

The Australian Record.

SYDNEY, SATURDAY, JUNE 2, 1894.

NOTES AND COMMENTS.

Personalia. The Most Reverend the PRIMATE attended a meeting held at Lambeth Palace on Tuesday last, at which the ARCHBISHOP OF CANTEBURY presided. The BISHOP OF BRISBANE was also present. The Venerable Archbishop STRETCH has resigned the Archdeaconry of Melbourne and Geelong. The resignation will take effect on the 30th inst. Mr. TUSSELL has been appointed by the BISHOP OF NEWCASTLE, Lay Reader in the Parish of Dungog. The Rev. JAMES CLARKE on the occasion of his marriage has been presented by his parishioners at Sans Souci, Rockdale, and Kogarah with a dining room clock and a set of dessert knives and forks. The Rev. J. SWINDELLS, of Taralgon, died on Monday the 21st ult. The Rev. J. C. LOVE, of Lorne, has been appointed to fill the Incumbency of Balwyn and Canterbury, Diocese of Melbourne, rendered vacant by the appointment of the Rev. R. STEPHEN, M.A., to St. Andrew's, Brighton. The Rev. J. CARRINGTON has been appointed to Taralgon; Mr. L. ABRAMOWITZ to have temporary charge of Norwin; Mr. J. BAGLIN is appointed to Orbot; Rev. H. J. HARVEY to the Incumbency of Foster, the Rev. B. S. HAMMOND to Ormeo, and the Rev. P. PRESSWELL temporarily to Bruthen all within the Diocese of Melbourne. The new Bishops of the Spanish Reformed Church who are to be consecrated by Irish Bishops are Senor J. B. CARRERA, a native of Spain, and formerly a Roman Catholic Monk, and the Rev. THOS. PEMBERTON, M.A., ex-Sch. T.C.D., Consular Chaplain at Lisbon, and Hon. Canon of Gibraltar. Mr. POPE has Irish Orders, and formerly served in the Diocese of Dublin. The first-mentioned Clergyman is Bishop-Elect of the Reformed Church in Spain, and the latter is President of the Portuguese Synod of the Reformed Church in that country. Archdeacon COOPER resigned the Incumbency of Hamilton and commenced his duties in the Archdeaconry of Ballarat on the 1st inst. Rev. F. W. McDONNELL, who has held the position of Curate of St. Thomas, Narrandera, for the past two-and-a-half years, has been presented with a purse of twenty-five sovereigns on the eve of his departure for Colombo, Ceylon. The Bishop of Brisbane preached in St. Paul's Cathedral, London, on Sunday last. Legacies have been left by Mrs. ELIZABETH STRATTON to the Church Society of the Diocese, and to the Church Buildings Loan Fund. The Rev. E. C. BECK, A.K.C., the Executor has paid to each of these Funds the sum of £231 14s 2d. The Rev. ORIEL WILSON, Bishop-Elect of Melanesia, arrived at Albany, per R.M.S. Austral on Saturday evening at 8 o'clock, and at Adelaide on Wednesday. Should he arrive in Sydney in time he will probably be the preacher at St. Andrew's Cathedral to-morrow afternoon. Miss MENIA MASPERO gives herself to the work of the Belenden Ker Mission for the first twelve months without salary. The Rev. FRANCIS JAMES HARRIS has been registered for the celebration of marriages. Residence Mudgoc, Diocese of Bathurst.

A Lecture in aid of the Church Home. The interest taken by Miss FRENCH in the Church Home is well and widely known. Every opportunity to advance the welfare of this excellent institution Miss FRENCH instantly uses. As Mr. ARTHUR FRENCH, who is Secretary of the Diocese of Melbourne, is about to pay a short visit to Sydney, Miss FRENCH knowing how deeply interested her brother is in Temperance work, has happily obtained his promise to deliver a lecture on Monday evening next, in the Chapter House, the proceeds to be applied in aid of the Church Home. The subject of Mr. FRENCH's lecture will be "NATIONAL PROVERBS" (their wit and wisdom). In the hands of Mr. FRENCH we are sure "National Proverbs," which has been defined as the science of practical philosophy—will be treated with such admirable skill that his hearers will have in concrete form what the wisest men in bygone days have proved to be the truth in the most practical aspects of life. The BISHOP OF MELBOURNE, who presided upon the occasion of the delivery of the lecture by Mr. FRENCH in the sister City, has spoken of it in highest praise. The object in view, the subject of the lecture, and the generous feelings which have prompted its delivery, should command a large audience. We earnestly hope that a crowded Chapter House will show that the value of the work done by the Committee of the Church Home is highly estimated, and at the same time evidence, by the cordial welcome given to Mr. FRENCH, that they appreciate the efforts which are being made to assist the institution in its noble work.

The Brotherhood of St. Andrew. An article signed by BISHOP ANSON appears in the *Lichfield Diocesan Magazine* on the Brotherhood of St. Andrew, the object of which is to "reach, get hold of, and keep in the service of Christ" the young men. The Brotherhood has two rules—first, to "pray daily for the spread of Christ's Kingdom among young men;" and second, "to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church and the Church's organization." Referring to this article, BISHOP LEAKE says:—"The growth of the Brotherhood proves that the need of such an organization was great, and is a pledge of possibilities which one cannot but contemplate with thankfulness. I have learnt from those who have had opportunities of observing its work that it is genuine and effectual, and for the sake of our young brothers in the Church I rejoice to think that there is a prospect of our receiving from the sister Church in America the gift of so sound an organization. Its spread amongst us will not entail any additional labour on the Clergy, nor add to the institutions needing support in the Diocese. I am grateful to BISHOP ANSON for offering to give any help he can towards the establishment of branches in this Diocese. I heartily commend the Brotherhood to our Church people, and I pray for the success of the effort to make our young men realize their high calling in Christ Jesus."

Shakespeare and the Bible. BISHOP WORDSWORTH, in his *Shakespeare and the Bible*, finds in the poet's works, according to a writer in the *Nineteenth Century*, more than 550 Biblical quotations, allusions, references and sentiments. "Hamlet" alone contains about eighty, "Richard the Third" nearly fifty, and "Henry the Fifth" and "Richard the Second" about forty each. SHAKESPEARE quotes from fifty-four Biblical books, and not one of his thirty-seven plays is without a Scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, St. Matthew St. with sixty, Luke with thirty, and Romans with twenty.

Matrimonial Agencies. In a Sermon upon Marriage at St. Paul's, Kyneton, delivered a fortnight ago by Dr. STACEY CHAPMAN, he spoke warmly upon the manner in which the Ordinances of Marriage is being degraded, and its duties and responsibilities were being ignored. His remarks were evidently prompted by the recent criticism of the Chief Justice of Victoria, whilst sitting as the Judge in Divorce, and to which we referred last week. Dr. CHAPMAN read advertisements of Matrimonial Agencies which he condemned as degrading the Rite of Marriage by making easy ties which may be as easily snapped by Divorce. He continued,—"Yes, if a gentleman wishes to risk a sovereign on a race, and he avail himself of a machine that will prevent him from being cheated, we lift up hands of holy horror. It is as bad as General TULLOCH standing by whilst half-a-dozen boys run a race on Sunday afternoon. The totalisator we cannot do away with, yet we stand idle and apparently compliant whilst the State, with its Registrar-General and all its other Officers and machinery, is legitimizing immorality, through not at once arresting a practice which is undermining the foundations on which Society rests."

The Court of Russia. The Court of the Emperor of Russia (says one of the St. Petersburg papers), consists of one chief chamberlain, five chief court masters, one chief gentleman-of-the-table, one chief hunting master, one chief court-marshal, one chief carver, one chief stable master, thirty-five court masters, seventeen stable masters, six hunting masters, one director of the Imperial theatres, two chief masters of ceremonies, eight assistant hunting masters, nine assistant masters of ceremonies, 173 chamberlains, 249 assistant chamberlains, twenty-four court physicians, twenty-three court priests, ten ladies in waiting, four ladies of the bed-chamber, and 180 assistant ladies in waiting.

A Typical Case. An article appears in the March number of the *Forum* on "The Religious Analysis of a New England Town." The fifteen Churches of this town in the eastern part of Massachusetts—ac represented as degenerated into so many clubs for social entertainment. Each tries to draw a paying crowd. The most attractive programme prevails. Denominational competition runs down into sensationalism and secularism. The writer of the article is a Clergyman, and not an unfriendly witness.

Quibell's Infallible Disinfectants

In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive." For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, 1s. QUIBELL'S DISINFECTANT DOG SOAP For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals. BOXES, 1s. 6d. Sold by Wood, Pates, & Co. W. H. SOUL, Chemist, Pitt-street, Sydney

BREAD-BAKING BUSINESS

THIS SIDE OF THE GLOBE.

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

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

MY BROWN BREAD

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

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



The Popular Dentist.

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

Painless Extractions Every Morning at 11

HARRY CRABB,



Also—
74 QUEEN STREET, WOOLLAHRA.

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

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

JOHN BEHAN'S well-known Remedies have obtained the following Prizes:—First Prize Medal, Sydney, 1888; First Prize Medal, Melbourne, 1889; First Prize Sydney Agricultural Society, 1890; Special Medal, Sydney Agricultural Society, 1891; 2 First Prizes, Sydney Agricultural Society, 1893.

John Behan's Black Oils—For Broken Knees, Grassy Heels, Sore, &c., Enlargements, Splints, Mange, and Sprains.
John Behan's Colic Cure—Never fails; acknowledged the best.
John Behan's Worm Powders—Expelling with safety every species of Worms.
John Behan's Condition and Urine Powders—For Debility, Hidebound, Coughs, Colds, Constipation, and Sluggishness.
John Behan's Blistering Ointment—The best substitute for Firing Horses.
John Behan's Special Spices—Best preparation known for fattening Horses and increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

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

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills Esq.
The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall Esq.
The Board of Missions—Hon. Treas.: T. S. Scholefield, "Harroville," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Wainwright.
The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.
The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Robert Hills, Esq., Post Office Chambers, Pitt-street; Hon. Sec.: J. Vinkery, Esq., Waverley.
The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Ulmer, Esq., 359 George-street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.
The Church Buildings' Loan Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Robert Hills, Esq., Post Office Chambers, Pitt-street; Hon. Sec.: J. Vinkery, Esq., Waverley.
The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, C. B. Brownrigg, Esq., Courtenay Smith, Esq.
The Church Home—Hon. Secs.: Rev. T. B. Tross, Mrs. W. Cooper.
The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas, Glebe, C. R. Walsh, Esq., Supreme Court, Sydney; Hon. Treas.: John Kent, Esq., The Strand, George-street.
Church of England Mission to Seamen—Hon. Secs.: Ven. Archdeacon King; Hon. Treas.: Robert Hills, Esq., Post Office Chambers, Pitt-street.
Melanesian Mission—Hon. Secs.: Rev. H. Wallace Mort, Hon. Treas.: E. H. Rogers, Esq., Ashfield.
"Bethany": A Church of England Deaconess Institution—Hon. Secs.: Messrs Robert Hills, Post Office Chambers, Pitt-street, Sydney, and C. H. Gough, Charles-street, Balmain, Sydney.

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

LABOUR HOME, 557, HARRIS STREET.

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

ABRAHAM'S PILLS.

The Great Remedy of the 19th Century

FOR

LIVER AND KIDNEYS



GENERAL NOTICE

Fuller's
Lightning Printing Works
(Company)

Can successfully compete with Metropolitan Firms in the Art of

JOB PRINTING

BOOKBINDING:
MUSICBINDING
ETC., ETC.

All Work done on the premises by
Practical and efficient Tradesmen.

Our Motto:
GOOD WORK—MODERATE PRICES

Samples and Estimates for anything in the
PRINTING, BOOKBINDING,
or

STATIONERY LINE,
will be gladly furnished by the Manager at
the Works. J. BLACK.

MERCURY OFFICE

PARRAMATTA.

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s. 2s., and 5s. per box.
PREPARED ONLY BY
J. S. ABRAHAM,
THE LABORATORY
494 GEORGE STREET, SYDNEY.

The Most Delicious Sauce in the World.

YORKSHIRE RELISH



Simply Delicious

WITH
**CHOPS,
STEAKS,
FISH, &c.**

MAKES GOOD MEAT A LUXURY.

BLENDS ADMIRABLY WITH ALL GRAVIES.
WITH SOUP CHARMING.

Sold Everywhere.

Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.
SOLE PROPRIETORS—GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

NEWS OF THE WEEK.

Friday, May 25.

Open-Air Service within the Cathedral Gates 1.15 to 2 p.m.
Rev. T. B. Tress.—St. Paul's Young Men's Union met.
Concert given by the members of St. John's Darlinghurst
Library Institute in aid of the funds of the Institution.

Saturday, May 26.

Holy Trinity Miller's Point opened for Divine Service 1844.

Sunday, May 27.

The Preachers at the Cathedral were:—11 a.m., the Precursor;
8.15 p.m., Canon Taylor; 7 p.m., Rev. R. J. Read.—At St.
Saviour's Cathedral, Goulburn, 11 a.m., Rev. E. P. Hood; 7
p.m., the Dean.—At St. James', Croydon, morning and
evening, Rev. C. J. Byng.—At St. John's, Darlinghurst,
for the Church Society, morning and evening, Archdeacon Gunther,
M.A., and at St. John's, Parramatta, for the Church Society,
morning and evening, Rev. A. W. Pain, B.A.—At St. David's,
Surry Hills, 11 a.m., Rev. F. M. Dalrymple.—At St. Philip's,
Church Hill, 11 a.m., Rev. J. Dixon.—At Macdonald Town,
11 a.m., Archdeacon Dunstan, M.A.; 7 p.m., Rev. J. Howell
Price.—The twentieth anniversary of the opening of St.
Thomas', Balmain, was celebrated. Preachers, 11 a.m., Rev. J.
D. Langley; 7 p.m., Rev. G. E. Gibbs.—At St. Andrew's,
Summer Hill, the Rev. J. Dixon preached at the evening
service.—Mrs. Harkaway, wife of the Incumbent of St. Paul's,
Lanceston, Tasmania, suddenly expired during morning
service.—Masonic Choral Service held in St. Saviour's
Cathedral, Goulburn, in memory of the late Canon Dr. D'Arcy
Irvine, P.M., P.G.C. Canon Puddicombe was the preacher.
The offertory amounting to £21 will be devoted towards the
erection of a memorial tablet in the Cathedral.—At St. Paul's
Cathedral, London, the Bishop of Brisbane, appealed for aid to
complete his fund to relieve the Church in Queensland from the
misfortune of the floods, the total amount required by the
Bishop is £50,000.—The Bishop of Grafton and Armidale
administered the Rite of Confirmation at Hillgrove.

Monday, May 28.

Open-Air Service within the Cathedral Gates 1.15—2 p.m.,
Rev. J. Dixon.—The Standing Committee of Synod met
under the presidency of the Dean at 4 p.m.

Tuesday, May 29.

Open-Air Service within the Cathedral Gates 1.15—2 p.m.,
Mr. W. H. Dibley.—The Council of the Church of England
Grammar School met at 4 p.m.—First Bishops of Victoria
(China) and Rupert's Land Consecrated 1849.—Mrs. Wicken
gave a demonstration in plain cooking in connection with the
Working and Factory Girls' Club. Forty-nine girls and some
mothers were present.—The Bishop of Grafton and Armidale
met and welcomed by the Parochial Council at Glen Innes. A
Conversations at which an address was presented, was held
in the Town Hall in the afternoon, and the Bishop preached in
the Church in the evening.—Synod opened at Newcastle.
After Administration of Holy Communion in the Pro-Cathedral,
the Clerical and Lay Representatives met in the School Room,
and the Bishop delivered his opening address.—All Saints'
Petersham Communicants' Union met. The Revs. C. Baber
and C. H. Cole were present. Subject: "Self-examination."

Wednesday, May 30.

Open-Air Service within the Cathedral Gates 1.15—2 p.m.,
Rev. J. H. Mullens.—First Bishop of Sierra Leone consecrated 1852.

Thursday, May 31.

Open-Air Service within the Cathedral Gates 1.15—2 p.m.,
Mr. Daunt.

Friday, June 1.

Open-Air Service within the Cathedral Gates 1.15—2 p.m.,
Rev. T. B. Tress.—Opening of the Church Missionary Association
Depot on the first floor, Strand Arcade, 8.30 p.m.—
The Diocesan Corresponding Committee of the Board of
Missions met at 4.30 p.m.

NEXT WEEK.

SUNDAY.

SECOND SUNDAY AFTER TRINITY.

Lessons: Morning, Judges 4; St. John 14. Evening, Judges
5 or 6 v. 11; Hebrews 10 v. 19.

THE CATHEDRAL.—11 a.m., The Dean.

3.15 p.m., Archdeacon Gunther.
(Or, should he arrive before Sunday, the
Bishop Designate of Melanesia).
7 p.m., The Precursor.

Holy Communion at 8 a.m. and 11 a.m.
St. SAVIOUR'S, GOULBURN.—11 a.m., The Dean; 3 p.m.,
Rev. E. P. Hood; 7.15 p.m., The Bishop of
GOULBURN.

MONDAY.

Lessons: Morning, 2 Chronicles 15; St. John 15. Evening,
2 Chronicles 16 and 17 v. 14; Hebrews 10 v. 19.

Committee, Church Society, 4 p.m.

TUESDAY.

Lessons: Morning, 2 Chronicles 19; St. John 16 v. 16.
Evening, 2 Chronicles 20 v. 31; Hebrews 11
v. 17.

Committee Lay Helpers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, 2 Chronicles 20 v. 31 and 21; St. John
16 v. 16. Evening, 2 Chronicles 22; Hebrews
11 v. 17.

THURSDAY.

Lessons: Morning, 2 Chronicles 23; St. John 17. Evening, 2
Chronicles 24; Hebrews 12.
Council The King's School, 2.15 p.m.
Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning, 2 Chronicles 25; St. John 18 v. 28.
Evening, 2 Kings 26 and 27; Hebrews 13.
Executive Council Board of Missions, 3 p.m.

SATURDAY.

Lessons: Morning, 2 Chronicles 28; St. John 18 v. 28.
Evening, 2 Kings 18 v. 9; James 1.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The Diocese of Sydney suffers a great loss by the de-
parture of the Rev. T. B. Tress, who has long been in
charge of St. Peter's Woollahra. Evangelical work
of all kinds will also miss an earnest worker. But what
is lost by one Diocese will be gained by another, so that
it is only a natural—and I think a laudable—feeling of
local patriotism that makes us regret the change. On the
general question as to whether such changes from one Colony
to another are good for the Church, there is much to be
said on both sides; but, on the whole, the weight of
evidence is in favour of having similar transfers occasion-
ally. They will probably become much more frequent
when federation is an accomplished fact, and already we
have learned to look round about all the Colonies,
and not only in our own when a Bishop
has to be chosen. The great difficulty is as to
what weight should be given to the claims of those who
have served long and well in the same Diocese, and that
subject (which was, if I remember rightly, dealt with to
some extent in the columns of the RECORD last year) de-
serves a full discussion. In the case of the Bishop of
Goulburn's nomination of a successor to Canon D'Arcy
Irvine, this question does not come before the public at
all in my judgment. When the power of nomination is
given to any person, it is entirely a matter for himself as
to what arguments he may be influenced by; and to
attempt to influence his decision by public meetings, or in
any way, is really to try to take away the power which the
law has given. So with Synod and Parochial Nominators.
To formally give them power of appointment,
and then practically to take that power into
other hands by influencing them by petitions, by
the opinions of influential parishioners, or in any other
way, is an absurdity. The nominators, if they are men
worthy of their position, will assuredly find out what public
opinion is, and give it all the weight that rightly attaches
to it, before they make their choice: and the electioneer-
ing tactics which are now and then resorted to on such occa-
sions are unworthy of the Church.

With reference to the use of the Revised Version in
Church, I believe that Bishop Barry announced that he
would not interfere if any Clergyman adopted such a
practice. One Incumbent in the Sydney Diocese
certainly availed himself every Sunday of the permission,
and others perhaps, like myself, have done so occasionally,
as when the first seven verses of Isaiah ix are read on
Christmas Day—in those verses the Revised Version
makes much intelligible which cannot be understood in
the Authorized Version. Some of us, also, have made a
practice of reading the words of our texts as they stand in
the Revised Version, whenever the two versions differ.
But the truth is that the Revisers have, with all their
learning and all their labour, satisfied nobody. The high-
and-dry Tories are indignant at the whole thing: the
Liberal Conservatives, if I may so call them, dislike the
too numerous alterations in the New Testament, the
rhythm of which has often been spoilt, as is unanimously
agreed, by a species of English-Greek which few sixth-
form boys would have allowed to pass: the Liberals are
indignant at the ultra-conservatism of the treatment of
the Old Testament; while the Radicals complain that
"they haven't gone far enough." So the poor Revised
Version has few friends and many enemies, and while its
non-adoption seems an absurd result after so much labour.
I greatly doubt whether our Church, either in the Colonies
or in England, will be induced to adopt it as the Version to
be regularly used in public service. By-the-by, is it
wise to pursue the plan which I have found in use in
various places—of making occasional alterations in the
Biblical text, following after the illustrious example of
St. Paul, I confess! neither Revised Version nor Authorized
Version, but a mixture of both with a little perhaps of
the private scholarship of the Clerical reader?

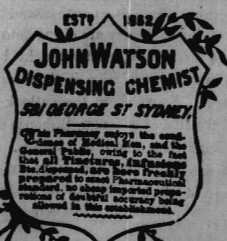
COLIN CLOUT.

Is there anything more annoying than having your corn
stepped upon? Is there anything more delightful than
getting rid of it? Holloway's Corn Cure will do it. Try
it and be convinced.

OPEN COLUMN.

An Object Lesson.

The history of the "New Australia" expedition is one
of the best object lessons that have been given to this
generation to meditate upon. It is too much to hope that
men generally will understand its teaching but some few
have, and these may and will; and the hope of humanity
always lies with the few. The world is witnessing a new
experiment; one never ventured on before the days of the
French Revolution; unless we except the Tower of Babel
era. The prevailing political idea is to govern without God.
The notion that the people are the fount of authority not-
withstanding the Divine word, power is from above finds
its expression in the unreasoning tyranny of majorities—the
fetish of these days. The framework of the coming
Socialistic "Frankenstein," numbers in addition to such
fallacies as this some sound theories among its articulations.
It is a trick of the day to take from Christianity what suits
each man's particular idiosyncrasy, rejecting all that is
inconvenient and unpalatable. So the new political move-
ment lays its hands on "brotherhood" and proposes
straightway to realize the idea by the application of
sundry and manifold arbitrary enactments—all relating to
conduct. The "New Australia" enterprise is an example
ready to hand of the inherent weakness of a system which
attempts to bring men into unselfish relations and into
universal well-doing without the religious basis. Happily
this experiment has been made on a small scale, but it is
only too likely that by and bye it will be tried on national
dimensions. It is a singular repetition on secular lines of
the religious community idea of monasticism—going out of
the social and political world in the delusion that so we
shall not be of that world. But here comes the failure—
the kingdom of the world is within you! No community,
large or small, can be maintained in anything approaching
to right relations except by Power. The power may be
moral or it may be positive, but one or the other must be
present; otherwise we have anarchy. In "New Australia"
there was neither moral nor positive power. There was
neither the rule of Love nor the rule of the "Iron Rod."
The leader issued orders which short-sighted selfishness
refused to obey and there was no power to enforce them—
hence came schism. This will be the history of all such
attempts whether made by the many or the few. As it is
almost certain that before long something similar will be
attempted on a large scale, we have awaiting us such
disasters as probably have not been equalled in the history
of the world. Socialism with its theories of equality,
brotherhood, enfranchisement of women, and other such, is
building up a fair-seeming arch over the troubled waves
of this wicked world, but it will not carry the crowd that
throngs to pass over, for the keystone is lacking. Call it
morality, religion, unselfishness, righteousness, love—what
you will, it is all one—God. God in Christ and Christ in
man—is the only true foundation for all communities on
earth or in heaven; His love shed abroad in our hearts by
the Holy Ghost is the only possible bond of unity and the
only guarantee for general prosperity, and the sooner
Christian men and women begin to live out our Faith
thoroughly, neither adding nor diminishing, the better it
will be, if not for all yet for those who are open-eyed and
open-hearted enough to recognise and receive truth and
goodness when plainly and unmixedly put before them.
It is an idle thing to hope to bring all men to see that their
real interests, whether the interests of the British nation,
or of the individual Briton, lie in the direction of losing
all things that they may win Christ, but there are some
who may be thus persuaded, especially if the persuasion
comes from the sight of the real thing,—and not from
merely much talking about the thing, and with "some"
rests the hope of the future. At any rate it is not too
much to expect that many who are in the main on right
lines will by this last signal failure of man's vain imagination
be more deeply convinced of the futility of all mere
political panaceas, such for example as the enfranchise-
ment of women, or the total prohibition of strong drink, to
bring about the reign of righteousness. Things good in
themselves, divorced from their true motive power and
associated with Philistine allies are apt to become as
energetic agents for evil as they might and ought to have
been otherwise. The era of Woman, if not in Christ will
prove to be "in" something or someone very much
different, and Socialism without Christianity is bound to
be the most disastrous failure of all human schemes for the
regeneration of the race; or it may possibly prove to be
the last.



The Sydney Apartments Register Co. has been Established over 12 months, and has
supplied a long-felt want. Persons having Apartments vacant should Register with us at
once. The fact of being at all times in the position to suit Enquirers with whatever they
may require is in itself a sufficient Recommendation.

The Sydney Apartments Register Co.

H. B. JOHNSTON, Manager.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name
and address of the writer, not necessarily for publication, but
as a guarantee of good faith. Correspondence in which this
rule is not observed cannot be inserted.
The Editor is not necessarily responsible for the opinions expressed
in signed Articles or in Articles marked "Communicated" or
"From a Correspondent."

Correspondence must be Brief.

MEMORIAL TO THE LATE BISHOP OF RIVERINA.

TO THE EDITOR.

Sir,—Will you kindly grant me a brief space to bring
this subject before your readers.
As you are well aware his lordship was cut short in his
work while on a visit to Broken Hill, the most distant
and difficult part of his Diocese. There was no work
dearer to the Bishop's heart than this. During the past
five years nearly three thousand pounds have been spent
in building Churches and Schools; toward this the Bishop
contributed £100 himself. We have still a debt of about
£500, and for part of this his lordship was guarantor.
It would be a disgraceful and ignoble thing to allow the
burden of this, which was voluntarily undertaken for the
Church's good, to fall upon his widow and children.
Might I ask those who knew and loved the good Bishop
for his noble and holy life and quiet, thorough, unosten-
tationary work to contribute towards a fund we are
starting, the whole of which will be devoted towards dis-
charging the liability his lordship so generously incurred.
I am sure were he able to express a wish, he would desire
anything done in his memory to take some such form as
this.—Yours faithfully,

ALFRED J. WHEELER,

VICAR OF ST. PETER'S,

Streynham.

Stanmore, May 28th.

THE COUNCIL OF THE CHURCH OF ENGLAND
TEMPERANCE SOCIETY.

Sir,—We feel that a word or two about the position
and work of the Council of the C.E.T.S. might be useful
at this time to some of our Branches. We have recently
learned that its functions and work are not quite under-
stood by some of our friends in one or two Parishes.—
Under a heading of "Constitution of Diocesan Branch in
the C.E.T.S. Manual we find the following:—

(1) "The principal objects of the Diocesan Branch shall
be to form and maintain Parochial Branches; to arrange
for Sermons, either simultaneous or otherwise; to organise
Meetings in central places, and an Annual Festival; to take
measures for the diffusion of the Society's publications,
and other temperance literature, and generally to take
measures for the extension of the Society's work."

(2) "On the 30th June, or within a month thereof, all
affiliated Branches, both adult and juvenile, shall send in
a return showing the number on the roll at date, and
such other particulars as may be required by the Diocesan
Council, and shall at the same time pay all monies due to
the Council."

We can hardly imagine any one who knows anything at
all of organised work, and especially of the character of
the C.E.T.S., questioning for one moment the necessity
for central organization.

Our experience has taught us that very little aggressive
work indeed would be done, and very few branches
probably maintained if there were no Central Manage-
ment, and no head to the Society.

All the aggressive work, or nearly so, that has ever
been done, has been mainly owing to the efforts of the
Central Council.

The Annual Report of last year stated that seven new
Branches had been formed during the year, and ten other
Clergyman had definitely promised to take up the work as
soon as possible.

Only within the last two or three weeks correspondence
has been received from several places outside the Diocese
of Sydney, asking for information with a view of starting
Branches of the C.E.T.S. We trust that in time these
Branches in other Dioceses may form the nucleus for the
formation of Diocesan Organisations of their own. In the
mean-time they remain under the wing of the parent
society in the Sydney Diocese. The Central Council plays an
important part in maintaining and strengthening the
Branches already existing, and of urging them from time
to time to more aggressive work.

All the Branches have been informed that the Central
Council will be pleased at any time to send deputations,
and arrange for speakers (either ladies or gentlemen) to
visit their Branches if the Secretaries will only be good
enough to communicate with us. For the Council how-
ever to do its work thoroughly and effectively it must re-
ceive the loyal support of the branches. A constant stream
of correspondence must be kept flowing between the
Central Council, and the various parishes urging the
claims of this great society, and the tremendous impor-
tance of our Church of engaging in this work of Temperance
Reform.

We mourn that we cannot accomplish more than we do.
But we can only do just that proportion of work which the
money sent us by subscribers, and the various Branches
will enable us to do.

A WONDER!

The Tarawera Water Boiler.

Boils Water in thirty-five seconds. Great saving effected. SAVES COST OF MACHINE
IN ABOUT SIX MONTHS. Adapted also for HEATING BATHS.

For testimonials and all information apply at the Depot.

71 ELIZABETH STREET, SYDNEY.

As we have said again and again let the Council have
more money, and as an organisation, it can do a really
useful and abiding work throughout the whole Colony.

It should not be forgotten that the Central Council re-
presents the Church of England as a whole. With regard
to the temperance question what a shame it would be for
this great Church to ignore, or neglect, this great social
question! As it is she has much to be ashamed of when
compared with the work other bodies are doing. We may
thank God, however, that something has been done
through the instrumentality of the Central Council. It
has petitioned Parliament from time to time; it has been
represented on deputations to Ministers of the Crown in
the interests of Temperance Reform; it has its Repre-
sentatives on the Local Option League's Executive Com-
mittee; and in the Press from month to month its voice is
heard.

Inside the Church, too, the Council has arranged for
sermons throughout the Diocese once a year, and special
sermons on other occasions. Last year, e.g., the Gospel
Temperance Mission was a decided success, and the means
of much real good. The Annual Meeting and Festival in
Sydney during the month of August every year, stimu-
lates workers in this great cause to renewed effort. We
are rejoiced to say a steady work is going on, and if only
all the Clergy of our beloved Church would under-
stand the far-reaching importance of this great question
and earnestly lay to heart the evils of the liquor traffic,
our Society would soon be in New South Wales what it is
in the Mother Country—one of the greatest and most use-
ful of England's philanthropic institutions.

Yours faithfully,

EDMUND A. COLVIN, Hon. Cler. Sec.

CROSBIE BROWNIGG, Hon. Lay Sec.

PROPORTIONATE GIVING.

Sir,—Retrenchment is the order of the day, and very
properly so when persons have been living extravagantly
or where altered circumstances will not allow of expendi-
ture on the same scale as before without injustice being
done to those having claims on us. I fail, however, to see
that retrenchment can be justified where contributions to
the cause of religion and charity are concerned, unless in
some few very exceptional cases. Retrenchment in
these directions has been so general and so long continued
that people have for the most part lost sight of what is
required of them, at any rate as professing Christians.
Whence, I would ask, do they get their ideas on the
subject of giving? How few can claim to be guided by
the teaching of Scripture? I fear among the regular
adherents of Christian Churches, especially of the wealthier
class, scarcely one in a hundred gives anything like a tithe
of his income to the advancement of Christ's Kingdom and
to the relief of his needy brethren. And yet such part
is the smallest proportion ever claimed as God's due. The
Patriarchs gave a tenth. Under the law a tenth was
devoted to the support of the ministering tribe of Levi
alone. And we know that a God-fearing Israelite gave
probably not less than a fifth or even a third of his income.
Should Christians be content to do less? Did not the early
Christians do much more? Take as a single instance the
case of the Churches of Macedonia, of whom we read that
"how in a great trial of affliction the abundance of their
joy and their deep poverty abounded unto the riches of
their liberality. For to their power," says the Apostle
Paul, "I bear record, yea, and beyond their power, they
were willing of themselves, praying us with much entreaty
that we would receive the gift and take upon ourselves the
fellowship of the ministry to the saints. And this they did
not as we hoped, but first gave their own selves to the
Lord, and unto us by the will of God." Ah! here we
have the secret of their liberality. They counted them-
selves not their own; they knew they had been bought
with a price, even with the precious blood of Christ. What
then to them was their silver and their gold when it might
be employed in His service! What we want is a con-
sciousness of indebtedness and loving hearts eager to evince
their gratitude. Silver and gold we have in abundance.
Who dare say to the contrary with an expenditure of
£50,000,000 in ten years by a portion only of the
community on the one gratification of drink! Claims
innumerable there are on our liberality, but the means
also we have of meeting them and all that is wanted is to
learn the lesson of giving a little deeper into our pockets,
and getting rid of those idle excuses with which we have
become so familiar that when we urge them we almost
persuade ourselves we are speaking truth.

It strikes me, Sir, that there is scarcely any lesson which
the Christian Church needs more to learn in the present
day than that of *Systematic Liberality and Proportionate
Giving*, and the learning of which will be attended with
more blessed and far-reaching results. Under this con-
viction I venture to send you these lines, hoping that the
subject may be taken up and fully discussed. I would
like to see a column permanently devoted to its consid-
eration, until those who now give copper find it as easy to
bestow silver, and those who now offer silver gladly lavish
gold. We shall then hear no more of crippled resources,
needy institutions, and dire distress. The Lord will open
unto us the windows of heaven and pour out a blessing
that there shall not be room enough to receive it. Giving,
enriches, but never yet impoverished any.—Yours, etc.,
S.L.P.G.

May 28, 1894.

THE CHINESE MISSION.

Sir,—May I appeal through your paper for the Chinese
Mission in Sydney. £100 is urgently needed. Will every
reader send a subscription and so help the Heavens at our
door. What an opportunity is thus afforded every
Christian of obeying Matt. xxviii. 19, 20. Do not miss it
then! I am, etc.,

W. A. CHARLTON, Hon. Sec.

SUNDAY SCHOOL COLUMN.

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

We often deplore the fact that so many of our teachers
are but young people themselves, only a few years older
than the scholars they teach, and we who are older, and, as
we suppose, far wiser, and far more competent to teach, are
apt to forget that this very fact of the youth of the teacher
has its uses as well as its objections. I copy the following
from an American paper:—"Sympathy, appreciation, a
keen and loving sense of the scholar's position and feeling
and needs, is an important and potent factor in the work of
a teacher. This it is which often makes a younger person a
far more effective and successful teacher than an older per-
son: which gives a certain teaching advantage to one who
has less knowledge than his fellow-teacher. He who knows
a great deal is liable to forget how far removed he is from
his scholar in knowledge of the subject in hand; and so to
fail in completely bridging the gap between himself and his
scholar. The younger and less well-informed person is
more likely to see the necessity of making clear to his
scholar points which an older and better-informed person
would take for granted were already understood. In this
way an elder brother or sister is often of the highest service
in teaching a little one in the household; getting down
alongside the child, as even a parent could not hope to do.
And just here it is that the Sunday School has an element
of power in the fact that so many of its teachers are young
persons, although this very fact is a not uncommon ground of
complaint against the Sunday School. It would be a sad
day for the Sunday School when only fathers and mothers,
and those of middle life, or of advanced years, were deemed
eligible as its teachers. Such persons have indeed a place
in this work; but they can fill their places only by remem-
bering that the younger they make themselves in their
feelings, and thoughts, and methods, the better fitted they
are to do their work as teachers."

"The common standard for teachers of any age is the
standard of loving, personal sympathy with the scholar; the
being alongside the scholar with an appreciative under-
standing of that scholar's modes of thought and feeling—and
so of his needs; and this standard is more easily attained
by a younger person than by an older one. It is as foolish for
a teacher to suppose that he is a better teacher because he
is an older person, as it would be for a grandmother to sup-
pose she was better fitted to care for and train her daughter's
children than her daughter is. The young mother is a bet-
ter mother for not being a grandmother; better, indeed, for
being a young mother rather than an old one. The grand-
mother cannot do so well by her grandchildren now that she
is a grandmother, as she did by her children when she was
only a mother. Let no young Sunday School teacher regret
his or her youth, nor count it a barrier to successful work in
the Sunday School. Let no older teacher pride himself on
his superior years or wisdom as elements of teaching power;
neither let him be discouraged because of them. If he will
buckle himself in childlikeness, and keep himself in the
child-spirit, he can hope to teach children, whatever his age
may be; otherwise he cannot be a really good teacher."
J.W.D.

Talking about giving, remember now is the time to do it.
After you are dead nobody will go to the graveyard to ask
you for money.

Simple faith in Christ; close walking with God; in these lie
the secret of a happy life.

READ THIS CAREFULLY

Revolution in the Music Trade!!!—For cash or on time payments
750 Violins, from 3/11 to £25; 550 Accordions, from 3/6 to £3; 130
Banjos, from 2/- to £10; Zithers, from 2/1/-; Mandolines, from 25/-;
Guitars, from 7/6; Cornets, 30/- to £30; Flageolates; Flutes, from
6d; Drums; Anglo and English Concertinas, from 25/-; German
Concertinas, from 2/11; Nigger Bones, Bows, Cases, "Cellos, Double
Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic
Song Books. New Music by every Mail; New Waltzes every week
New Songs by every Mail. Pianos Exchanged and Tuned. Any
kind of Instrument thoroughly repaired by experienced English
workmen. Write for full particulars; the prices will astonish you.

25,000 SONGS AND PIECES—3d, EACH!

Howard and Co.,

QUEEN - STREET, - WOOLLAHRA, - SYDNEY.

Agents Wanted: Good Commission paid for Good Business.

THE ONLY RECOGNIZED OFFICE IN SYDNEY FOR OBTAINING BOARDERS IS THE

Sydney Apartments Register Co.

85 HUNTER STREET, SYDNEY

(Corner of ELIZABETH STREET).

The Sydney Apartments Register Co. has been Established over 12 months, and has
supplied a long-felt want. Persons having Apartments vacant should Register with us at
once. The fact of being at all times in the position to suit Enquirers with whatever they
may require is in itself a sufficient Recommendation.

The Sydney Apartments Register Co.

H. B. JOHNSTON, Manager.

NEW
GAS STOVE } "The Champion."

Best Invention for Cooking by Gas yet Discovered.

Patented in Sydney. Took FIRST PRIZE in Sydney 1888.

WEEKLY COOKING DEMONSTRATIONS in the SHOW ROOMS.

Special Advertisements.

Australian Mutual Provident Society

Established 1849.

IS THE

Oldest and Most Prosperous

Life Assurance Society in the Australasian Colonies.

Head Office 87 PITT STREET, SYDNEY.

INVESTED FUNDS—

TWELVE MILLIONS.

ANNUAL INCOME—

TWO MILLIONS.

The Australian Mutual Provident Society is the only

DECLARES

Australasian Life Office which EVERY YEAR.

Amount Divided for 1893 (after making unusually large Reserves) was

£448,790

Directors:
The Hon. Sir J. P. Abbott, M.L.A., Chairman.
JAMES R. HILL, Esq., Deputy Chairman.
A. W. MEKES, Esq., J.P. B. SHORT, Esq., J.P.
J. T. WALKER, Esq., ROBT. J. KING, Esq.
JOSEPH ABBOTT, Esq., M.L.A.
General Manager and Actuary:
RICHARD TUCKER, F.I.A., F.E.A., F.E.S.
ROBERT B. CAMERON, Secretary.

IF YOU WANT

TO HELP THE "RECORD,"
Send a Postal Order or Three Shillings in Stamps, and a copy will be sent to any address every week for three months.

TO GET A CONCISE ACCOUNT OF CHURCH NEWS.
Read the AUSTRALIAN RECORD.

A GOOD CHURCH PAPER FOR YOUR HOME.
Subscribe to the AUSTRALIAN RECORD.

TO KNOW ANYTHING ABOUT Missions, Temperance, Brotherhood of St. Andrew, Church Work at Home or in Australasia, Subscribe to the AUSTRALIAN RECORD.

TO BE UP-TO-DATE.
You Can't do without the AUSTRALIAN RECORD.

Apply to the Manager, Australian Record, 176 Pitt-st., Sydney.

THE AUSTRALIAN RECORD.

THE only weekly journal, in connection with the Church of England in the Colonies, containing Church News, trip short paragraphs, articles on current topics—Independent in everything. Neutral in nothing.
Subscriptions, Yearly in advance, 12s.—if booked, 14s.
Half-yearly " 6s.—" " 7s.
Quarterly " 3s.—" " 3s. 6d.

Please send address and remittances to Manager, AUSTRALIAN RECORD, 176 Pitt-street, Sydney.

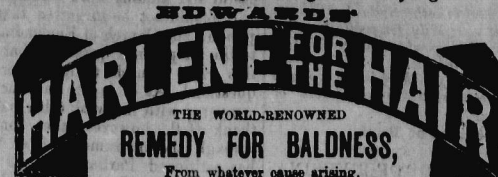
As an Advertising Medium the RECORD stands un-

TERMS ON APPLICATION.

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



AFTER USE.



AFTER USE.

Positively Forces LUXURIANT HAIR, WHISKERS, and MOUSTACHIOS. As a CURE FOR WEAK and THIN EYELASHES, or RESTORING GREY HAIR TO ITS ORIGINAL COLOUR, never fails.

As a Producer of WHISKERS and MOUSTACHIOS it has never been equalled.

Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. 1s., 2s., 6d., 3s., 6d., and 5s. 6d. per Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies. Manufactured only by

EDWARDS & CO., 95, HIGH HOLBORN, LONDON, ENGLAND.

BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-.

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/8.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/-; posted 2/2.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-.

Homespun, Annie S. Swan; 1/-, posted 1/3.

CORREY'S GARDENS, Cabarita, Parramatta River.

THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.

Just the place to take the Sunday-school Scholars for their Picnic.

Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather.

Extensive Grounds, 20 Summer Houses, Shady Nooks, Beautiful Flower Gardens; a most Charming Sight; Flowers in abundance.

The City Water is laid on throughout the Grounds. There is no Hotel license. (Cabarita is strictly Closed on Sundays). Office-Bearers of Sunday-schools on selecting a Ground for the Picnic, do not fail to inspect Cabarita. Letters by Post promptly attended to. Postal address—

T. CORREY, Cabarita, Concord.

Church of England BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,

176 PITT STREET, SYDNEY, 176

(OPPOSITE HORDERN BROTHERS).

Bibles in all sizes and descriptions.
Church Services and Prayer Books in various bindings.
Hymn Books of all kinds.
Sunday School Materials, &c.
The publications of the S.P.C.K., B.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

New supplies of—

Beggar's Teachers' Bibles.
Cambridge Teachers' Bibles.
Queen's Pr. ters Teachers' Bibles.
Oxford Teacher's Bibles.
The International Teacher's Bible.
Cambridge Companion to the Bible.
Oxford Help to the Study of the Bible.
Queen's Printers' Aids to Students.



333 George Street, LARGEST IMPORTERS OF PIANOS, ORGANS AND ALL MUSICAL INSTRUMENTS. NO BETTER VALUE TO BE OBTAINED ELSEWHERE. FOR CASH OR TERMS. Large Stock. Great Variety. All the Best Makers.



W. H. PALING AND CO., Limited,

Sole Agents for the Celebrated Pianos of Steinway and Sons, Julius Feurich, Ubel and Lechleiter, Carl Eicke, The "Victor" and The "Belling," Pianos by all Good Makers. Estey Organs, Boosey's BAND INSTRUMENTS.

Largest Stock of New and Popular Music.

KURRAJONG HEIGHTS. BARKER COLLEGE.

THE REV. H. PLUME, M.A., teaches a LIMITED number of pupils to prepare for the University and other Examinations.

References—The Right Rev. the Bishop of Newcastle, the Right Rev. the Bishop of N. Queensland, the Rev. J. D. Langley, Professor Scott, Professor MacCallum, Professor Anderson.

ONE VACANCY.

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

Woodstock Farms! Woodstock Farms!

Small Farm and Orchard Lots, 10 Acres Each.

PRICE AND TERMS TO MEET THE TIMES.

Cleared Land ready for Planting within One Mile of Railway Station.

SUBDIVISION OF THE HOMESTEAD FARM, WOODSTOCK, ROOTY HILL.

Ten Acre Blocks at an Average Price of £12 per Acre.

Terms: One Pound per Acre Cash. The Balance payable Monthly, Quarterly, or Half-Yearly. Ten years' term if required.

Example: A buyer of 10 acres, for £120, pays £10 deposit, and on 5 years' terms, half-yearly, £12 18s; quarterly, £8 8s 2d; monthly, £2 2s 6d. On 10 years' terms, £10 deposit, and half-yearly, £7 7s 10d; quarterly, £5 13s 6d; monthly, £1 1s 6d; thus repaying the whole principal and interest, with option to pay up more or the whole at any time without any interest fine.

A special feature will be that the buyer will, subject to the ordinary regulations of the office, have the option of A LIFE INSURANCE POLICY IN THE A.M.P. SOCIETY for a small additional charge, so that in case of death the family will receive the transfer of their Home Free.

ADVANTAGES:

Healthy Climate, Local Market for all Fruit at the Canning Factory, quick connection with the City by rail. 900 Acres now subdivided into 90 Farm Blocks, 10 acres each, ready to make Orchards, Vineyards, Poultry or Dairy Farms, or for Flowers and Silk culture. Good water reserve of permanent water.

ONLY 90 LOTS TO SELL.

Several of the Lots have Cottages on.

Apply for plans and particulars to J. Y. MILLS, Auctioneer, 161 Pitt Street.

Train from Redfern Daily at 10 15 a.m.

INTENDING BUYERS will be SHOWN OVER THE PROPERTY BY APPOINTMENT.

MESSES. STEPHEN, JAMES, AND STEPHEN, Solicitors for the Estate.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA, INFLUENZA, CONSUMPTION, &c. KAY'S COMPOUND ESSENCE OF LIMESEED, Aniseed, Senega, Squill, Tolu, &c. CAUTION.—Spurious Imitations are being offered. KAY'S COMPOUND, a Demulcent Expectorant, for Coughs, Colds, and Chest Complaints. KAY'S COMPOUND, for Coughs and Colds, is equally serviceable for Horses and Cattle. KAY'S TIC PILLS, a specific in Neuralgia, Face-ache, &c. Contain Quinine, Iron, &c. LINUM. CATHARTICUM PILLS, Digestive, corrective, and agreeably aperient. COAGULINE—Cement for Broken Articles. Sold Everywhere. Manufacturing, Stockport, England.

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

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

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 2, 1894.

THE CHURCH HOME.

AN appeal on behalf of the "Church Home for the Inebriate and Fallen" has been issued, and states that "owing to the general depression and other circumstances, the Institution is sadly in need of funds, and it is imperative that a sum of money should be raised with as little delay as possible." We earnestly hope that the relief desired may speedily be obtained. The good work which has been done by the Church Home and the good work it is now doing, should command the support of every member of the Church. The object it has in view—that of raising the fallen and recovering those who have yielded to sin—is Christlike. It has been truly said that he preaches Christ, and they live like Christ who protect women and children. Those who plead for friendless, fallen, helpless women, are uplifting the Cross of Christ. It would be unworthy of the Church if she failed to take notice of those who have wandered from light and truth and beauty, virtue, honour and nobleness. And the Church should therefore maintain those Institutions which give shelter, employment, and opportunity for return to a better life to those women who are weary of sin and well-nigh driven to despair. The evils of intemperance are many—blighting life, character, home and business,—but when drink lays its hand on woman, it is then that its foulness, and its damning power are most vividly seen. The sight of a man under the influence of drink is painful. For man, originally created in God's image, after His own likeness to be turned into a drivelling idiot, a chattering ape; this is sad enough to make the angels weep, but sadder still—a hundred times sadder—when its subject and its slave is woman. The man who pleads that drink is necessary in business—fatal specious plea though it be, and no one knows more fully its hollowness than he—that man turns away in agony of mind from the sight that meets him should his wife have yielded to intemperance. That place which should be to him the sweetest and most sacred spot on earth—that place for which there is only one name and that name is compassed by a single word—home—is robbed of its glory and stripped of its beauty. For woman, God's last creation, God's gift to man to become the victim of intemperance is a sight which fills the soul with grief and dismay. To some persons who are strangely constituted sympathy with a woman who has yielded to intemperance appears sentimental. They like to hear the sins of other people denounced and thus eke out their own virtue. But these persons forget that you cannot have any great life without sentiment. Life is not all cold logic. CHRIST pitied, CHRIST wept, and CHRIST loved, and if we have the Spirit of CHRIST, the ninety and nine may be safely folded, but we must care for the one who is out on the mountains far away, we must search for her, must seek for her, and only return when she is found. CHRIST's severity was always against sin, never against the sinner, and the more fiercely we hate sin, the more loving shall we be towards the intemperate and fallen, in order that we may lead them to the true Shepherd who came to seek and to save the lost. If the doors of the Church Home should be kept open at all hours so that the tired may rest, and the prayerful pray, surely the doors of the Church Home should be kept open night and day all the year round, so that the prodigal may return. If God is good and gentle towards the soul that can weep over its own guilt and its own sorrow, and is ready to say, "I have sinned,—make me as one of Thy hired servants," surely we should make the way of return easy and give a welcome to the penitent. We believe that where there is a broken heart, where there is a contrite spirit, where there is a desire to come home again, there is joy in the presence of the angels of God, and with this belief, we should assist to maintain a Home where the penitent is encouraged, assisted, and led to the Cross of CHRIST, where she may taste the sweets of Divine forgiveness. Here is a work in which we may all engage, and where the CHRIST-like passion of love may dominate,—purify and glorify the whole life. We shall never have unity of opinion. There is no unity of opinion in business in architecture, in art, or in politics. But with all our diversity of opinion, when we get to the Cross, and understand more of its love, we forget all that is partial, little, and individual, and in the arms of trust, brotherhood, and generous comradeship, seek to rescue the perishing and care for the dying. It is a blessing to society to have within our City such an institution as the Church Home. It is a saving element in our social constitution. It is an educational force in morals. We may regret that its need exists; but while there is a need for it we must keep its doors open, and not turn away from the woman who is a sinner. The self-righteous man, the self-satisfied woman; those who believe they are perfect and upright, and regard the fallen as the filth and offscouring of the race, may be greater sinners than those who have yielded to passion and evil, and may at the last have a poor account to render—an account that may bring to CHRIST's sweet face a flash of righteous anger. The Church Home—the conjunction of the two words should stir up our noblest feelings, our most earnest endeavour. The Church should be the one inclusive society—the sanctuary, the school, the reformatory—the home for all. The Church Home for the Inebriate and Fallen. A Home for the homeless and those who cannot help themselves. It means hospitality—welcome. Hope is written over its open door. Do not condemn those who seek its shelter, for in many cases our own virtue has often been so feeble that only by associating with the best men have we escaped the reputation of being vicious. CHRIST healed those who stood in need of healing, and if there are any who stand in need of the touch and love of CHRIST surely it is the inebriate and fallen—those who have been dwarfed and crippled by sin. When we consider that these, by the ministrations and discipline of restoration, may be made true, generous, loving disciples of CHRIST the Lord, our sympathy should be large and our compassions wide. We say in our songs that men will fight for hearth, and home, and liberty. These are chivalrous words. They cannot but touch the heroic nerve in every soul, but the louder and sweeter psalm should be "O Lord I will praise Thee." "Thou hast revealed Thyself unto me, make me therefore a channel of life and influence unto others." In the presence of so much sin, who that bears the name Christian dares be silent; in the presence of legislated vice who should refuse to arrest the wild torrent of intemperance; in the presence of women once pure and sweet, but who have been ruined by man's sensuality, who dares to withhold help from those who would return and be saved, "as brands plucked from the burning?" The Master is asking a large harvest because He has sown a wonderful seed; and shall we hide the treasure put at our disposal, shall we rob ourselves of the joy of acceptable service by hiding the Lord's money in the earth? No! We believe better things of our fellow-Churchmen and Churchwomen. We believe they will help the Church Home with their money in its hour of need, and that they who have the gift of prayer will seek to lift those whom it shelters right up to heaven's gate, so that CHRIST may say, "Herein is my Father glorified, that ye bear much fruit."

ORDINATIONS.

By the BISHOP OF MELBOURNE in St. Paul's Cathedral, on Trinity Sunday.

PRIESTS:

REV. FREDERICK HERBERT GIBBS, B.A.
REV. GEORGE POYNTER.
REV. WILLIAM THOMAS ROACH.

DEACONS:

MR. JOHN CARRINGTON.
MR. ALFRED JAMES COLE.
MR. ROBERT BRODRIBB STUART HAMMOND.
MR. ROBERT LEOK, B.A.
MR. WILLIAM DAVID VILLIERS REID.
MR. FREDERICK WILLIAM WRAY.

By Letters Dismissory from the Bishop of BALLARAT.

DEACONS:

MR. EDMUND RICHARD CLOUGH.
MR. CHARLES HUDSON.

THE CHURCH HOME.

About £400 is urgently needed to liquidate existing liabilities.

Collecting cards are being issued of the value of £1—20 one shilling subscriptions.

We desire to assist this movement, and this week earnestly emphasize the plea for help.

Will each of our readers send us ONE SHILLING in stamps or postal note towards it.

Send it by the first return post.

Many hands make light work.

Small contributions from the many will give a grand total.

Give one shilling, collect another, and if you have time and friends get even a third and forward them

Addressed to the MANAGER,

"Australian Record,"

176, Pitt-street,

Sydney.

Acknowledgement will appear in the order the contributions are received.

Australian Church News.

Diocese of Sydney.

DRUMMOYNE.—On Tuesday evening, the 22nd ult. St. Bede's Church, Drummoynne, held a most successful Concert and Coffee Conversation in aid of the Church Fund. The visitors and residents by their liberality, talents, and enthusiasm, produced a most successful programme, which was greatly appreciated by the audience, and the Rev. John Elkin made an appropriate speech at the close, after which the gathering dispersed.

ST. PETERS, COOK'S RIVER ROAD.—The Anniversary of the Sunday-school in connection with the above Church was celebrated on Sunday, the 13th ult. The Rev. H.T. Holliday preached at both services to large congregations. The public meeting was held on the following Tuesday evening in the schoolroom, which was unusually crowded. The Incumbent, the Rev. E. D. Madgwick, presided, and the Rev. H. T. Holliday delivered an interesting address. The arrangement of the programme was left in the hands of Miss Madgwick, who had been untiring in training a large juvenile choir for the occasion. As a result, some highly creditable choruses were rendered, and recitations interspersed added interest to the proceedings. Miss Madgwick accompanied on the piano-forte. During the evening Mr. Witcombe was presented with a centre-piece of silver appropriately engraved on behalf of the teachers. The recipient suitably responded, his remarks being heartily applauded. The annual Distribution of Prizes took place in the Schoolroom on the following Sunday. Mrs. Madgwick made the presentations which were numerous, and in the form of handsome books.

AUBURN.—The Annual Festival in connection with St. Philip's (Auburn) Branch of the Church of England Temperance Society was held in the Cumberland Hall on 22nd ult. The Hall was densely crowded, and a splendid temperance programme was much appreciated. Stirring temperance addresses were delivered by the President, the Rev. E. A. Colvin, Miss Hogg, the Revs. John Dixon and Robert Rook. The large gathering showed that this Branch has done good work in the community, and exercises much influence. The sale of tickets brought in a considerable sum which is to be devoted to the relief of the poor of the district.

Diocese of Newcastle.

SYNOD.—This met on the 29th May, and was opened with Divine Service and Holy Communion in the Christchurch Pro-Cathedral. All the various particulars of the business have been for some time in the hands of members,

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St

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

UNDER TAKER Charles Dunsela.

765 GEORGE STREET, Opposite Christ Church,
116 OXFORD STREET, 78 DARLINGHURST ROAD.
WAVERLEY, Near the Tea Gardens,
Also at ROCKDALE, Opposite the Station.

Telephone 998.

and there does not at present appear to be anything forthcoming of a specially important nature. The Report of the Diocesan Council does not strike one as encouraging, and shows no record of any great work accomplished during the past year. Several changes are contemplated. It is proposed to make the Treasurer and Secretary of Synod as *ex officio* members of the Diocesan Council, the numbers of which will thus be increased to fourteen. A clause will probably be added to the Presentation Ordinance giving every existing Parish a right to elect Parochial Representatives on the Presentation Board. Two or three alterations are contemplated in the Rules of the Aged and Infirm Clergy Ordinance. These alterations are in the interests of the members. A new Standing Order is to be brought forward with regard to the Elections and Qualifications Committee.

DUNGOO.—Mr. Russell has been appointed by the Bishop of Newcastle Lay Reader at Dungoo.

Diocese of Bathurst.

WYALONG.—This goldfield which is partly in the Dioceses of Goulburn, Riverina, and Bathurst, promises to be of a permanent character. Church of England Day Schools have been established at the surveyed township and the main camp. Qualified teachers have been secured. There are no Public Schools on the field. It is estimated that there are between five and six thousand men on the field. Assistance is urgently needed towards the expense of buildings which may serve for Divine Service, Sunday and Day Schools, three organs or harmoniums are wanted also, Sunday-school Service books, Catechisms, Prayer Books, Hymn Books, and Bibles. And aid towards the establishment of a Church of England Girls' School. A set of rules for debating society, C.E.T.S. cards and alms with mission hymns, Communion Plate are also required. The articles or contributions towards the obtaining of any of the above will be thankfully received by J. M. Sandy, Esq., 271 George-street, Sydney, G. H. Olafson, M.I.C.E., 118 Pitt-street, Sydney; or Mr. J. W. Broughton, Bank of New South Wales, Wyalong. The *Wyalong Star* says:—"The Rev. Mr. Evans, preached his first sermon here on Sunday evening last to a large and attentive congregation in Perry's Circus tent. Mr. Evans is an able preacher and was listened to with much attention. A full choir was in attendance, and the hymns and chants were nicely rendered. No harmonium being available, Mr. Thomas accompanied the singers with a violin. On Tuesday evening a meeting of the Members of the Church was held at Dr. Greaves' surgery, when a number of matters connected with Church affairs were discussed. Dr. Greaves was appointed Secretary, Mr. J. W. Broughton, Treasurer, and Mr. J. T. Hill Superintendent of Sunday-school. Dr. Greaves also consented to conduct Sunday-school at the surveyed township. A vote of thanks to the Rev. Mr. Evans for presiding brought the meeting to a close."

Diocese of Goulburn.

GERMANTON.—On Tuesday, the 5th ult., a Choral Service was held in the Church, and a Tea Meeting and Concert in the School of Arts. Members of St. Matthew's Choir, Albany, assisted at the Service, and the Concert was given solely by the visitors. The Rev. A. R. Shaw, Incumbent, thanked the visitors for their kindness.

Diocese of Grafton and Armidale.

GRAFTON.—The Bishop is expected here on the 2nd of June; active steps are being taken to give His Lordship a hearty welcome on his arrival here. Three or four addresses are to be presented to His Lordship on Tuesday night—one from the Parochial Council, one from the coastal Clergy, and one from the Sunday-school teachers and children.—The Annual Sunday School Picnic is to take place on June 9th, at the Racecourse. The Social in aid of its funds, held in the Grafton Rink on the 17th ult., was a great success. Three or four choruses being sung by the local Water Brigade in full uniform, and one or two Scotch dances in highland costume, added greatly to the success of the social. The funds have benefited to the extent of £5 by it.—The Archdeacon returned to Grafton on the 28th ult., after a week's absence on Diocesan business.

LISMORE.—A Juvenile Entertainment was recently held by a number of juniors, assisted by several adults, in aid of Missionary objects. Mr. J. Newell very kindly gave the use of his hall gratis. Miss Newell took the chair, and a very good programme was gone through. The attendance numbered about 60, and the takings amounted to 14s 9d—the charge of admission being only threepence. Our young friends deserve great praise for the entertainment.

CORAKI.—A Children's Floral Service was held on the 20th ult., being the first ever held here in this town. It proved a great success, the Church being very prettily decorated.

ULMARA.—A Concert in aid of Church Funds was held here on Monday, 21st ult., when a good programme was gone through to a large house. It is not yet known what the proceeds will amount to.

AMONGST THE MAGAZINES.

Being Afraid for the Bible.

DR. WASHINGTON GLADDEN IN THE "ARMY."

Does the Bible indeed contain a veritable revelation of the truth of God? Is it the bread of life which satisfies the hunger of the human soul? So I believe; and if this be so, the solicitude of some good people about the Holy Book is quite superfluous. The Bible is in the world, it is in the hands of hundreds of millions of men and women of all kinds and tongues; it has entered into the very life and thought of the foremost nations of the world; it can no more be put out of the world than gravitation can be put out of the world; and being here, and possessing such powers, does anyone imagine that it can be prevented by the arguments of critics from exercising them? There is the sun in the sky; certain theories are held of its origin, of its present constitution, of the nature of the force of which it is the magazine. Suppose that these theories should be successfully assailed; suppose that it should be proved that the sun did not originate in the way we have been taught; would that blot the sun from the heavens or weaken his power over the earth? Should we not still see and feel his genial might, breaking the fetters of the frost, kindling life in the clouds, clothing the fields and the forests with verdure and fruit, painting the lily and the rose? How much difference would it make with the light-bringing, life-giving empire of the sun if the physical theory of his origin were overthrown?

Is not the case of the Bible something like this? If the life and the love of God are in this book will they not make themselves known? Can unbelief hide them? Can any mistaken criticism shut them out of the hearts of men? The people who have this Bible in their hands, and who know that it brings to them wisdom, hope, and strength—will they not bear testimony? If life and healing and comfort are in the Book, and men and nations are finding them there every day, how can that fact be concealed? It seems to me that those who are in constant panic for fear that the influence of the Bible will be impaired, should themselves be profoundly sceptical as to the real worth of the Bible. The Bible is its own best defender. Men's theories about it may change; men's theories about the starry firmament have often changed since the creation, but Sirius is just as bright to-day as when Adam walked in Eden, and Orion's Belt and Cassiopeia's Chair have lost none of their lustre since Abraham watched them from the Mesopotamian hills.

The Religion of Robert Browning.

The Rev. M. J. Savage, in the *Arms*, writes interestingly on this theme, and is strongest in his treatment of Browning's.

VIEW OF LIFE.

Browning did not believe that anything was essentially or permanently evil. It follows that he believed that, through the strange, dark or bright, processes of life all souls were, somewhere and somehow, to be developed. He believed, then, in a full, strong active life. He held it better and more hopeful that all the powers and possibilities of a soul should be brought into full and active play, even though misdirected, than that the life should be negative and undeveloped, even though innocent. For the positive active man becomes something, and gets somewhere. Though wrong at first, he becomes a power, and power is capable of good when the good is found; while weakness is not only incapable of good, but may get in the way and become, negatively, the cause of more evil than are the strong in their misdirected efforts. Whatever the doubts or speculations of our poet, one great faith runs, like a keynote, through all the harmonies and discords of his life. This faith he utters in the famous song in "Pippa Passes"; and it rings out like the clear tones of some unseen bell:

"God's in His heaven,
All's right with the world."

Victor Hugo on the Future Life.

We call the following from the "Notes and Comments" in the *Humanitarian*. Victor Hugo said many good things, but perhaps the best of all was the following expression of his belief in the future life. It may be commended to the latter-day disciples of Schopenhauer and Leopardi: "I feel in myself," he said, "the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever; I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses—as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama,

romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting for ever. The thirst for the infinite proves infinity."

A QUAIN OLD CROSS.

Blow them who seek
While in their youth
With spirit meek
The way of truth.

To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given;
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of his Saviour's grace.

For them he bore
His Father's frown
For them He wore
The thorny crown;
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part;
Nor e'en refuse
The Lord thy heart,
Least He declare
"I know you not."
And deep despair
Should be your lot.

Now look to Jesus who on Calvary died;
And trust in Him Who there was crucified.

CHURCH RAFFLES.

The Council of the Churches has issued the following:—

To the Christian public of New South Wales.—Conscious of your interest in matters relating to the moral welfare of the community, and urged by a strong sense of duty, the Council of the Churches desires to draw your attention to a great and, it is to be feared, a growing evil, and that is the practice of gambling. It is needless to say that the habit of gambling has established itself amongst all classes, and that its pernicious influence has spared neither age or sex. The least part of the damage done by it is the waste of the material resources of the country. The injury thus done it is for economists to consider. It is for us, as Christians, to recognise the spiritual mischief which ensues upon the relaxation of moral fibre caused by gambling. But the point to which the Council of the Churches wishes to direct particular attention is this, that if the testimony of the Churches against a national vice is to be clear and powerful, precept must be backed up by example. It is to be feared that this testimony has been weakened by the practice which some of them adopt of tolerating raffles and lotteries at bazaars and sales of gifts. While sympathising deeply with those who, during times of financial straits, have found increasing difficulty in obtaining means for the maintenance of Christian work, the Council is of opinion that there are the gravest objections to lotteries and the like as methods of Church finance. It will be impossible, at any rate in most minds, to establish a difference between a raffle at a Church bazaar and a sweep on a racecourse, and those who protest against the one will be expected as a matter of consistency to abstain from the other. One thing to be noted in this connection is that gambling at Church bazaars is often for small sums. In this way it becomes possible for young people to take part in it. It is beyond question that there is much gambling amongst the young, and this the Churches should surely do nothing to help and everything to hinder. The Council would, therefore, respectfully urge upon the Churches to take no means of carrying on the Master's work which are against the Master's will. "Let us never do anything for religion which is contrary to religion."

In conclusion, the Council would ask the careful consideration of the Christian public to what has been advanced and would express the earnest hope and prayer that in regard to Church finance, as in regard to all other matters affecting the Church of the living God, we may seek to obey the inspired direction:—"Whatever things are true, whatever things are honourable, whatever things are lovely, whatever things are just, whatever things are pure, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things."

On behalf of the Council.

JOHN WALKER, Hon. Sec.

WM. ALLEN, Assistant Sec.

25th May, 1894.

LAY HELPERS' ASSOCIATION.

On Tuesday evening, the 32nd ult., the Rev. B. A. Schleicher, M.A., Principal of Moore College, delivered in the Chapter House the first of the Winter Course of Lectures under the auspices of the Association. The Very Reverend the Dean presided. The attendance was large. The Reverend the Principal said:—

Can Modern Criticism Rob us of our Bible?

This is a question which is being anxiously asked by many at the present time. Into the simplest Christian lives have penetrated disquieting rumours of a mysterious something, called "Higher Criticism," which has laid sacrilegious hands upon the Scriptures, and shattered all our most cherished convictions concerning them. Numerous self-confident retailers at second hand of the destructive results alleged to have been obtained have been busy in newspapers and magazines, and the more or less probable theories and hypotheses of learned specialists have been widely paraded by their less cautious followers as well-established certainties. As a consequence, there is an uneasy feeling abroad among Christian people that somehow or other it is being proved that "the Bible is not true."

Now the question which I would like to ask, and, with God's help, to answer, in this lecture, is simply, whether there is any reason for such a fear? Are the proved results of Biblical criticism really such as to overthrow, or even seriously discredit, the Divine authority of the Scriptures? Must there be war to the knife between the Church of God and modern critical research? Supposing the alleged conclusions of the "Higher Criticism" to be irretrievably demonstrated, shall we be compelled to abandon our belief in the Bible as the Word of God?

And I hope to make it plain, that such anxious questionings can, thank God, be met with a confident and emphatic "no"; and that no sober and reasonable criticism can possibly touch the *life* of the Scriptures, because it cannot in any way affect the *grounds* on which an intelligent Christian faith receives them as a Divine revelation.

Sober and reasonable, indeed, the criticism must be, which the Church may thus recognise, and even welcome. She can have no truce with that Critical School whose whole system is based on an avowed denial of the supernatural. How can she seriously entertain the claims of men who start with the perfectly gratuitous assumption that miraculous Divine interpositions and predictions are impossible, and that *therefore*, historical books containing miraculous narratives—as, for instance, the portions of the Books of Kings relating to the ministry of Elijah and Elisha—cannot be regarded as reliable accounts of the events to which they refer; and, similarly, that striking and accurate predictions of future events, like the prophecies of Daniel, must be the work of a pious forger who lived long after the times of which he writes. Of course, it may be admitted that these conclusions are also supported by other arguments of a different nature, but, after all, an implied denial of God's supernatural dealings with man is the real foundation on which they ultimately rest. I emphatically repeat that with criticism of this kind the Christian Church cannot hold even a moment's parley; for its principle strikes at the very truth of which she is the appointed earthly witness. She is bound to oppose it at whatever cost, and she need not fear the result. Weak through its inherent want of logic, weak through its intimate association with those shallow materialistic views of the universe, which are now fast losing their hold upon thoughtful men, this criticism will not long survive the century that gave it birth.

But with that more sober and genuine school of "Higher Criticism," which neither proceeds upon faithless and unwarranted assumptions, nor oversteps its own proper limits—which is simply a reverent enquiry into the historical, literary, and philological phenomena of the Scriptures—the Church can surely have no quarrel. To dread it, or denounce it, is only to display our own lack of faith in that Book which we profess to regard as Divine. For if we really believe in it as the inspired record of a supernatural revelation, why need we shrink from courting for it the fullest investigation, so long as that investigation is fairly conducted? On the contrary, we should look forward with eager expectancy to the results of an enquiry, which *must* help us to a better and fuller understanding of the grand old Book, and which *may* reveal new and wonderful aspects of God's dealings with man. What did our PRIMATES tell us at the late Church Congress? "The Higher Criticism," he said, "is necessary and useful," and we should "abstain from opposing criticism, simply because it is criticism. Historical investigation is a duty, and it must not be shunned as if it were a danger."

What, then, are the principal conclusions of this enquiry which are now being widely accepted as at least highly probable by men whose loyalty to the faith cannot for a single moment be questioned? Well, not very many, nor very destructive of anything save a rigid and narrow theory of verbal inspiration such as no thoughtful Christian has ever held. In the first place, it has been made to appear, not indeed certain, but very likely, that the Pentateuch, in its present form, is not entirely due to the authorship of Moses, but that various Divine commands and directions respecting sacrifices and ritual—enacted perhaps by later prophetic teaching—have become incorporated with it, and that the whole has been repeatedly revised, re-edited, and, so to speak, brought up to date, as the authoritative law book of the theocracy, by holy men undoubtedly inspired by God for the work, and that Moses himself may have used various documents and currents of tradition distinguished respectively by the use of different names for God in composing his narrative of the patriarchal period. Any more revolutionary inference than this, is, in my opinion, entirely unwarranted by the facts. But even if we accept some such view, it will in no wise weaken the Divine authority of the Book. The later additions are still the work of inspired prophets of Jehovah, and the Pentateuch as a whole is still the book of Moses—a "revised and enlarged" edition indeed, but still essentially *his* work. And this no unbiased criticism will deny, that by far the greater part of the book must date back to the time of Israel's great lawgiver, since the narrative of the exodus mirrors too closely in all its minutest details and most incidental allusions the actual condition of Egypt at that particular period—as testified by the most eminent Egyptologists—and the story of the wanderings in the wilderness, as well as the bulk of the legislation, is too "racy of the soil" of the Sinaitic desert, to have been composed by any but an actual eye witness of the events. That our Lord quotes the Pentateuch as the work of Moses, will seem quite natural, even if this view be received, since He, in accordance with the Jewish custom, also quotes the book of Psalms as the work of David, though the Scripture assigns only a considerable portion of it to the sweet singer of Israel. Again, only to mention a few more of the results generally claimed by this critical school, the book of Isaiah is regarded by many as a combination of two different prophecies, the earlier of which only belongs to the son of Amos, while the latter is ascribed to an anonymous prophet commissioned by God to comfort His people under the profound discouragement of the Babylonian captivity. It should be added, however, that though a number of strong arguments are put forward in favour of this theory, it is quite as staunchly disputed by other scholars of considerable standing. Then, a greater or less proportion of the Psalms are thought by different critics to belong to later dates than those implied in the names of the authors claimed for them in the superscriptions—which latter, however, have never been seriously supposed to possess canonical authority. In the New Testament, critical research has, amongst other things, thrown considerable doubt upon the Petrine authorship of the so-called Second Epistle of St. Peter, and has rendered it almost certain that the Epistle to the Hebrews was not composed by St. Paul, but most probably by Apollos or some other companion of the great Apostle.

Now let us again ask the question with which we started. Supposing that the progress of Biblical investigation should tend to raise these and other critical theories from probabilities into certainties, would such a consummation oblige us to abandon our belief in the Scriptures as a Divine revelation? Again, we answer "no"; for critical conclusions simply affecting the authorship and literary composition of the Sacred Books must leave untouched the *real grounds* of our faith in the Divine authority of the Bible. These grounds are threefold:—

(1) The continuous witness of the Church to a body of truths identical with those found in the Scriptures.

(2) The witness of prophecy.

(3) The witness of the Divine consciousness in spiritually-minded men which intuitively recognises the Divine authority of Scripture.

(1) With a significance far deeper than is generally apprehended, St. Paul describes the Church of the living God as "the pillar and ground of the truth," the "Church being understood in the widest sense as a continuous and organic society of faithful men, both under the Old and the New Covenants. It is not only that each one of us has received the truth through the immediate teaching of the Church by the voice of one or more of her living members—and that not merely in the form of a printed volume, but as a faith throbbing and pulsing through every part of the Body of Christ. Rather, we may say, that from the earliest times, the Church has from age to age borne corporate witness to the body of essential truths contained in the Scriptures. This is true of the Church of ancient Israel whose living voice from a very early period attests with no uncertain sound the chief features of the Law, belief in one God, a high moral code, a theocratic constitution, and a system of sacrifices, and also the most striking incidents of the Divine dealings with the chosen people in its earlier national history. These are already referred to as well-known facts in the brief works of Hosea and Amos, the earliest writing prophets (about middle of 8th century) concerning whose date and genuineness no critical question has ever been raised; they are manifestly assumed as the very groundwork of the whole body of subsequent prophetic literature; they appear in the works of the Alexandrine period, known to us chiefly as the Apocryphal books of the Old Testament, and they evidently formed the belief of the Jewish Church in the time of our Lord. In the same way, the principal facts of the life of Jesus of Nazareth, the characteristic outlines of His Divinely human Personality, and the substance of His teaching and institutions are exhibited—quite apart from the fourfold Gospel record—in these four Pauline Epistles universally acknowledged to be the genuine productions of the great Apostle, as even at that early period the generally accepted faith of the Christian Church. The very same body of truths is witnessed to as the object of the Church's belief by the

writings of the Apostolic Fathers in the next generation; and is abundantly displayed as the inspiring conviction of the great Christian society in the works of Justin Martyr, and the early Apologists. This carries us down to the middle of the second century; and from this point of time to the present age, we have a continuous succession of writers who all proceed upon the same facts which we find in our Bible, and never mention any others. Nay, the rise, progress, and influence of the Church herself are a standing marvel which nothing will adequately account for but the events recorded in the New Testament. What, therefore, a fair and reasonable criticism may have to say as to the date, authorship and composition, of this or that book of Scripture, cannot affect that continuity of the Church's witness to Scriptural truth, which is one of the main grounds of our belief in the Bible as the record of a Divine revelation. Of course, I do not for a single moment wish to suggest that this corporate testimony of the living Society could under any circumstances satisfactorily supersede the written Word. Tradition by itself is too liable to gradual deterioration, and, therefore, stands in constant need of correction by means of authoritative documents. Its real value consists in the proof which it furnishes that, quite independently of disputed questions of literary criticism, our canonical Scriptures most certainly embody the primitive faith both of the Jewish and of the Christian Church.

(2) The second witness on which an intelligent belief in the supernatural character of the Bible must rest, is that of prophecy. By this I mean not merely the fulfilment of this or that isolated prediction, but the marvellous completeness with which the whole scheme of Old Testament worship, history, and prophetic aspiration has found in the New a realisation "exceeding abundantly above all" that could have been asked or thought. The numerous points of graphic detail in which the Old Testament writers accurately forecast, both by ritual and historic type, and by express prophecy, the earthly mission of the Messiah, are in themselves sufficiently amazing. But the wonder of wonders is that absolute correspondence between the two dispensations which shines out with more striking vividness, the more closely it is studied, and which shows a unity of purpose, unconscious to the writers themselves running through the successive ages of sacred literature, from Genesis to Revelation, such as God alone can have wrought. Now, there is not the least reason to suppose that any of the Old Testament books belong to a date later than the fourth century. But even, if we concede for a moment the most extravagant surmises of modern criticism, they must all have been in existence by at least, the beginning of the second century B.C., that is to say, at an interval from the Birth of Christ corresponding to that which separates our own time from the great Civil War—and yet they present the most complete and detailed anticipation of a series of events belonging to a remote future, that the world has ever seen. This witness, then, is independent of all possible questions affecting the date and authorship of the various Old Testament writings. Whatever we may think of the Pentateuch, for instance, will not explain away the fact that it speaks of the woman's Seed that should bruise the Serpent's head, of the seed of Abraham in whom all the nations of the earth should be blessed, and of a second and more authoritative Law-giver, whom God would raise up for the people of Israel from among their brethren. Whether David wrote the 22nd Psalm or not, whether the 53rd chapter of Isaiah is his own utterance or that of some unknown prophet, makes no difference to the fact that they describe, with inspired foresight, the sufferings of Christ. The argument from prophecy in its widest and most comprehensive sense triumphantly vindicates the supernatural claims of the Bible in a manner which no criticism can invalidate.

(3) But the most potent reason by which Christian men are led to believe that God speaks to us in the Scriptures, still remains to be mentioned. It is the impress of Divine authority which is stamped upon the Sacred Volume, and which, to the sincere and earnest conscience carries with it its own evidence. The light is instinctively, but none the less positively, known to be light, because it shines. St. Paul claimed acceptance for his teaching, because it "commended itself to every man's conscience in the sight of God." One greater than Paul laid down the principle that all who were "of the truth" must "hear His voice." This self-evidencing power of the words of Scripture, when brought home to a heart taught and enlightened by the Spirit of God, forms part of the inmost experience of every believer, and, therefore, criticism can no more wrest it from him than it can shake his belief in other matters of intuitive conviction. On this point we "speak that we do know, and testify that we have seen," and no amount of critical reasoning will argue us out of it. Whatever legitimate discoveries may be made as to the particular way in which the words were committed to writing, we still have this faith, "sure and steadfast as an anchor of the soul," that the words are no common words, but that they are spirit and life. Our views of the nature of Inspiration may be modified by the progress of Biblical enquiry, but the conviction of the spiritual quality in regenerated men as to the absolute Divine authority of Scripture will outlast all mere intellectual argument.

There is, however, one important objection to which I must endeavour to give a careful answer before I conclude. Briefly stated, it is this: Perhaps the most obvious result of Old Testament criticism is the proof which

written of the Apostolic Fathers in the next generation; and is abundantly displayed as the inspiring conviction of the great Christian society in the works of Justin Martyr, and the early Apologists. This carries us down to the middle of the second century; and from this point of time to the present age, we have a continuous succession of writers who all proceed upon the same facts which we find in our Bible, and never mention any others. Nay, the rise, progress, and influence of the Church herself are a standing marvel which nothing will adequately account for but the events recorded in the New Testament. What, therefore, a fair and reasonable criticism may have to say as to the date, authorship and composition, of this or that book of Scripture, cannot affect that continuity of the Church's witness to Scriptural truth, which is one of the main grounds of our belief in the Bible as the record of a Divine revelation. Of course, I do not for a single moment wish to suggest that this corporate testimony of the living Society could under any circumstances satisfactorily supersede the written Word. Tradition by itself is too liable to gradual deterioration, and, therefore, stands in constant need of correction by means of authoritative documents. Its real value consists in the proof which it furnishes that, quite independently of disputed questions of literary criticism, our canonical Scriptures most certainly embody the primitive faith both of the Jewish and of the Christian Church.

(2) The second witness on which an intelligent belief in the supernatural character of the Bible must rest, is that of prophecy. By this I mean not merely the fulfilment of this or that isolated prediction, but the marvellous completeness with which the whole scheme of Old Testament worship, history, and prophetic aspiration has found in the New a realisation "exceeding abundantly above all" that could have been asked or thought. The numerous points of graphic detail in which the Old Testament writers accurately forecast, both by ritual and historic type, and by express prophecy, the earthly mission of the Messiah, are in themselves sufficiently amazing. But the wonder of wonders is that absolute correspondence between the two dispensations which shines out with more striking vividness, the more closely it is studied, and which shows a unity of purpose, unconscious to the writers themselves running through the successive ages of sacred literature, from Genesis to Revelation, such as God alone can have wrought. Now, there is not the least reason to suppose that any of the Old Testament books belong to a date later than the fourth century. But even, if we concede for a moment the most extravagant surmises of modern criticism, they must all have been in existence by at least, the beginning of the second century B.C., that is to say, at an interval from the Birth of Christ corresponding to that which separates our own time from the great Civil War—and yet they present the most complete and detailed anticipation of a series of events belonging to a remote future, that the world has ever seen. This witness, then, is independent of all possible questions affecting the date and authorship of the various Old Testament writings. Whatever we may think of the Pentateuch, for instance, will not explain away the fact that it speaks of the woman's Seed that should bruise the Serpent's head, of the seed of Abraham in whom all the nations of the earth should be blessed, and of a second and more authoritative Law-giver, whom God would raise up for the people of Israel from among their brethren. Whether David wrote the 22nd Psalm or not, whether the 53rd chapter of Isaiah is his own utterance or that of some unknown prophet, makes no difference to the fact that they describe, with inspired foresight, the sufferings of Christ. The argument from prophecy in its widest and most comprehensive sense triumphantly vindicates the supernatural claims of the Bible in a manner which no criticism can invalidate.

(3) But the most potent reason by which Christian men are led to believe that God speaks to us in the Scriptures, still remains to be mentioned. It is the impress of Divine authority which is stamped upon the Sacred Volume, and which, to the sincere and earnest conscience carries with it its own evidence. The light is instinctively, but none the less positively, known to be light, because it shines. St. Paul claimed acceptance for his teaching, because it "commended itself to every man's conscience in the sight of God." One greater than Paul laid down the principle that all who were "of the truth" must "hear His voice." This self-evidencing power of the words of Scripture, when brought home to a heart taught and enlightened by the Spirit of God, forms part of the inmost experience of every believer, and, therefore, criticism can no more wrest it from him than it can shake his belief in other matters of intuitive conviction. On this point we "speak that we do know, and testify that we have seen," and no amount of critical reasoning will argue us out of it. Whatever legitimate discoveries may be made as to the particular way in which the words were committed to writing, we still have this faith, "sure and steadfast as an anchor of the soul," that the words are no common words, but that they are spirit and life. Our views of the nature of Inspiration may be modified by the progress of Biblical enquiry, but the conviction of the spiritual quality in regenerated men as to the absolute Divine authority of Scripture will outlast all mere intellectual argument.

There is, however, one important objection to which I must endeavour to give a careful answer before I conclude. Briefly stated, it is this: Perhaps the most obvious result of Old Testament criticism is the proof which

HALES & COLE, TEA MERCHANTS

CHARLEMONT & CO.,
Vice-Regal Photographers,

Royal Arcade, Sydney

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

It has furnished that Revelation was progressive; not only as regards a deepening insight into the character of the Christ and His Kingdom, but also with reference to the knowledge of Jehovah and the moral code; and the question may be fairly asked: Does such a conception agree with the teaching of the Bible itself? It is certainly not in accordance with our preconceived notions which would degrade the written record of God's Revelation of Himself to man, into a mere storehouse of proof texts to be drawn with equal propriety from any part of it, but it is, I fully believe, in perfect harmony with the account which the Book itself gives of the matter. That Jehovah revealed Himself more fully to Moses than to the Patriarchs is clear from His words, "I appeared unto Abraham, unto Isaac, and unto Jacob as 'God Almighty,' but by my name (i.e., character) of Jehovah did I not make myself known unto them." And who can doubt that a juster, profounder, and more spiritual conception of the Divine character may be found in the prophetic writings than in the earlier portions of the Old Testament. God spoke to His people, as Jesus afterwards did to His disciples, "as they were able to receive it." So our Lord Himself tells us that part of the Mosaic legislation, notably the law of divorce, embodied into so much of the absolute rule of right as "the hardness of their hearts" allowed of being imposed on the people at that stage of their development. Polygamy, slavery, and the private avenging of blood, were permitted, not because they represented the final will of God on these points, but because legislation in advance of men's power of spiritual and moral reception would have defeated its own object, and God's plan was rather to soften the harshness of existing customs so that they might at length be removed, or disappear of their own accord. What, it may fairly be asked, can be meant by the six-times-reiterated declaration of our Lord in the Sermon on the Mount, "Ye have heard that it was said unto them of old time, but I say unto you," except this, that the moral teaching of the Old Testament was necessarily rudimentary and incomplete, and needed to be not abolished indeed, but fulfilled and realised in the teaching of the Incarnate Son of God. Whatever impressions some of us may have gathered from other sources, the *New Testament* view of the Old, is undoubtedly that of a long morning twilight brightening into the glorious sunrise of the Incarnation, a heavenly "lamp shining in a dark place, until the day should dawn, and the day star arise in men's hearts." We may boldly say, therefore, that, on this point, criticism, so far from being antagonistic to Biblical teaching, has restored a Scriptural truth which has become partially obscured, and furnishes us with a key to the solution of the so-called "moral difficulties" of the Old Testament.

What, then, is the conclusion of the whole matter? That the Divine Book, which has weathered the storms of so many centuries, and has stood unmoved amid the wreck of empires, and the decay of civilizations, and systems of thought, has nothing to fear from the most searching examination to which it may be subjected, by a fair and judicial criticism. Such criticism will perhaps destroy some traditional theories about the Scriptures which are not really countenanced by the Scriptures themselves. If these ideas can be "proved" to be wrong, we must be glad to let them go. The effect can only be to remove hindrances to the progress of Christ's Gospel among thoughtful and intelligent men. But the life of the Scriptures, and the real grounds of our belief in them will not be touched. Modern criticism cannot rob us of our Bible. It may overthrow our poor, feeble, ignorant human imaginings and prejudices, but the things which cannot be shaken must remain. "The Word of the Lord endureth for ever."

A unanimous vote of thanks was passed to electorator and the Dean pronounced the Benediction.

I Wouldn't Do That, Would You?

SOME people live upon past achievements. I wouldn't do that, would you?
Some people never prepare for to-morrow. I wouldn't live that way, would you?
Some people sigh when they ought to be singing. I wouldn't do that, would you?
Some people guess when they ought to be certain. I wouldn't do that, would you?
Some people rest when they ought to be climbing. I wouldn't do that, would you?
Some people fret over the slightest misfortune. I wouldn't do that, would you?
Some people preach what they never will practise. I wouldn't do that, would you?
Some people groan when they ought to be laughing. I wouldn't do that, would you?
Some people scold from morning till evening. I wouldn't do that, would you?

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

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

HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

The excitement caused by the Navy scare having died away, it remains to pay the bill. A Radical government have infinite pleasure in imposing this agreeable duty on those classes who are Imperialist and cultured. The Chancellor of the Exchequer promptly puts another penny on the income tax, at the same time exempting all incomes under £500 a year from any increase. In the graduated death duties again he bids for support from the middle classes by burdening the landed interest. A further tax on beer and spirits is also thrown into the gulf, and the deficit is removed. It appears that the money spent on beer in 1892 was more than ever before, and amounted to £80,000 above the expenditure of the preceding year. Strong wines show a large decrease and spirits also, a fact said to be due to the hot weather of the past summer. Tea has been more largely drunk than ever by six million pounds, but coffee and rum accompany one another in a steady decline.

Lord Rosebery's first ecclesiastical appointment, like Mr. Gladstone's first, has been made on political lines: it appears that Lord Leigh was offered a step in the Peerage, but could not accept it, so his brother, who is an advanced Radical, and a member of the Eighty club, was raised to the Deanery of Hereford. As he married a daughter of Fanny Kemble he is of independent means, which seems to be the first thing required in a nominee in these days. Apart from the obtrusively political element the appointment may turn out well, as the state of affairs in Hereford Cathedral needs a man of strong and independent mind.

The storm raised by the proposals of Mr. Acland, and his Executive acts, has alarmed him, or more probably his colleagues, for he has materially lightened the heavy hand he had laid on the Voluntary Schools. I believe that the probable expenditure caused by the falling of numerous schools on the public purse alarmed the Chancellor of the Exchequer, who is now the most important member of the Government. The peculiar attitude of out Premier towards some questions cannot be better illustrated than by the motion made in the House of Lords to refuse a scheme of intermediate education, because it made the teaching of religion in boarding-house schools illegal. To this he replied, that it was in accordance with Welsh sentiment, and besides he had asked some lawyer, and they were unable to say whether the clause would have that effect or not! Surely this is opportunism run mad when a result, deliberately aimed at the Church by the persecuting party in Wales is to be left to chance and Chancery. And what will the Welshmen say to this Cavalier fashion of treating their most cherished prejudices.

It is not often that a Marquis dies a pauper, but such was the case with the late Marquis of Ailesbury, who died suddenly in an obscure spot where he was, unknown to his wife and sister. Unbounded desires combined with shortness of purse led to his becoming a scoundrel, as with so many of less notoriety. At the same time a note of warning ought to be raised as to the neglect of parental responsibility so prevalent among the rich and which leads to more sin and extravagance than anything else. Left from their earliest years to the care of servants and dependents who are often venal but often find it to their advantage to humour the children, they do not even learn the *rudissima oblige* which is sometimes all that their parents can teach them; the neglect of Sunday deprives them of the appeal to religion; until the unhappy parents find too late that their child has no principle—not even that of behaving like a gentleman.

Two Bishops have just left our shores for their respective dioceses—Tucker, and Cecil Wilson, the new Bishop of Melanesia. The latter has had an affectionate leave-taking with his late parishioners, who have presented him with tokens of their respect and affection. I see that in Africa a Bishop has been appointed to a Missionary sphere, by the South African Church, who has as yet not a single clergyman in his Diocese. This is certainly departing from modern usages, but it is impossible to say that it is not the right one, since he is almost sure to be followed by others. The name of this new Diocese is Lebombo.

The London Diocesan Conference has pronounced in favour of the famous Circular of the School Board, so valiantly fought for by that doughty champion, Mr. Athelstan Riley. The Discussion evoked a decided expression of opinion from the Bishop that the attempt to keep the board teachers up to giving Christian teaching was foredoomed to failure; and in fact they bitterly resent it, and have gone so far as to pray the Board to have them excommunicated. There are no doubt a large number of unbelieving teachers under the Board, to whom the duty of giving this kind of teaching would be unbearable but who would hesitate before publishing their opinions.

The bad times have hit the Societies hard; I see the C.M.S. will be £12,000 to the bad, the Pastoral Aid, £13,000, and the A.C.S. still more.

Touch the heart of childhood if you would turn it to God, just as you bend the tender sapling so that you may train the tree.

There are two commodities for which the demand never falls away, be the money market stringent or amply supplied—cradles and coffins.

If keeping holy the seventh day were only a human institution it would be the best method that could have been thought of for the polishing and civilising of mankind.

AMONGST THE POETS.

SWEET WILL OF GOD!

I worship thee, sweet will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.

Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of His heart
Those three-and-thirty years.

And He hath breathed into my soul
A special love of Thee—
A love to lose my will in His,
And by that loss be free.

I love to kiss each print where thou
Hast set thine unseem feet:
I cannot fear thee, blessed Will!
Thine empire is so sweet.

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet Will!

PAIN.

Who is the angel that cometh?

Pain
Let us arise and go forth to greet him:
Not in vain
Is the summons come for us to meet him,
He will stay
And darken our sun:

He will stay
A desolate night, a weary day;
Since in that shadow our work is done,
And in that shadow our crowns are won,
Let us say still, whilst his bitter chalice
Slowly into our hearts is poured,
Blessed is he that cometh
In the name of the Lord.

HEART HUNGER.

O Thou to whom we pray!
Show us Thy perfect way,
Lead us from day to day,
Nearer to Thee!

May we all sin defy,
Dare to resist or die,
When'er the foe is nigh,
Strengthened by Thee.

If clouds our daylight hide,
Be Thou our Light and Guide,
And whatsoever betide,
Lead us to Thee!

And when this life is o'er
May we for evermore
Safe on the heavenly shore,
Live, praising Thee!

SHARED.

They say the bread we earn is sweet,
But sweeter seems the bread we eat
The while our hands a portion break
For feebler ones, for love's dear sake.

In need and gift a link is seen
In that strong chain that runs between
All lives where tenderness is found,
Wherewith may heart to heart be bound.

The gift, the joy, the thought we share
Become of all our gifts most fair,
Of all our blessedness the best,
Of thoughts the richest, loveliest.

Our task itself were long and drear
But for the weaker one a near
For whom we toil, for whom we win
The strength that stirs our hands within.

EVIL SPEAKING.

1 I will speak no unkind or harsh word of any one.
2 I will repeat no unkind remarks I hear of any one, and discourage others, as much as possible, from saying unkind things.

3 I will judge my neighbours leniently, remembering that my own faults are probably far greater.

4 I will never say one thing to others, and yet think quite differently: this is hypocrisy. "Deceive not with thy lips."

5 I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."

6 I will put the best construction on the motives and actions of all my neighbours.

7 I will act peacefully, peaceably, and forgivingly, obeying my Master's command, "Love one another."

THE CLAIMS OF HOME AND FOREIGN MISSIONS.

(A PARABLE.)

Once, in a great City, there arose a mighty famine. This city was in the domains of a king, wise and good, always ready to supply the needs of his subjects. No sooner did the cry of the starving masses reach his ear than he sent bread to that City—bread enough and to spare—with the command to his servants there: "Go to every house; give bread to every creature"—a command short and concise, but clear enough to convey his exact wishes to his servants. So we should say; and yet some time passed ere the servants fully realised that the command and the work were meant for them. Indeed, they seemed to be asleep until the cries of the starving could no longer be ignored.

Then they rose up in a great hurry and began rushing about with bread. But they made a great mistake; instead of spreading their forces and distributing their bread equally throughout the City, they collected in one small district and commenced to deal out the bread most liberally to its inhabitants, and soon they were all very busy indeed. Occasionally one would suggest that bread might be needed in other parts of the City, but they were hushed up by the reply that they could spare no workers; the other parts of the City were dirty, low, and disagreeable. Besides, several were not quite sure that the King intended them to go to the other parts of the City; at any rate, he had not sent them an individual message. So they went on, growing more energetic, pressing everyone into their service, until actually among so many workers some houses were left without bread because each one supposed some one else had called there.

After a while they formed themselves into bodies and labelled their bread with their various names, and each body praised their own bread and thought little of that of the other bodies, and then they fairly came to open quarrelling, for they were so numerous that they go into one another's way and were very jealous lest any of those they visited should taste "any other bread than theirs." At first the people were confused, not knowing whose bread to take; many ending by taking some of all. Finally, many of them had so much that they grew tired of it, complained that it was stale, they must have new; others wanted it spiced and sweetened, or so thickly spread with jam that the bread could no longer be tasted; and the end of it all was, that many declared that bread was no longer fit food for their children and they kicked it out of doors.

Meanwhile the cries of the starving ones became louder and more pitiful, and many among the workers felt that they must no longer close their ears; that the King did mean every house and every creature, and that his commands were as distinctly to them, as His servants, as though he had called them personally by name. And so they went in little bands, very few at first; more in time, as others recognised the call and as the pioneers came back to plead for more helpers and related the pitiful state of the starving masses. But they did not always come back, for many of the starving people had become mad through neglect, and unable to distinguish friend from foe, they murdered many of those who came with the bread in their hands. Others more intelligent, who knew what was going on in the favoured part of the City, asked—"Why did you not come before? Do you not care that we starve? We hear that those people are tired of bread and will not even give it to their children, while we have not had a chance of a crust for ourselves or our little ones."

And oh! that was the hardest trial of all that these pioneers had to endure. But their example stirred up others, and as they fell, one by one, by the mad hands of some starving wretch, or by the more hidden dangers that infested those parts of the City, there were always others ready to fill up the gaps. At first they met with but scant sympathy from the mass of those busy workers. Loud were the grumblings when they suggested taking some of the bright young helpers back with them; many solemn utterances of that oft-quoted proverb—"Charity begins at home," but there they always stopped and did not go any further, quite forgetting that the rest of the proverb is—"but should never end there."

Many a fair young girl cast wistful glances to the far-off neighbourhood of the starving, was chilled by the frowns of her mother, who bade her be content with carrying a few loaves occasionally in her own immediate neighbourhood. Many a brave, talented youth, burning with zeal to rush off to those heart-rending appeals for help, was argued down by cool, sarcastic, sometimes half-plausible remarks and reasonings about "buried talents," "casting pearls before swine," "brilliant prospects at home," and "letting his light shine where it would be appreciated."

Some of them even began to take a pride in those small, but increasing bands, going forth from time to time; and as they bustled about, treading on each other's heels, often with scarcely anything in their baskets, but rushing on their rounds from mere force of habit, they would smile complacently at each other, and say—"See what grand things we are doing over there!" But it never occurred to many of them that they ought to have been there too.

And suddenly the King came. As the busy workers paused expectantly to hear the words of approval and commendation they looked for from His lips, slowly and solemnly came these words: "This ought ye to have done, and not to have left the other undone."

CHILDREN'S CORNER.

The Magic Oil-Can.

"You are just as selfish as you can be!"

"Well you want everything your own way, and I shall not play any longer!"

"Ernest, Rose! come here a few moments, please."

It was mother's voice that called from the sewing-room. The children obeyed the summons reluctantly.

"I thought you would like to see me oil my sewing machine. It began to creak and groan some moments ago, and here, just in the midst of a long seam, one stubborn little wheel refuses to turn at all."

"Which one is it, mother?" asked Ernest snatching the oil-can. "I'll fix it for you in a jiffy."

"Not so fast, my boys. Set the can down until I have removed my work. I think the stubborn little wheel is on the under side, but first we will put oil in all the holes above."

"O, let me do it, mother, please!"

"Not just yet, dear. You shall watch me and see how I drop it in; then, when we find the wheel that says 'I shan't play,' I will let you set it in motion. There, you see I press the bottom of the can gently, and just a tiny drop comes out, and falls into the hole, and spreads itself where the machinery needs it, and not a drop is wasted. Now let us see if the machine will turn easily—no; the creaking is gone, but that one little wheel refuses to turn, and the whole big machine has to wait for it to be coaxed out of its pet. It is, as I thought, on the under side."

Mother raised the cover, and the children peered eagerly in.

"This is the one, I think. Now, Ernest, put just a drop right there."

"It's so very stubborn, don't you think it ought to have two drops, mother?"

"Let us try first what one will do. There! now I will put down the cover, slip the band on, and see if it will turn."

She did so, and the minute her feet touched the treadles the wheels all went spinning rapidly around, with a soft, busy hum, as though they had never thought of stopping. Ernest clasped his hands and danced on one foot crying, "O, Rose! did you ever see anything so funny? Just that one teeny weeny drop of oil to do all that?" "Oil must be very precious stuff, I should think," responded Rose eagerly.

Yes, indeed, it is, children; and now, shall I tell you a story about a magic oil-can?"

"O, a fairy story, a fairy story! Please, yes, mother," By the time mother had finished the long seam and sat down by the window to do some basting, Rose and Ernest were curled up on the rug at her feet ready for the story.

"Once upon a time there lived in a valley, called Happy Hollow, a family by the name of Peacejoy. There was Papa Peacejoy and Mamma Peacejoy, and four little Peacejoys. And they loved each other—O, dearly, dearly. And while Papa and Mamma Peacejoy worked peacefully all day to get something for the little Peacejoys to eat and wear, and books for them to study, the children played together in the beautiful valley, when lessons and tasks were over, and would have been perfectly happy but for one thing.

"Now, there were fairies living in this Happy Hollow, and I am sorry to say that they are not all good fairies either. There were two especially who delighted in lurking near where the Peacejoy children worked and played, and slipping into their hearts if they found them unguarded a single moment, and scattering sand and dust amongst the wheels of the wonderful machine of brotherly love which worked such wonders in Happy Hollow. The names of these wicked fairies were Strife and Selfishness. At length these wicked spirits grew so bold and troublesome that the children could bear it no longer and they sent a petition to the King of the good fairies to come and help to rid them of their enemies.

"Now this King loved the Peacejoy children very much, and he only needed to be asked to come promptly to the rescue. He met them one day down in a little grotto called Dreamland, and gave each one of them a tiny golden oil-can.

"These cans," he said, "are full of precious oil called love. It is made up of separate drops of different kinds of oil, and when you press it, sometimes one kind comes out and sometimes another. All you have to do is to think what kind you want before you press, and the right kind will always come. Now, whenever you find that these wicked fairies have been at your machine, just think a moment what kind of oil is needed, and press the can gently and let out a single drop, and all will be well. Sometimes it will need a kind word, sometimes only a smile, sometimes the least tiny drop of patience, or a bit of silence. Keep the cans always by you, and never forget to use them, and the wicked fairies will soon get tired of troubling you."

"And so they obeyed the king of the good fairies, and used his magic oil-cans, and lived happily forever after. And now my basting is done, and my machine is all in order, and—you'd better run and finish your play."

As the door closed behind them, mother heard Ernest say: "You may keep store now, if you want to, Rose."

And Rose answered:

"O, I don't care much; I'd just as soon be customer."

Mr. Peter Vermett, Hoochelaga, P.Q., writes: "Canadian Healing Oil cured me of Rheumatism after I tried many remedies to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of Rheumatism, or the most painful attack of neuralgia—you can check a cough and heal bruised and broken skin, with a bottle of Canadian Healing Oil, costing but a small amount.

Girls of the Right Sort.

"My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost."

So said the captain of a fine merchant vessel to his daughter. He was right; it was their only chance. The barque *Anina*, 700 tons, was bound from Oxbay to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the *Anina* anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the ship turned a bare on deck. The life-boat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain, who gained the deck. He was not a sailor, yet, with him alone under her orders, this girl, who was a sailor, cut both cables, set some headails, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet there are some fools left who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's more nerves), and ten minutes later she will meet disaster or death with a quiet smile. Then, too, women have a genius for throwing in a suggestion exactly when it was wanted.

A man writes this way:—"I came home dejected," so he goes on, "and didn't know what to do; but my daughter said—"

But wait a minute. Before we hear what his daughter said, let's have his story from the start, shipshape and Bristol fashion. He says: "In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach, and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similar attack about once in every three weeks. Every remedy was tried without a result; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile."

"This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse, and the motions resembled white clay. Another attack came on, and as I was daily getting weaker, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.'

"Accordingly I went to see him, but he was from home, and would not return until late at night. I came home dejected and did not know what to do, but my daughter said, 'Why don't you try Mother Seigel's Curative Syrup? We hear it has cured so many. If it does you no good, it will do no harm.' 'Well,' I said to her, 'I will try a bottle.'

"I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease."

"I can therefore speak of this medicine in the highest terms, for, under God's blessing, it cured me when nothing else had the slightest effect."

The above communication is from a business man of high character in the county of Brecon. For special reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of his statement. The date is February 12, 1892.

The attacks which would probably have soon ended his life were of severe kidney and liver congestion, growing out of profound indigestion and dyspepsia. His system was flooded with bile and poison, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypti Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. (P.N.B.—REPAIRS Executed on the Spot; see Note.)

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

For SORES, BURNS, &c. Sent for 14 stamps from 202 OXFORD STREET,Paddington, Sydney.

THE CALIGRAPH.

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and worked with Edison's Mimeograph, it will produce 1000 perfect copies from one stencil. The Caligraph is the only Type-writer in existence which has a screw adjustment to every part. The following is one of many testimonials received from Clergymen:—"North Shore May 14th, 1890. Dear Sir,—The Caligraph has done for me some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure. I purchased from 'the terrible foe,' 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore."

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

LOOK HERE!

For Cheap and Good Printing, try!

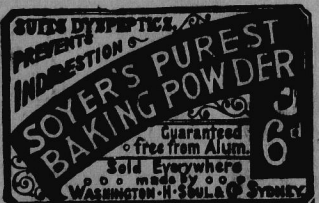
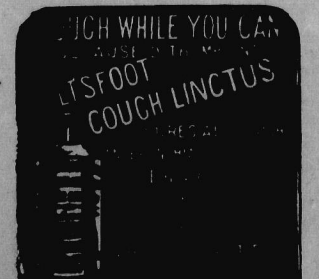
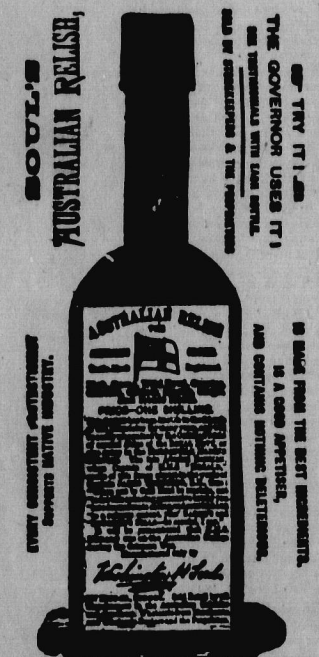
FULLER'S
Lightning Printing Works - Co.,
PARRAMATTA.

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

SEND FOR PRICE LIST AND
SAVE MONEY!

Washington H. Soul and Co.,
Chemists & Druggists
68, 160, & 268 Pitt Street.

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



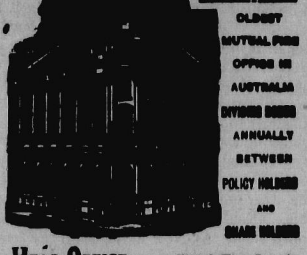
For SOONES, PUDDINGS, CAKES,
And other things nice,
And intention well meant
Appetite to entice,
Be advised, Cookery, dear,
Grateful praise will be louder,
If you also, and always,
Use WAUGH'S BAKING POWDER

Beware of the wiles, the actions,
And smiles,
Of your Grocer, if he tempted
Should be,
From motives adverse, self-
Interest, or worse,
And not doing well, he endeavours
To sell
Other Powder than Waugh's,
Forsooth, just because
More profit he gets.
If thus he does act, be sure of
this fact:
He but little cares what manner
Of ware
His customers buy if they are
not, if
trusting to him are of
course taken in
With cheap powders many, but
surely not any
Are equal to WAUGH'S!

WAUGH'S BAKING POWDER

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

AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY



HEAD OFFICE, 111 & 113 King Street, Sydney.

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

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

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

'The Duff' Sulky.

THE STRONGEST, CHEAPEST, AND
SMARTEST SULKY IN SYDNEY.

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

CASH OR TERMS.

REPAIRS Promptly Effected.
TYRING done at 6s. a pair.

Kingston Carriage Factory
35 AUSTRALIA STREET,
NEWTOWN.

A. SYDNEY DESSAIX, Proprietor.

Estimates and Photographs sent per
return post on application.

THE CHRISTMAS SPECIAL
OF
THE AUSTRALIAN
YOUNG FOLKS

Illustrated Magazine.

It has been arranged to issue a
SPECIAL NUMBER
OF YOUNG FOLK'S
As a CHRISTMAS PRESENT to the Young
People of Australia

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

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

THREE PENNY POSTAGE STAMPS
WILL SECURE A COPY
ONE SHILLING'S WORTH OF POSTAGE
STAMPS WILL SECURE SIX COPIES
UNDER ONE COVER.

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

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

WRITE EARLY
To the MANAGER,
264 Pitt-street, Sydney.
Nov. 9, 1893

MONUMENTS & HEADSTONES.
IN MARBLE, GRANITE AND STONE. Tomb-
Stallings Church Tablets, Fonts, &c. Designs
executed at request.
J. GUTHRIE, MARGARET ST., WYNDHAM SQUARE, SYDNEY

HOMESMITH SEWING MACHINES
21, Sydney Sewing Machine Co.,
original and only address, 8 Royal Arcade
(ground floor).
MACHINES of all Makers Exchanged,
Adjusted, and Repaired. 8 ROYAL
ARCADE (ground floor).

NEW STYLE HAND MACHINES.
wonderful improvements, Cover, and all
Fittings, &c. Price only 24/10 usual 30/0. 10s

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

WERTHEIM SEWING MACHINES
22 10s, Sydney Sewing Machine Co.,
8 ROYAL ARCADE (ground floor).

PIAFF SEWING MACHINES, 21,
Sydney Sewing Machine Co., 8 Royal
Arcade (ground floor).

SEWING MACHINES, New; High-arm
Cover, Fittings, &c., 25/10s; usual price,
10 guineas, beautifully finished.

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

The Australian Record

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

BARREL Organ—Ebony and Gold. Glass
fronts, 10 Brass Horns, Drums, Cymbals
—play 27 popular airs, in good order
Bargain.
FLEMING, Auctioneer,
240 PITT STREET.

NEW SERIES, No. 415.]

SYDNEY, NEW SOUTH WALES, SATURDAY, JUNE 9TH, 1894.

[THREEPENCE.]

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

TWENTY MALE & FEMALE PRIVATE
DETECTIVES always ready. Follow
anyone you want anywhere. Strict confidence.
MODERATE TERMS.
Recommended by Judges, Magistrates,
Banks, and others.

PRIVATE DETECTIVE COOKE,
133 King-street, Sydney.

J. MENNIE,
Caterer.

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

Many years Manager for the Sydney
Catering Company.

328 George St.

Professor Bieck,
Perry St., Marriokville,
Teacher of
PIANO AND SINGING, ORGAN, AND
PAINTING.

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

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

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

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

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

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

WOOD, 18/- per ton; 5, 9 or 12-in.
Newcastle COAL, 20/- per ton.
Mountain COAL, 18/- per ton.

Prompt attention to Orders per Post.
Orders delivered to all parts of Sydney and
Suburbs.

JAMES STEDMAN
Wholesale Manufacturing Confectioner

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

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

Cakes Paoked for Country by experienced
hands. Country and Shipping Orders executed
will despatch.

PIANOS
—BY—
CARL DELIUS,
SPONNAGEL,
BRAMBACH
(American),
and VOGEL.

NAYLOR & CO., 60 YORK STREET, 60
—(OUR NEW ADDRESS)—
SYDNEY.
We are Agents for the Celebrated
WEAVER Co., and the Well-known BELL Co.
Violins, Bow and Case Complete, 25/-
Music at Reduced Price.

Insure in the
A.M.P. LIFE OFFICE
J. B. YODALE, Agent, 108 Pitt Street.

Sunday School and Religious Book Depot.
BIBLE HALL, NEXT Y.M.C.A., PITT STREET, SYDNEY.

Prize Books, Bibles, Prayer Books, Hymn Books, General
Religious Literature. COUNTRY ORDERS CAREFULLY EXECUTED.
CHAS. C. MIMELL, 327 PITT ST., SYDNEY
(Depot, British and Foreign Bible Society.)

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

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

Letters and Telegrams receive prompt attention at either establishment. Telephone Nos.—726 Sydney, 5 Balmain, 9 North Shore.

Wood & Company

FURNISHING UNDERTAKERS, Funeral Furnishers, Carriage Proprietors,
AND MONUMENTAL MASONS.

SYDNEY (Head Office) 799 George-street South, (opposite Railway Station).
BALMAIN: 288 Darling-street (Near Oddfellows' Hall); and at Balmain West, corner of Western
Road and Evans-street.
PETERSHAM: New Canterbury Road (opposite the Police Station).
NORTH (SHORE) SYDNEY: Walker-street, (Next E. S. and A. O. Bank).
PYRMONT: 46 & 48 Pyrmont Bridge road (near Harris-street).

State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Lead Coffins at shortest notice. Memorial
Cards a Speciality (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supplied.
Private Carriages for hire. YARD—833 George Street (opposite Railway Station).

Monumental Masonry in all its Branches.

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

By Special Appointment to the Hon. Lady Robinson and Family,
and Hon. Lady Carrington. Established 35 years.
Mrs. SHAW begs to inform her numerous lady patrons that she is
now carrying on her old established business in THE STRAND, No.
52, 1st Floor, and hopes by the superior quality of her work and
satisfaction given hitherto, to merit a continuance of the patronage so
long accorded her.
Instructions for Self-Measurement forwarded, on application to
ladies in the country. Note the address—
THE STRAND, No. 52, 1st Floor.

DRUM and Fifa Band, Bass Drum, 2
Kettle Drums, 12 Flutes and Piccolos,
Set Triangles will be sold a Bargain.
Apply,
FLEMING, Auctioneer,
240 PITT STREET.

Educational.
New England Grammar School
ARMIDALE.
[Established 1877.]

Principal: ARTHUR KEMMIS, B.A., Uni-
versity of Melbourne.
Visitor: Dr. Green, Bishop of Grafton and
Armistide.

BOARDS under 12 years of age, £12 12s
per quarter; over 12, £14 14s. Charged
from entrance at any time. During 1892-93,
of 28 Pupils sent up for Matriculation and
Public Examinations 24 passed. Models for
Latin and for Physics have been obtained by
this School.

S. Nicolas' College.
BISHOPSCOURT, Heights of Randwick,
formerly the residence of the Lord Bishop of
Sydney. A First-class School for Day Boys
and Boarders.
Principal: The Rev. JOSEPH CAMPBELL,
M.A., F.G.S., F.O.S.

The course of instruction comprises Classics,
Mathematics, Natural Science, Modern Lan-
guages, and the ordinary branches of an Eng-
lish education. A pupil's education may be
specialised to meet the requirements of his case.
Exceptional facilities are offered to youths who
look forward to a mining career, the course of
instruction being similar to that of the Royal
School of Mines, London.
Prospectus on application to the Principal.

Cathedral Choir School.
Boys with promising voices have a good
Religious and Secular Education FREE.
Terms: Chorists of Cathedral, Free; of other
Churches, 27s per quarter; non-chorists, 42s.
Prospectus on application. Address, the
Precentor, Diocesan Registry.

RELIEF FROM COUGH
IN TEN MINUTES.
HAYMAN'S
BALSAM
OF MOREMOUND.
A SAFE AND SPEEDY REMEDY FOR
COUGH, COLD, BRONCHITIS, &c.
"Invaluable for Head Coughs and Colds."
Mr. Egan, Maryland.
Sold by all Chemists in bottles at 1s. 11d. and 3s. 6d.

By Special Appointment to His Excellency
Sir Hercules Robinson

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

Newman's
Atelier For Art
PHOTOGRAPHY

314 George Street,
BETWEEN G.P.O.
AND HUNTER ST., SYDNEY
TELEPHONE 1650.

CALL AND INSPECT THE Rooms and
Exhibit of Pictures.
NO INFERIOR WORK.

Cabinets, 15s. per dozen.
New French Panel, 20s. doz.

Recipient of the only award for
Australian Portraiture at the
Chicago Exhibition.

HUBERT NEWMAN
(Late of Oxford St.) Proprietor