

The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, MAY 26TH, 1894.

[THREEPENCE.]

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should be,
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interest, or worse,
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vours 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 wares
His customers buy if they are
not fly,
And trusting to him are of
course taken in
With cheap powders many, but
surely not any
Are equal to **WAUGH'S!**

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To refuse all the rest.

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Nov. 9, 1893

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with the Liver and Kidneys, with its inevitable conse-
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Flatulence.

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is bona fide, not simply a pill of indefinite composition; and
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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
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not weaken, a result not hitherto obtained, although of
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The Australian Record.

SYDNEY, SATURDAY, MAY 26, 1894.

NOTES AND COMMENTS.

Personalia. The Rev. T. B. Tress has accepted the Incum-
bency of St. Peter's, Richmond, Melbourne, and
will probably enter on his new duties on July 1.—The Revs.
L. PARR, of Berry, and G. H. MUZY, of Darlington, have,
with the consent of the Administrator, exchanged Parishes.—
Great sympathy is felt for the Rev. T. R. and Mrs. RIGG, in
their sad bereavement.—The Rev. J. H. MACPARKLANE, of
Casterton, has been appointed to Camperdown, Victoria.—
The Rev. J. F. STRETCH, B.A., has been installed Dean of
Ballarat.—The following have been appointed Canons of
Christ Church Pro-Cathedral, Ballarat: Revs. H. C. E. MORRIS,
R. JOHNSON MERCE, WILLOUGHBY FLOWER, and E. S.
RADOLIFF.—The Rev. F. T. C. REYNOLDS, who was Curate
at Christ Church, Ballarat, is leaving for the Diocese of Grafton
and Armidale. It is said he will be appointed to take charge of
a Parish on the Queensland border.—The Rev. P. W. DOWE,
B.A., was Ordained to the Priesthood, and Mr. T. OWENS-MELL
to the Diaconate, on Sunday last.—The Rev. W. W. MANTRELL
was coming from the Queensland Railway Station on Monday,
and owing to a bolt dropping from the buggy the horse became
restive and the vehicle was over-turned. Mr. MANTRELL's collar-
bone was broken, and his leg much injured.—A petition has
been presented to the BISHOP OF GOULBURN asking for the
appointment of the Rev. E. P. HOOD, Precentor, St. Saviour's
Cathedral, to the Incumbency of North Goulburn, vacant by
the disease of Canon Dr. D'ARCY IRVINE.

Sunday School. The Constitution of the Institute as amended
at the recent Annual Meeting has been
printed and circulated. It would be well if every Sunday-
school in the Diocese of Sydney affiliated with the Institute
and that the teachers became members. The Affiliation Fee is
so small that every School may join, and the member's sub-
scription is so trifling that every Teacher's name should now be
found upon its roll. The advantages are so many that it needs no
argument on our part to emphasize them, not the least being
that if a School—through its Clergyman—desires to have a
Deputation from the Institute the Secretary will gladly with
timely notice endeavour to make such arrangements as may be
required.

Can Modern Criticism. Next week we shall publish the in-
teresting and valuable lecture on
this subject delivered by the Rev. B. A. Schleicher, M.A.,
Principal of Moore College, at the Chapter House on Tuesday
evening last under the auspices of the Lay Helpers Association.

Easy Divorce. The many cases in which Divorce has been
granted during the past few months has pro-
voked a feeling of discontent and alarm. Whither are we
tending? The facilities given by Parliament to make Marriage
a civil contract is working serious disaster. Judge MOLESWORTH
in the sister Colony has been speaking very forcible words re-
specting this matter. His Honor said the other day—"This
was a case which strengthened him in the opinion that an Act of
Parliament which was intended to give relief to certain deserv-
ing cases had been seriously misused. The Amending Divorce
Act, he thought, was intended to meet the case of highly meri-
torious people who had suffered misery for a long time, and saw
no prospect of being able to bring the other party into a better
way of life. He was very much afraid that designing vaga-
bonds, and perhaps designing women also, now entered into
marriage only as a device to satisfy their carnal desires for a
time, and without any real intention of observing its responsi-
bilities. During the short time he had himself presided in the
court he had decided several cases of a like kind, and many
cases had come before other judges within the same period. He
was very much afraid that a well-conceived piece of legislation
would be a source of disaster to this country to an extent which
he thought was not fully appreciated yet. Perhaps a good deal
of the mischief would be prevented if authority were given to
order such men to be flogged, in cases where it was clear that
marriage had been used by them as a cover for baser ends."

Temperance Fars. Twenty-five Temperance Bills have
been introduced in the British Parlia-
ment since 1882.—In 1735, 7044 houses—one in seven—sold
gin so cheaply that men could get drunk on a pennyworth.
—Last year New York paid for its school bill \$800,000,
and for its drink bill \$12,000,000.

The Living Wage. The "living wage" was discussed by
the BISHOP OF MANCHESTER in a recent
Visitation address to his Clergy. L. L. MOORHOUSE said that to
gain wealth by the deterioration of man, by the wasting of his
physical strength, the stunting of his mental growth, and the
breaking down of his moral energy, is criminal and infamous.
Man first, and wealth afterwards—this is clearly the order of the
Divine purpose, and should be the aim of everyone who employs
human labor for gain. But the laborer himself should seek an
adequate remuneration for his toil, not in order to spend idle
days or to indulge vicious appetites, but only to obtain for him-
self and his family the means and opportunity of a happy and
worthy human existence. The greatest need is a Christian
spirit in both the capitalist and the laborer.

Dean Vaughan. A pleasant story of DEAN VAUGHAN has
reached the *Christian Commonwealth*. Late-
ly he was officiating at Cambridge, and in the course of the
service he omitted what is called "the bidding prayer," which
is a Collect requesting that all present may be true and faithful
members of the Church of England. Some officious body after-
wards took the DEAN to task for his seeming remissness, and his
reply was a study in Christian tolerance. "How," he asked,
"could I offer such a prayer with the smiling face of my good
friend, Dr. Moulton, in the congregation before me?"

Convict Prisons in Russia. The administration of the convict
prison of Onor, in Russia, has been ex-
posed by a Government Commission. The report says:
"Instances without number are recorded of merciless beatings
and lopping off of fingers and arms by sabre cuts, whilst cannibal-
ism under stress of famine was a common occurrence, murder
followed by cannibalism being also frequently committed with
the sole object of putting an end to the misery of existence at
Onor, and instances are related where several convicts disputed
before the authorities for the guilt of a murder. During the
whole of 1892 there was almost a continuous string of convoys
with corpses of convicts passing from Onor to Rykovskaya, the
residence of the authorities, and the bodies were so mutilated,
and presented so pitiful a spectacle, that the report says the
spectators could not look upon them without tears. No
inquiries, however, were made, and the bodies were simply
buried without further ado. Neither of the two doctors living
at Rykovskaya, ever visited Onor. In 1893, if any one of a
band of convicts failed in his work, he was at once put on half-
rations the next day, followed by a third ration, and when he
could work no more the inspector finished him with a revolver
bullet and entered his death in the books as from disease."

Tatian. Some readings in the new translation of Tatian by
Mr. HAMLYN HILL are worth noting. In the account
of the Boy JESUS remaining behind in Jerusalem, it runs,
instead of "supposing Him to be in the company," "supposing
Him to be with the children of their company." Here we see
the child Jesus fond of being with His fellow children. The
famous passage, Mark iii. 27, is thrown back from the reading
of the Revisers, "Eternal sin," into very nearly the form of the
Old Version, "that shall be accounted worthy of eternal punish-
ment." The utterance from the Cross, "My Father, forgive
them, for they know not what they do," bracketed by Westcott
and Hort as an interpolation, is restored.

Belgium. Who has not read Motley's "Rise of the Dutch
Republic"? And what reader does not retain a
vivid impression of the Duke of Alva, and the remorseless
cruelty with which he carried out the commission he had
received from PHILIP II. to exterminate Protestants? Re-
formers were hunted down and executed. In a brief six weeks
some 30, 0 of them were put to death. And those not
executed became exiles. The light of the Gospel was extin-
guished in Belgium, and from then till now Roman Catholicism
has prevailed. In these days Belgium is a free country. But
it remains Romanist—a nation devoted to priests and convents
and superstition. Out of a population of 5,000,000 there are
less than 15,000 Protestants, all told. The work of evangelistic
preachers is rendered more difficult than otherwise it would be
by the ignorance and sensual indulgence of the people: 140,000
public-houses to a population of 5,000,000 tells its own tale.

Ancient Egyptian Language. In the grammar of the ancient Egyptian
language, by DR. ADOLPH ERMAN the
great German hieroglyphic scholar, just published, there is a
translation given of some of the passages of the celebrated
Prisse papyrus. This is more ancient than the days of Moses.
In one part the writer speaks of being 120 years old. Dr.
ERMAN adds as a footnote, "This is the regular expression of a
long life." This in its relation to MOSES is certainly curious.
The passages, Gen. vi. 3, Deut. xxxiv. 2, xxxiv. 7, might, if
found in Egyptian, be translated "Old age." There is no need
to jump at this, in accordance with new fashioned criticism,
because it overturns old-fashioned notions, but it is worthy of
note and further consideration.

Interesting Facts. Very interesting indeed are the remains of
flowers in ancient Egyptian tombs. About 100
species have been distinguished, but the curious fact about them
is this, that a large number were exotics in Egypt. In those
ancient times foreign flowers were prized by the ladies, a
remarkable illustration of the civilization of these days.

The Song Professor. TERRY, of the North Western
University, Chicago, has written an analysis of the
Song of Songs, namely, Solomon's, which he aptly calls "an
inspired melodrama." It is by a long way the best setting forth
of a subdivision of the Good Book which has always been a
mystery to most people. The fanciful analogies that have been
drawn from it between CHRIST and the Church have often been
most misleading and productive of incalculable harm. Dr.
TERRY thinks that this poem was very probably written by a
woman. He says: "Who more fitting than a female poet like
the prophetess who dwelt of old under the palm tree, to
celebrate the pure unwavering love of a woman's heart?" As
the book of Job exhibits in poetic form the trials and triumph
of a true man, so the Song of Songs extols the virtue and
unchanging affection of a pure woman put to the severest test.

New Australia. The "New Australia" people (says a
New Zealand Contemporary) wanted to find
a place where the wind would only blow to order, and the rain
would come down just when it was turned on. Needless to
say, they have not found the spot. These people simply lacked
self-knowledge. In Australia they fretted at the presence of a
selfishness more successful than their own. But they were not
aware that it was selfishness that made them fret. They
thought that they were self-denying people because they were
willing to share and share alike, in order, as they hoped, to im-
prove their position. They did not see that they were simply
seeking a fresh kind of monopoly for their own benefit. They
thought that a few thousand miles of ocean would cut them off
from ambition, grasping, and greed. But they were mistaken,
simply because they took their own hearts with them.

The Jewish Population. A German computation of the
Jewish population makes the
number of Hebrews on the face of the globe 7,403,000 of whom
6,800,000 are found in Europe. There are still 3,600,000 in
Russia, and 1,860,000 in Austria. The Jewish population of
Turkey, including Syria, is only 56,000.

Mrs. Besant, a Hindoo. The Indian religious papers com-
ment strongly on Mrs. BESANT's
visit. At Bankipore a grand demonstration was held in honor
of Mrs. BESANT declaring herself a Hindoo. "Mrs. BESANT
partook of prosena along with the Hindoos present, all squatting
on the ground in Indian fashion." It is said that her visit has
not appreciably strengthened Theosophy in India; in fact, she
does not seem to have been taken very seriously.

Football. The *Lancet* raises a warning note as to the
danger of football, giving a list of the accidents,
that have so far occurred in the football fields during 1894, viz.:
One concussion of the brain, fifteen fractured legs, six fractures
of the collar bone, one fracture of the arm, one fracture of the
shoulder blade, five dislocated shoulders, one dislocated knee,
and five undescribed cases necessitating hospital treatment, and
five deaths have been reported; and urges that further steps
should be taken to minimise the danger. We hope this will be
done, but we doubt if there be more danger in football,
especially as played by good amateur clubs than in most
athletic sports. Fatal accidents occur in cricket, cycling,
boating, &c. Youths are all the better for learning to lace a
certain amount of danger, and pain without losing their heads.

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NEWS OF THE WEEK.

Friday, May 18.

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. The business of the evening was music and elocution.

Saturday, May 19.

The daughter of Rev. T. R. Regg of St. Luke's, Liverpool, was accidentally drowned in a waterhole attached to the Parsonage grounds.—Opening of the new Church and Dedication of Window erected in St. Aidan's, Annandale, to the memory of the late Rev. H. I. Richards, by the Bishop of Newcastle.

Sunday, May 20.

Morning Prayer was said at the Cathedral at 10 a.m. Ordination at 11 a.m. Preachers, the DEAN; 8.15, Canon Sharp, M.A.; 7 p.m., Bishop of Newcastle.—St. Saviour's Cathedral, Goulburn, 11 a.m., Ordination—Preacher, Bishop of Goulburn; 7 p.m., Rev. T. Owens Mell.—Preachers at All Saints', Woolahra, 11 a.m., Rev. S. S. Tovey, B.A.; 7 p.m., Rev. R. McKewen.—St. Luke's, Sussex-street, 11 a.m., Rev. R. J. Read; 7 p.m., Rev. J. D. Langley.—St. John's, Glebe, 11 a.m., Rev. H. W. Mort, M.A.; 7 p.m., Canon Kemmis.—St. Mary's, Waverley, 7 p.m., Rev. H. W. Mort, M.A.—St. Philip's, Church Hill, 7 p.m., Rev. J. Chaffers Welsh.—St. James', King-street, 7 p.m., Rev. A. R. Bartlett, M.A.—St. Jude's, Randwick, 11 a.m., and 7 p.m., Rev. S. G. Fielding.—St. Barnabas', George-street, West, 11 a.m. and 7 p.m., Rev. A. Killworth, B.A., LL.B.—St. Saviour's, Redfern, 7 p.m., Rev. E. D. Madgwick.—St. Matthias', Paddington, 11 a.m., Rev. A. W. Pain, B.A.—St. Peter's, Cook's River Road, 7 p.m., Rev. J. H. Price.—St. Paul's, Burwood, 7 p.m., Rev. F. J. Albery, B.A.—The Rev. H. M. Trickett and Rev. T. J. Heffernan exchanged duty.—Kilma 11 a.m., Rev. E. Owen, B.A.—The preachers at St. Aidan's, Annandale, 11 a.m., and Rev. Dr. Rutledge; 7.30 p.m., Rev. A. W. Pain, B.A.

Monday, May 21.

The funeral of the Rev. T. R. Regg's daughter, aged 8 years, who was accidentally drowned on Saturday, took place at noon. The body was conveyed to St. Luke's, where a short service was conducted by the Rev. H. J. Rose, of Stratfield; from thence the body was conveyed to the Cemetery by members of the Choir. The Rev. H. J. Rose conducted the Service, and at the conclusion delivered a short and impressive address.—Open-Air Services within the Cathedral Gates 1.15—2 p.m., Rev. J. Dixon.—St. Thomas', Balmain Men's Class.—Opening address for second year's course by Mr. C. R. Walsh. Subject, Heroism.—Diocesan Educational and Book Society Committee meet at 4 p.m.—Meeting of Parishioners held at North Goulburn with reference to the appointment of a successor to the late Canon Dr. P. Avey Irvine. The Bishop presided. The Bishop of Newcastle administered the Rite of Confirmation at Christ Church, Bong Bong. Twenty-one candidates were presented.—Tea Meeting and Concert at St. Mary's, Balmain, in aid of the Coffee Room.

Tuesday, May 22.

Concert in Y.M.C.A. Hall in aid of the Parochial Funds of Christ Church, St. Lawrence.—Concert held in the new Parish Hall of St. Luke's, Burwood and Concord.—Lecture in the Chapter House under the auspices of the Lay Helper's Association, by the Rev. B. A. Schleicher, M.A., on "Modern Criticism and the Bible." The DEAN presided.—Open-Air Service within the Cathedral Gates 1.15—2 p.m., Mr. W. H. Dibley.—Committee Meeting of the Church Missionary Association held at 4.30 p.m.—Annual Festival C.E.T.S., St. Philip's, Auburn branch held in the Cumberland Hall. Addresses were delivered by Miss Hodge, and the Revs. E. A. Colvin and J. Dixon.—Annual Meeting of Evangelistic Association in connection with St. Stephen's, Newtown, held. Large attendance. Canon Taylor presided.

Wednesday, May 23.

Open-Air Service within the Cathedral Gates, 1.15 to 2 p.m., Rev. J. H. Mullens.

NEXT WEEK.

SUNDAY.

FIRST SUNDAY AFTER TRINITY.

Lessons: Morning, Joshua iii. v 7 to iv. v 15; St. John x. v 22. Evening, Joshua v. v 13 to vi. v 21; Hebrews ii. and iii. to v 7.

The CATHEDRAL.—11 a.m., The Precursor. 8.15 p.m., Canon Taylor. 7 p.m., Rev. R. J. Read. Holy Communion at 8 a.m. St. Saviour's Goulburn, 11 a.m., Rev. E. P. Hood, 7 p.m., The Dean.

MONDAY.

Lessons: Morning, 2 Kings v; St. John xi. to v 17. Evening, 2 Kings vi. to v 24; Hebrews iii. v 7 to iv. v 16. Standing Committee of Synod 4 p.m.

TUESDAY.

Lessons: Morning, 2 Kings vi. v 24; St. John xi. v 17 to v 47. Evening, 2 Kings vii.; Hebrews iv. v 14 and v. Council Church of England Grammar School 4 p.m.

WEDNESDAY.

Lessons: Morning, 2 Kings vii. to v 16; St. John xi. v 47 to xii. v 20. Evening, 2 Kings ix.; Hebrews vi.

THURSDAY.

Lessons: Morning, 2 Kings x. to v 18; St. John xii. v 20. Evening, 2 Kings x. v 18; Hebrews xii.

FRIDAY.

Lessons: Morning, 2 Kings xiii.; St. John xiii. to v 21. Evening, 2 Kings xvii. to v 24; Hebrews viii. Corresponding Committee Board of Missions 4.30 p.m.

SATURDAY.

Lessons: Morning, 2 Kings xviii. v 24; St. John xiii. v 21. Evening, 2 Chronicles xii.; Hebrews ix.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

Two short years have witnessed the death of three out of the six Bishops of the Province of New South Wales. Each of the previous deaths was preceded by long illnesses which warned us of what was coming, and they were of men whose life-work was obviously nearly finished. The death of the Bishop of Riverina was wholly unexpected, and at his age many years of life and work were expected. As one who, before I ever saw him had received sympathy and help in Church work from him, and as one who appreciated his earnest words at the Quiet Day held at Petersham three or four years ago, I deeply regret his loss, for I feel sure that he worked earnestly, well, and with true spirituality, for his Diocese, for his Church, and for his Lord. In his case, as when we think of other, less eminent, Christian workers passing away, we cannot but rejoice that the appreciation of them by their Master in heaven will be full and loving.—"Well done, good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Every true worker for Christ will rejoice that the promise seems to assure us of still more higher, and more glorious work for God in the world above. For what higher blessing can we long for than life in Him and work for Him?

But if our life above is to consist in work, what must we say of the sweetest of all our funeral hymns—

Push, blessed are the dead
In Jesus' arms who rest,
And lay their wearied head
For ever on His breast.

Why, surely, that like so many other hymns, it only takes up one aspect of the many-sided truth. For those who need rest there will be rest, and those who have watched the weariness of the sick naturally think first of the blessing of calm, painless, restful happiness. But when rest has done its work and brought back health and vigour to our bodies, our natural desire is for work, not idleness, and I feel sure that while the overworked or sad-souled soul may need rest for a time in the other world, our future existence would lack one of the chief elements of bliss if we had no work to do. It is all more speculation no doubt, and the very fact that nearly all the scriptural information on the subject is conveyed in figurative terms shows us that God does not wish us to know more of our future state than so many seeds in the ground could know of what their leaves, flowers, and fruit would be like. We know not what we shall be, but we know that we shall be like the Master, for we shall see Him as He is.

Although many of my readers have probably seen the rules lately given by Archbishop Wilson for cultivating the tolerant spirit, they are so important that they will bear reading again. The third rule particularly needs to be remembered by many of us: the sixth I have frequently urged in these columns. "1. Never take your view of one side in a controversy by reading only the representations of its opponents. 2. Never think you understand a dispute till you could defend either side; see the weakness of both sides. 3. If you attribute a bad motive to a man, you are wrong nine times out of ten; search on until you find one that appears to him good, though to you mistaken. 4. You cannot understand men until you have some genuine sympathy with them. 5. You cannot be just until you are modest. 6. Put yourself in his place. 7. Do as you would be done by."

I have to be cautious in speaking about the Disestablishment of the Welsh Church, but one advantage of the question being raised is that the attention of Churchmen is being called to anomalies in the English Church which have been ignored for generations. I notice, for example, that in the Diocese of Norwich, there are 416 Incumbencies with less than £200 a year net official income, the average of the 416 being £125. Yet there are other parishes where the Clergyman is absurdly overpaid. The English nation is very chary about interfering with vested interests, but there does seem need for a greater equalising between the amount of work given and the payment received. The labourer is worthy of a fair hire, and on the other hand no hire ought to be so great that the recipient need practically do nothing but spend a portion of his hire in paying another man to do his work. The Church needs to set its house in order—not because it is going speedily to die, but because it is better to have a well-ordered house than the opposite.

COLIN CLOUT.

OPEN COLUMN.

Use in Church of the Revised Version of Holy Scripture.

After waiting for many years, and, from time to time asking when the Revised Version of the Old and New Testaments would be ordered to be read in our Churches, many of us begin to fear that such a change is, for some mysterious reason, never to be ventured upon. When the Revised New Testament came out in 1880 many expected that its use in Church would be at once ordered, or allowed, but were told to wait until the Revisers of the Old Testament had completed their share of the work, and that then the command to use the Revised Version of the Bible would be given. In 1884 the whole revision was completed, and now ten years later we seem almost to have forgotten those fourteen years of thought and labour by our best classical scholars expended to secure to us the great advantage of a more accurate translation of our Sacred Scriptures; yet this labour was undertaken by order of our highest Church Assembly, viz., the Convocation of the Province of Canterbury and with the co-operation of a Committee of the best American scholars. The assembled wisdom of the Church, therefore, considered the Version necessary and gave it the weight of its authority; and no one will, I think, dispute that the Revised Version is a more accurate rendering of the original languages of Scripture than the Authorised Version of A.D. 1611. That it is desirable that those who are not students, but simply hearers and readers of the Word in the English tongue, should have as correct a rendering as possible of the inspired Scriptures from the original languages no one will deny.

Why, then, is it not in use to-day? The bar to its use is not, I suppose, any serious objection to the Revised Version on account of errors, or mistakes of scholarship, or lack of reverence in treatment on the part of the Revisers, but rather, I think, from our excellent English spirit of conservatism, from our unreasoning love for what is old and has been a part of our lives as long as we can remember, and of the lives of our forefathers as far back as we care to look. Our attitude towards the two Versions is well described in our Lord's words, "No man having drunk old wine desireth new, for he saith, the old is good."

This conservative feeling has now been sufficiently respected and ought not to be allowed any longer to stand in the way of an improvement manifest to all—especially as the objection to the Revised Version on the ground of unfamiliarity cannot now be very strong after a lapse of ten years—are we to wait in patience for the Church in the old country to take the lead? We do not do this in other matters. It is often quite the opposite. In our greater freedom, and position of lesser responsibility, we often make the first plunge, and when no serious result arises, the old country follows our lead. This has been the case with the Ballot, and with National Primary Education, and we are now making the first plunge for good or ill in the matter of Female Suffrage. If we have the courage to act for ourselves in other matters, why not in Church matters also? The question ought to be brought up again in our Synods, and if in their corporate capacity they are not disposed to take such a bold step; let us at any rate try to obtain a recognition of the liberty of the Curate of any Church to use the Revised Version if he so pleases. If such liberty were conceded I feel sure a very general use of the Revised Version would quickly follow.

I am disposed to think that any Clergyman could take this liberty now without getting into trouble, for many practices and omissions in our Liturgy are silently allowed now, with the knowledge of Bishop, Clergy and people, which are not strictly legal—singing Hymns is or was, one of these I believe.

The Authorised Version has deservedly won the affection of the English speaking people. The Revisers themselves say of it. "We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it, the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicity of its rhythm."

"If it is so good," one may ask, "why change it?" Because many errors and obscurities have been discovered in it, and we want to put before our people the true Scriptures as near as we can get to them, and this all will admit the Revised Version does do. The scholars who devoted themselves to this task are perhaps the most capable that our nation ever possessed and it is doubtful whether the future will be able to command their equal, as the field of learning is becoming too wide in other directions for such deep and true classical knowledge. Years devoted to the patient study of Textual Criticism, and the discovery of many Manuscripts far more ancient than the Translators of 1611 had access to, have given us a far more perfect text in the original languages than they had in 1611, and one which is not very likely to be materially altered by further discoveries. These are advantages which ought to be placed by the Church within the reach of the unlearned without delay by means of the Revised Version, and the obligation is all the greater when we remember that owing to the natural growth of our language during the last 200 years, many words have changed their meanings so to be quite misleading to the unlearned reader; the most familiar instances of this are

such well-known words as "prevent," "take no thought for," "damnation," "hell," and some renderings in the Revised Version, such as the word "love" for "charity," in 1 Cor. xiii., and "be not anxious" instead of "take no thought," in Matt. vi., and others of a like character are such a very great improvement to very many passages, that it becomes an actual wrong and neglect of duty to withhold them from the people a day longer than is absolutely necessary. People can no doubt read the Revised Version at home and the Clergy can explain the matters I have alluded to in their sermons; but as a matter of fact the bulk of the Laity will not read the Revised Version until the Church sets them the example in its services; nor do they in many cases take in expositions of the more correct meanings of passages, which are, no doubt, often given to them. Let us then try to inaugurate our Church here to take the only obvious course, viz., to sanction the use of the Revised Version without delay.

K.

AMONGST THE MAGAZINES.

THE SUN.

Dr. Ball, in *Nature*, invites us to imagine all the coal in the earth put in one large heap and kindled, with an unlimited supply of oxygen for its combustion. The stupendous quantity of heat it would give out would not be sufficient to equal the amount lost by the sun in one-thousandth part of a second of time. The heat given off from one square yard of the sun's surface would keep a series of Atlantic liner boilers at work, developing from 20,000 to 30,000 horse-power continually. The bright envelope of the sun is probably due to the clouds of carbon which are continually rising to the surface, and there remain, to glow with inconceivable intensity. What a marvellous creature of God. How great must be the hand and how bright the eye that made this! Yet there are stars in which the light is a million times as great and the heat a million times as fierce. And God made these. "And He who made the stars health the broken in heart and bindeth up their wounds"—Psalm cxlvii. 3, 4.

WHAT THE "HIGHER" CRITICISM LEAVES.

Dr. Horton, writing in *The Arena*, on "The Higher Criticism," deprecates the alarm felt by many Christians on this subject. It means, he says, as applied to the Old Testament, simply "the revision of certain traditions concerning the structure, the date, the authorship of the books—traditions which had their origin in the fanciful and uncritical circles of Judaism just before, or soon after, the Christian era. And it means, as applied to the New Testament, the revision of certain and corresponding opinions which obtained currency among the almost equally fanciful, and uncritical writers who are known as the Fathers." As to the New Testament, he declares, "The Higher Criticism has already done both its best and its worst in that department, with this result, that Christ is more real, His doctrine more commanding, and His abiding influence in redeeming and saving the world more rationally and spiritually assured than in the days before we had heard of the Higher Criticism."

RACHEL'S TOMB.

Mr. Herbert Schmalz publishes in the *Art Journal* a second instalment of his notes on a Pilgrimage in the Holy Land. He is describing the visit which he and his wife paid to Bethlehem, and this is how he speaks of Rachel's tomb:—

"On the right of the road shortly before reaching Bethlehem is the tomb of Rachel, which is undoubtedly on the identical spot where Rachel was buried, for we do not read in Genesis xxxv. 'And Rachel died, and was buried in the way to Ephrath which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.' This spot is held sacred alike by Christian, Jew, and Muslim. The bones of the beautiful and glorious queens of the East rest in unknown graves. Semiramis, 'the Great Queen,' who by her imperious beauty governed all men who came within her sway in the heyday of Babylon's greatness; Cleopatra, the voluptuous and impetuous Empress of the Nile, whose territories reached from Jericho to Ethiopia; and Zenobia, though her descendant, the noble and virtuous Queen of the East, 'subtle of limb in the chase, as wise in the council chamber. These three queens, each renowned in her day for goddess-like beauty and God-like greatness, with a world-wide renown—where are their graves? and where the pilgrims who worship at their shrines? Yet here at the grave of this Rachel, an Israelitish woman, whose only quality was her affection for her husband and her children, the followers of three great religions still worship. Since her burial these three queens have shone like meteors and disappeared; Rachel like a shining planet, still remains."

SIR ANDREW CLARK'S ADVICE.

One of the most interesting articles in a recent number of the *Strand Magazine* is Mr. E. H. Pictain's "Personal Reminiscences of Sir Andrew Clark." Many characteristic stories are told of the famous physician's "bracing"

method with his patients. A well-known Bishop is the authority for the following:—

"A Clergyman complained to him of feeling low and depressed, unable to face his work, and tempted to rely on stimulants. Sir Andrew saw that the position was a perilous one, and that it was a crisis in the man's life. He dealt with the case, and forbade resort to stimulants, when the patient declared that he would be unequal to his work and ready to sink. 'Then,' said Sir Andrew, 'sink like a man!'"

SUNDAY SCHOOL COLUMN.

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

The work of choosing the daily passages for daily reading in the Bible Reading Union must be a very difficult one, and I fully recognize that the compilers must find it impossible to satisfy everybody. But was it not a mistake to choose for the Whit Sunday and Trinity Sunday passages, precisely the same extracts as the Gospels for the day? Many, if not most, of the readers will hear the same passages read in Church, and if they have been read an hour or two before, there is a sense of sameness.

A Clergyman writing lately to the *Church Sunday School Magazine*, lays stress on the importance of rules:—"Rules should be in existence, and also in evidence, both for teachers and children. These should be few and simple, but they should not be dead letters. One such rule should be that no teacher stay away from school without giving good notice to the Superintendent, and providing, if possible, a substitute."

Some such simple rules will be found printed in the Class Registers published by the Church Sunday School Institute. I think the advice is a wise one, and especially I should emphasise the fact that the Rules ought to be continually referred to and enforced. The Superintendent should make continual reference to them at Teachers' Meetings, and a copy should be given to every new teacher. One of the above-mentioned rules seems to me to be of rather doubtful utility:—Walk at the head of the Classes to the School door at the dismissal." As the children are under the Superintendent's eye until they reach the door, and as a wise Superintendent will station an official at the door to see that no crowding occurs there, the rule appears needless.

Another point on which the writer lays stress has been often quoted by me:—"Lesson papers to be given, say each quarter, to every child. These should contain all necessary information, such as subject of lesson, passage to be read, verses to be learned. By adopting this plan every excuse is removed from a child who has not his lesson ready. He can never say 'I did not know what the lesson was.' He ought to know."

The last syllabus of lessons published by the Sydney Institute was on a card. The plan of the Melbourne Committee of having an eight-page stitched leaflet, may be found preferable. The leaflet is more easily torn than the card, but can be pasted into the child's Bible or the Teacher's lesson Text-Book.

In asking our Scholars the names of the Apostles, we have little difficulty in obtaining about eight names; but the rest are usually a puzzle to the children—and I am not quite sure, indeed, whether the Teacher is always quite sure about them. It is well, I think, to teach them the three divisions of four each, in which the Evangelists always place them:—*First Four*: Simon Peter, Andrew, James, and John; *Second Four*: Philip and Bartholomew (otherwise Nathanael), Thomas and Matthew (otherwise Levi); *Third Four*: James the Little (son of Alphaeus), Judas, the brother of James (otherwise Lebbeus or Thaddaeus), Simon the Cananese (or the Zealot), and Judas Iscariot.

J. W. D.

An old Scottish Version of Psalm xxiii.

In connection with the Sermon elsewhere by a well-known lay Evangelist on this Psalm, the following old Scottish version may be interesting.

1. The Lord is my herd, nae want sal fa me.
2. He louts me still lie amang green howes, He airts me atowre by the lown watters.
3. He waakens me wa' gaen saul. He weises me roun' for His ain name's sake intil riht roddins.
4. Na! tho' I gaing thro' the deid-mirk dail: e'en thar sal I dreid nae skaithin, for yerrall are nar by me yer stok and yer yast haud me aye cheerie.
5. My buird ye hae hannels'd in face o' my faes. Ye hae droukit my head with oyle; my bicker is fu' and skailin.
6. E'en sae sal gude guidin' an' gude gree gang wi me ilk day o' my livin an' ever mair syne i' the Lord's ain hout at lang last sal I mak' bydan.

CHILDREN'S CORNER.

POWER OF GENTLENESS.

THE stage-coach was winding round one of the high, New England hills. It was full of passengers, and the ground was covered with sleet and ice, though not enough for the sleigh. As the stage turned to go round out of sight, a bright youth stood at a distance watching it.

"I hope," said he to himself, "they will get down that hill safely. It is very slipping and slippery, and it would not be a wonder if they upset before getting down." So he watched to see it come round the hill in sight again. But no stage came in sight, and he felt sure something must have happened to it. Swift as he could run he ran round the hill; and there, sure enough, he found the stage half way down the hill, a perfect wreck, and the passengers lying on the ground or sitting down, some bruised, some jarred, and some with broken bones. The boy cast his eyes over them, and saw, still further down the hill, an elderly lady lying apparently dead. Gently he put his hand under her head and raised her up. She was a stranger, whose face he had never seen before.

"Mother are you much hurt?" The words seemed to thrill through her, and she opened her eyes. The word "mother" seemed to be the voice of her only child, a boy about the same age, who had died the year before. It almost seemed as if her own boy had come back to her.

"What is your name, my son?" "George, ma'am, George Stratheby." "Can you get help for me, and get me to some good house near, for I know that one limb is broken?" Away George darted, and soon returned with four men and a bed laid on a door, and the doctor. At the doctor's directions she was laid on the bed, and carried to George's home, he walking by her side, and she taking hold of his hand. The doctor then looked after the other passengers, and saw that all were cared for.

The wounded lady, Mrs. Smally, had her bones set, and every care bestowed on her; but she seemed to want George with her all the time.

"What a dear, gentle boy you have in George!" she one day said to the mistress of the family.

"Oh! he is not my son. He is an orphan boy, but we love him almost as much as if he were our own child."

The lady was silent, and seemed to be thinking. From day to day she wanted George to be with her, to read to her and to talk with her. He was ready, willing, and as gentle as a girl. When Mrs. Smally had recovered the use of her limbs and health, and had bountifully rewarded the family, she prepared to return to her distant home. It seemed a little strange to the family that, though she had made to each a handsome present, George had received none. But now she called him to her room, and taking him by the hand, said, with tears, "George, I once had a gentle boy like yourself, but God took him away. I learn that you have no mother. Now, will you go with me and become my son, and let me be a mother to you?"

George looked into her tearful eyes, and laid his hand in hers, and simply said, "Mother!" She kissed him again and again, and the bargain was made.

Neither of them ever regretted it. She took him to her beautiful home into which he came like a bright sunbeam. His heart flowed towards her as her own child's would have done. She gave him the best advantages for education, and his gentle nature seemed to respond to hers with a warmth that she fully returned. The results were that George was a grateful loving boy, and had the same traits when he became a man; that he grew up a good, pious man; that he became a very useful man, using his property (for when his benefactress died she gave him all her property) and his time and influence for the good of men; that he became an author, and with his pen sent out an influence that left its mark upon his generation, and which will go down to other generations.

Now perhaps, my young reader may say, "Well, I would do all that if I could have such rewards as he received." But remember that when George showed his gentleness and kindness he had no thought of reward. He did what he could cheerfully to aid a helpless lady, who rewarded him; but he would have done it just as quickly had she been a poor, suffering woman, having nothing to recommend her but her sufferings.

DOING, NOT DREAMING.

True worth is in being, not seeming—

In doing each day that goes by
Some little good, not in dreaming
Of great things to do by-and-by,
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

We get back our meats as we measure—

We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight,
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 26, 1894.

THE BISHOP OF NEWCASTLE, in the course of his sermon delivered upon the occasion of the installation of the BISHOP OF GRAFTON and ARMIDALE, said:—"If a Bishop was to become strong in his duties he must be surrounded by the earnest, responsive, and loving action of his people. Unless he was so surrounded his energies would pall, his enthusiasm shrink up, and his power of doing good be thwarted. He did not know one officer in the Church who was so absolutely dependent on his people as a Bishop—he depended entirely on the fidelity, intelligence, and goodwill of his co-workers. Everything depends on the responsive, sympathetic, and ready manner in which he is assisted, and he earnestly asked them to extend that assistance to their new Bishop that he so much needed at this time. If the people were whole souled in their duties to the Church the Bishop would re-act on them." These earnest words will no doubt have their due weight with the Churchmen and Churchwomen to whom they were specially addressed. But we apprehend they have a wider significance, and more than a local application. This belief is strengthened by what is reported in the daily

Press respecting the successor to the late Canon Dr. D'ARCY IYVINE. The BISHOP OF GOULBURN desires to consider the claims of the senior Clergy, and instead of being met with responsive, sympathetic, loving action on the part of those whom he serves, he has to face a demand which, if acceded to, would reverse the order of government in the Church. As Churchmen, we believe in Episcopacy. With such a belief there is attached a grave responsibility. The way in which the Clergy and Laity surround their Bishop with earnest responsive loving action will determine the quality of their work. It is a matter for deep thankfulness that there is not a Bishop on the Australian Bench but who has, we believe, the support, in the main, of Clergy and Laity. True in every Diocese, as in every Parish, nay, as can be found in every department of life, there are some who withdraw their support from Church work, either because the ways and works of their Diocesan do not run in the groove they desire, or by reason of prejudice or jealousy. This narrowness of mind, this warping of the intellect is deplorable. The person harbouring these feelings, suffers grievous personal injury, and the Church at large is sadly hindered in its work. These persons are to be found not only in connexion with the Church of England, but Presbyterian Moderators, and Methodist Presidents—Cardinal-Archbishops, and even "General" Booth himself, are all exposed to the criticism of devolutionists, or would-be reformers. The leaders of the people ecclesiastical, or political, are all called upon at times to suffer "the penalty of greatness." But with the victims of political or ecclesiastical dyspepsia—who live, as a consequence, in a state of discomfort—we are not concerned in this article, but rather we would seek to rouse the earnest, responsive, and loving action of those upon whom so much depends. If we believe in Episcopacy, we should give those who have been appointed over us in Christ Jesus our hearty, cordial, faithful, and intelligent support. And the "closer our walk with God," the more fully that support will be given. It is when our fellowship is with God and with His Son, Jesus Christ, that we are prepared to do all we can to promote the interests of His Kingdom; to work hand in hand with those who are His servants; that we are willing to march shoulder to shoulder with all who are soldiers of Christ; and, united in heart and soul charge the forces of evil that are arrayed against the Captain of our Salvation. If we expect our leaders to do splendid work for Christ, we must be "whole-souled in our duties to the Church," loyal to "the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The Church is the Body of Christ, and whatever is lofty, pure, noble in the conceptions of its members, is due to the Spirit of Christ. There must be a unity of life and of spirit, and if there is this internal structural unity, it should ever work more and more with obvious external realisation. Are there any signs of this? We believe there are. Never before was the Church so full of good works as it is in the present day. With thousands of hands it is doing the varied work of pity and love which marked the life of its Divine Founder, lifting up the fallen, staying the steps of the feeble, wiping away the tears of the sad, sewing garments for the naked, breaking bread for the hungry, leading men and women to the House of God and the place of prayer, grasping the hand of the brother and sister in the faith and giving a hearty God-speed to the pilgrim along the way to the heavenly city. An American religious journal has recently opened its columns to a symposium on the question "Is the world growing better?" The critics give their views from their own personal standpoint. The pessimist bewails, the optimist rejoices. This is just what might be expected but the summary of the arguments for and against are thus given.

"Laws are now better obeyed, public morality is better observed, crimes against the purity of the home or the sanctity of the person are more disgraceful now than then. The public conscience treats licentiousness or slavery or intemperance much more severely than it did then. It is a shame now to get drunk; it was not then. It is illegal now to hold slaves; it was not then. Our halls of legislation are purer than they used to be. A smirch on a man's name such as would not be considered at the beginning of the century, now drives him into retirement. If we have any power to read the open book of history now current before us, a sounder morality, a better instructed conscience and a more consecrated Church than the world ever before saw, are beating back the powers of evil." These are words full of hope and should come to us as an inspiration from heaven. They should provoke within us the question,—What can I do to help on this movement and quicken its flow. And we think the answer will be:—Increased loyalty to Christ the Head of the Church, with which will follow an increase of loyalty, responsive and sympathetic—to the powers that are ordained of God. We want a more profound faith in God and an equally profound love for men; These can only be obtained at the Cross of Christ. Then we should be whole-souled, no duty would be left undone. The Divine power is always available; why should we not possess it? By that power we may win the world for Christ "The pleasure of the Lord shall prosper in His hand." Let us only throw the same business energy into the Church that is given to tunneling mountains and bridging rivers for the advance of

commerce and the song of victory will go ringing through the land. Against the infidelity of the day, the speculations of science and philosophy so called, let us entrench ourselves on the infallible Word of God as the enlightener of the conscience and the great bill of rights to the soul, and there make our stand. Every victory that has been won by the Gospel of the Grace of God is a pledge of further victories, and a guarantee of the time when "the glory of the Lord shall be revealed, and all flesh shall see it together." Human agency linked with Divine power must result in successful Gospel enterprises. There are divisions and contentions within the Church over which all true-hearted men grieve and sorrow. Many a time it has been found more difficult to adjust the disputes of 'parties' than to govern an empire. But God overrules the machinations of those who seek only for the aggrandisement of party, or the crushing of some rival, to the good of the Church. Be it ours by love, truth and nobleness of purpose to serve Christ, and

From strength to strength go on,
Wrestle, and fight and pray;
Tread all the powers of darkness down,
And win the well-fought day.

Earnestness in a right and holy cause is a mighty power. Zeal creates zeal. The prosperity of the Church depends upon its members. Let every member, every day do something for God and for man; do great deeds, speak noble words, and in whatever they do, say "I will do it for Christ's sake, and then the 'enthusiasm' of our leaders will not 'shrink up,' nor will their 'power of doing good be thwarted.'"

ORDINATIONS.

TRINITY SUNDAY.

By the BISHOP OF NEWCASTLE for the MOST REVEREND THE PRIMATE, in St. Andrew's Cathedral. Preacher: The Dean.

PRIEST.

REV. P. W. DOWE, B.A.

By the BISHOP OF GOULBURN in St. Saviour's Cathedral.

DEACON.

MR. T. OWENS MELL.

OFFICIAL

The Revs. LUKE PARR of Berry and G. H. MUZY of Darlingford have arranged with the approval of the VERY REVEREND THE ADMINISTRATOR, an exchange of Parishes.

The Rev. T. B. TRESS of St. Peter's, Woolloomooloo, has resigned, having accepted the Incumbency of St. Stephen's Richmond in the Diocese of Melbourne.

The Rev. P. W. DOWE, B.A., was ordained to the Priesthood on Trinity Sunday.

Australian Church News.

Diocese of Sydney.

ECHO FARM HOME.—The Committee met at Trafalgar House on Friday, 18th instant. The monthly report proved of an encouraging nature. The new building was progressing, and a quantity of material had been promised from the Colonial Architect's Department. Mr. Kean, stavedore, had very kindly taken a steam-lighter down, with goods and material, on three occasions, free of charge. Five members had been admitted, three had left, of whom one had since died, "at peace with God and man." This is the second happy death of an Echoite, and is referred to as "Cure No. 2," the great question being often asked, "How many are cured?" There are 18 members in residence, and the management is most satisfactory. A Concert is being arranged at North Willoughby on the 15th June, in aid of the funds, which are rather low. The Annual Excursion and Meeting will be held on Saturday, 28th July. Nearly 100 members have been admitted since the Home was founded in July, 1892, of whom a considerable number are now leading steady lives, but much trouble is experienced with some who have relapsed into former evil ways.

SHELLHARBOUR.—During the past week the work of demolishing the old Church has been in progress. This building was erected in the year 1866, and opened by the late Rev. T. C. Ewing, of Wollongong. The Rev. Mr. Smith was Incumbent of Jambaroo and Shellharbour at the time, and took an active interest in its erection. It was the first Church built here. The site of the present township was a standing bush, and a workman was killed while engaged in clearing the land for the Church. After Mr. Smith's departure the Rev. Dr. Corlette, P. R. S. Bailey, E. A. Colvin, and the late E. Crisford were Incumbents in succession. It was during the ministry of the latter that the new Church was completed. Bishop Barry was present at the opening.—As the old Church intercepted the view of the new building and was very much out of repair, and not fit for Sunday-school purposes, the congregation, at the last Easter Meeting, authorised its removal. The Sunday-school will in future be held in the new Church though it is hoped that a separate building will be erected some day. In the meantime the work of reducing the debt on the Church is being pushed on, and it is satis-

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UNDERTAKER
Charles Rinsela.

factory to know that during the past twelve months over £90 has been raised for that purpose. The debt has been reduced more than £400 in seven years, while all other parochial liabilities have been met.

ST. ANDREW'S CATHEDRAL.—The Trinity Sunday Services were largely attended both morning and evening. Holy Communion was administered at the 8 o'clock Morning Service, and again at 11, prior to the Ordination, which was conducted by the Bishop of Newcastle. Canon Sharp was the Preacher at the Afternoon Service, and in the evening the Bishop of Newcastle made special reference to the death of the late Bishop of Riverina. The Church, he said, had lost a good man and a splendid organiser in the departed Bishop. Only a fortnight ago they met in Melbourne, and the now deceased Bishop was then full of plans for future work in his Diocese. Now, thanks to the Bishop, the Riverina Diocese was one of the best organized in the Colony. The Cathedral in the evening presented an unusually bright and cheerful appearance, owing to the use, for the first time in public, of the incandescent gas burners. Two of these have been attached to each standard of five ordinary burners, and the effect is satisfactory. On Friday night last a trial of the new burners was made before the Dean and Chapter, as a result of which, it is stated, the two lights of each standard were found to give a better, more brilliant, and sturdier light than the five ordinary burners, at an expenditure of less than a quarter of the quantity of gas. The two jets which stand at the corners of the organ screen give a brilliant appearance to the front of the instrument; indeed, the whole interior of the building is enhanced in appearance.

ST. AIDAN'S CHURCH, ANNANDALE.—DEDICATION SERVICE.—A Special Service was held in St. Aidan's Annandale, on Saturday afternoon last, on the occasion of the dedication of a Memorial Window erected in memory of the late Rev. Harry Izod Richards, the first Curate in charge of St. Aidan's, and of the dedication of the new Chancel which has been erected recently. The Bishop of Newcastle performed the dedicatory ceremony, and among those who took part in the Service were the Very Rev. the Dean of Sydney, the Rev. C. Baber (Rural Dean), the Rev. Dr. Rutledge, the Rev. J. Dixon, the Rev. A. W. Pain, B.A., the Rev. S. S. Tovey, B.A., the Rev. A. R. Bartlett, M.A., the Rev. E. Clayton, the Rev. C. K. Cole, the Rev. R. Noake, B.A., the Rev. H. C. Vindin, Rev. E. Symonds, Rev. W. A. Charlton, Rev. C. S. Smith, and the Rev. F. W. Reeve, Curate in charge of St. Aidan's. A special form of Service was used. The Dean of Sydney and the Rev. C. Baber read the lessons, and there were processional and recessional hymns. During the Service the Bishop unveiled the window and dedicated it and the new portion of the edifice. The Bishop delivered an address. He said the service in which they had taken part had a dual character, for in the first place they rejoiced in the dedication to God of the extension of the Church, and in the next place they equally dedicated to His service that beautiful window which a moment before had been unveiled. Although those two objects appeared to be somewhat distinct—the one an extension of the material Church, and the other the dedication of the beautiful memorial, erected, he was persuaded, with deepest affection in memory of one who had ministered in that Church—yet they were, on closer examination, intimately related. The extension of the Church he understood to be the handiwork, should he call it, of the present Incumbent, for in every movement there must be somebody to go first, and he was sufficiently acquainted with Church work to know that a Clergyman must inspire his congregation to put forth that energy and enthusiasm. They had then clearly before them some of the results of their present living Clergyman's work amongst them, and that beautiful window standing out before them in all its rich coloring must bring to mind the memory of one who worked amongst them not very long ago. The bulk of those who present remembered him, and though it was not his privilege to know him personally, yet he was sure by that memorial window, that he worked amongst them faithfully; therefore the words inscribed in the window were not out of place when they spoke of his piety and faithful service. They were all so apt to forget, therefore, they needed a memorial window. The Minister who had been amongst them and had gone had left his mark. He had added something to their experience and to their amount of knowledge. They had that day an extension of the Church and in the beautiful window the adornment of the structure.

—Herald.
The services were continued on Sunday, when the Rev. Dr. Rutledge and the Rev. A. W. Pain, B.A., were the preachers.

Diocese of Newcastle.

ST. JAMES', WICKHAM.—This Church is undergoing enlargement and extensive alterations. A Chancel has been added of large size, together with an Organ Chamber and Vestry. The East Window of Cathedral glass is a gift of the Wickham Branch of the C.E.T.S. The Chancel is enriched with a handsome, lofty, panelled reredos of Kauri pine and colonial cedar of a gothic design, the workmanship being excellent. £150 worth of voluntary labour is being expended in these alterations by friends and well-wishers of the Church. The congregation is anything but wealthy, but they are giving their workmanship, and still most nobly and generously free of charge. During the alterations Divine

Service is conducted in the Sunday School and Parish Hall, which was also built some time ago by the voluntary labour of the people. There is an active branch of St. Andrew's Brotherhood at work in this Parish, of which the Rev. W. Swindlehurst is Incumbent. Mr. Swindlehurst has also the efficient assistance of Mr. Walker as Lay Reader and in every good work.

OUR BISHOP.—At the beginning of the week of the 13th, our indefatigable Bishop proceeded to Armidale, where he preached at the Enthronement in the Cathedral of the Bishop of Grafton and Armidale. Returning to Bishop's Court, he proceeded at the end of the week to Sydney for an Ordination, for Confirmation, and for a Consecration.

PATERSON.—The Rev. J. Shaw and Mrs. Shaw have returned to the Paterson much benefited in every respect by their six weeks' rest and change.

NEWCASTLE CATHEDRAL.—(Result of a friendly Conference.)—The Venerable Archbishop White, Messrs. Wood Gillan waited upon Mr. J. Horbury Hunt on April 6th, and for the purpose of a friendly conference, to put matters on a business-like basis, and so allow the work to be resumed forthwith. The result of this meeting has been to finally dispose of all difficulties, and to ensure the proper carrying out of the terms agreed upon. The three gentlemen above named are to continue to act in conjunction with the Architect. The fact of the Archbishop and Mr. Hunt being friends of over thirty years' standing, during which period many Churches have been built in the Diocese under their joint control, including St. Alban's, will be a guarantee to the Churchmen of the Diocese that the work will now progress to completion, guided by business discipline. A short memorandum was drawn up and signed by

W.E.W.
J.W.
W.G.
J.H.H.

Diocese of Goulburn.

GUNNING.—In St. Edmund's on Sunday evening last, the Prayer Desk, Table, and Pulpit were draped with black, as a mark of respect to the Bishop of Riverina. The Incumbent Rev. J. H. Williams made special allusion to the deceased Prelate in the course of his sermon on Rev. iv, 8, latter part. The Bishop is remembered by the parishioners, and some two years ago this month (May), he administered the Rite of Confirmation in St. Edmund's. His simple, earnest, loving words are still fresh and green in their memories. The "Dead March" was played at the conclusion of the service, the congregation standing.

THE LATE BISHOP OF RIVERINA.

Writing with regard to the late Bishop of Riverina, the *Hay Standard* says that after attending the Consecration of the Bishop of Grafton and Armidale, he started by way of Adelaide to visit Broken-hill and other remote parts of his Diocese. The long journey appears to have aggravated the complaint from which he was suffering, but which apparently was unknown to his many friends. He became ill at Broken-hill that it was deemed necessary that he should at once be removed to Melbourne. When the Bishop arrived in Melbourne, and Mrs. Linton saw him, she was convinced that he could not live. The cause of death was cancer in the stomach, which must have rapidly developed during the past few weeks. It appears that for the past two years some anxiety had been felt as to his health, and he had been warned by his medical adviser that he must desist from taking such long journeys as he was in the habit of doing in visiting the outlying portions of his Diocese. As showing the unselfishness of the late Bishop's character, we may mention that on leaving England he was presented with a substantial testimonial, amounting to over £2000, all of which he generously devoted to the Church and the building of a Bishop's residence for the Diocese. To this sum Mrs. Linton's father added another £1000. Some two years ago the Bishop's father died, and bequeathed £1000 towards the building fund of Bishop's Lodge, and the Bishop himself, out of the money left him by his father, gave another £1000, which it was understood would be refunded if sufficient money was raised to pay for the building.

When God bolts the door let us take care that we do not attempt to climb through the window.

I cannot command success; but I can do even better: I can secure the tranquil and restful approval of my conscience that I have done all that depends on my own efforts.

True faith is strengthened by trial, just as a piece of steel is made brighter the harder it is filed.

There is no book on which a man can rest in a dying moment but the Bible.

The lower a man lies, the clearer, brighter, grander is the view which he gets of Christ.

Thomas Myers, Braintree, writes: "Canadian Healing Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

BISHOP OF GRAFTON AND ARMIDALE.

SYNOD.

In the course of an interesting address delivered by the Bishop of Grafton and Armidale, on Wednesday, the 16th inst. to the Clerical and Lay Representatives in Synod assembled, the Bishop said:—

At the risk of wearying you I would refer to one or two other causes which impede the Church's work, not here specially, but throughout our land. And I mention them that you may understand in what direction I should propose to ask your aid in work against them.

UNBELIEF.

You will all, probably, agree with me in classing high amongst these, for mischief and for difficulty, the growth of unbelief. That is, if unbelief, in *us*, be growing. Perhaps that which has fallen upon our community might be more correctly described as the induration of indifference, than any serious conviction that Christianity is false. My brethren of the Clergy will, I am sure, forgive me if I urge upon them the imperative necessity of acquaintance with the best works of Christian apologetics. We need them wherever our lot is cast. The anti-Christian argument is heard in the remote township, as in the crowded city, and in some way its voice is more formidable when uplifted in the former. Do let us see to it, then, that we are all able to give a reason for the faith that is in us. In making my Visitations to your various parishes I shall ask you, wherever possible, to endeavour to make for me opportunities of meeting men with whom I may hold conference on the position and claims of religion. Frankly, I do not believe that, wherever religion approves itself as a living thing, men broadly speaking, have any desire to shrink from religion. It is oftentimes religion which has shrunk away from them, and made itself the associate of pettinesses and puerilities. Certainly men have no right to demand of the Clergy that they pose as sham experts in matters of political economy, or of complicated industrial relations. *Ne sutor ultra crepidam.* But we can all of us do our best to show ourselves alive to the great social questions which are so large a factor in the thought of modern man. We can try, without dogmatism on them, to understand them. We can try to sympathise with those who are troubled by the difficult points which surround them. We can try to show how the Gospel of the Lord Jesus Christ has its message, not half spelt out as yet, for the alleviation of our social difficulties, or for the solution of our modern problems. We can hold up unflinchingly the eternal necessity of distinction between right and wrong, justice and injustice. And if we do, then, these two things, first, resolutely grasp the evidential position of our faith, and second, learn what men are pondering and questioning to-day, and what message we have for them, and if to this we add the most convincing evidence which man can offer, the sober, righteous, and godly life, reflecting, however dimly, the beauty of His life, whose we are and whom we serve, why, then, we may face, steadfast and composed, the tempest of unbelief, certain that the heavens will grow bright once more, and that the beams of the Sun of Righteousness will shine forth with none to challenge their sovereign beauty.

THE DIVISION OF CHRISTENDOM.

However painful a subject it is, it is useless to ignore the fact that we are hampered by the excessive competition which prevails among Christian bodies, which divides into infinitesimal fragments the Christian energy of our smaller centres, and thus succeeds in stultifying the work of all of them. Very grievous is it to any heart that loves the Lord Christ in sincerity, to listen, in some tiny Australian hamlet, to the clashing bells of Church and Chapel and meeting-house, and to mark how the worshippers at each of these, few in number, and devoid of hope, or strength, or influence, cling with a pathetic pertinacity to their own form of Christian faith and worship; and yet enough in all, could they but be, in God's providence, united, to compose a vigorous congregation whose witness for God might be practically felt on all critical occasions in the community. Far be it from me to suggest that in such circumstances the Church is to retire, or that, by some compact with other Christian bodies she is to listen to the voice of that undenominational denomination which says, "Thou and Ziba divide the land." On the contrary, because our principles are what they are; because we believe, honestly and unflinchingly, in our Divine Commission, in our Apostolic Ministry, and in our unbroken continuity with primitive Christendom; because we believe that, noble as is the work which many a Christian denomination does around us, none can give to our people what we can give, through the heritage which it is our blessing, our glory, and our responsibility to have received, therefore we dare not abandon our people. But is there not a more excellent way? The repeated, and intensely painful, subdivision of English Christianity is largely the Nemesis of past generations of coldness, indifference, indolence, and neglect on the part of the English Church herself. She must be satisfied to fulfil her penalty, and through tears and prayer, through service and sacrifice, through patience and labour, to win those who were once her people back again. The right way, said good Archbishop Allen, to deal with separatist Christianity is to outpray it, outwork it, outbear it, outlove it. Why should we not do this, all of us? Poor, indeed, must be the spiritual blessing which

has come down to us from Bede and Augustine and Anselm and Grosseteste and Wycliffe and Latimer and Taylor and Ken and Koble, if it cannot do this for us.—Set up before us an ideal so lofty, and inspire us, each in our own sphere and community, with so brave a determination to fulfil it, that in the long run the logic of hard fact avail to convince the world. If we claim to be the truest, because most ancient and most Scriptural, and the most national because most liberal exponent of English Christianity wherever Englishmen are found, then surely, *Noblesse oblige.* Let us make good our claim by a supreme example all through our ranks, of high principle, of industry, of humility, of love, of breadth, and of devotion. Once the Church has done that, I care not in what clime, her victory is won.

PARTISANSHIP.

I have a word to say upon a third general difficulty of our Australian Church work, and that is the question of party within our Church itself. I have described it as a general difficulty, but, mark, it is not universal. It is capable, under wise and strong leadership, of almost entire repression. In the Diocese, for instance, from which I have come to you, thanks to the absolute justice and evenhandedness of the Bishop, party spirit is dead. A great example has shamed it into the outer darkness. Now, I am not saying that the thought or work, or worship of the Church, can all be cast after one pattern. I am sure they cannot, and what is more, that it would be an immensely evil thing if they were so fashioned. Because we have been called on to express the devotion of a whole people of a Church, and not of a sect, therefore we might properly expect freedom and largeheartedness in our formularies and in our ritual. These we have; and Australia is certainly not the country in which we do wisely to restrict these qualities. Coming to you, therefore, as I do this day, I wish to say as distinctly as I can, that, in my judgment, a Bishop is called upon to be a Bishop of the whole Church, and not the Bishop of anything less than the whole Church. The Bishop, because he is but a man will have, undoubtedly, his own natural preferences, his own convictions on points of detail, his own code of aesthetics. But he dare not shut his eyes to the mighty call of his office, that he be lifted out of "narrower interests, personal preferences, small and individual conceptions." "Whether other men see with his eyes or not" (I quote again the Bishop of New York) "he must for ever try to see with their eyes." And thus I would dare to hope, and to anticipate, that in this Diocese no partisanship shall ever be encouraged. Men are to be valued, not for the labels which arbitrary prejudice may affix to them, but for what they are. And no man who will work within the fair limits of the Prayer Book, and who will render good service and true, loving his Master, striving to hasten His Kingdom, and free from self-seeking ambition, need feel that he shall receive scant measure of support or sympathy. Ah! how small and insignificant by the side of the great questions of character and consistency, of prayerfulness and of fruitful, industrious devotion, are all questions which touch but the outer hem of the Christian system. May God give us truth and breadth of vision, that we may see as petty what is petty in His sight, and as of infinite value only what He values.

THE DIOCESAN FUTURE.

My brethren of the Clergy and of the Laity, I have sketched in outline the great principles upon which, if it please God to give me (as you will doubtless ask for me) sufficient wisdom, prudence and resolution, I should wish to lead the Church's work in this Diocese. For this occasion I shall attempt no review of recent events of interest in Church life or in public policy, nor comment upon the business which awaits the Synod. This week, for good or evil, we have turned a new page in our Diocesan story. God keep it pure, unruined, and unstained! Some newspaper correspondent, speaking a few months ago of this Diocese, at a time when it was much in men's mouths, described it as the "little Diocese of Grafton and Armidale." Why "little" Diocese, I do not know. Little it certainly is not in its area; nor little, so would I believe, in its possibilities, its aims, or in its future. We want this, every man of us, to be a great Diocese. And great in the best and truest sense—great in faith, hope, and charity, and why should it not be so? One thing I know is useful, and we can win it without money and without price, and that is the outpouring of the Holy Spirit in our midst, in all His wealth of fire and life and light and love. And for that, with every intensity of longing which is in me, this Whitsuntide I look and pray, that He may be with us, making us one, and keeping us one; that His power may exalt our capacities, making us prompt, clear-sighted, fervent in business as we serve the Lord; that His overruling influence may lift us up to self-sacrifice and cheerful self-forgetfulness. That will make us a great Diocese—a great Diocese of whose useful life and honoured fame you and I may be proud, as we yield, each man according to his ability, our quota of personal effort, and of personal forbearance to fulfil the noble whole; a great Diocese, winning worthy men to her borders as the years pass on, and as men are needed to come and help our expanding work; a great Diocese, witnessing that where men will but serve the Lord with singleness of heart, His arm is never shortened that it cannot save.

In such a spirit, and with such a hope (I beseech you), enter then upon the business of this Session. Let the Grace of the Lord Jesus Christ be present in all that here-

in we think, or say, or do, and let His promised presence amongst us be ever remembered. "Lift up your hearts," so cried the ancient Church to her people at the solemn moment when they drew near to God. "Lift up your hearts," is my charge to you this day. And do you in loving faith, in gladness of hope, and in plenteous charity, rising above all that would be unworthy of Him whom we would serve and honour, answer back with the ready watchword of all true Christendom. "We lift them up unto the Lord." Amen.

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.

BETTING AND GAMBLING.

TO THE EDITOR.

SIR,—In the letter which I wrote advocating the claims of all Christian men and women to fight against the evil of Betting and Gambling; and drawing the attention of such to the very excellent work on that subject "Betting and Gambling," I omitted to mention the name of the shop where I obtained the book, and I know it is a great help to people up the country to know where they can send for a book; I now write to say that this book "Betting and Gambling" by Major Seton Churchill can be obtained for 1/- at "The Stationers' Hall and Book Depot" 387 George Street, Sydney.

Again recommending this admirable work to all readers of the AUSTRALIAN RECORD.

I am, yours truly,

MARY M. PYE.

Waawarawaa, May 19th, 1894.

THE ELECTIONS—THE DRINK QUESTION AND COMPENSATION.

SIR,—With the crisis of a general election upon us I write on behalf of the New South Wales Local Option League to ask all who are interested in the religious, moral and social welfare of the people to zealously aid in securing the passage of a Liquor Traffic Local Option Bill. It made law it will permit every electorate to reduce, or wholly prohibit the ever-dangerous drink traffic.

We can, after years of fighting, obtain an almost unanimous vote in favour of full Local Option. The lion in the path is Compensation! Friends of that principle managed to defeat the Bill in this Parliament by a narrow majority. I give their names, so that your readers in the various constituencies may know them and mark them. Each of the following voted for Compensation in one or more of the three test divisions:—Barton, Black, H. H. Brown, Burdekin, Barnes, Chapman, Chantler, H. Clarke, Crick, Colls, Copeland, Collins, F. Clarke, Cruickshank, Davis, Donnelly, Dickens, Sir George Dibbs, Dowell, Eve, Fitzgerald, Gardiner, Gillies, Gormley, Gough, Garvan, Hasall, Hayes, Hoyle, Hutchinson, Hogan, Johnston, Jones, Jeanneret, Kelly, Lee, Lees, Levien, Lynne, Sir W. P. Manning, Macfarlane, Morgan, Marks, Newton, Nicholson, Nicoll, Newman, O'Sullivan, Varney Parkes, Ross, Schee, Scott, See, Suttor, Sharp, Sheldon, Slatery, Stevenson, Tonkin, Twiner, Torpy, Traill, Vaughan, Wall, Williams, Waddell, Want, Williamson, Wright and Willis: Total 70. The aggregate voting on the other side was 66. Messrs. Reid, Wise, Martin, Fuller, Booth, York and Neild did not vote at all, while Lee, Gardiner, and Jeanneret voted on both sides. All the members not named voted against Compensation.

The estimated amount of Compensation claimed is about £7,300,000, and it is said that the municipalities affected should raise the money. Probably a proposal more unjust to the people of this country was never before made.

There is not the least desire to treat publicans harshly. The proposals of the League will allow reasonable notice to all licensees. It is desired that polls should only be taken in July and August, the two first months of the ordinary licensing year; and that all licensees voted should run out their full time; viz to 30th June following. This would always give publicans many months to prepare. But as there is no probability of a bill so important passing early enough to take polls this year, all voting as to either reduction or prohibition will have to be postponed at least to July and August next year. Consequently no bar can be closed until the 30th June, 1896. Does not this practically give licensees two years' notice? Any further delay would be both unreasonable and hurtful.

I need not trouble your readers with arguments against Compensation. I assume that they are generally well known. It will be recognised by many that the claim is so hollow that it can only be raised to block and delay reform. But the publicans and brewers are on the warpath to protect their money bags and all who love this country, who are fired with any holy enthusiasm for God, home, and humanity, must be on the warpath too. To deliver the Colony from the thralldom of the liquor traffic is to aid in enriching and enabling it for all time.

I respectfully but very earnestly call upon the friends of reform to be up and doing at this great crisis. I ask Clergymen to assist by their influence, and especially by one or more sermons as to the evils of intemperance, the duty of citizens, and, as far as they can see their way to do so in the pulpit, the injustice of having to compensate and pension off the publicans. I ask friends to see that every candidate be questioned so that there may be no mistake whatever as to which side he is on. I ask them to use any right means, and many will suggest themselves, to carry the battle to the gates. Above everything I ask that no vote shall be given to a compensationist. If our supporters throughout the country will only be faithful and zealous, victory will be inscribed upon our banners all along the line. Let each do his duty bravely.

I am very confident that full Local Option without compensation is the most important question before the electors. It is great because of 20,000 arrests for drunkenness annually. What an army of men and women! It is great, because drink is largely responsible for well filled gaols and asylums. It is great because of the social wreckage caused in many directions to which the records of the Divorce Court are an important witness. It is great because many of our most difficult social problems, are more or less connected with drink. Alcohol is the handmaid of some of the worst vices. It is great because in a fortnight alone there were 20 deaths through violence in the Colony due to drink, and there must have been many other deaths through the same mighty destroyer, but not made public. How precious is human life! It is great, because drink often stands between man and his Maker—between a gracious, Heavenly Father and a loving Saviour who can tell the value of a soul. It is great, in many other ways, and in which the people are seriously touched. It is great, also financially. Think of nearly £500,000,000 wasted, and worse than wasted, in drink in the last ten years. Can such an expenditure be afforded? It most certainly cannot. Beside this question, Free-trade, Protection or Single Tax sink into a lower place, and it stands out as supremely great and of vital importance. May every elector at this crisis rise to the occasion and do his part so as to aid in winning the battle for that which is pure and good against powers persistently used by the devil and his agents.

I am, etc.,

F. B. BOYCE,

SYDNEY, 21 MAY 1894. PRESIDENT, N.S.W. L.O.L.

THE REV. EDWARD SCARISBRICK.

On Sunday, May 14th there passed away in Adelaide one who, if his life had been spared, would have probably done important work for God and our Church. The son of a well-known business man in Liverpool, Edward Scarisbrick, after his school life, passed to the University of Cambridge, where, in addition to the ordinary curriculum, he attended the Divinity lectures of Professor Westcott and the Rev. Handley Moule, and showed considerable proficiency in theology. But after he had taken his degree ill-health forced him to leave England, and he spent five years in the Argentine Republic, where, in spite of several illnesses, he worked as a Layman in whatever parish he happened to be residing, taking services and Bible classes with excellent spiritual results. The severe illness of his mother recalled him to his native country, and on her death, as the climate of England was unsuitable for him, he came out to Australia, to the PRIMATE'S Commissary. Ill-health again troubled him, about two and a half years ago, with commendatory delayed his Ordination, but mountain air made him stronger and in a few months, having been ordained by the PRIMATE he was appointed Curate of the parish of Bowral for a year. There his work was successful, his good influence being especially noticeable among young men. His health also greatly improved, and he was able to do nearly the work of a healthy man. When a new Incumbent was appointed to Bowral, Mr. Scarisbrick left for Adelaide, whose dry air seemed likely to complete the work of his restoration to full health. He became Curate at Holy Trinity Church, Forth Terrace, Adelaide, in June of last year, but the work of a City parish was too heavy for a delicate man eager in his Master's service, and after more than one breakdown he found it necessary in March to resign his position and take up his residence in the hills. Recovering somewhat, he unfortunately again began work, but suffered a relapse which has thus ended fatally. He leaves a young widow. A large crowd of parishioners at his funeral showed the love which he had won from them, and the presence of members of the Board of Management of the Y.M.C.A. and the singing of the Y.M.C.A. choir at the grave testified to the influence which he had exercised on the young men with whom he had come in contact.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when it is added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

HALES & COLE,

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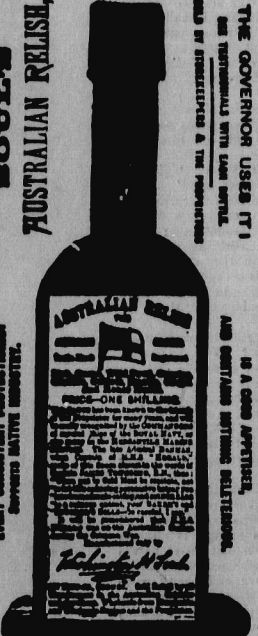
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