing needs of the household, for, let me tell you, these were "Minister's Children," and then you will understand all about that. So when mamma heard the little girls telling the baby brother how they should all hang up their stockings on Christmas-eve, and in the morning they would find them brimming with all kinds of wonderful things, she couldn't keep back a sigh. One dear little tot heard it, and the next moment a pair of soft arms were about mamma's neck, and she said, as if dividing her thoughts: "Never mind, mamma, about Christmas this time. We won't hang up our stockings, and we won't feel bad if we don't have a thing. It's such hard times, and papa needs all the money he can get. You won't care either, will you?" said the darling, appealing to the other children. It was rather hard, and had come suddenly upon them, but they readily agreed to be happy without gifts, for once. Mamma kissed them all round, and said it was hard times now, for papa and everybody else, and perhaps it would be best not to buy anything, at least.

But after the children were all in bed there mamma had a sorrowful time of it all to herself. Her husband was in his study. Very likely she would have escaped it if he had been with her in that quiet hour, for they had a way of trying to keep each other's courage up when the dark hours came, as they often did.

It is a very sad thing to tell, but this particular minister's wife has a great deal of natural depravity in her heart and occasionally it rises up and makes her a world, of trouble.

So as she sat there before the fire mending the rips and tears of the day in the garments that filled her work-basket, she indulged in some very wicked and rebellious thoughts. She thought about her husband's suit, shabby and threadbare with age. No doubt the people thought it quite time he had a new one, but the minister said: "No, not yet," for after years of waiting and hungering after them, a row of shining new books gleamed out on the study-shelves—the price of a suit, and some other needful things. People wondered at the new life and interest that shone out of the Sunday sermons, and said one to another: "Our minister is improving wonderfully." She thought of the constant wearisome cares that haunted their sleeping and waking hours, robbing life of half its brightness, and hindering even the "Master's work."

She thought of the children—dear precious little ones—kicking their toes through their shoes with the same fearful rapidity which characterizes other children, and as for Willie's knees and elbows, they were always "out." She thought of the numberless wants that were ever clamouring the same, whether the purse was full or empty.

She wondered whether having the salary paid at the convenience of the people was a means of grace, or otherwise, and then she repented of that at once, for they were dear, kind, loving people after all.

But Christmas so near, and nothing ready for the children. That was the last bitter drop in the cup, and she just stopped and had the biggest kind of a cry over it. Only a little while, however, and then she fell on her knees, and, pouring out all her griefs and troubles into the loving ear of "our Father," prayed until all the bitterness passed away from her heart. So, when the minister came down from the study, she was smiling, and darning away at the stockings as usual, and never lifted a word of all this to him.

And all this while "our Father" was mindful of these things, and that night a wonderful barrel "came to the parsonage. Loving hearts and hands had been busy a long time over it, and it came just in time. Ah! to how many homes and hearts a "missionary box" is welcomed with grateful smiles and tears, lifting the load of care and putting new life and courage into heavy hearts. So, at the very last moment, it came to pass that a Christmas tree was set up in a corner of the kitchen—for it is such a wee bit of a house, it would be too bad to tell how very small and old it was. And the children were kept in the sitting-room, listening to the most

wonderful owl and bear stories that grandpa could invent, and knew nothing of what was going on, until with a grand flourish the little door flew open, and lo! the poor shabby kitchen had been transformed into a fairy palace! What shouts of delight went up from the four children! How they did dance and caper about it!

Was there ever such a wonderful tree before? It was not blazing with wax tapers, nor glittering with useless toys only made to look at. But there was something for every one, from the dear old grand-parents down to the baby, who was radiant with delight over a candy whistle, and a wee "Noah's ark." And papa and mamma were hugged and kissed by so many lips sweet and sticky with "sweetstuff," that they had quite enough of it without accepting the bits proffered by the loving little hands. So, after all, there was nobody in the world had a jollier, happier Christmas-eve than the minister's children in the parsonage.

### Diocese of Melbourne.

RICHMOND.—The grand organ at St. Stephen's has been thoroughly cleansed and repaired, and two new stops of 100 pipes added to it. It was re-opened recently, when excellent and high-class music was rendered by the choir, under its able and painstaking organist, Mr. G. B. Fentum, assisted by Mr. W. H. Ford, hon. sub-organist.

SANDHURST.—The choir of St. Paul's have recently produced a new and very attractive oratorio, entitled "Christ and His Soldiers," by Farmer. The work traverses the life of Christ from Bethlehem to His ascension in the first part, and in the second the life of Christ's soldiers from conversion to their consummation.

ELTHAM.—The Rev. C. Ford delivered his popular lecture on "Samuel Pepys" in Christ Church school recently. There was a small but appreciative audience, who listened with attention as the lecturer depicted "Samuel Pepys" in the various scenes of the stirring times of Cromwell and Charles II.

SANDHURST.—The anniversary of St. Matthew's has been held. At the eleven o'clock service the Rev. S. B. Scott, of Eaglehawk, officiated. Holy Communion was celebrated at this service. In the evening the Rev. R. Buchanan, of Golden-square, officiated.

HAWTHORN.—A concert was given on Monday night, the 15th ult., in the Town Hall, in aid of the building fund of St. Columba's Church.

KILMORE.—Mr. Cheong, superintendent to the Church of England Chinese Mission, delivered an interesting lecture in the schoolroom, Kilmore, on Friday evening, the 12th ult., on "China and the Chinese." Mr. Cheong, who is a very fluent speaker, spoke at length on the mission to the Chinese, and what had already been done. His description of China was most interesting.

GEELONG.—The work of the missionaries in India formed the theme of some very interesting remarks by the Rev. John Cain and Mrs. Cain, who last week delivered addresses on the subject at the Christ Church schoolroom. The Rev. Canon Goodman presided.

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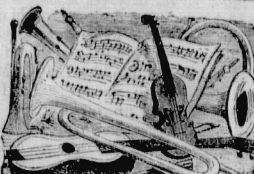
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# The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 3, 1891.

## OURSELVES.

JUST twelve months ago the AUSTRALIAN RECORD was presented in an enlarged form. We are deeply grateful for the success which has attended our efforts, and heartily thank our constituents for their sympathy and support. We expressed a hope twelve months ago that our efforts might be appreciated: that hope has been realized for our circulation was never so large as it now is. It has gradually grown, and we hope that during this year it will continue to grow. We beg to assure our readers that by painstaking labour we will endeavour to command their confidence. We hope to make our pages increasingly interesting, and to introduce during the year as opportunity presents itself, improvements which will enhance the value of the RECORD. Probably we have not pleased everybody. Our readers will remember that we did not include this item in our programme. We are anxious to give satisfaction, but disappointed correspondents ought not to vent their anger and threaten to stop the paper. The fact is they could not live without our companionship, and we want to make it of the best kind. Will our correspondents help us to make the next year's issue of Church news bright, crisp, concise, full of nerve and power. Readers don't want to hear about tea-meeting tables groaning, &c., they always have groaned, and always will do so, their after effects, especially on children, are frequently of a groaning character, and we don't wish to revive unpleasant memories; nor do they desire to read—'The rev. chairman was glad to see so many present,' &c., that was said at the first public meeting, and readers are willing to take it for granted; or, 'the concert was opened by Miss So-and-so, who played most charmingly, and her sister sang divinely.' Young pianists since the introduction of German instruments always play beautifully, and their sisters invariably sing splendidly at a Church concert, and the readers of our paper are willing to give them all praise. Then people don't want to read continually—'The Bishop preached an able and powerful sermon.' Bishops always do preach able sermons! We received the other day a charming bit of news, so unique in style, so refreshing to one's spirit, that we could not help publishing it; it was as follows: 'The Bishop preached a plain and practical sermon which was greatly appreciated.' That we considered to be a bit of genuine news, and we sent it forth. Then every correspondent wishes to impress the world with the fact that the Church was filled to its utmost capacity and we all know that Churches are like suburban omnibuses, they can always find room for another. We desire it to be understood that we cannot undertake to insert common phrases which express nothing and have been kept 'set up' in every printer's establishment since the days of CAXTON and his assistants. Then we have received a great deal of advice during the year. Some of it has been most valuable, and we hope we have profited by it; but it has somehow or other been most conflicting. Here are a few specimens:—  
No. 1 says—'Why put so much local matter in? We can read that in the daily paper.'  
No. 2—'If you want your paper to go, put in more local matter.'  
No. 3—'Couldn't you give us a lighter page for family reading?'  
No. 4—'What babyish stuff you put in your last number!'  
No. 5—'Such long articles, how dreary they are.'  
No. 6—'The next being shorter, T. says: 'How snippety the paper has become; too many divisions, you know.'  
No. 7—'Make your paper more like a real newspaper if you want people to take it.'  
No. 8—'Why cram so much general matter in? We want a Church paper.'  
No. 9—'Last week's paper was mainly a reprint from the dailies.' (Being the Bishop's Euthrenement, it was deemed advisable for once to fill the paper with the event, as a record, and for distant readers.)  
No. 10—'Send me extra copies if you are going to give an account of the Installation from the Church point of view.'  
No. 11—'A lady sends a bit of poetry; the composition was returned to the fair writer with a suggestion that two lines would bear improvement. Her reply was: 'I won't be edited. Please return M.S.'

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No. 12, having sent a column and a half of printed matter describing a parish picnic, on finding it passed over vowed he would never send another line to the RECORD.

No. 13 sent a letter which contained libels on his Incumbent, yet because his communication was not inserted has given a wide berth to the paper ever since.

There are other pieces of advice which must not be divulged. Enough has been revealed to make readers a little more merciful and reasonable with those who may have charge of the paper in the future.

Our object and desire is to make the RECORD a complete chronicle of what is being done in every diocese in Australia, so that the faith and confidence of Christians may be stimulated, and all provoked to love and good works. Will our numerous readers help us? Will the Clergy assist us? We wish to make our paper increasingly useful, and hope to see the day when we will be able to reduce its price to one penny weekly, without any curtailment in its contents.—Why should we not have a penny Church paper. To do this we must have three times the number of subscribers. Will every reader send us the name of a new subscriber next week, and the work will be easily accomplished. With earnest prayers for its success we launch the first number for 1891, and we ask the cordial support of all who love our Lord Jesus Christ.

### THE OUTLOOK.

THE hands of the dial plate of time have reached eighteen hundred and ninety-one. It would be a stolidity to cross the boundary between the old and the new year, and not feel stirred to thoughtfulness of the years of time allotted us here, there is one more year behind. We climb a stairway whose steps crumble away as we go, making return or pause impossible. Thrust forward by the resistless push of Time, we must go on. We have moved on another year, and the old is behind us, and the new before. As we said farewell to the one, we said hail to the other. It is a most appropriate time for every one to make a careful review of his personal history—to think about the deeds done and the things left undone, the important decisions made, the habits corrected and the habits cherished! the evident drift and tendency of individual character which the gradual changes throughout a year may make perceptible, so that one may know for a certainty, whether he is growing in real likeness to CHRIST, or the reverse. The poet Young said, that it was wise to talk with our past hours, and ask them what report they bore to heaven, and how they might have borne more welcome news. Such a retrospective view should be taken in the spirit of utmost manfulness and strength—as if, after all, "not backward were our glances bent, but forward to the Father's Throne." Thus considering what has been, we will gather decisiveness of purpose, and get a wiser outlook. The duty carried on in this spirit will give a mightier re-inforcement of motives for the discharge of the responsibilities of the near present. One of the saddest spectacles is to see a man no larger to-day, in mind, in purpose, and in outlook, than he was ten or twenty years ago. If this is sad in individual cases, how much more pitiful in the Christian Church. We have no sympathy with the croaking which has become in this age a supposed sign of eminent grace. It is an easy thing for anybody to imagine that the Churches are "down grade" in movement, but have "croakers" and "down graders" ever brought men to a sense of responsibility and willingness to submit to sacrifice? It is all very well to decried evils and lament their existence, and to pray for the day of enlargement and ennoblement, but the best way of praying for that day, is to work for it. If we work well to-day, we may get the enlargement to-morrow. Work is prayer, hence the grand Lutheran motto—"To labour is to pray." What is the outlook for the new year? It is of work to be done. All around us there is work to be done, which ought to be done, and which can be done if we will only go about it in the right way and in the right spirit. There must be the right spirit. In the absence of that we see no burning bush, we hear no startling voice, we have no conscious call to nobler service, we simply go on living the same monotonous life, repeating the old phrases until we have lost their meaning. With humility of soul, we need at the beginning of the year to draw near to CHRIST, and clothed with a consciousness of power, begin its days with faithful industry. Why should we not use the one talent we have as if it were a thousand. If we did we should be surprised at a new development of power. The world is not to be saved by institutions and organizations. It is to be saved and glorified by personal lives—lives full of light, warmth, and love, which shall strike through and illumine it. We cannot make of ourselves our lives great, but we can be prepared for larger magnitude of personality and influence. Then we should be personal centres and forces of righteousness and truth. With this inspired personality, what a glorious outlook there would be for the year. There would be less religious prudency, but there would be more Divine boldness. The Church would then go forth pleading the name of the Son of God, and would put his signature upon every great promise, and attach it to every glorious prediction. We do not say, that outside the Churches there are no intelligent godly men, who are seeking to bless their fellows; but we do affirm, that all such "unattached" persons should seek to swell the number of organized personal forces, and add to the living multiplication of the influence of the CHRIST,

through personal powers united in Him. There is the New Testament, an order and regulative principle of Christian activities. It is missionary in its character. It is an aggressive force. With the large population of the city, we need mission work. This work should not be taken up by any body. A supposition seems to exist, that any man, however ignorant of Christian truth he may be, yet if he professes to be called to preach, and calls his services evangelistic, that it is all right, and the thing must be done. In many cases we fear it is only "running a show," and instead of helping forward the great work of CHRIST, it dissociates the people from Church ordinances and fellowship. If mission work among the masses is to be done, it must be done by the Churches, not by individuals who may have neither gifts nor graces for such enterprise, as is now too often the case. We should aim first at making our Churches strong, and let them work upon the outlying population by mission agencies such as strong churches alone could effectually employ. In this way the spiritual destitution which is deplored would be effectually met. Extravagance and waste would be prevented. Strong churches must be secured by unity and consecration. Looking at the possibilities of the year—if they are seized and utilized this is the time for us to be quickened and deepened and vitalized anew by the Spirit. Humbled by a genuine repentance for the sins of the past, there will be put within us a new life with an inspiring faith. It is evident as a church that we have not seized every opportunity and utilized all our power. Had we done so our organizations would have been more vigorous and our outlook broader. We are starting a new year, we are beginning it under favourable circumstances. We have at the helm of our Diocesan affairs one whom we believe has been sent by God. From the day he landed among us he has sought to stimulate and encourage. Already we begin to see signs of progress. There is a contagion about example, and a subtle influence about high courage, and, as a true leader, the Primate see in increasing prosperity the living result of his own appeals. We have had the secular press flooded lately with complaints about the clergy. It was remarkable as we have previously pointed out—how vague were the charges made and how diverse and contradictory. One, however, at the last came from a member of the Church of England in which direct charges were made. The writer should however, publicly say of whom he complains and not allow the whole of the clergy to be dragged through the mire of suspicion. No doubt there are indolent clergymen, just as there are indolent members of society in every condition of life, but we have no hesitation in affirming that the clergy, as a body are devoted earnest painstaking and doing their work in the name of the Lord Jesus. The clergy, however, must seek to sustain the desire and efforts of their Bishop. There must be no half-work, no touching the labour with reluctant and dainty fingers but a real tussle with the powers of evil and a tremendous wrestling with the forces of the enemy. Our movement in the past has been hesitating and uncertain. Why? Because we have not been as loyal to CHRIST as we should have been. Our service has been largely mechanical—there has been little concentration of soul for life, little gathering of personal power. We feel it would be of immense value to the clergy if they could be gathered together for meditation and prayer. The request of the Primate to meet in this way would be welcomed by many and accepted by nearly all. Call such a meeting by whatever name you please—Prayer or Devotional meeting, Quiet Day or Retreat—we do not much care about the name of the gathering, it is the object and the result we are interested in. Exposed to the heat of the world and the glare of social life there is a possibility that the spiritual side of our work is in danger of evaporation and such a gathering of clergy at stated times would help them to gain deep vital personal power with the ripeness of religious experience. We need to tarry with CHRIST thus, and it would prepare us to meet our work with a vivid recollection of the last mighty prayer, the last sublime victory. Every parish in the Diocese has its opportunity, and the close of the year on which we have entered will leave a record of its use or abuse. We cannot then begin too soon. Our best history may be in this year, and it may point us toward our broadest, brightest future. We are confident that if the Clergy will lead in good works, the Laity will follow. Never for years has there been such a bright outlook as that with which we begin this. Never had we such opportunities as are presented to-day. Never was the cry of the world louder in its appeal for help as it is at this hour. Oh that men were wise and that they sought to understand these things! We are mentally convinced of the truth of these things, but we lack the spiritual conviction. Is the outlook, are the opportunities, is the cry such as we have said? Are the things proposed to be done to meet these necessities right, wise, good? If they are, let the Church in the name of God be up and doing, and then in due time will come peace and victory. We have contended about terms and technicalities, we have availed ourselves of all the suggestions offered by crudely-formed and crudely-expressed theology. Is it not time, with the magnificent opportunities and the rich promise of fruit, to drop these contentions and destroy these suggestions. When we introduce our petty opinions, and one man sets up his inference against the inferences of some other man, then we lose touch, lose the Cross, and lose God. We must retire from all this, and enter into the very mystery of the work of CHRIST. Then we shall have a brave heart, a true faith, and living in CHRIST we shall live as

CHRIST. Why! It is all cant to say I am waiting and I am holding back what God has given to me until I see what other people will do. This is usurping the prerogative of God. No man, either in the pulpit or out of it, has a right to say I am waiting to see what other people will do. He is not bound by what they do, he is not the custodian of their consciences. Every man should obey the voice of God in the voice of conscience. Have we confidence in God? Have we confidence in His Word? Do we believe that he will guide His servant by His Spirit? If we do, let us work with both hands, only retiring for a moment to recruit our strength, and renew our hope and confidence in God, then the result will be a great golden answer to the prayer of industry. The poets tell us that "there is a tide in the affairs of men." We believe this is true of the Church. There is the tide of opportunity now. We are face to face with work; we are driven into close quarters with the enemy. We are committed to the overthrow of sin. If we stand all the year idle we shall be condemned. If we labour on at God's command and seek to glorify His Son, then victory will be ours, and we shall say, "This is the Lord's doing, and it is marvellous in our eyes." Blessed will the Church be if she begins the year with this expectation. May differences and separations be things of the past, and may every man pray with his brother-man. This is the great outlook from the Christian tower, and to secure its accomplishment let every reader resolve, God helping him, to be a new man, and serve the Lord in the fullness of the heart's consent.

## Australian Church News.

### Diocese of Sydney.

**St. Andrew's Cathedral.**—The services at the Cathedral on Christmas Day were largely attended, numbers of people being unable to find sitting accommodation. The table and reredos were tastefully decorated with delicate white flowers and green ferns. There were three administrations of the Holy Communion at 7 a.m., 8 a.m., and midday. For the opening voluntary at the morning service Mr. Younger played "Every Valley" ("Messiah"), which was followed by the orthodox Christmas hymn, "Christians Awake," and Smart's "Te Deum" in F. The anthem selected for the service, "Behold, I bring you glad tidings" (Goss), was sung by the choir in a very efficient manner. The Primate preached a very impressive sermon, taking for his text the fourth verse of the first chapter of St. John, "In Him was life, and the life was the light of men," the service concluding with the spirited chorus from the "Messiah," "O thou that tellest glad tidings," which was played as a voluntary by the organist. At the evening service the attendance was unusually large, by far exceeding previous years. The opening voluntary, "Rejoice greatly" ("Messiah") was followed by the hymn "O come all ye faithful," and a full service. Three of the carols were then sung by the choir, the effect being especially good. After an address from the Precentor, the Rev. A. R. Rivers, who took for his text "The Gospel was preached unto the poor," the remaining five carols were sung, and Mr. Younger played as a concluding voluntary "For unto us."

**St. Philip's.**—Special services were held in the church on Christmas Day both morning and evening. A slight departure from the ordinary style had been made in the decorations, a number of pot plants having been placed at short intervals down each side of the aisles. In the morning the Rev. J. D. Langley preached, and in the evening the pulpit was occupied by the Rev. C. Swatbridge. The "Te Deum" and the "Jubilate," in the morning, were sung to Jackson's arrangement in F, and the "Magnificat" and "Nunc Dimittis," in the evening, to Ring in F. Mr. Grout, the organist, played several appropriate "Messiah" voluntaries.

**St. John's, Darlinghurst.**—At St. John's, the Holy Communion was administered at 8 a.m., and after the morning service; and in the evening a carol service took place, all of which were largely attended. The decorations were exceptionally fine, considerable taste having been expended upon the communion table, the reredos, and the font. Flannel flowers and Marguerites covered the fronts of the choir stalls, and festoons of green were suspended from the stone pillars, making a very effective and pretty sight. At the morning service the Rev. A. W. Pain preached from Luke II, 9th and 11th verses, and Mr. Morley, the organist, played suitable voluntaries, opening with the pastoral symphony, in which he produced a fine effect with the "voice celeste." The singing of the choir throughout was decidedly above the average, especially in the "Adeste Fideles" (Novello) and the chants. The Rev. A. R. Killworth delivered an address in the evening, based upon the text "What mean ye by this service?" from Exodus xii, v. 26, and selections from the "Messiah" were played as voluntaries.

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tries. Special collections were made at both services for the Sydney and Prince Alfred Hospitals, and the Hospitals' Chaplaincy Fund.

**Christ Church.**—The services held at Christ Church, St. Lawrence, were all very well attended. This edifice was also tastefully decorated inside, and presented a pleasing appearance. Holy Communion was administered at 6 a.m., and 7.30 a.m., matins and sermon at 10 o'clock, the latter being preached by the Rev. C. F. Garney, and a full choral celebration at 11 o'clock, at which Monk's service was used. For the evening service, Barnby's setting was selected, and St. Peter's arrangement of "O Zion, that bringest good tidings," was sung as the anthem. The Rev. C. S. Smith occupied the pulpit.

**St. Thomas', Balmain.**—In connection with St. Thomas', provision was made to supply 120 needy persons with a substantial Christmas dinner, also 24 parcels, containing an assortment of groceries of the value of 7s each, were given to the same number of distressed families. Gifts of new dresses and boots were made to children, and Christmas presents to aged persons. The sick children were not forgotten. Contributions of toys, etc., were made by the Sunday scholars, and these were sent to the Hospital for Sick Children at the Glebe. The congregations were good. The anthem was Mozart's "I will give thanks." A carol service was held in the evening, when six carols were rendered. The Rev. J. Dixon preached at the morning service, and the Rev. P. N. Hunter at night. The Holy Communion was administered at 8 a.m., and midday.

**St. Paul's, Redfern.**—A very enjoyable entertainment was given by the members of St. Paul's Young Men's Union on Tuesday evening, the 23rd ult., in the schoolroom, consisting of a gymnastic display and concert. Very clever performances on the horizontal and parallel bars, musical dumb-bell drill, and broad-sword display by the members of the union and Indian club exhibition by Mr. A. Turnbull, constituted an exceedingly interesting programme, the various performances and acts being loudly applauded by the audience. During the evening the trophies won at the recent regatta were presented to the respective winners by Mrs. F. B. Boyce. Mr. Turnbull, the honorary instructor to the gymnasium, was also the recipient of an elegant marble clock from the members of the union in recognition of his very valuable services. The success of the display was ample evidence of his careful tuition.

**The Church Home.**—On Monday afternoon, the executive committee met for the purpose of presenting a testimonial and saying farewell to the late matron, Miss Poole, whose resignation was received by the committee with deep regret. Miss Poole has filled the position of matron for four years; she entire satisfaction of the committee. The presentation was made by the Very Rev. The Dean, who spoke in the highest praise of the work, and said that although so difficult and arduous, and requiring great faith, patience and courage, it must bring a blessing on all connected with it, and he looked upon the Church Home as a benefit to society. The Dean then presented Miss Poole with a handsome travelling clock with suitable inscription, and a brooch.

**St. Paul's, Redfern.**—Although this parish has suffered very much through removals to the outer suburbs, it is satisfactory to find that the roll of church workers has greatly increased. Three years ago it had 82 members, and now it has 119.

**St. Luke's, Burwood and Concord.**—The *Gleaners' Union* Sale of Work.—This unpretending branch of Church work was called into existence in May last. The members have met with considerable regularity fortnightly, and, as a result, a number of useful articles, chiefly of children's clothing, have been made. These, with other articles, were submitted for sale in the school-room, on Thursday last, with satisfactory results. As the *Gleaners' Union* was started rather as a missionary work than to augment parish funds, it is proposed to devote the proceeds of the sale accordingly.

**Auburn.**—The Primate held a confirmation at St. Philip's, on Wednesday evening, the 17th ult., when 17 females and six males were presented. The congregation quite filled the church and the service must have been enjoyed by all. The Primate visited Newington Asylum in the afternoon, accompanied by Revs. J. Chaffers Welsh and E. A. Colvin. Mrs. Murray (matron) and Captain Murray conducted the party over the institution, which contains 500 women. The Primate had a kindly word for the women in the various wards. He expressed his admiration at the management and was agreeably surprised at the comfort of the inmates.

**St. Thomas', Balmain.**—On Thursday evening, the 18th ult., the pupils of the Nicholson-street school gave a concert—assisted by a few friends—together with an exhibition of calisthenic exercises. The new school hall was crowded. The Rev. J. Dixon presided. The entertainment was under the able direction of Mr. J. C. Waterman, and the calisthenics were conducted by Miss Perry.

**Working and Factory Girls' Club.**—On Saturday, the 20th ult., Mr. Justice Stephen gave his second annual entertainment to the members of the Working and Factory Girls' Club. The entertainment took the same form as last year, namely, a harbour excursion and picnic at Clontarf. Shortly after 2 p.m. the steamer engaged for the occasion left Market Wharf, having on board a large number of factory girls and some ladies and gentlemen, among whom were Mr. Justice Stephen, Mrs. Stephen, Mrs. Laidley, Mrs. Andrews, Mrs. Huxtable, Miss Edwards, Rev. A. G. Stoddart, Miss G. A. Edwards, and Mrs. Chamberlain. Mr. Stoddart gave each girl a

bouquet of flowers. The day was perfect and the girls looked bright and happy and most thoroughly enjoyed the treat so generously provided for them. The afternoon was spent in dancing, games and races for prizes given by Lady Charles Scott, Mrs. Laidley, Mrs. Smith and Mr. R. Hills, Mrs. Stephen distributing the prizes. A splendid tea was spread in the pavilion. After tea Mr. Stoddart gave a short address, setting forth the objects of the work and proposing a most hearty vote of thanks to Mr. Justice Stephen for his kindness and the active part he was taking in the work of the club. This was enthusiastically responded to. The judge said the best way to thank him was by taking advantage of the benefits offered by the club, and to go on trying to improve in every way. During the coming year three prizes would be given, the first prize to be given by himself, the second by Mrs. Stephen, and the third by Mrs. Laidley for good behaviour, regular attendance at the club and general improvement. A special prize would be given by Mrs. Huxtable for the best-made dress or frock. When landing at Market-street Wharf the girls gave three cheers for the Judge and Mrs. Stephen. A note was received from Lady Charles Scott expressing her regret that a bad cold prevented her joining the party. Mr. Justice Stephen will be glad to receive donations towards the new hall for the use of the working and factory girls.

**St. Mark's, Darling Point.**—The presentation of prizes in connection with the day and Sunday schools of St. Mark's, took place on Friday evening, the 26th ult. Several members of the local school Council, with other influential residents of the district, were present. The muster of pupils, numbering about 400, told well for the work undertaken by the heads of both schools (Messrs. Bundy and Boyce). Canon Kemmis distributed the prizes, which included those presented by Miss Macaulay for Scripture, by Mrs. Knox for sewing, and by the late Mr. Mort. Mrs. Kemmis also gave a handsome workbook and writing desk combined, and Miss Kemmis a neat work bag.

**Kiama.**—The Christmas services at Christ Church were bright and hearty, and there were good congregations. The Rev. Herbert Guinness conducted the services, which were three in number, 8 a.m., 11 a.m., and 7.30 p.m. The church was neatly decorated, and the mottoes were chaste and in keeping with the day. The choir rendered its portion of the services in a most creditable manner. Miss Atkinson presided at the organ. The collections were on behalf of the Clergy Widow and Orphan Fund, and were in advance of previous years, as were also the number of communicants.

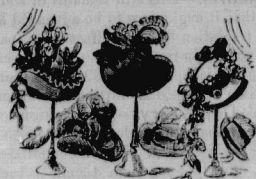
**Denham Court.**—St. Barnabas' mission room, Ingleburn, has been made more fit for the celebration of Divine worship by the addition of a platform, railing and table for the Holy Communion. These were kindly given by Messrs. Harrison, of Ashfield. There are also other improvements which make the unpretending building more like a church. On Christmas day a carol service was held in the church. There was a fair congregation, and the carols were very nicely sung. Mr. and Mrs. Harland, the Misses Harland and the Misses Hodgkins had taken great pains to prepare for the service. Mr. Pidcock kindly printed the carols gratuitously. There was a celebration of the Holy Communion with fourteen communicants. This part of the parish is becoming a centre of work. There are fair congregations. Mr. Pidcock, senr., is the local lay reader. The Misses Harland conduct the Sunday school.

**Homebush.**—The Christmas morning service was attended by a fair number of worshippers, and more than an average offertory was made. An impersonal offering, both as to the donor and recipient was made in the offertory, and enclosed in a paper bearing the words, "A Christmas offering for the clergyman, St. Peter's Mission, Homebush." (On Sunday evening last the Most Rev. the Primate preached to a congregation which quite taxed the seating accommodation of the Mission Hall. The service was hearty, and the Primate's sermon was appreciated. The offertory amounted to £2 15s. 8d.)

### Diocese of Newcastle.

**Finance.**—The former of these two years opened ominously. For the first time in our history, the Diocesan Council found itself unable at the end of the March quarter to pay more than £15 out of the usual quarterly £25, with which it supplements the local parochial Stipend Fund contributions. This has not occurred again, but the £10 then short paid, has not since been recouped by the Council, though several parishes have generously not allowed their clergyman to suffer. There need not however be much fear for the future; that is to say when the various means for providing income are once more in full working order. The Diocese is, on the whole, well manned. The great majority of the parishes are well looked after, and there are not many weak spots, nor is there much dissatisfaction.

**The Clergy.**—There have been no deaths among the clergy since that of the Rev. Alfred Hitchcock, curate of Singleton. The Rev. S. Simm has returned to his cure at Raymond Terrace, after a trip to the old country. The Rev. T. D. Warner has left the diocese for Toowoomba, Queensland. The Rev. G. H. Johnstone has vacated St. Alban's, and been succeeded by the Rev. W. A. M. Cockerill, of the Sydney Diocese. The Rev. A. T. H. Priest has left Gresford, where his place is taken by the Rev. George Moore, also of the Sydney Diocese. The Rev. H. A. Watson has been appointed to Merriwa, and the Rev. J. Vosper is licensed as quasi Incumbent of the district of Merewether, formed out of the parish of St. John's, Newcastle.



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**The Cathedral.**—This still remains in *statu quo*. There is some idea that it ought now to be advanced another stage, and a strong resolution to that effect was passed at last session of Synod. No report was then presented by the treasurer, but their report for 1889, shows that fully £4000 was at that time available for further operations.

**The Book Depository.**—The question of the objectionable books remains unsettled, having been remitted to the incoming Bishop, but the Depot Committee are weary of the business, and will part from them, if they are to be parted from, without any great reluctance. They have caused, as was inevitable, much dissension, but it is hoped that long people may be able to meet each other as fairly, without the painful consciousness of anything unpleasant impending.

**Ave! and Vale!**—These are two words which enter much into human life; the meeting and the parting word. Ave, welcome! vale, farewell! We say to the old year farewell, we bid welcome to the new. We say farewell to our clerical brother who lays down the burden of office after more than four years administration, discharged with unremitting assiduity and integrity of purpose. We hope soon to say welcome to our Bishop who comes to us from the tropical zone, after nearly thirteen years of laborious and effective work there. The feelings expressed in the two words are quite compatible. Reviewing the past, we find causes for thankfulness and appreciation; looking forward to the future we seem to have good grounds for hopes, the fulfilment of which we trust we may be spared to see.

We have it on reliable authority that the Rev. W. Marshall has abandoned his intended trip to England, at the solicitation of friends, who fear that the rev. gentleman's health would not withstand the rigour of the English climate. We would be loth to lose Mr. Marshall from this parish, in which he has worked so well and so lovingly for the past twelve years, and are pleased to hear of his decision to remain here. The Parochial Council wisely determined to secure the services of a curate to assist Mr. Marshall, at a salary of £150 per year. —*Mail and Mercury.*

**Armidale late Blandford Proprietary School.**—The approaching close of the year 1890 will probably witness the virtual completion of a design which it has taken just half a century to accomplish. Fifty years ago, in the year 1840, forty-seven gentlemen subscribed to establish a proprietary school in which they might educate their sons. Paying up £5 on their £50 shares, they obtained from Bishop Broughton a loan of £500 out of a grant which he held from the Society for the Promotion of Christian Knowledge. With this they purchased land at Honesuckle Point, Newcastle, for about £800. Bad times followed, and nothing was done to establish the school. In 1869, Government resumed this land for railway purposes for about £9000. This was banked and trustees appointed. The subscribers now proposed to repay the S.P.C.K. the £500 advanced by Bishop Broughton, and the idea was mooted of winding up the concern and sharing the available amount among the original subscribers or their representatives, in which case the S.P.C.K. laid claim to five eighths of the whole amount. Sir William Manning's opinion was taken on the point. He however pronounced the proposal inadmissible, and it seemed to die away. During Archdeacon Child's administration of the Diocese (March 1879 to August 1880), a scheme was sanctioned by the then Master in Equity, Mr. A. T. Holroyd, somewhat similar to the present one. Additional capital was sought for by the admission of fresh shareholders, and a site was purchased at Blandford, which gave the undertaking the name of the "Blandford Proprietary School." Very few shares were taken up and the thing made no progress. Years rolled on, and the distribution idea under which £5000 was now proposed for the Diocese, dropped up again. A Bill or Bills embodying this came three times before the Legislative Assembly, but failed to pass the House. Nothing more was effected in the way of a final settlement, until in 1886, Archdeacon, now Mr. Child, then sole remaining trustee, applied to the court for directions how to deal with the trust. The primary judge made an order that the Master in Equity, Mr. H. T. Barton, should take evidence, and should report upon three courses, the second of which was "as to the desirability of establishing the school at Armidale," the other two points being the selection of Morpeth for a site, and the distribution proposal. Evidence was taken, and Armidale was fixed upon, subject to the fulfilment of certain conditions, the principal one of which was that £6,000 should be raised in £50 shares, within six months from 4th July, 1890. There is now under the control of the Court of Equity £14,512 17s 1d, to which must be added the above £6,000, in as much as the people of Armidale and its neighbourhood have risen to the occasion, and all the shares required are already taken up, so that there is a sum available of upwards of £20,000 to be shortly spent in their midst. Though we cannot help feeling a tinge of disappointment that this did not fall to the lot of the Newcastle Diocese, we must remember that its eastern division already possesses educational advantages, and must look broadly at the larger interests of the Church. The Master in Equity's circular states that "the course of education shall be combined with religious and moral instruction in conformity with the principles of the Church of England in Australia and Tasmania." Unquestionably Armidale is a superior centre, and this proposed school, with the Armidale Church of England Ladies' College, which is advancing so prosperously, will do much to place our church on a proper educational footing. In fact we are at length beginning to hold our own in the way of education.

## Our New Serial.

THE LAST LOOK.

CHAPTER I.

AN UNWELCOME VISITOR.

THE beauty of Seville is proverbial. "Who has not seen Seville, has not seen a wonder of loveliness," say the Spaniards. They are proud indeed of Seville, as they are of everything else belonging to them, and of themselves especially, often with less reason. We must carry the reader back three hundred years, to a beautiful mansion not far from the banks of the famed Guadalquivir. In the interior were two courts, open to the sky. Round the inner court were marble pillars richly carved and gilt, supporting two storeys of galleries; and in the centre a fountain threw up, as high as the topmost walls, a bright jet of water, which fell back in sparkling spray into an oval tank below, full of many-coloured fish. In the court, at a sufficient distance from the fountain to avoid its spray, which, falling around, increased the delicious coolness of the air, sat a group of ladies employed in working tapestry, the colours being of those bright dyes which the East alone could at that time supply. The only person who was moving was a young girl, who was frolicking round the court with a little dog, enticed to follow her by a coloured ball, which she kept jerking, now to the one side, now to the other, laughing as she did so at the animal's surprise, in all the joyousness of innocent youth. She had scarcely reached that age when a girl has become conscious of her charms and her power over the sterner sex. The ladies were conversing earnestly together, thinking, it was evident, very little of their work; when a servant appearing announced the approach of Don Gonzales Munebrega, Bishop of Tarragona. For the peculiar virtues he possessed in the eye of the supreme head of his Church, he was afterwards made Archbishop of the same see. Uneasy glances were exchanged among the ladies; but they had scarcely time to speak before a dignified-looking ecclesiastic entered the court, followed by two inferior priests.

One of the ladies, evidently the mistress of the house, advanced to meet him, and after the usual formal salutations had been exchanged, he seated himself on a chair which was placed for him by her side, at a distance from the rest of the party, who were joined, however, by the two priests. The young girl no sooner caught sight of the Bishop from the farther end of the hall, where the little dog had followed her among the orange trees, than all trace of vivacity disappeared.

"Ah! Dona Mercia, your young daughter reminds me greatly of you at the same age," observed the Bishop, with a sigh, turning to the lady, who still retained much of the beauty for which the young girl was conspicuous.

"You had not then entered the priesthood; and on entering it, and putting off the secular habit, I should have thought, my lord, that you would have put off all thoughts and feelings of the past," answered Dona Mercia, calmly.

"Not so easy a task as you may suppose," replied the Bishop. "A scene like this conjures up the recollection of days gone by and never to return. You—you, Dona Mercia, might have saved me from what I now suffer."

"You speak strangely, Don Gonzales," said Dona Mercia. "Why address such words to me? Our feelings are not always under our own control. I know that you offered me your hand, and the cause of my rejecting your offer was that I could not give you what alone would have made my hand of value. I never deceived you, and as soon as I knew your feelings, strove to show you what were mine."

"I deed you did," exclaimed the Bishop, in a tone of bitterness. "You say truly, too, that we cannot always control our feelings. My rival is no more; and did not the office into which I rashly plunged me off from the domestic life I once hoped to enjoy, what happiness might yet be mine?"

"Oh, my lord, let me beg you not to utter such remarks," said Dona Mercia, in a voice of entreaty. "The past cannot be recalled. God chasteneth whom He loveth. He may have reserved for you more happiness than any earthly prosperity can give."

A frown passed over the brow of the priest of Ron's. The lady of the mansion, anxious to turn the current of the Bishop's thoughts, and to put a stop to a conversation which was annoying her—fearing, indeed, from her knowledge of the man, that it might lead to some proposal still more painful and disagreeable—called her young daughter, Leonor de Cisneros, to her. Dona Leonor approached the Bishop with downcast looks.

"You are wonderfully demure now, my pretty maiden," he remarked, in a bantering tone, his countenance brightening, however, for an instant as he spoke to her; but you were gay and frolicking enough just now, when I entered. How is that?"

"It becomes me to be grave in your presence, my lord," was the answer.

"But you are generally happy and joyous, are you not?" asked the Bishop.

"Yes, especially when I think of the good and loving Master I desire to serve," answered the girl, innocently.

"Who is that?" asked the Bishop, not guessing whom she could mean.

"The Lord Jesus Christ, who died on Calvary that I might be washed from my sins by His blood there shed for me," answered the girl promptly.

"Ah! but you love the Holy Virgin, the immaculate Mother of God, too, do you not?" asked the priest.

"Yes, indeed I do love the Holy Virgin, for she was blessed among women, and nurtured and brought up the dear Jesus, who died for me and for her too, that we might be saved," said Dona Leonor, without hesitation.

"Ah! What! do not you pray to the Holy Virgin, little maiden?" asked the priest, looking at her sternly. "This must be looked to," he muttered to himself.

"Why should I pray to her, when I have the gentle loving Jesus, to whom I may go in prayer at all times, and in all places?" she asked with simplicity, and a touch of surprise that the priest should not agree with her.

"And you do not pray to the saints either, then, perhaps?" he asked, before the girl had finished the last sentence.

"Oh, no! they are dead and cannot hear me. I pray only to the good Jesus, who always is ready to hear me; for He loves me even more than my dear father did, or even than my mother can," answered Dona Leonor.

"These are not Catholic doctrines, young lady," said the Bishop in a tone of harshness he had not yet used. "Who taught them to you? They smack strongly of heresy."

"I do not know what heresy means," answered Dona Leonor, in an artless tone. "My dear father taught me what I know about the loving Jesus—that He is the only Friend in whom human beings can really trust. It was the sure knowledge of this which comforted him through his illness, and made his death-bed so happy and glorious. He told us to meet him in heaven, and I do hope to meet him there some day. The thought of that makes me extremely happy, whenever it comes to my mind."

"You hold very strange doctrines, child," said the Bishop, sharply. "Has your mother embraced them?"

"I know nothing about doctrines, my lord," answered Dona Leonor. "I think that my mother must have to meet our dear father in heaven, or she would be very miserable; and I am sure she cannot hope to get there except through her trust in the blood of Jesus. I hope, my Lord Bishop, that you expect to go there by that sure and only way."

"I cannot expect to go there except by the way the Church points out, and I cannot even know that there is a heaven except through what the Church teaches," answered the Bishop, in a voice that sounded somewhat husky. "There is the true Catholic doctrine, maiden, which it behoves all Spaniards to believe, and which they must be compelled to believe. You understand, maiden. Tell your mother what I say. But here she comes."

Dona Mercia, wishing to escape from the remarks of her former admirer, had joined the rest of her guests, and afterwards retired to give some direction for their entertainment, little dreaming the dangerous turn the conversation between her daughter and the Bishop would take.

"Ah, Dona Mercia, I find that your daughter is a little heretic, and holds in but slight respect the doctrines of the Church. As she tells me she was instructed in them by her late father, and as he must have imbibed such abominable principles during his visits to Germany, from that arch-heretic Luther, I trust that they have proceeded no farther. But let me advise you to be cautious, Dona Mercia, and to inculcate Catholic principles into the mind of your daughter. Remember that from henceforth the eyes of the Inquisition will be upon you."

"My Lord Bishop, I have ever endeavoured to do my duty to my God, to my child, and to all around me," answered Dona Mercia, meekly, unconsciously placing her hands upon her bosom. "I trust that I have no cause to tremble, should the eyes of the whole world be upon me."

"The eyes of the Inquisition are more piercing than those of the whole world combined," answered Don Gonzales, in a low voice, which came hissing forth from his almost closed lips, in a tone which is calculated to produce more effect on the mind of the hearer than the loudest outburst of passion.

When the Bishop rose from his seat, he approached the rest of the company with a smiling aspect, and addressed them with that dignified courtesy for which Spaniards have ever been celebrated. Few would have guessed the feelings which were even then agitating his bosom; still the party felt relieved when he and his soft-spoken, keen-eyed attendants took their departure.

(To be continued.)

THE BEADLE'S EXPLANATION.—Alexander McLachlan, beadle of the parish of Blairgowrie, had contracted a habit of tippling, which, though it did not wholly unfit him for his duties, had become a matter of considerable scandal. The Rev. Mr. Johnson, the minister, had resolved to reprove him on the first suitable opportunity. A meeting of the kirk-session was to be held on the week-day at twelve o'clock. The minister and the beadle were in the session-house together before any of the elders arrived. The beadle was flushed and excited, and the minister deemed the occasion peculiarly fitting for the administration of reproof.

"I much fear, Sandy," began the minister, "that the bottle has become—"

"Ay, sir," broke in the unperturbed official, "I was gawn to observe that there was a smell o' drink amang's!"

"How is it, Sandy," said the clergyman to his church officer, "that you never go a message anywhere in the parish but you contrive to take too much spirits? People don't offer me spirits when I'm making visits in the parish."

"Well, sir," said Sandy, "I canna precisely explain it, unless on the supposition that I'm a wee mair popular wi' some o' the folks."

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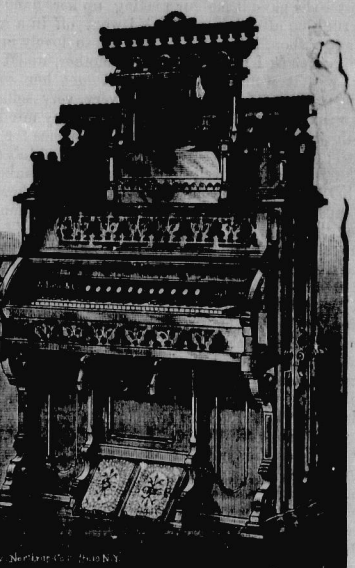
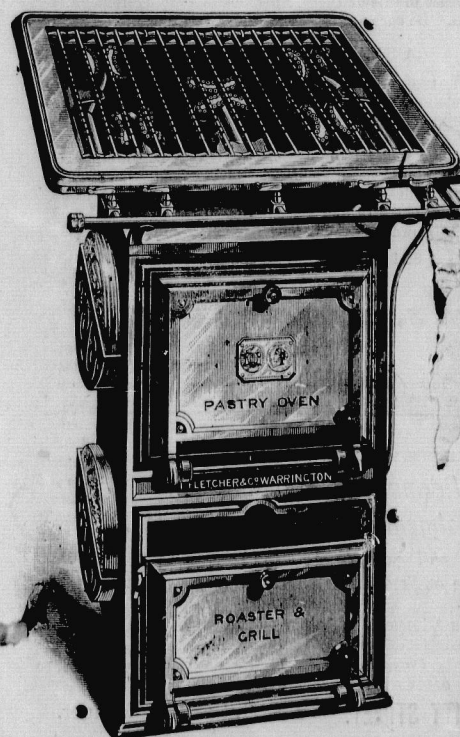
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## Children's Column.

LEFT ALONE OR THE ORPHANS OF  
PINWOOD COTTAGE.

By FANNIE ELEN.

## CHAPTER I.—PLEASANT SURPRISES.

SOFTLY the feathery snowflakes were trembling earth-ward.

Two little children were watching, with up-turned, eager, blue eyes, and faces of eager delight, the first of winter. They minded not the keen air that shivered them, as with hands outstretched they caught in their tiny palms the pure white crystals, and laughed with delight as their little hands were covered.

It was at the door of Pinewood Cottage they were standing, close to the dark pine forest from which it derived its name. It looked into a long winding lane with houses on each side. Generally it was a very dirty lane, but the frost which had traced such delicate fern leaves and quaint devices on the cottage window, had also breathed on the mud puddles, and they had turned to silvery ice; and the soft pure snow was making the dark, dirty lane fair and beautiful. It had powdered over the one old straggling tree in front of their house, and made it look strangely weird and ghost-like, as it stood with white, gaunt, outstretched arms in the dim light of the winter evening.

"Oh, Polly, won't we have a lovely game of snow-ball to-morrow?" said little Sally, the youngest, as she tapped her tiny cold feet on the doorstep to warm them.

"It just depends whether I get my work done, and whether baby's good, and lets me," answered Polly who was a motherly little body of twelve, and who felt all the having to take care of the house, and responsibility of mind baby while mother was out at work.

"And that just reminds me," she went on, "that it's quite time we were getting tea ready for mother," and drawing her sister away from the door she closed it gently. "Now don't make a noise, Sally, for I want that child to be asleep when poor mother comes home, so she can have her tea in peace. You can put a little coal on the fire—not too much mind—for mother's feet will be cold coming through the snow."

So little Sally poked the sleepy fire into a blaze, and put the kettle on, while Polly drew out the little table and set the cups and saucers for tea. She moved about in a womanly little way that was almost touching—a way that is often seen in the children of the poor who have all too soon to face the stern realities of life. But the old womanly look passed away from her face, and a laugh of childish glee gurgled from her lips as she opened the cupboard and peeped in.

"Whatever are you laughing?" said Sally, looking up in astonishment from the low stool in front of the fire where she had seated herself. She was a dreamy little thing, and loved making pictures in the shining waters.

"Why Sally," said Polly, with another half-smiled laugh of delight, "I've got a secret!"

"A secret?"

"Yes," went on Polly, "I didn't mean to tell you, but somehow I must, or I really think I shall burst."

"Whatever is it? Do tell, Polly."

"It's something for mother. It's something I've bought for mother's tea with my own money to surprise her."

"But you never have any money," said Sally, her eyes distending with astonishment. "We never had any money in our lives. Don't you know how we lie awake at nights, thinking what we should buy if we only had a penny all of our own?"

"I know all about that," said Polly, nodding her head emphatically, "but for all that I've had a penny to-day, and what's more I've spent it."

"Oh, Polly, what did you buy? Did you get one of those lovely oranges? or perhaps it was an apple, or sweets—those lovely little sugar mice, you know with the funny tails, and pink comfits for eyes. Oh, Polly, I do hope you got the mice."

"Well then I didn't get either an orange or an apple, nor yet the mice. I told you it was a surprise for mother's tea." And then she opened the cupboard door, and with an air of great importance, brought out a fine-looking bloater.

"There, isn't he a beauty?" she said, turning it over with the air of a connoisseur; he's worth twopence if he's worth a half-penny."

"However did you get it for a penny?"

"Well, it was this way. After the lady gave me the penny—she gave it me for picking up her handkerchief, and running after her with it—I went off in a minute to the sweet shop, intending to get those lovely mice, and then somehow I began to think of mother, and I thought how it would be if I could get her something instead. I am afraid I must be very, very selfish, for it was a long time before I could make up my mind not to get those mice. I called myself horrid names for being so selfish; and at last I went away where I couldn't see them and then I saw the lovely bloaters, and I remembered how mother once said she could relish a bloater for her tea, but she never could spare the money. So I went in and asked the price, and the man said, 'Twopence.' I was so disappointed, I could have cried. I think the tears did come to my eyes, for the man looked at me very kindly, and asked who I wanted it for so badly, and then I just told him all about my penny, the first penny I ever had all for myself, and he just took up the bloater, and said, 'Here, child, you shall have it for your penny.' I was so pleased that I lifted up my face and kissed him. He patted me on the cheek, and told me to always love and care for my mother—just as if I could help doing it," and Polly laughed again—her little low laugh of delight, in which Sally joined.

"Won't mother wonder whatever it is that's smelling so lovely as she comes up the lane? She'll never think it comes from our house, will she? And at the anticipation of mother's surprise, the little maidens laughed again so merrily that baby began to stir in the cradle."

But the children were startled in the midst of their merriment by the unwonted sound of carriage wheels on the hard road, and the trampling of horses' feet in the little lane.

Again the little cottage door was opened, and this time Polly and Sally never thought of looking at the snow that was still falling; they were gazing in astonishment at two beautiful white horses, that were drawing a carriage slowly down the little dark lane. Their astonishment became even greater when it stopped at their own door, and the coachman said—"Is this Mrs. Brown's?"

"Yes, sir," said little Polly, timidly dropping a curtsy; and then the carriage door opened, and a beautiful lady, with a sweet bright face and soft lustrous brown eyes stepped out, followed by a little girl who came and stood in their little kitchen.

"Is your mother in, little maiden?" she said pleasantly, while she sat down in the little chair by the fire and loosened her large fur cloak.

"No, ma'am," said Polly, dropping another curtsy, "but I don't think she'll be very long."

"Well, it doesn't matter, little one; I think we can leave our message with you. Do you know who I am?"

"Aren't you good Mrs. Stanley, from the big house?" said little Sally, answering before her sister.

"I am Mrs. Stanley; I don't know about being good," said the lady with a merry laugh that seemed to set the children at ease at once.

In fact, children always were at ease with Mrs. Stanley directly, and it was wonderful to see how, in a very few minutes, those shy awkward little things had forgotten their shyness, and were chattering away as though they had known her all their lives, and as if she wasn't a "grand lady" at all. Little Sally nestled against her soft warm cloak, and spoke it with her little hand; while Polly, in a burst of confidence, soon told Mrs. Stanley their beautiful secret about the bloater for mother's tea. She couldn't think why a lump seemed to come in Mrs. Stanley's throat while she listened, or why her brown eyes got dewy, but somehow they did.

"But I've got a secret too," the lady said, while she wiped away the dew from her eyes. "And now I must give you my message. Come here, Maud," she said to the little girl who had entered with her; and then, with the children clustered around her, she began:

To be continued.

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THE LIDDON MEMORIAL FUND has reached a sum of £7500, including a single subscription £1000, which has just been received. Numerous contributions are from the United States.

SERMONS BY TELEPHONE AT THE CITY TEMPLE, LONDON.—In consequence of the overflowing congregations at the City Temple, arrangements are being made for telephones to the two front vestibules and the large hall underneath, capable of accommodating a thousand people.

THE BISHOP OF EXETER is not proposing to visit Japan early next year, but may, possibly, if he can make arrangements for his diocesan work, spend a few weeks there towards the close of 1891.

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## The Australian Record.

SYDNEY, SATURDAY, JANUARY 10, 1891.

## CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

## The Week.

A New Official Organ. The *Western Churchman* makes its appearance this month as the official organ of the Diocese of Bathurst. Hitherto the paper has been called the *Western Pioneer*. It affords local Church news.

Sunday School Teachers. The *Monthly Record*, issued at St. Thomas', Balmain, contains the pleasing intelligence that six members of Mrs. Dixon's Sunday afternoon class for young women will become Sunday school teachers during the month. This makes, we understand, 14 young persons who have been promoted to the position of teachers. Twelve of these are now in active work in St. Thomas' school, one has removed from the parish, but is engaged as a teacher in another parish, and the other has gone to the Island of Borneo, and has gathered together a few of the native children and holds a little Sunday school, which no doubt, will be fruitful of much good.

Sunday Travelling. We gladly notice the official reply on the question of Sunday railway traffic, and heartily commend the Commissioners for their candour. "I may add the Commissioners have on many occasions declined to approve of the running of Sunday trains, although strongly pressed by numbers of persons to do so, and they trust that as traffic is resuming its ordinary conditions Sunday running will be materially reduced."

Read v. King. The text of the Lincoln judgment is to hand, and it displays the ability of the Archbishop of Canterbury. For historical fullness, the document will become a standard, but throughout there is the evident desire to skate over thin ice and ignore the fact that ritual illustrates doctrine. Instead of bringing peace to the Church, it has accentuated a crisis of the gravest peril. The Ritualist chafes at the illegality of hiding the manual acts, and the Protestant will never consent to accept altar-lights and the ceremoniously-mixed chalice. The verdict of the Spiritual Court has resulted in an appeal to the Privy Council, the highest law court of England.

Petersham. On Sunday evening the Rev. A. J. Wheeler, Incumbent of Broken Hill, preached at All Saints', Petersham. Mr. Wheeler had been at one time connected with the parish, and left behind him when he went to his present sphere of labour many pleasing records and remembrances of faithfulness in the Master's work. It must have been pleasing to the rev. gentleman to have received from those he was at one time associated with so warm a greeting as that of last Sunday, but none could have been more cheering than the glad welcome given by some blind women who waited after the service to hold a short converse with one who had formerly interested himself in their spiritual welfare. Such instances of cordial relationship between minister and people are most gratifying. May they be multiplied a hundredfold: then would parochial work go on more pleasantly and the Church would, spiritually, advance, "lengthening her cords and strengthening her stakes."

A Church Bazaar. A terrible occurrence has been reported as happening to children engaged in a fancy dress performance at a Church Bazaar in Leeds, by the death through burning of nine out of fourteen sufferers. Protests against introducing worldly methods into Church finance have been widely made, and it is possible that this fearful tragedy will rouse the conscience of the Church against their continuance.

The Young and Gambling. There are said to be over 400 gambling shops within the metropolis, the greater number of which sell tobacco and own totalisators. A letter in the daily press states that a card issued by one of these proprietors indicated that a card issued by one of these proprietors indicated that 5,823 subscribers at 10s each had wagered on the Randwick races of Thursday last, and the ten per cent commission on which would produce £580. Would not the O.E.T.S. do well to add to its temperance pledge a similar one against gambling. The young are early affected with the evil, and its eradication will be assisted by setting them against it.

Gamblers Fined. Several heavy fines have been inflicted by the Stipendiary Magistrate on a few of the totalisator keepers of Sydney during the past week. The penalty of £50 may or may not be a deterrent one, and if not, the fine can be doubled.

General Booth's Power. The appeal for funds made by General Booth to carry out the first instalment of his reclamation scheme indicates how powerful a great living personality may become. Poor people are fascinated by

the spell of the man. It is not that the Booth scheme is entirely original—the Church Army having forestalled it—but the plan has been well thought out and placed most lucidly before the public.

A Great Strike. The railway strike in the United Kingdom has threatened to become a most serious matter, and would be the heaviest blow that the unionist leaders could deliver. Were it to have succeeded, the trade of the land would have been paralysed, and numberless thousands of people be made to suffer. Fortunately at home and as with us, the execution of the plan has fallen short of the expectations of the promoters of industrial war.

Discontent in Russia. An alarming state of affairs appears to prevail in Russia in that discontent is rife amongst the peasantry and secret societies permeate the land. Such trouble at home may force the ruling powers to attempt to distract the nation by a brilliant foreign policy. History too frequently records that wars have been promoted to allay home troubles.

Extirpating the Indians. Whether it is from fanaticism or through despair the Sioux Indians of North America have brought upon themselves the terrors of war. The red-man like many another Aboriginal race has to give room to superior civilisation. It is an unhappy lot and the remedy appears remote. If, however, fanaticism has been fanned by the expectation of an Indian Messiah, the unfortunate tribe has but itself to blame and perhaps when the disillusion is passed the True and only Messiah of the World will find a readier acceptance amongst them—if any be left.

The Wisdom of the World. Full accounts have reached Australia of the deplorable Bartlett and Jamieson episodes, which have caused such a shudder in connection with the Stanley expedition. In all the records of the missionary heroism of the Protestant Churches there exists not one single stain but the armed enterprises of professional explorers are now shown to be liable to methods of tyranny and abuse. The sneer of the world has been hitherto reserved for the gentle missionary, but the wisdom of the world now meets with general condemnation.

Opening up Africa. Portugal in her fractious opposition to England in Africa has helped to throw open the great Zambesi and Shire rivers as water-ways for the commerce of all nations, and the Dark Continent will, doubtless, soon become a profitable market for the looms of Europe. The Gospel of Christ, however, preceded commerce and in lands under English protection will be preached to the many nations of Central Africa who now live in the grossest heathen darkness. Whether it will have free scope in French, German, and Portuguese dominions is, however, doubtful.

Exit Hoyle. The Railway Commissioners, in their determination to put down political agitators within the Service, have at last boldly dismissed the oft-warmed Mr. Hoyle. Of course, there is a hubbub and political pressure is brought to bear for his reinstatement. The great defect of the Railway Service is the inefficiency of the staff, and persons of Mr. Hoyle's talents in promoting dissatisfaction are better employed elsewhere.

A Yankee notion. The Behring Straits difficulty has every appearance of being a political move on the part of those now in power, but in reality doomed to go out of office a few months hence. The unscrupulousness of setting two great nations at variance is on a par with many other American political institutions. The Marquis of Salisbury cannot but take the matter seriously for undecided action might lead to actual hostilities.

## Notes.

The Most Rev. the Primate preached at All Saints', Woollahra, on Sunday last at 11 a.m., and at 7 p.m. at St. Matthews, Bondi.

A German service was held at St. Mary's, Balmain, on Sunday last.

A Masonic service was held at St. Paul's Church, Kogarah, on Sunday.

A new Church at Moree will be shortly completed and will be opened next month by the Bishop. The Rev. Basil Wentford from England is appointed assistant to the Rev. T. E. Fox.

The bell-ringers at St. Marks, Darling Point, held their annual re-union in the schoolroom on the 2nd inst., Canon Kemmis presiding.

The mission barque John Williams returned to Sydney on the 5th inst. from her annual cruise among the South Sea Islands.

The Rev. W. J. Ellis preached a farewell sermon in the Church at Grenfell on Sunday last. The Rev. gentleman proceeds to Melbourne and will be succeeded by the Rev. Henry Jobson.

The people of Orange are subscribing cheerfully to the hospital in that township.

A confirmation service was held at St. Anne's, Ryde, on the 4th inst., and one at Richmond on the 7th.

The Church Society held its usual monthly meeting at the Chapter House on Monday last. The Primate presided.

The Executive Committee of the Lay Helpers' Association met at the Chapter House on the 6th inst. for the dispatch of business.

CANON WHITTINGTON of Adelaide has been appointed by the Bishop of Brisbane organising Secretary of the diocese, as one of the Cathedral staff.

This week has been observed in many parishes as one of united prayer—in connection with the Evangelical Alliance.

Dr. SMYTHIES, Bishop of Africa, has had an interview with the Emperor of Germany on the work of the mission in what is now German territory. The interview was satisfactory and encouraging.

The Methodist Council of Leeds passed a strong resolution urging Methodists to use their influence with the town Councillors to secure the enactment of by-laws against betting, to take measures for the better housing of the poor, and to enforce the laws against Sunday trading.

A confirmation service was held at Kurrajong on Thursday last.

The annual sermon in connection with the Church Missionary Society was preached at St. Bride's Church by the Rev. Herbert James, M.A. The text was taken from Acts xiii and 2.

The income of the C. M. S. in 1890 was £911, the expenditure £95. 1882-90 the income reaches the large amount of £260,282, the expenditure £224,585.

The Young Women's Christian Association at Bowral appears to be working satisfactorily. Miss Morgan gave an address on Missionary work, which stirred up the missionary spirit of those present.

Through the kindness of various persons Mrs. Debenham, wife of the incumbent of Bowral, was able to send six large and four small boxes of Christmas gifts to the Warregooda Aborigines mission.

An excellent article appears in St. Thomas' Balmain Monthly Record. Subject, "Turning over a new leaf," having reference to the New Year.

The Rev. W. G. Lawes of New Guinea delivered an address on Wednesday last in the School Hall, Railway-street, Petersham, in connection with the Petersham Auxiliary to London Missionary Society.

An annual conference in connection with the Sydney Women's Prayer Union was held in the Temperance Hall on Thursday afternoon and an Evangelistic service in the evening.

## Coming Events.

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

## ST. ANDREW'S CATHEDRAL.

Sun., Jan. 11.—Holy Communion, 9 a.m. and Mid-day. Preachers—11 a.m., the Precentor; 3.15 p.m., the Most Rev. the Primate; 7 p.m., the Very Rev. the Dean.

## DIOCESAN.

Sun., Jan. 11.—St. Jude's, Randwick, 11 a.m. Preacher The Primate.  
" " 11.—Cathedral, 3.15. Preacher—The Primate.  
" " 11.—St. Michael's Surry Hills, 7.30. Preacher The Primate.  
Mon., " 12.—Committee of Church Society, Chapter House, 4 p.m.

THE EQUITABLE LIFE ASSURANCE SOCIETY of the United States has sent a cable to its manager in Sydney, intimating that for the year ending 31st December last the new assurance written, amount to £40,000,000 stg. (which is said to be the largest new business any life Company has ever written in a single year), and that the assets amount to over £24,000,000.

J. HUBERT NEWMAN  
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained under the Patronage of His Excellency the Governor. On one of the screens are three autotype enlargements of the last-mentioned that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

12 Oxford-st., Sydney