

### Helps by the Way.

#### Do I Carry Christ with Me.

If Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, He "could not be hid." If you travel through a certain district in Southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; He could not, even if He would. Many absurd things have been written about "secret hopes," etc.; but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove a touch will show it. Here, then, is an infallible test. Do I feel and recognise that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil, and do right? Then He "is there;" but, if no such internal evidence exist, then Christ has never been there, or has gone away.

#### Broadening Vision.

Note the personality, designation, and office of this new Teacher. "He," not *it*, He, is the Spirit of Truth whose characteristic and weapon is truth. "He will guide you"—suggesting a loving hand put out to lead; suggesting the graciousness, the gentleness, the gradualness of the teaching. "Into all truth." That is no promise of omniscience, but it is the assurance of growing and gradual acquaintance with the spiritual and moral truth which is revealed, such as may be fitly paralleled by the metaphor of men passing into some broad land of which there is much still to be possessed and explored. Not to-day nor to-morrow, will all the truth belong to those whom the Spirit guides; but if they are true to his guidance, "to-morrow shall be as this day, and much more abundant," and the land will all be traversed at the last. "He shall not speak of Himself, but whatsoever He shall hear that shall He speak." "Whatsoever things He shall hear." "Where? Yonder in the depths of the Godhead"—whatsoever things He shall hear—"there He shall show to you." And especially, "He will show you the things that are to come." These Apostles were living in a revolutionary time. Men's hearts were failing them for fear, and the things that were coming on the earth. Step by step they would be taught the evolving glory of that kingdom which they were to be the instruments in founding; and step by step there would be spread out before them the vision of the future and all the wonder that should be, the world that was to come, the new constitution which Christ was to establish.

#### The Secret of Living Well.

To mind one's own business is to believe in one's self and in that which one has to do. It is to serve and to wait as seeing behind the pretty routine of life that which is invisible; it is born of the faith which finds nothing so small that it is not big with divinity, nothing so frail that it does not carry God with it. The world is constantly astonished with exhibitions of heroism in circumstances where it is least expected, and it wonders in what school such grandeur of conception, such energy of execution, were learned. And the answer is that they were learned, not in surveying heaven and earth for some noble deed to be done, but in the daily doing of one's business. The guarantee of life is found in the fact that in the minding of one's occupation, in faithfulness to the necessities with which one is encompassed, there is found such benediction, such promise, such infinite unfoldings.

#### Gentleness, a Divine Virtue.

Gentleness is Christ-likeness. Jesus, our model in everything, is a most wonderful model here. He was rejected by "His own," and betrayed by one of His disciples; He was tried, mocked, scourged, crucified; and yet He bore it all in gentleness and submission, never saying a harsh word or doing an unkind deed that would afterward have to be repented of and forgiven; and when afterward He hung upon the cross, and was reviled, He reviled not again, but committed Himself unto Him that judgeth righteously. At all times and everywhere He showed that His life was subject to the commanding power of the religion that He came to establish and to teach. Such gentleness is not to be confounded with weakness. It is not timidity or white-facedness. It is the truest courage, a divine virtue, the consummate flower of a life filled with the power and spirit of love.—*Ex.*

#### AN INFALLIBLE CURE FOR NEURALGIA.

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

Always keep a small tin of ARNOLD'S MILK ARROWROOT BISCUITS in the house for the children.—*Adv.*

### The Charm.

A really Charming and Beautiful Biscuit.

### For Young People.

#### Can't Afford it.

##### THE LAD THAT WOULDN'T SELL HIS HONOUR.

"Here, Dan, is something that may interest you," said farmer Brown, as he handed the boy a bulky letter. "The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp. "That will send a letter to your mother, Dan, and not make you poorer, either," answered the farmer. "I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of a steaming tea-kettle. "And you can have the two cents and thus save four marbles," suggested Mr. Brown, thoughtlessly. "That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter." "It will carry another. It is not marked," argued Dan. "But you know it was a mistake," urged the monitor within. "That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the Government will not miss it; no, not even know it." "Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered. Dan trembled, for it seemed that someone had spoken the words right in his ear. Flipping the stamp he had loosened into the fire, he exclaimed, "No, I cannot afford to sell myself so cheap." "What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble!" "Worse than that," said the boy, sheepishly. "What! burned your fingers with the steam?" questioned his employer. "No," said Dan, determinedly, "I sold my honour, or came near doing so." "What do you mean, boy? The stamp is all right. It would never have been found out." "But I knew it all the time, and two cents is a small amount to get for your self-respect. Besides—" "Besides what?" queried the man. "God knows about it, and He looks upon the heart," answered Dan. "It's a mighty small thing to worry over, I'm sure," replied Mr. Brown; "the Post-office department would not have been the poorer, I assure you." "It would have been I who would have been the poorer. Had I sold my honour for two cents I should have made the worse bargain I ever did." And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.

#### May I Be Angry?

I don't want to preach a sermon in print. But will my readers indulge me in a bit of exegesis? or, if that word frightens them, will they let me meditate aloud upon a text which has interested me? I have no hope of saying anything new, but will try to be practical and suggestive.

"Be ye angry, and sin not." There is evidently, then, such a thing as innocent and justifiable anger. The natural impulse is not in itself wrong, any more than joy, love, hope, or any other passion. We may sometimes say like Jonah, though with more truth, "I do well to be angry!"

Is not this inference from Scripture sustained by our own consciousness? Our language bears the marks of this distinction between righteous and unrighteous feelings. The Latins meant very different things by the two words, *ira* and *odium*, which we translate by the same term. "*Odium est ira inestertata*," says Cicero. "We of the English speech make a distinction between anger and indignation. Again we impute anger to God and to Christ on the one hand, while on the other, the Scripture saith, 'Anger resteth in the bosom of fools.'"

Is it not worth our while to ask where the moral line is drawn, which separates the pure, the sinless, the God-like emotion from the foolish and depraved? The answer is clear. That which will stand the test of God's other requirements.

In the first place, it must not be inconsistent with the spirit of love. God is love, and yet God is angry with the wicked every day. Love is the fulfilling of the law. When we lose for a moment our love, we drop our Christian character. So long as I am angry at an injurious man, with a heart full of love (not *liking*) towards him, I "do well to be angry."

Second, it must be attended by no resentment, no desire of revenge, or disposition to retaliate. We need not be told that all alloy of this kind is devilish.

Third, *cherished* anger is to be resisted as sinful. "Let not the sun go down upon your wrath," is the special commentary of the Apostle upon the passage before us, "Be ye angry and sin not." We are to "be not hasty in spirit to be angry," but to be hasty in getting rid of it, for we know not whereunto it may grow. If the sunset calms it not to rest like the raging wind, we may fear that something is wrong.

In a word, *hate* is just that element of anger which poisons it, just as lust or idolatry is the poison of love. I

mean of course, hate towards a person. We may hate an act or disposition as heartily as we please. Still, caution must be observed in admitting the distinction sometimes made between hating the sin and hating the sinner. It is a dangerous one, and requires high qualities of spiritual character and endowments of grace. As to distinguishing between *anger* at the sin and at the sinner, I see no necessity or possibility. I cannot disassociate my righteous and perhaps indignant estimate of a man's qualities from the man himself.

A fine example of this innocent and Christ-like emotion is found in Stephen's outburst of indignation against his perjured and bloodthirsty judges. A more questionable instance is that of Paul before Caiaphas. There is an anger which is compatible with benevolence, and utterly devoid of all hatred or malice. I do not know but it might be said, from such instances, that there is a species of personal resentment which is compatible with benevolence.

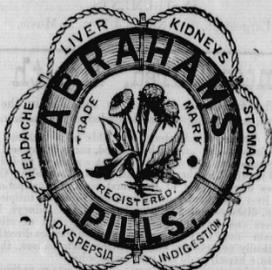
It is easy to see, however, how dim this border line between the kingdoms of heaven and hell, and how likely the deceitful heart to offer strange fire. Should not considerations like these, then, instead of encouraging us to the indulgence of anger, from the fact that we may "be angry and sin not," rather tend to increase the caution and self-restraint of the conscientious? Should it not add new force to these other Scriptures: "Be not hasty in thy spirit to be angry;" "He that is slow to anger, is better than the mighty;" "Blessed are the meek;" "Said not well the royal and inspired sage, 'The discretion of a man deferseth his anger?'"

Above all, said not, best of all, the Great Teacher, "Watch and pray, lest ye enter into temptation?"

Let us defer our passionate emotion as long as we can, by the grace of God. Let us be very "slow" to take fire. And when we find the flame kindled, let us bring it to the rigid tests of the Gospel. And finally, let us hasten to dislodge it as a dangerous guest, and "let not the sun go down upon our wrath." Even the manna from Heaven kept over night will spoil.

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The Great Remedy of the 19th Century FOR LIVER AND KIDNEYS.



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# The Australian Record.

SYDNEY, SATURDAY, MARCH 25, 1893.

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### NOTES AND COMMENTS.

**Higher Criticism.** It has been lately said by a disciple of the Higher Criticism:—"It may be at once asserted that the work of archaeologists in the past 30 years has all tended to show the historical accuracy of the pictures contained in Gen. XXII. to L. In the most impressive way the forgotten inscriptions of Assyria and the undeciphered papyri of Egypt come to light like a witness stepping out of the tomb to re-affirm the truthfulness of our records, just when a pitiless Biblical criticism was disposed to resolve the names into solar myths, and the facts into idle legends."

**More Cuneiform Discoveries.** In the year 1887 it will be remembered by some that what are known as the Tal Amarna Tablets, were discovered at the site of the Palace of Amenophis IV. in Egypt, on the East bank of the Nile, half-way between Thebes and Memphis. This collection comprised 320 Cuneiform tablets, and is described as the most important historical discovery ever made in the East. They date from the Exodus. Major Conder has translated them, and we are glad to learn that recently the committee of the Palestine Exploration Fund has undertaken to publish them. God is ever making the stones of the earth bear witness to the truth of His Word.

**The Spirit's Guidance.** When John Robinson, pastor of a congregation of refugee Puritans, was bidding farewell to the party of exiles, who were leaving in the "Mayflower" for New England, and were to become celebrated under the name of "The Pilgrim Fathers," he spoke these memorable parting words:—"I charge you that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth to break forth out of His Holy Word. I cannot sufficiently bewail the condition of the Reformed Churches, which are come to a period in religion and will go at present no further than the instruments of their reformation. Luther and Calvin were great shining lights in their times, yet they penetrated not into the whole counsel of God. The Lutherans cannot be drawn to go beyond what Luther said, and the Calvinists, you see, stick fast where they were left by that great man of God. I beseech you remember it; it is an article of your Church Covenant—that you shall be ready to receive whatever truth shall be made known to you from God's Word. Inexhaustible riches are to be found in God's Word, but spiritual things are spiritually discerned. There is, therefore, a great need of the Spirit's revelation, if the truth is to maintain its Divine power and freshness, and if we are to be led farther and deeper into it. Luther himself said 'I see something which the blessed Augustine saw not, and those that come after me will see that I see not.'"

**The China Inland Mission.** The Rev. J. Hudson Taylor, we learn, has been most impressed with the necessity of providing for the education of the children of the C.I.M. Missionaries. He is therefore going to erect Schools for boys and girls at a cost of £3000 in Chefoo.

**The East End Jews.** In connection with the work of Miss Schneider among the East End Jews, the following incident is worthy of mention: A Jew, who had not been able to find work for six weeks, was nearly in despair. His landlord came every day for his rent, and threatened to send the broker if he was not paid. His wife was ill, and his daughter also out of work. "He told me on one occasion," says Miss Schneider, "that he had read the Testament which I had given him for hours together on the Sabbath; but he was now very down-hearted, and said, 'I pray and pray to God, but He does not listen to me. He is just as if He were dead. I know my trial comes from God: It must be a punishment.' I told him God might have sent it to bring him to Himself; and he answered, 'Yes, that may be; but will you tell me why it is that you, who have so many troubles as well, are always looking so happy? Is it that you believe in a Redeemer, Who bore your sins, to Whom you gave them over? I told him he was right, and if he knew the way so well, why did he not choose it for himself? He said he would give his right hand to be able to do so. I told him where I obtained the power, and that he too would be heard by God if he came in the right way, through His beloved Son Jesus Christ. The next time I came, he was full of excitement, and told me that on the very evening when I left him he had prayed in the name of Jesus secretly, had read the New Testament far into the night, and that the next day an old employer of his had given him work, and his daughter had found work also. He said he would surely pray again in the name of the Lord Jesus."

**Sympathy.** An old writer expresses himself thus:—"Sympathy has a strange force, as we see in the strings of an instrument, which, being played upon as they say, the strings of another instrument are moved with it. After love hath once kindled love then the heart being melted, is fit to receive any impression. Unless both pieces of iron be red-hot they will not join together. Two spirits warmed with the same heat will easily solder together."

**Charity Organisations.** The Archbishop of Canterbury, in a letter lately published on Charity Organisations, wisely urges union amongst the different bodies engaged in relieving the poor, in these words, "Make the communication of such bodies with each other real, where the occasion arises other than 'artificially complete.'" These words, a Christian publication remarks, are very suggestive of the

difference between the methods pursued by advocates of what is called Home Reunion and those of the Evangelical Alliance in pursuit of Christian Union. The former seeks a union "artificially complete," but such union, if ever attained, which it is not likely to be, would be "artificial" after all. The Evangelical Alliance seeks rather to "make the communication of such bodies with each other real" by cultivating brotherly love on the only true ground of the real brotherhood of all who are born again by faith in Christ Jesus, whatever denomination they may belong to.

**Spiritual Growth.** The Rev. H. G. C. Moule, referring to his own spiritual experience, remarks, "I shall never forget the gain to conscious faith and peace which came not at, but after a first decisive and appropriating view of the Crucified One, as the sinner's sacrifice of peace came from a clearer and more intelligent hold upon the personality of that Spirit through whose mercy the soul had seen that blessed view. It was a new development of insight into the love of God; a new contact with the inner and eternal movements of redeeming mercy, a new discovery of Divine resources. Gratitude and love and adoration found anew a newly-realised reason, and spring, and rest. He who had awakened, who had regenerated shone before the soul with the smile of a personal and eternal kindness and friendship standing side by side in union unspeakable, yet not in confusion with Him, who had suffered and redeemed and with Him who had given His Son, who had laid the eternal plan of grace and willed its all merciful success."

**Sydney Diocesan Education and Book Society.** The Annual Meeting of this Society was held at the Chapter House on Monday afternoon, the Very Rev. the Dean of Sydney presiding. The Chairman, in his opening remarks, referred to the rise and progress of the Society, and its present condition as contrasted with the past. In speaking to the first resolution, which was moved by Archdeacon Gunther, and seconded by the Rev. Coles Child, the exertions of the Committee to forward the objects contemplated by the Society were referred to in satisfactory terms. The report, which was read by the Rev. J. D. Langley, Clerical Secretary, stated that notwithstanding the commercial depression the trade of the depot had slightly improved. The sales for the year amounted to £3,617 12s 4d, as against £3,545 15s 5d, for 1891.

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**The Word "Protestant."** The Rev. Handley H.C.G. Moule has addressed a letter to the Secretary of the Cambridge University Protestant Union, in which he says:—"I would express my deep thankfulness that such a Union exists. The glorious word 'Protestant' is now so traduced and maligned in many quarters that there is a positive benefit in its deliberate adoption by an organised body of educated men, all looking forward to influential work. If the Union did nothing else it would help to re-affirm the truth and greatness of the word 'Protestant.' I earnestly lay it upon the hearts of all my fellow-members to recollect that the word 'Protestant' is a positive, not a negative word. As first used it meant the earnest assertion of the mighty positive truths that the Holy Scriptures are the Word of God, that they are for us the final court of appeal in the Christian Church, and that they are both free to be read, and are by the Lord commanded to be read by every Christian. These are not mere anti-Roman, they are vital Christian tenets, and lead straight to the sanctuary of faith and life. They touch directly on the very heart of the Gospel, the revealed work and will of God in Christ, revealed that the individual may know, believe, love, obey, and be filled with Christ. Nothing discredits Protestantism more than identifying it with negations. Alas! this is too much the case with Continental Protestantism at the present day. Too often the word covers only the barest, coldest Rationalism, which drags the Bible down to the ground of a merely natural literature, and cares neither for the Godhead nor the Atonement of the Lord Jesus. 'What! Do you Protestants believe the Bible?' said an Italian friend of my wife to her some years ago, in the midst of an earnest talk about Divine things. He was the ideal of the devout Romanist, and had never met a Protestant who was not a Rationalist. Strange paradox! May it be the happy work of the Union to preclude to its utmost such a reproach in the case of its members."

**The Devil's Missionary Enterprise.** All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in one week. It is taken from the daily returns posted in Liverpool: 960,000 cases of gin, £240,000; 24,000 butts of rum, £240,000; 30,000 cases of brandy, £90,000; 28,000 cases of Irish whisky, £56,000; 800,000 demijohns of rum, £240,000; 36,000 barrels of rum, £72,000; 30,000 cases of Old Tom, £60,000; 15,000 barrels of absinthe, £45,000; 40,000 cases of Vermouth, £30,000.

**The S.P.G.** The Society for the Propagation of the Gospel in Foreign Parts is shortly about to publish, in two octavo volumes, a digest of its proceedings, journals, manuscripts, letters and reports, with a record of all the missionaries whom it has supported, from the date of its incorporation by Royal Charter in 1701 to the present time. This work will be of great use in giving the early history, not only of the Church in the United States, on which, up to the date of the Declaration of Independence in 1784, the Society spent nearly a quarter of a million of money, but of the foundation of the Church in every Colony of the empire. The missionary work in India, as well as in countries outside the limits of the empire will be recorded at length. The work will be well illustrated.

**The Church in Scotland.** From the official statistics of the Church in Scotland, Scotland, which has just been issued in the Annual Blue Book, it appears that, for the year ending 30th June last, the congregations, including missions, numbered 288, and that the membership of the Church had, as against the preceding year, risen from 91,740 to 94,257. The number of communicants during the same period rose from 35,493 to 36,800. The amount raised by the various congregations, including income from endowment, amounted for the year to £90,051, as against £90,421 for the preceding year.

**Loyalty to Bishop.** The Rev. Brooke Deedes, the Chaplain at Allahabad, has (the *Times* says) announced that, by the desire of the Bishop of Lucknow, the ritual of the Church at Allahabad—which is to become the Cathedral of the new Diocese—would be modified by the discontinuance of the Eucharistic vestments and of the lighted candles at the celebration of the Holy Communion.

## J. ROBERT NEWMAN Photographer.

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

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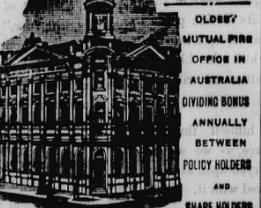
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Advertisement for Dr. Waugh's Baking Powder, featuring an illustration of a woman in a kitchen and the text "DR. WAUGH'S BAKING POWDER IS ALWAYS THE BEST".

The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., March 26.—11 a.m., The Primate. 3.15 p.m., Canon Taylor. 7 p.m., The Precentor. 8 and 11 a.m., Holy Communion.

The Offertory at each Service will be for the Choir Fund. There will be Half-hour Services on Monday, Tuesday, Wednesday, and Thursday from 1.15 p.m. to 1.45 p.m., at which short addresses will be given by the Primate. Evening Services also, with special music and special preachers at 7.30 p.m.

On Wednesday, Holy Communion, will be administered at 8 a.m.

On Good Friday the Services will be held at 11 a.m., 3.15 p.m., and 7.30 p.m. Preacher—Morning and Afternoon, the Primate; Evening, the Dean.

On Saturday, at 7.30, a short Service will be held with Address to Communicants, by the Dean.

DIOCESAN.

Sun., March 26.—Cathedral, 11 a.m., The Primate. St. Stephen's, Newton, 7 p.m. The Primate.

Sun., March 26.—Mission, Christ Church, Eamore. Preacher, Rev. J. Dixon.

Mon., March 27.—Standing Committee, Chapter House, 4 p.m.

Tues., March 28.—4 p.m., Dedication of "Church Home" (new premises), by the Primate.

Sun., April 2.—Cathedral, 11 a.m., the Primate.

Sun., April 2.—St. James, 7 p.m., the Primate.

LABOUR HOME, 557 HARRIS STREET.

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

E. GREYHER.

Brief Notes.

On Sunday morning the Most Reverend the Primate preached at Mount Victoria, at which place he administered the rite of Confirmation in the afternoon, and at Blackheath in the Evening.

Mid-day Lenten Services have been conducted at the Cathedral during the week. Arrangements are being made for a Special Mission at McDonaldtown.

On Sunday last, Archdeacon Günther, at St. John's Church, Parramatta, preached from the words, "The memory of the just is blessed," and made special reference to the late Dr. Woolls.

On Saturday afternoon, a number of ladies and gentlemen met in Mr. Quong Tarr's rooms, with the object of forming a Committee to arrange for an anti-opium demonstration, to be held next year in connection with the Women's Christian Temperance Union.

The Roman Catholic Unionists of Limerick are forming a Society against Home Rule. A citizen's meeting was held in the Bourke-street Congregational Church on Monday night, to protest against prize-fighting.

The opening lecture in connection with the Presbyterian Theological Hall was delivered by the Rev. Dr. Steel, President of the Faculty of Theology, in St. Stephen's Presbyterian Church, on Monday evening.

The annual tea meeting in connection with the Y.M.C.A., followed by a public meeting, was held in the hall of the Association on Tuesday evening. Sir Frederick Darley, Acting-Governor, presided.

A terrible snow storm which completely overwhelmed a gang of exiled prisoners occurred at Tomsk, Western Siberia, resulting in the death of 380 of their number.

A bazaar in connection with the Presbyterian Church, Murrumburrah, was concluded on Saturday last. The Waverley Ladies Committee of the New South Wales Floods Relief Fund, have sent four cases of clothing to West Maitland, containing 680 articles.

Then Anniversary Tea and Public Meeting was held at the Burton-street Tabernacle on Tuesday night.

The Norwegian Premier declares that unless separate Consuls are appointed for Sweden and Norway, the union between the two countries must be dissolved.

The German Reichstag is discussing a bill which prohibits the immigration of Jews.

The Annual meeting of the Sydney Diocesan Educational and Book Society was held at the Chapter House on Monday afternoon. The Dean presided.

Great distress has been caused by floods in Nebraska (U.S.A.)

Open Column.

A Neglected Ordinance.

"Then shall they fast." How is it that these words, which are virtually a command, and the rules of the Church of England based upon them, are entirely ignored by the great majority of Churchmen. This question has been much on my mind during the season of Lent, and now the Open Column invites me to liberate my soul upon the subject.

"To fast means," I quote Bishop Oxenden's definition, to abstain from food, or to deny ourselves as to the quantity or quality of the food which we take; other acts of self-denial may sometimes take the place of self-denial in respect of food, but it will be clear that this definition is the only one which is contemplated by the two Books with which we as Churchmen have to do,—The Bible and the Prayer Book.

Fasting is Scriptural. Our great Example, the Head of the Church, fasted on one occasion for forty days in preparation for the life work He immediately afterwards commenced; He declared in the words I have already quoted, that His disciples should fast when His presence had been removed from them; He gave them rules and advice as to their conduct when they fasted, and told them that certain devils could not be cast out except by prayer and fasting. Turning to the Epistles we find fasting mentioned over and over again as though it were, as no doubt it was, one of the recognised practices of the Primitive Church.

Fasting is also an Ordinance of the Church of England. The Prayer Book gives a list of Fasts, and Days of Fasting or Abstinence to be observed throughout the year; and the Collect for the First Sunday in Lent, quoting the example of our Lord's fast, teaches us to pray "for grace to use such abstinence, etc." evidently alluding to the Lenten Fast just commenced, and taking for granted that those who use this Collect are complying with the rule of the Church in this respect.

Nevertheless, it is not the general practice of Churchmen to observe any fasts at all, either during Lent, or at any other time of the year. The fact is, fasting has gone entirely out of fashion, and fashion is as austere a mistress in matters of religion as in matters pertaining to dress. The reason for this development, no doubt, may be found partly in the utter carelessness about the outward forms of religion, which obtained, during a certain period of the history of the Church, and from which she has not yet wholly recovered, and partly in the unalloyed unpleasantness of the self-denial involved, the difficulty which people, forgetting to look upon it as a religious act, find it constantly or even occasionally restraining the pleasures of appetite; and the excess with which it is sought to cover neglect is antipathy to Rome. It is so easy to pretend that allowing the custom to lapse is a protest against the extravagancies of Roman Catholicism, as if it were a good reason to forego an acknowledged duty altogether to say that members of another Church, in our opinion, abuse it.

Fasting, I take it, is as much a Scriptural duty and Church Ordinance as Public Worship. It was expressly retained by those who drew up our Ecclesiastical laws, when many other Ceremonies were abolished, as "one of those which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification whereby he might be edified." (Vide Preface to Prayer Book.) It is an act of worship, a means of grace, a sign of penitence, an effort to gain increase of spiritual strength. It is as useful in these respects now as it was in the times of Christ and St. Paul, and Christian people lose much by not being bold enough to break through the trammels of fashion, honest enough to separate the use from the abuse of the act, and earnest enough to follow out the teaching of their Bible and their Prayer Book upon a matter of such importance.

It is a question which deserves consideration how far self-denial in things other than food may take the place of fasting in the sense in which I have defined and hitherto used the term. It will, however, be acknowledged that if a person determine to do without some luxury, say during Lent, instead of fasting, the reason for substituting such other form of self-denial will generally be that the luxury in question is something more convenient and more easy to forego than food. This means that the sacrifice is by so much the easier to make, and, therefore, has by so much the less value. I am convinced, having tried both ways, that there is no form of self-sacrifice more calculated to bring about the end in view than that which the Saviour used, and which the Bible and the Prayer Book contemplate, namely—self-denial in the use of food.

I fear that I and my Brethren of the Clergy are much to blame for the neglect of Fasting by Church people. We do not lay nearly enough stress upon it in our teaching. And yet the building up of our people in their most religious duties, the urging upon them the use of the means of grace, these are as much parts of our duty as pointing them to the way of salvation. Let us not be frightened to inculcate such duties as Fasting by any bugbear of Popery. We need not, of course, preach Fasting for Fasting's sake, the mere formal act carrying with it no true religious significance, but let us uphold it as the Scriptural way of showing penitence (Joel ii. 12), the common-sense way of seeking for strength of will to do the things we would (Romans vii. 19). Let us show our people that, since the

Bible and the Prayer Book both enjoin it, as Christians and Churchmen, they are bound to fast. And I am persuaded that in so far as this teaching takes root, and men learn "to give themselves to fasting and to prayer," will they increase in spiritual grace and strength, and, learning the value of the Ordinance, appreciate more fully the wisdom of the Head of the Church, and of those who, under Him, drew up the Church's laws, inculcating and enjoining the exercise of Fasting.

D.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

We have hardly received the printed description of the scientific triumph of the liquefaction of atmospheric air when the telegraphic news comes to us that air has been solidified by the same experimentalist. The "fairly tales of science" show no signs of coming to an end; and the skill of the practical inventor follows hard upon the research of the theoretical inquirer. What an enormous amount of knowledge there is which one would desire to gain, but which even he who has most leisure and most desire to learn must leave to be mastered in the future life. All speculation as to our employments in that other world is but as the speculations of seeds in the ground guessing at what will be their future form as plants, yet one cannot but hope that the leisure times of that life—employed, as our leisure times ought to be now, "all in the name of the Lord Jesus"—may be spent partly in the acquisition of that knowledge of God's physical creation which we were not able to obtain in this world.

One of the many great evils of gambling is that it induces its victims to think that they can get money without working for it. The ordinary honest way of working for a living seems too hard and too slow, and when a person has become imbued with this idea, he is often led on to gain money by methods which are even worse than gambling. The following advertisement, which I read in the Times of Feb. 9th, exhibits (if it be genuine), some people in the innocent error of the same theory as to the easy getting of money. But although at present they merely exhibit the hopefulness of Mr. and Mrs. Micawber, combined with the airy selfishness of Mr. Harold Skimpole, I predict that they will ultimately develop the tendencies of Mr. and Mrs. Lammle. For even in the very improbable event of their finding what they now desire, the very ease with which they have attained money will make them reckless in spending it. Here is the advertisement:—"A young couple with one child, husband in the army, income limited, with no extravagant tastes, but who would like to live more comfortably and to be able to enjoy themselves, wish to meet with a lady or gentleman either with no heir or who is in doubt as to the disposal of her or his money. They feel that they could spend any money that was left to them, in a sensible way with benefit to themselves and to others round them. Reply to Hopeful, 12 Gloucester-road, South Kensington."

We all have experience, far too often repeated, of the advertisement that lurks amid the reading matter of a newspaper. We have been bitten so often that we are shy, and in certain journals an exciting headline makes us look through the paragraph to see whether the name of a soap, a biscuit, or a patent medicine is concealed therein. Something which corresponds to this, I fear, to be found in the religious world,—a world in which, as Kingsley pointed out long ago, and the Rev. P. F. Mackenzie has been lately impressing on us, is far too like the ordinary world in many of its methods. Some religious workers have discovered that singularity brings notoriety, and notoriety brings coin. I do not assert that they are peculiar merely with the intention of gain; I am speaking of people who are usually earnest Christian workers, who desire the gain not for themselves but for their work; and their eccentricity is doubtless to some extent natural to them. But I cannot help suspecting that when they find that it is popular they are not sorry to give it free scope. I do not think that this is confined to any section of the universal Church. The Christian, the Church Review and the Freeman's Journal can all furnish plenty of specimens, although the eccentricity or exaggeration will vary, being either in unusual phraseology, or excess of ritual, or political enthusiasm. But usually the paragraphs conclude with the information that the particular work alluded to is greatly in need of funds.

I may quote, from memory, one illustration from the Church Review of Feb. 9th. At a Church in Plaistow, special services were held on Jan. 30th and the Feast of the Purification. It is detailed how, on the former occasion, being the anniversary of "the murder of King Charles, the Martyr," the Eucharist was "offered," and the special Collect, &c., "ordered by the Church of England" were used. On which I would remark that, so far from being now ordered by the Church of England, the use of the service on Jan. 30th is expressly forbidden, as any one can read in any Prayer Book printed within the last 34 years. It is, of course, perfectly lawful to have the Holy Communion on any day in the year, and it is equally lawful to refer to the death of any one who died on that day. But it would be well if there were some good object to be

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accomplished by such reference. It may be that the Clergyman is in sympathy with the harmless faddists who on that day laid wreaths at the foot of King Charles' statue in London, and who call themselves "Legitimists;" or it may be that he desires to express regret that the days of Archbishop Laud have not returned. In either case the most prudent thing he can do in order to accomplish his wishes is to induce people to forget, rather than remember, Charles I. It is the cause, not the death, which makes the martyr, and, however guilty may have been those who voted for his death, the ultimate reason for it was the sad fact that his word could not be relied upon. If he had been anything but a king, people would have said that he deserved his death. And if we were to call every death that is a consequence of an irregular or prejudiced judgment by the plain name of "murder," this deed committed against the Stuarts might be counterbalanced by many a worse one committed in their name and by their sanction. I cannot remember the peculiar wording of some of the description of the celebration of Candlemas Day at Plaistow. It struck me that it went as near Mariolatry as it could go without getting on the leeward side of the law; while the procession of Clergy, Choir, and Church-workers, all bearing candles, over the effect of which the writer becomes enthusiastic, affects my sense of the ridiculous instead of lifting my thoughts to the Light of the World. Opinions differ; and some people appear to be helped by such ceremonies: such will send help to Plaistow as suggested at the end of the descriptive paragraph. Reference is made in the article to the fact that the custom was sometimes observed in the last century, but no allusion is made to the other fact (which I give on the authority of Dr. Brewer) that the custom is derived from the old heathen custom of burning candles to the goddess Februa to scare away evil spirits.

### Missionary Notes.

By the General Secretary of the Australian Board of Missions.

The Most Rev. the Primate recently issued the following circular to the Clergy of his Diocese:—"The work for which the Board of Missions is responsible, whether we view it from the point of view taken by the Executive Council of the Board, or from that taken by the Diocesan Corresponding Committee, demands earnest, sustained and extended support. I shall be glad if you can arrange for the offerings made on Good Friday next to be either in whole, or in part, devoted to the work of the Board of Missions. It is surely appropriate that on the day when Jesus Christ offered Himself up to be a propitiation for the sins of the whole world our thoughts and sympathies should be specially directed to helping forward the proclamation of the Gospel of God's grace among those non-Christian peoples, with whom our position in this land brings us into a peculiar relation of responsibility.—Yours very faithfully, (Signed), Wm. Sz. SYDNEY." [For information concerning the needs of the various missions references can be made to the Revs. A. Yarnold, W. A. Charlton, and Canon Whittington.]

The General Secretary of the Board of Missions returned to headquarters in Sydney on March 6th, after a tour of more than four months in the Dioceses of the Western Colonies. He attended a special financial meeting of the Executive Committee of the Board on March 9th and presented a financial report upon his first year's work. After a Missionary lecture at St. Paul's, Redfern, on Friday evening, March 10, on Sunday, March 12, Mr. Whittington began a fortnight's programme of work in the Rural Deanery of Parramatta, where careful arrangements had been made for his visit by Archdeacon Günther, after consultation with the local Clergy. After preaching at the 11 a.m. service at St. John's, Parramatta, and addressing a large gathering of children in the afternoon, the evening service was given at Granville. On Monday a crowded Missionary Meeting, largely composed of young people, took place in St. John's Schoolroom, Parramatta, when Archdeacon Günther announced that one gentleman who was not able to attend the meeting had sent a cheque for £6 4s. The three following evenings were occupied at Granville, Toongabbie, and Seven Hills. On Saturday evening an address was given by kind permission of Dr. Harris, to the boys at the King's School, Parramatta, and the following evening furnished preaching engagements at Smithfield, Carlingford, and Auburn. Missionary Meetings were held on the three successive nights at House Hill and Riverstone (formerly in charge of the Rev. Copland King) and Auburn. In nearly every instance collectors were forthcoming in connection with the Australian Missionary Union, and the offerings on Good Friday were promised for the work of the Board of Missions. At a meeting held on March 3rd of the General Mission Committee recently formed in Melbourne, to promote unity of action in Foreign Missionary work. The subject of resolution was passed in reference to the proposed visit of the General Secretary of the Board of Missions to Melbourne Diocese for the Whitenside season: "That a sub-committee be appointed, consisting of the Revs. H. E. Taylor, S. O. Kent, and C. J. Godby, and Messrs. J. W. Veal, Pearce, French, and Lazenby, to communicate with the parishes, asking (1) whether they will receive Canon Whittington (2) whether they wish him to advocate

the claims of any special Mission, and (3) to arrange Canon Whittington's work during his visit to the Diocese."

The first Annual Meeting of the Church Missionary Association for New South Wales, took place at the Y.M.C.A. Hall on March 7th, when, despite a wet evening, a good gathering assembled. The Most Rev. the Primate presided. The Constitution of the Association, as framed during the visit of Mr. Eugene Stock, was submitted by the indefatigable honorary secretary, Mr. C. R. Walsh, and formally adopted upon the motion of the Dean of Sydney. The annual report made gratifying reference to the departure of the Rev. J. Newby-Frazier and his wife, under the auspices of the Association, for Missionary work in India, and to the fact that other offers for the mission field had been accepted. The generous gift of the Marsden Missionary Training Home at Ashfield was already bearing fruit, as female candidates had already gone into residence there.

### Bellenden Ker Mission.

The devoted leader to this Mission to the Aborigines of North Queensland is still in feeble health, though he has been able to remove from Prince Alfred Hospital, and join his family at Marrickville. His son is superintending operations at the Mission. Writing to the Most Rev. the Primate, under date March 6th, Mr. Gribble says:—

"I am glad to inform your Lordship that notwithstanding sickness, poverty, and disappointment my son and his two helpers—Mr. Pearson and 'Willie,' the South Sea Island teacher—are earnestly carrying on the good work at Yarra-Burra. There are 25 children under daily instruction, and they are making good progress, while the Gospel in its simplicity is daily being unfolded to the entire community, which has grown wonderfully—the poor blacks crowding in to the number of nearly 200. Two native villages have been formed near to the station. The work of plantation is being carried on vigorously. The old garden which I laid out is producing well, while large areas have been cleared for extensive planting. They have recently put in 20,000 pine apples, and will soon have a large space planted with sweet potatoes, etc. Bishop Barlow, on the occasion of his recent visit, having given my son money to buy a fishing net, the blacks are now able to supply the Mission with an abundance of fish. The school is almost finished, but as instructions were sent that there was to be no further outlay, the building stands without doors, windows, or floor."

Mr. Gribble is appealing for clothing for the natives at Yarra Burra Station, especially for the little children. He has also reported that a party from the Mulgrave River tribe (in North Queensland), "who were noted for their cannibalism in the past," had visited the Mission Station, and "expressed a strong desire that a Mission should be formed amongst them also."

### New Guinea.

Late advices have been received from the Rev. Copland King. In a letter to the Most Rev. the Primate, after referring to a previous report which had announced that Mr. Kennedy, the Mission Catechist, had been dispatched to notify the Government that murders, followed by cannibalism had taken place at Radava, Mr. King proceeds:—"Soon after his departure rumours of more murders came from that district, and I began to think it was a regular outbreak of war. So in the endeavour to save any further loss of life, I determined to go at once to the place and use what influence I possessed. My reason for not having gone in the first place was that I thought something stronger than personal influence should be employed. But I thought now that it would be better not to wait for this, so I determined to set out at once. I had some difficulty in getting a crew to man the canoe for me, as although the natives were always going to Boyanai, they thought it would be dangerous to go to Radava on such an errand. I distinctly told them that I would not take any man-killing guns, but promised to shoot birds for them. At last a start was made on Thursday morning, my party consisting of myself, Bomdore, a chief of a division in Wedan, an official representative of Wedan, Manaina, a boy who has made a study of English, as interpreter for me, and eight others to paddle the canoe. For the first few miles we had with us the two chiefs of Wedan and Argi. We landed them at the Wedan gardens at the foot of Argi Mountains, where I had been the previous week, and then proceeded on our way along the coast, hugging the shore. The mountains towered almost straight above us, but there was just the same sort of scattered population as I have described at Argi. Once we saw a man walking near the shore, but we had to do a lot of shouting before we could persuade him to come near enough to have a conversation. He told us, however, that the last report which had set me going was false, but that the Radavans were making ready to kill a pig for me when I arrived. We stopped for lunch at a gorge where a cascade falls some hundreds of feet, and before we could start again the wind had risen so as to make the natives start again the wind had risen so as to make the natives anxious about proceeding in their canoe. So we had to wait a few hours for the wind to go down, and this spoilt our chance of arriving before dark. The natives said it would never do to come up in the dark as the Radavans would think that we were coming to attack them. So we camped some two miles short of our destination and slept

on the shingle bush. The boys had bananas and coconuts, and we all spent a comfortable night. The next morning I went to shoot some pigeons near camp, and the reports brought down some Boyanai men, with whom, of course, we were friendly, as they had not joined in the affair. Before 7 a.m. we had landed our canoe at Boyanai, and we at once walked up to the village of Radava, which is only separated by a creek from Boyanai. In accordance with the usual custom we walked straight into the centre of the village and sat down a little distance from us, but we waited some time for the chief. Meanwhile, a long roll of plaited armlets was passed to me from behind as a present, or bribe. I at once threw it back. And as the chief did not appear I summoned a secondary chief, and, through my interpreter, began to question him about the occurrences. I was met by a flat denial. The man had been killed by another tribe. The Radavans had had nothing to do with it in any way, except that they were fighting at the same time. I asked after the men whose names I had heard, but only one was present, and he, of course, declared he had nothing to do with it. I had not taken the precaution of having an eye-witness of the cannibal dance with me, and it seemed as if I could do nothing more. So I was already going back to Boyanai, when Wagawara, the chief, arrived. I went back, and at once began roundly to abuse him (he could understand me) for the affair. But I was met by the same old lie. Then I called up one of my crew, who had seen the cannibal feast, but, to my disgust, when I confronted him with Wagawara he backed out of what he had said at Wedan, and now declared that he had not seen the thing, but had been told of it by another man. I was nonplussed, and could only tell the chief that when the Government comes up he must not run away or fight, but must tell them what he had told me. I thought this would give the Government an opportunity of making such arrests as they wanted to, quietly, and avoid further disturbance. I then had to refuse all the good things which Wagawara wanted to give me—pig, coconuts, yams, and returned to Boyanai. Here I followed up a little of Mr. Maclaren's work on the language. The language of this place is as totally different from that of Wedan, as that of C. Vogel of which I have sent you a specimen. Here they can count up to 20, while at Wedan, they stop short at 5. I seized an opportunity for a quiet talk with Kumairoo, the young Chief of Boyanai, son of the former Chief of the same name, about whose murder Mr. Maclaren had been up. He told me that the news I had heard was all true, except as regards the names of the murderers. The Radavans had killed three men, and the head of the one they had eaten was at that very moment in Wagawara's house, of which I had been standing, listening to their lies that morning. Our party slept that night outside the Boyanai men's dubs. It was very comfortable, and much better than being inside. Although we had had 'taparoro' (prayers) on the beach, when we had all come up, at the Boyanai people's request, we started singing hymns again, and I gave a short explanation of the words from time to time, speaking in the Wedan language, which many of the Boyanai people can follow. This district deserves a white Missionary. But until we can send one there, we must put two of the Melanesians, whom I hear, you are going to send us. The Government may be up in a fortnight or so, and after they have settled their business, we shall go up again, so as to prepare the way for residence. The only drawbacks to a station there would be the poor anchorage and the want of water supply. By 5.30 a.m. the next morning we were on our way back. We stopped from time to time as the boys saw cuttlefish and other edibles in the water and dived after them, and I found out that they never ate oysters. Soon after noon we picked up up Geireku (the chief) again, but a shower of rain delayed us, and it was not till late in the afternoon that we got round the Bluff. By that time there was a heavy swell coming against us, and we were in imminent danger of a capsizing. Four of our crew dropped overboard and swam ashore, and the rest of us paddled away for bare life. A smaller canoe in our company did not seem to be in such danger. When we arrived home we found that Mr. Kennedy had already arrived, having made a run of twenty-one hours sailing—twenty-five hours total—from Samarai to Wedan. This week Mr. Kennedy and I have been out again in the whole boat, visiting more tribes on the other side of the C. Frere, among them the Dgonai tribe, who formerly fell foul of the Government by killing the Wamile natives. They were driven up into the bush, but have now returned to the shore. They make beautiful fishing-nets there. Their method is to drop the net into water and watch it form a canoe above. The net hangs perpendicularly and the fish get entangled in the meshes. Then the native dives down from the canoe, pulls the fish out and rises with it to the canoe, to wait and watch for another one. There have recently been two cases reported to us, in which the husband has killed his wife. As they are both inland, it might not be so easy for the Government to inquire into them. The health of our party continues as usual. The Radava trip gave me a pretty uncomfortable day of fever on my return. As usual, it chanced a Sunday to invalid me. Mrs. Tomlinson also has had a couple of days of fever within the last month. But that is the first time she has suffered at all

since March. Mr. Kennedy and Mr. Tomlinson are both as strong as ever. The Governor suggested to me that we might get some one to lay down a deep water cable in the Bay. It would be a great convenience when the boat comes. But it might cost over £100. Still, some well-disposed person might be ready to undertake the expense."

About a month later, Mr. King again writes to the Primate, and fears that his visit to the cannibal Radavans was not so effectual as he had hoped. He says the natives say that if only one white man can be found to go up, and he with only a shot gun, they need not mind much. So during the last month there have been four separate outbreaks, involving four villages, Boyanai and Radava among them, and including seven deaths. And I have no doubt the process will continue until the Government come and do something very effective. But Captain Hennessy is now waiting at Samarai for the "Merrie England," and dare not be away when she arrives, as there are cases to try there. The last murder was committed yesterday—Christmas Day—and the news arrived just as we were commencing service in Wedan. I have already sent off another report to Captain Hennessy, and will write again by this mail, which will leave on the 28th inst. Mr. Kennedy took the boat to Samarai to be repaired. The man kept him waiting some time before commencing, and then, before he had finished, he went mad, the nominal causes being fever and sunstroke. But Mr. Kennedy has to go back again now and see if he is well enough to proceed. The dingy is also in his hands. There is no one else we could employ. I think it will also be a saving to get the whaleboat's bottom coppered.

On Tuesday, December 20th, I made my first inspection of Mr. Tomlinson's work in the school at Wedan, and was much pleased with the general result. There were 38 children present. Mr. Tomlinson keeps order very well, in spite of continual interruptions, and he has brought many of his children on well and evenly. The children have learnt the alphabet, words of two letters, and about twenty words of four letters which had been printed with a stencil. They could count as far as 60, and add the first line in the multiplication tables. They have begun to write on the slates, but six weeks is hardly time for them to get into the way of that. They sang very nicely; and Mr. Tomlinson has not been able to get them very far in Religious instruction. The two great disadvantages are, (1st), interruptions from outside—parents come and look on and criticise, and babies and pigs claim a share of attention; (2nd), the very irregular attendance of the bigger boys, who have to go frequently to work in the fields. But Mr. Tomlinson is fast winning the confidence of the parents and the affection of the children. We have lately received a box from some Victorian friends, in which was some school material, which was a help to us. But no English printed books can be used; even the alphabet is beset with pitfalls for the children.

I have not examined Mr. Kennedy's children at Wamile. That school labours under the additional disadvantage of Mr. Kennedy's frequent absences. On Christmas Eve we invited the children of both schools up to play at Dogura. About 70 came. Towards the evening we gave them a feast of rice and pumpkin, and then distributed gifts and prizes to them all. There were 7 girls and 4 boys who especially distinguished themselves at the Wedan examination, and we choose of it a similar number of the Wamilians. Our gifts were Turkey red strips for the boys and looking glasses and matches; and for the girls, small bodices, handkerchiefs and beads. On Christmas Day, we must put two of the Melanesians, whom I hear, you are going to send us. The Government may be up in a fortnight or so, and after they have settled their business, we shall go up again, so as to prepare the way for residence. The only drawbacks to a station there would be the poor anchorage and the want of water supply. By 5.30 a.m. the next morning we were on our way back. We stopped from time to time as the boys saw cuttlefish and other edibles in the water and dived after them, and I found out that they never ate oysters. Soon after noon we picked up up Geireku (the chief) again, but a shower of rain delayed us, and it was not till late in the afternoon that we got round the Bluff. By that time there was a heavy swell coming against us, and we were in imminent danger of a capsizing. Four of our crew dropped overboard and swam ashore, and the rest of us paddled away for bare life. A smaller canoe in our company did not seem to be in such danger. When we arrived home we found that Mr. Kennedy had already arrived, having made a run of twenty-one hours sailing—twenty-five hours total—from Samarai to Wedan. This week Mr. Kennedy and I have been out again in the whole boat, visiting more tribes on the other side of the C. Frere, among them the Dgonai tribe, who formerly fell foul of the Government by killing the Wamile natives. They were driven up into the bush, but have now returned to the shore. They make beautiful fishing-nets there. Their method is to drop the net into water and watch it form a canoe above. The net hangs perpendicularly and the fish get entangled in the meshes. Then the native dives down from the canoe, pulls the fish out and rises with it to the canoe, to wait and watch for another one. There have recently been two cases reported to us, in which the husband has killed his wife. As they are both inland, it might not be so easy for the Government to inquire into them. The health of our party continues as usual. The Radava trip gave me a pretty uncomfortable day of fever on my return. As usual, it chanced a Sunday to invalid me. Mrs. Tomlinson also has had a couple of days of fever within the last month. But that is the first time she has suffered at all

who died at his post. Everyone agrees that the "Albert Maclaren" is a pretty little craft, and seems well suited for her purpose. She is ketch rigged, 49ft x 11ft 6in, x 5ft 9in. is 14 tons burden, and provides for carrying a lady or two in her cabin, when necessary. Her cost has been a little over £500, which, thanks to the magnificent response made to Mr. Maclaren's appeal for funds for a vessel, is already in hand. The new vessel will be taken to New Guinea by Captain Prothero, accompanied by a mate and a crew of two men.

RECRUITS FOR THE MISSION.—By the "Albert Maclaren," it is to be hoped there will go to join the Mission staff, as a Lay helper, Mr. Cyril Elwin, of Balmain (a law student, who has passed several examinations for his profession, but has decided to offer himself for the Mission field). There will also probably go up to Bartle Bay two or three Melanesian Islanders to act as native teachers.

CHURCH BELLS.—The young people of the Kew (Vic.) promised Mr. Maclaren they would raise funds for providing a couple of bells for the Mission, and a cheque for £43 odd has just been received in fulfilment of the promise.

### Melanesia.

The latest information of this Mission is that it is hoped that the annual report, with the accounts for the past year will be in circulation in about a month. With the report, as last year, will be printed the "Island Voyage," a chief feature of which will be the report by the Bishop of Tasmania of his visit to all the chief centres of the work, together with important suggestions from his lordship as to future developments.

There have been 784 Baptisms in the Mission (mostly adults), during the past year, exclusive of those in the North New Hebrides, of which no report is furnished by the Rev. A. Brittan, he being absent at his charge. 216 have been confirmed. The presence of Dr. Codrington, invaluable at this juncture, brings up the number of European Clergymen once more to seven, exclusive of Mr. Bice, still engaged in deputation work in Australia. The number of native Clergymen now at work is eight. The friends of Mr. Leonard P. Robin will be pleased to learn that he is passing through St. Aidan's College, Birkenhead, with *claret*, and hopes to start on his return to Melanesia, via Auckland, in June next.

The expenditure of the Mission during the past year has been £6,266, including balance due to the Treasurer at the beginning of the year of £209, but excluding some £210 per annum regularly paid in England, and £200, half stipend of Australian deputation, contributed direct by Bishop Selwyn out of his own pocket. "Ship" and "Island Stations" are larger items than heretofore. Towards this expenditure, the ordinary subscriptions promised £4321 (plus the English payments), £500 came from the Mission trust, £500 was once more specially given at the end of the year by Archdeacon S. Williams, to enable the stipends and salaries to be paid without exceeding the overdraft, and £539 is balance due to the Treasurer. Several Dioceses, notably Wellington and Christchurch in New Zealand, and Melbourne and Ballarat in Victoria, show a marked increase in contributions and the general tendency seems upward. But the fact that the ordinary income was unequal to the ordinary expenditure last year by some £84, that it would have been impossible to meet the last quarter's expenses, but for a fresh munificent donation of £500 by Archdeacon Williams, points to the necessity of increased support, and for the extension, if possible, of the area of sympathy with the Mission. The Rev. J. Bice has worked well in Australia, but the exceptional depression has interfered greatly with pecuniary results.

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### THE LATE REV. DR. WILLIAM WOOLLS, Ph.D., A.L.M., F.L.S.

IN MEMORIAM.

By one of his "Old Boys."

HOME!—At seventy-nine years, this grand and good man has passed Earth's milestone. The community is the richer for his Christ-like life. None the poorer for his passing through this beautiful world. His loyal example for many a year, will prove this. The Divinest gift to such a one on earth, is death. Have we not in the gentle Nazarene's words a sure promise? "Where I am, there shall ye be also." Who can doubt of the Light which now encircles the spirit of him, so bright a beacon of the Master's power to guide safely into His haven of Rest? Nor is there need to be fulsome, or suppose he was "perfect in all things," as at times he has said he was not. Nor presumptuous, is it to write, that none lived more under the shelter of his Saviour.

Many years have gone since it was the writer's good fortune to be one of his home pupils at Parramatta. In school he was master; strong yet tender. In the play ground the friend, aye, a boy among boys. But as yesterday, it seems that, with him as our Ciceron, oft on Saturdays, we strolled up the well-known valley of Toongabbie, or roamed over "Constitution Hill," through the beautiful forest of the grounds of the vice regal residence, so varied and extensive, long before they were cut up and sold.

Then it was he began to study botany, and eager lads scampered up hill and down, through gully and creek, gathering specimens of grasses and flora of the district; vying with each other, to be first to return to their friend with plants he was in quest of. Persistent in this study, he mastered it, and was deservedly counted a no mean authority amongst his conferees. It was a fitting coincidence, that St. John's, Parramatta, where he used to take "his boys," should be tastefully decorated with flowers and ferns he so much loved. The Church's beautiful burial service was feelingly read by the Ven. Archdeacon Gunther and Canon Moreton. Though adorned for the marriage of the Incumbent's daughter, what more appropriate on this occasion? Expressive of his happy spirit joined in the marriage with the Lamb of God.

His life was a bright study for the hundreds of boys who passed through his school. Throughout Australasia and New Zealand are they scattered. Many, if not all, will be grateful for the good fortune which brought them in contact with this noble and gentle man, and recall his kindly treatment. These knowing his consistent life and the peace to follow, will not wish him back.

Nor e'er forget; and soon his many friends Will clasp his hands; and say, Lord, This is he who hath led us here, By teaching of Thy Son, our Saviour.

Not a few of his boys are filling prominent positions. Of this he was pleased in one of his recent letters to write:—"I am pleased and proud to see them thus occupied in various walks of life, working for the good of the people." What wonder, when they had his steady testimony as a Christian? The good man has woven in their hearts a wreath of love which will never fade. We sorrow, not as those without hope, with those so near and dear to him; believing, it is well, and he now hath Rest eternal. May our beloved Church like him have many

"Preachers, strong in God. Who shall declare the Truth of Him who trod This earth; whose faith, through ages long, shall live And, to all nations, the sweet bondage give of brothers love!"

### Evening Communions.

Cyprian, disputing against the Aquarians, who celebrated in the morning in water only, and in the evening in water and wine mixed together, does not contend with them about celebrating after supper, but only because they did not at both times mix wine with water, after Christ's example. He would not so easily have passed over the practice of the Aquarians in celebrating in the evening had there been no instances of the like practice in the Church, but as it was customary in Egypt to celebrate the Eucharist on Saturdays after dinner, and in Africa one day in a year after supper, all he pleads for upon this point is only this—that the general custom of the Church to celebrate the Eucharist in the morning only was not against the rule of Christ, though He gave it in the evening after supper, because Christ had a particular reason for what He did, which He did not intend should oblige the Church. By which it is plain in Cyprian's time there was no absolute rule to forbid communicating after supper, though the practice began generally to be disused, and the common custom was to receive fasting and at morning service.—Bingham, *Antiquities*, XV., vii. 8.

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MARCH XXXI. APRIL XXX DAYS.

Table with columns: MORNING LESSONS, EVENING LESSONS. Rows: 24 S. Exodus ix, Matthew xvi, Exodus x or xi, Luke xix 28 or xx 9 to 21.

24 S. Exodus ix, Matthew xvi, Exodus x or xi, Luke xix 28 or xx 9 to 21. 27 M. Lamen. i to 15, John xiv to 15, Lamen. ii 13, John xiv 25.

28 T. —iii to 34, —xv to 14, —xvi 34, —xvii 14. 29 W. —iv to 21, —xvi to 16, —xvii 16, —xviii 16. 30 Th. Hosae xiii to 15, —xvii, Hosae xiv, Isa. lii 13 & liii 1. 31 F. Genesis xxii to 20, —xviii, Luke xxiii 50, Isa. lii 13 & liii 1, Hosae v 8 to vi 4, 1 Peter ii 14, 18. Zechariah ix, Luke xxiii 50, Isa. lii 13 & liii 1, Hosae v 8 to vi 4, 1 Peter ii 14, 18.

2 S. Exodus xii to 29, Rev. i 10 to 19, Ex. xii 29 or xiv, John xi 11 to 19; or Rev. v.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, MARCH 25, 1893.

THE BENEVOLENT ASYLUM AND THE PREVAILING POVERTY.

MR. MAXTED'S Report of the Benevolent Asylum, which he presented before the Board last week, brings to light a state of affairs in this City which is not only heart-rending, but a disgrace. In fact, one by one, of late, the saddest disclosures have been made. The poverty in Sydney at the present time is unprecedented. No one but those who have viewed the distress can form any conception of its prevalence and of its acuteness.

We know of street after street where almost every third house is a long way back in the rent, and where not a few of the occupants are reduced to a state of abject and pitiful beggary. We know of a host of stalwart and deserving men of middle age who cannot find work, seek it how they may. But we were hardly prepared for a state of affairs such as is evidenced in the Report which lies before us. Such poverty and squalor almost turn one sick. We refer to the Wexford-street case. Wexford-street is one of the lowest streets in this City, and one of the filthiest. Here, not two weeks ago, a woman, living in Chinese quarters, was literally starved to death. She died by inches in a noisome garret, bare of furniture, simply because no proper nourishment was brought to her. The doctor who attended her when admitted to the Benevolent Asylum, certified that the immediate cause of death was starvation and hemorrhage. This is but one case out of many. We are glad to know that a Mission Room in connection with the Women's Crusade was opened in this street on Wednesday last. It will tend to considerably alter the character of this part of the City.

Mr. MAXTED has had some harrowing tales of distress and destitution to tell before this. He has had much to say about the poverty of Sydney in general, and the strain upon the Institution, of which he is Manager. But now he asserts that the poverty is absolutely unprecedented so far as the history of the Asylum is concerned. Never previously had such great relief to be offered. During the past month no less than 450 destitute women and children received help from the Asylum; whilst the weekly average number of afflicted and destitute adults and children relieved by the Outdoor Relief Department reached the large number of 1950, a total increase of 502 when compared with the corresponding period of the previous year. Besides this, we have to take into consideration the relief afforded by the Governmental Labour Bureau. But for the timely aid of this Institution it is hard to see how the Benevolent Asylum could have borne the strain, for during the same month the weekly average number of men, women, and children relieved by that agency was 1200. And when we set along side this the facts that, during the same period, the Charity Organisation Society with the corresponding period of the previous year, and the S. Vincent de Paul Society some 350, we gain some faint idea of how widespread and thorough is the state of poverty that exists. There are not included in the above figures all the minor charities and night shelters; but, leaving these out of the question, we are shown that the total number of recipients of charitable relief for the month was 4,500.

Do not these figures tell a sorrowful and a pitiful tale? Is it not strange that in a young colony like ours, with all its vast and incalculable resources, no less than 4,500 persons in the City of Sydney alone, in the short space of one month, should be forced to obtain charitable relief? And this, too, in the summer months! What are we to expect during the approaching winter, when it is all the more difficult to obtain work? How is this complex question of the unemployed going to be settled? What is to be the remedy of this alarming state of affairs? Instead of decreasing, the question of the unemployed is increasing both in magnitude and complexity. The remedy cry has long been "the land," and surely the unlocking of the land will largely solve the present acute difficulty. It is the opinion of Dr. BEVAN, who is on a visit to this Colony, that nearly everything depends on this question. Speaking of Victoria, he said:—"Everybody was convinced that the one form of salvation for Victoria was to multiply the settlers on the land, and any process by which the country could be developed, and the people given an outlet for their energies by cultivating the soil, with a market for their produce in the large centres of population, would prevent a recurrence of the present disaster." "I don't believe that the depression will pass away," he went on, "until there shall be an unlocking of the land held by the financial institutions, and the land itself put up at its real value. Just at present land values are exceedingly uncertain. If you want to buy a property they will ask you the boom price, which in many cases it is absolutely impossible to give. These institutions should come to some sort of agreement to throw the land upon the market."

This argument will apply strongly to New South Wales as well. The distress has been shown to be great. There is a remedy—just as there is a remedy for every disease—though it may be yet undiscovered; and we can only hope and pray that the remedy, or a partial remedy, for the depression amongst us may be found in the near future.

Australian Church News.

Diocese of Sydney. Echo Farm Home.—The Committee met at Trafalgar House on Friday, 17th instant. There was a very large attendance. The report of the month's work was encouraging. Mr. R. J. Black (ex M.L.A.), has offered to lend a printing press, type, and furnish paper, as a means of employment for those unable to perform outdoor work. The offer was gratefully accepted. Funds were started to be coming in very slowly, and unless they are augmented, it will be necessary to reduce the number of inmates. Arrangements were authorized to be made for a special excursion, by steamer, to the Home, on Saturday, 22nd April, to suit the convenience of the Priests. Tickets, one shilling, may be had at the office, 9 Princes-street. Early application is recommended, as the

HENRY'S WORM POWDERS. The Best Remedy for Worms in Children or Adults. In Packets, 1/- each, sent Post Free to any address. Please state age when ordering. Prepared only by HENRY & CO., Chemists. 6 GEORGE STREET WEST (4 doors from Harris Street)

LADIES AND GENTLEMEN ARE RESPECTFULLY INVITED TO VISIT The Swedish Institute for Massage and Gymnastic Treatment, 108 Phillip Street. The Best and Most Successful Cure for Organic Weakness, Diseases of Muscles, Nerves and Joints, such as Rheumatism, Lumbago, Sciatica, Migrain, Tic, Cramp and Paralysis, Dislocations and Fractures, Oedematous Swellings, Stiff Joints, Flat Foot and its consequences, Curvature of the Spine, etc.; also for most Chronic Diseases of the Heart, Lungs, Liver, Kidneys and Bowels! CONSULTATION FREE. Hours: 8 a.m. to 8 p.m. Directors: Dr. W. NYSTRÖM, HERR A. WESTMÄN. Diploma from The Royal Medical Orthopedic Institute, Stockholm. Subject to a sufficient number of patient putting their names down, a Special Treatment of Curvature of the Spine—so common amongst the rising generation—will be instituted at popular prices. Treatment in accordance with the most advanced Modern methods, practiced at the Royal Central Gymnastic Institute, and the Royal Medical Orthopedic Institute of Stockholm.

number will be limited. On the same evening, a Musical Entertainment in aid of the funds, was given at Trafalgar House by the Misses Plummer, and friends. A crowded audience, of about 130, gave token of appreciation by cheering the performers in Trafalgar House, nautical style. The ladies' efforts in this respect were unique. The proceeds amounted to about £9—a large sum, considering the small accommodation. About 20 members of the Committee were entertained at tea, previously, by the Honorary Director and Mrs. Smith.

Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 17th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present—Rev. D. H. Dillon, Mr. W. H. Dibley, Mr. T. Elwin, Mr. J. S. E. Ellis, the Hon. Secretary (Mr. C. Uhr), and the Manager (Mr. E. Grether). The following is a report for the past week:—Number of meals served, 625; number of beds occupied, 211; temporary employment found for 3; permanent for 2; dismissed, 1; now remaining, 31. A long discussion ensued on the financial position of the Home and Farm, and the Chairman pointed out the need of receiving more public support. Owing to the number of applicants for admission, it was resolved to limit the time of men residing in the Home, and in future no one shall be readmitted unless there is a vacancy, and then only from day to day, in order to make room for fresh applicants.

Wollongong.—The initial work of the Rev. F. Elder's Incumbency in this parish is the erection of a Parsonage. A public meeting of parishioners and others was held in the local Town Hall on 14th December last (the Incumbent being in the chair), when resolutions expressing approval of the erection of the building were carried, at the same time a building committee consisting of Rev. F. Elder and Messrs. Hoskings, Turner, Bate, MacCabe, Morell, and Biggar, were appointed with power to spend a sum not exceeding £1000 in the erection of the building. No time was lost after preliminaries had been arranged in communicating with Mr. G. W. Coward, Architect, of O'Connell-street, Sydney, requesting him to design plans, and supervise the construction of the Parsonage. The plans designed and furnished by the Architect were approved of by the Committee, and subsequently received Diocesan sanction; tenders were then invited for the work, and no less than twenty-two tenders were received, and the lowest, that of Mr. F. Bevan, for £837, accepted. The building which will be of brick cemented, on concrete foundation, and roof of iron, has been conveniently and nicely designed, giving ample accommodation, and takes the form of a spacious villa, with a neat exterior appearance. It will contain drawing-room, study, dining-room (with bow window), bath-room, 4 bedrooms, with wide hall through building, servant's room, kitchen, laundry, pantries, etc.; also half verandahs on east and south sides. The Primate has promised to help on the work all he can, and will probably lay a memorial stone during his visit in May. Subscription lists have been opened, and the Committee will be glad of any help from old acquaintances of St. Michael's, now located outside the Parish, who can render assistance, if only for the sake of old lang syne. The site selected for the Parsonage is one of the best in town, being in the Church paddock, being close to the Church on south west side.

Ruridecanal Chapter of Parramatta.—At the last meeting of the Chapter, a paper was read on "Church Finance," by Archdeacon Günther. He gave a history of the subject in Old and New Testament times, and in different periods of Church History. He argued, that the system of the Church of England was that of voluntary offerings, and that though Acts of Parliament regulated tithes, the State had not acted them. Different systems, which obtain in the Colonial Church were examined, and the advantages of the offertory dwelt upon. A good many practical suggestions were made in the paper, and discussed by the members of the Chapter.

Church Home.—We have been requested by the Committee of the Church Home, to announce that a Dedication Service will be held at the new premises, Norfolk-street, Paddington, on Tuesday next, 28th inst., at 4 p.m. The Primate will deliver an address on the occasion. We trust that there will be a large attendance of Clergy, and others interested in the work of Rescue.

Parramatta (St. John's).—On Sunday evening, the Ven. Archdeacon Günther preached from the words, "The memory of the just is blessed," and made reference to the late Dr. Woods. The preacher said it was proper that something should be said about the deceased gentleman, for in that town his best work was done, and there he received his inspiration to enter the field of scientific research, and of theology, the queen of sciences. Here he laboured with the Revs. Robert Forrest, of the King's School; W. B. Clarke, the eminent geologist; James Walker, a great classical scholar, and other Clergy; with Robert Brown (the father of Australian botany), Cesley, Allan Cunningham, and many another student. The memoir of Samuel Marsden was written here by him with a view of inducing the people to erect All Saints' Church. His personal piety, he knew, was characterised by great humility, simplicity of faith, singleness of aim, sweetness, and charity. Like the flowers he loved so much and studied so carefully as God's creation, like the works of nature, so familiar to him, made by a Divine hand and fulfilling their purpose quietly and with the greatest ease, his work was carried out, not amidst

thunders, noise, excitement, and sensationalism, but gently and calmly, under the realisation of the presence of God, and with a desire to act in a right spirit, and to be mindful of the highest standards and ideals. In his teachings of natural and physical science, on mental and moral philosophy, on history, geology, botany, political science, and economic science, he ever showed the devout Christian mind. Not in Parramatta and New South Wales alone, but in many a hall of science and learning in the great mother land and on the Continent of Europe men will mourn and lovingly talk of his worth and work.

Diocese of Newcastle.

The Rev. Mr. Ingle is leaving St. Mark's, Islington (a suburb of Newcastle), owing to the depression—the congregation being unable to meet the stipend required.

The Church Property Committee.—This Committee was appointed for the first time by this present Synod. It is a necessary consequence of the Church of England Property Act of 1889, which allows Synod to sell, mortgage, or lease, Church properties upon application made to that effect. Rules and regulations were passed at the same Session of Synod for the guidance of the Committee which is supposed to enquire minutely into the circumstances of each particular case as presented to it by the local applicants, and to report thereupon to Synod. The first Ordinance passed under the Property Act of 1889, was to authorise the sale to the Commercial Banking Company of Sydney, of a small portion of land at Paterson. The Committee is now summoned to meet at Christ Church Schoolroom, on Friday, 24th inst., at 2 p.m., to consider (1) St. Alban's Land Sale Ordinance; (2) St. Peter's, East Maitland Land Sale Ordinance; (3) Adamstown Land Mortgage Ordinance; (4) Christ Church Land Leasing Ordinance. Some of these appear to be important.

The Revised Version.—It may interest readers of the AUSTRALIAN RECORD to know that the Committee of the House of Deputies of the late General Convention of the Church of the United States has reported strongly against the use of the Revised Version, all the members of the Committee, with one exception, agreeing in their views. The decision of the Committee is expressed as follows:—"Resolved, that it is inexpedient for this Convention to authorize the reading of the Revised Version of the Holy Scriptures in the Public Worship of the Church."

St. Paul's Church, West Maitland.—The water, during the recent flood, was eight feet deep in this Church. The beautiful organ, one of the finest in the Colonies, has hitherto been out of flood reach, being raised on a platform a considerable height, but the water has now, it is feared, penetrated the instrument.

Flood Relief.—The Bishop of Newcastle has telegraphed to Sydney from Morpeth, appealing for food and clothing—old or new—for the relief of the destitute men, women and children in that district. Parcels should be addressed "Flood Relief, Bishopscourt, Morpeth." The Newcastle and Hunter River Steamship Company have undertaken to forward, free of charge, all parcels so addressed.

Stroud.—The Incumbent of Stroud, the Rev. G. F. Rushforth, has had the pleasure of welcoming one whom the Bishop has sent to work in that District. Mr. Hirst, of the Sydney University, is a candidate for Ordination in the Newcastle Diocese. He will reside at Bulladelah, and will visit Bungwall and the other parts of the Myall. Not only will the Myall have a large number of services by the assistance of a Catechist, but other parts of the Parish also will have a similar advantage.

Dongog.—Mr. Jas. Hooke has given all the necessary linen for the celebration of the Holy Communion. A subscription list is opened, and promises well for the new sacred vessels for the Holy Communion.

Prize Fights.—I notice that our friends, the Presbyterians, have passed a resolution in the General Assembly, asking the Government to put down Prize Fights. It is high time this was done. It is a transparent fiction to call them glove-fights. These glove fights are actually more dangerous than fights with the naked fist, on the principle that you can kick harder with a boot on than without. Nothing more brutalising can be conceived than these exhibitions. Those who take part in them, and those who attend them, are worse than blackflogs, for I have heard people who have witnessed the pastimes of the blacks of New South Wales, speak of them as being trials of endurance and courage, conducted on very manly principles. They were innocent compared with the savage unchristianising ruffianism which has until just now been protected in Sydney by tacit legal sanction, and the presence of the police. If your readers wish to form some conception of what these exhibitions are like, I would refer them to a degrading pictorial advertisement, now appearing daily in the Evening News, and which ought to be suppressed. It is a fearful reflection on a Christian community that men can be publicly advertised to fight "with the smallest gloves allowable by the law," and that two men can be killed with in a short time of each other in these very contests with police officers looking on all the time.

Diocese of Bathurst.

Parkes.—The Bishop of Bathurst arrived in Parkes on Saturday, the 11th inst., and was the guest of A. Pholeros, Esq., Vice Consul for Greece, during his visit to this town.

On Sunday, the 12th, he was assisted in the services by the Rev. F. G. Neild, R.D. (who acted as Bishop's Chaplain), and Rev. A. G. Creswell. The Bishop preached in the morning an instructive sermon on "Temptation." In the afternoon, his Lordship held a Confirmation Service, and delivered two addresses. The Incumbent presented 27 candidates. In the evening, the Church was filled to overflowing, and a number of seats without the building were occupied, while many persons stood around the windows. At the request of the members of the local Lodge of Freemasons, his Lordship, as Grand Chaplain, preached a Masonic sermon. A large number of Masons attended in regalia. Taking as his text the words "in whom all the building fitly framed together" (Ephesians ii. 21), his Lordship delivered a sermon which will not soon be forgotten by those who had the privilege of hearing it. On Monday evening, the Bishop attended and addressed a meeting in the new Church, and on Tuesday morning, he was driven by the Incumbent to Trundle, a district but recently placed in his charge. Here a Confirmation Service was held at the residence of Messrs. Francis Bros., of "Wilga," when 14 candidates were presented. After the Confirmation, a welcome tea-meeting was tendered to the Bishop, when the Rev. F. G. Neild, and Messrs. Croft and Florance, welcomed his Lordship on his first visit to Trundle. The Bishop delivered an effective speech, and expressed satisfaction at the state of Church matters. It was unanimously determined to erect a Church on an allotment of ground recently purchased. His Lordship was then driven to Messrs. Hutton Bros. station "The Troffa," and next day, E. Hutton, Esq., drove him to Parkes, from whence he returned to Bathurst.

Diocese of Goulburn.

Bishop of Goulburn's First Visit to Monaro.—The Bishop, after visiting the Cooma Parish as thoroughly as possible, proceeded to West Monaro Parish, holding Confirmations at Berridale, Adamindale, and other places. Heavy rain fell at Adamindale and elsewhere, and prevented many persons from being present at some of the services, but nevertheless, the attendances in those cases were good, considering the weather, and the reception the Bishop met with everywhere, was very cordial and hearty indeed. Vehicles were generally provided by various friends, the Presbyterians being particularly kind in this way, and the Bishop therefore journeyed with a good deal of comfort to the region, near the Snowy River which is spanned at Buckley's Crossing by a handsome iron bridge. After visiting the West Monaro Parish, and experiencing much kindness and hospitality, Dr. Chalmers, proceeded to go through the adjoining parish of Bombala. The Bishop was driven to Bombala on Saturday afternoon by Mr. Edwards, having been met on the road by a number of the parishioners, who followed his Lordship to Mr. Dover's residence, where he received a formal welcome. On Sunday morning the Bishop preached to a very large congregation in St. Matthias Church, choosing for his text the words: "I am not ashamed of the Gospel of Christ." In the afternoon the Church was literally packed to witness the Confirmation of nearly fifty candidates, the majority of whom were females. The Bishop again preached at night to a monster congregation, taking for his text the words "Seek ye the Lord." On Monday His Lordship held Confirmation at Delegate, where about a dozen candidates presented themselves, and on Tuesday he opened the Church of England bazaar at Bombala. The Bishop returned home via Cooma a few days ago.

Germantort.—Harvest Thanksgiving Services were held on Sunday, the 12th March. There were large congregations both morning and evening. The Church was tastefully decorated with some of this year's harvest. The choir rendered good music, appropriate for the occasion, and "Gratitude" was the theme of the sermon.

Diocese of Grafton and Armidale.

Warialda.—The Rev. J. W. Upjohn has been actively engaged in this parish during the last month. On the 21st February, he left Warialda for a tour in the outlying parts of the parish, and visited Gournama, Yallaroo, Yetman, etc. He held services at Wallangra, Yetman, and Yallaroo, at all of which places he had good congregations. He was well received during his journey, the stations of Yallaroo, Trigamon, supplied Mr. Upjohn with horses (six) during his tour. It is proposed to hold regular services at these places.

Maclean.—The Rev. J. T. Evans visited this parish on the 7th instant. A meeting was held at the Church on the same day, and steps were taken to secure additional ministerial assistance for the parish. Mr. J. R. Humphreys arrived here on the 8th inst., and will assist the Rev. R. Wilson as Mission Reader. It is proposed to organise a staff of at least six mission chaplains and readers to work amongst the large and hitherto almost neglected Church population on the river Clarence.

Richmond River, Ballina, Woodford and Coraki.—After the elapse of some years, the Church of England has awakened to a sense of her duty to her members in this populous district. The Rev. J. T. Evans, M.A., has arrived for the purpose of stationing three ministers or readers here. He is accompanied by the Rev. J. R. Barnes, recently from England, who will act as Senior Mission Chaplain in the district. It is intended to have regular Sunday services at the above three centres, whilst services will also be

ARTIFICIAL TEETH SUPPLIED: Single Tooth, 10/-; Two Teeth, 15/-; Full Set, upper and lower, £5 5s. EXTRACTIONS: Adults, 1/-; Children, 6d. Family Contracts made. All kinds of Anesthetics used. N.B.—Attends at Mr. Hart's Dispensary, Parramatta, Every Wednesday. ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

T. M. SHERIDAN, CHEMIST AND DENTIST, 19 PARK STREET, SYDNEY.

held at various intervals at the smaller centres outside. The Church of England is numerically the strongest in the district, and it is very gratifying to find that its members are heartily co-operating with Mr. Evans in carrying out successfully the object of his visit. The Rev. J. R. Barnes preached at Woodburn and Coraki on Sunday, March 19th, and the Rev. J. T. Evans at Ballina. Always keep a small tin of ANNOTT'S MILK ARROWROOT BISCUITS, in the house for the children.—ADVT.

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.

EVENING COMMUNION.

To the Editor of the Australian Record.

SIR,—Your contributor, "Colin Clout," on p. 6 of your issue for March 18th, speaks of the practice of Evening Communion as "not unlawful."

Bishop Samuel Wilberforce, one of the most influential of modern English Bishops, in his charge of 1860 states as one of the grounds of his objecting to the practice of afternoon and evening celebrations, that they "involve an unlawful use of our Liturgy."

He shows how in the Book of Common Prayer the Holy Communion is treated as part of the Morning Service, and says "that when our offices were compiled no Christian man thought of any other time for the celebration of the Holy Communion."

But as to its legal aspect, perhaps the following extract may be of greater weight: "This question being one of the legal construction of our offices, I have thought it my duty to consult the very learned Chancellor of our Diocese; and I am fortified by his opinion that any clergyman violating herein the monition of his Bishop would subject himself to the penalty of suspension."

The Archbishop of York, if his view of the case be the right one, is clearly only doing his duty as a Bishop of the Church of England, when he requires an undertaking from a Clergyman that he will not administer Holy Communion in the evening.—Yours truly,

C. S. SMITH.

Christ Church, Sydney, March 20th, 1893.

"MISSION CHAPLAINS."

SIR,—I notice in your issue of the 18th inst., under the heading of the Diocese of Grafton and Armidale, an account of the appointment of "Mission Chaplains" copied from the Clarence Examiner. It states that the Rev. J. T. Evans has been invited to organise Church matters in that Diocese, and under the unique name of "General Organising Chaplain" to exercise an office and function quasi-episcopal.

When one reads in the aforesaid extract, "the utmost care will be exercised in the selection of Mission Chaplains," he naturally enquires, who is administering the Diocese in the absence of the Bishop, or is Mr. Evans acting as commissary?

Is not the organisation of a Diocese the work of a Bishop, and the Diocesan machinery of Archdeacons and Rural Deans?

The term "Mission Chaplain" or "Organising Chaplain" is one unknown to the Church, and is a misnomer, as a Chaplain is a Clergyman who ministers in a Chapel as distinguished from one who is engaged in Parochial work.

I read with regret, but not with amazement, that there are parishes (one with a township where 140 children attend school), that have been without the services of a Clergyman for two years. In the same paper there was a report of the Church Missionary Society's Meeting in Sydney, and of the departure of Mr. Newby-Fraser for Missionary work in India. We read of the Australian Board of Missions, with its paid Secretary; of the New Guinea Mission, etc.; while some Australian Bishops admit with frankness, that they are unable to send Clergymen into the bush, or divide the huge unworkable Parishes so called, because there is no available source of stipend, and the sparse populations of large areas will not render a workable district self-supporting. There are places in the Australian bush which are never visited by a Clergyman, and many more that are only visited once a year. The people are growing up in practical heathenism, but the remedy lies not with an "Organising Chaplain," but with the Bishops.

THEOPHILUS ANGLICANUS.

THE COUNCIL OF THE CHURCHES AND PROPORTIONATE REPRESENTATION.

SIR,—Dr. Bevan, of Melbourne, is reported in the Daily Telegraph to have said as to the Council of the Churches in Victoria, "There are about 50 members of the Council chosen about proportionately to the numerical strength of each Church as shown by the census." In Victoria this Council consists of non-conformists and Presbyterians only,

the Anglican and Roman Churches not having joined. The point is that a true principle of proportionate representation on a population basis is allowed.

Why is not this principle adopted in the Council of the Churches in this colony? It is unfair and unjust that the Anglican Church with 44 per cent. of the population according to the census should have no larger representation than the Baptists who have little over 1 per cent. The members of the Church of England outnumber very considerably the Presbyterians, Wesleyans, Congregationalists, Baptists, even when all are united, and it is unreasonable to expect it to give up any of its own liberty on so inequitable a basis. At the last census those who wrote themselves down as Anglicans were 502,283, and the four minor denominations referred to when combined were only 234,092, or not half as numerous.

There are many Committees such as the Council of the Churches and that of the Bible Society in which the Churches unite, as it is their duty to do, and proportionate representation would strengthen them. It would also remove that feeling of unfairness which is not uncommon among Anglicans when asked to throw in their lot with the smaller denominations. The Victorian arrangements should prevail in this colony.—I am, etc.,

R.J.E.

GOOD FRIDAY AND THE AUSTRALIAN BOARD OF MISSIONS.

SIR,—Permit me at the time when the Most Rev. the Primate is appealing to the Clergy of his Diocese for the collections—either whole or in part—on Good Friday to be given for the work of the Australian Board of Missions to call special attention to the publication of our "Quarterly Missionary Notes" in this issue of your paper. I have thought it might be well at this time of the Primate's appeal to put both Clergy and Laity in possession of some of the latest news we have about the Missions.

The financial outlook for the Board of Missions—as, indeed, might have been expected in these days of severe monetary difficulty—is serious and full of anxiety. It will surely be fitting if on the Great Day of Atonement Christian people are found in the Master's spirit of self-sacrifice trying to help forward the satisfying of the "travail of His soul," Who was "lifted up that He might draw all men to Him."—I am, etc.,

FRED. T. WHITTINGTON, General Secretary, A.B.M.

Rouse Hill Parsonage, March 21st.

CORRECTION.

SIR,—Your issue of March 11th contains, I believe, the report of a Church meeting at Cooma, held on the 1st inst., at which I was privileged to be present and speak.

I have not myself seen the full report, for my copy of that issue has unfortunately not reached me. A friend, however, supplied me with the following paragraph from it:—

In reply to an address presented to me by the churchmen of Cooma, it is stated that I said: "It is true that the best men of the Church of England are not in Australia; and the Bishops of England are not to be compared with the pioneer Bishops of Australia. But as we could not pick out the best men of England, let us have the best men from among ourselves."

I cannot, of course, now recall my exact words, but what I tried to bring out were the following points: The obligation under which the Church in Australia lies for the noble labors of its pioneer Bishops; the self-sacrifice of our present Bishops who have come from England in leaving old familiar friends and associations, when in middle life, to enter on a new work in a strange land; and then, speaking of the future, I said that we have no right to expect that the best and foremost men of the Mother Church will leave home and home-work to fill Australian sees, and that, under these circumstances, the Church in Australia will do well to rely on her own resources."

Will you be good enough to make this correction, as the original paragraph is, I fear, liable to be misunderstood.— Faithfully yours,

WM. GOULBURN.

SIR,—I am sorry I have given offence by calling attention to the misprints in my letter of the 4th ult., but I cannot plead guilty to "slovenly writing." I admit that it is easy to mistake a *r* for a *u*, especially when the reader is pre-possessed with the idea that "care" and not "cure" is the word that should be used. But I will let that pass, and only observe that if my letters are "put into the waste basket" I shall not complain, as it will save me the time and trouble expended in writing them without leaving me self-condemned for neglecting the use of a "talent" which has been given me to use, added to which the "waste basket" has no terrors for me, as I am quite used to it. The Sydney Morning Herald and Daily Telegraph invariably put my letters into the waste basket, because—so I suppose, for I know no other reason—I write in defence of "the Faith once for all delivered to the Saints" and in support of the "one Catholic and Apostolic Church," which the editors of those papers do not seem to uphold in their columns.

In conclusion I will say that, considering the thousands of words they have to spell and the tens of thousands of letters they have to use, I think that praise is due to

printers for the comparatively few mistakes they make; but that is no reason why a writer should be blamed for mistakes which he has not made.

I am, yours, etc., ZACHARY PEARCE POOCK.

[We did not charge our correspondent with "slovenly writing." Will the Doctor kindly read over again our foot note.—Ed., A.R.]

EVENING COMMUNION.

SIR,—Surely Mr. Zachary Pearce Poock does not imagine that anyone needs to have recourse to obvious printers' errors in order to find a weak spot in his supposed he would think—"divinely inspired" deliverances in your correspondence columns: for how about his speaking as he does of "the innovation of Evening Communion, which, to put it in the mildest form, is rejecting authority and discipline of Church, and doing evil that good may come?" If he could write this, why he must be no wiser than he was before he saw your issue of March 4; for how can it be "rejecting the authority and discipline of the Church" to have Evening Communion, if the "Act of Uniformity Amendment Act of 1872 has enacted and declared that the Administration of the Lord's Supper may be used with Evening prayer"—unless it be that in that case evening prayer is to be said in the morning?

And again, if evening communion is to be condemned as an "innovation," when, as you have shown, we have even R.C. authority for believing that this primitive use continued "in many places for the first three centuries and even much later," then what are we to think of vestments, incense, Kilburn Sisters, "little Catholic girls," and other pretty little things, such as Mr. Z. P. Poock's soul loveth?

Not only then would it seem that, with such evidence before them the advocates of evening communion might well exclaim with St. Paul, "wherefore thou art inexcusable, O man, whoesoever thou art that judgest"; but it seems now as if it might not appear almost in the light of a duty to introduce this use, even where not a necessity (as it often is in large country parishes) as a protest first against an apparently unwarrantable infringement of the liberty secured to us by the Act of 1872, quoted above; and secondly, and more particularly, against the unphilosophical, if not gross, carnal and unscriptural view of what takes place after consecration of the elements, which it would seem, must necessarily be the root of the objection to Evening Communion, because obviously the only objection to which any serious weight could be attached. For unless it be that in your "Holy Communion after partaking of food (and your "Coley Mission Priest" argues that it was only on that account that the "Early Church objected to Evening Celebrations") what can there be but mere individual feeling or arbitrary custom to preclude the hour of the original institution—and it is clear that there can be no question of any such irrelevance apart from a certain doctrine of the real presence.

If Mr. Poock, for example, could assure us that the Kilburn Sisters approve of Evening Celebrations and on fast days, then there would be an end to all fears for our Zion; but if he can only reply that "a loyal son of the Church would not ask such a question," then it is tolerably clear in what direction his and their sympathies lie.

I am sorry to be compelled to assume what may seem a position of antagonism towards an old friend, but feel sure that he will recognise that I am only "speaking the truth in love."—Yours, etc.,

J. A. NEWTH.

Candelo, MARCH 20th.

MOTHERLESS CHILDREN.

SIR,—The undermentioned amounts reached me too late for acknowledgment in your last issue. More money is yet needed. May it be speedily given.—Yours faithfully,

J. HOWELL PRICE, St. Saviour's Parsonage, Young-street, Redfern.

Table with columns: Amount required, £ s. d., Sums acknowledged, A Friend (P.G.), Dr. J.J.G.M., Mr. E. Best, J. D. Day, C. Crawley, Mrs. Bothwell, Miss Winchcombe.

Notices to Correspondents.

Mount Victoria, Kurrabung, and other communications too late for this issue.

SEVENTY VESSELS have left German ports on Route for Australia, all more or less effected with cholera. Coleman and Sons, of Coomaundra, N.S.W., advise the public to lay in a stock of their pure Eucalypt Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypt Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Coomaundra or the Wholesale Depot, 6 Birch-street, Sydney, or the New Zealand branch, Christchurch and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

HALES & COLE, TEA MERCHANTS, Corner KING & KENT STS., SYDNEY.

REV. DR. WOOLLS.

There is a consciousness in the minds of many that, a loss has been sustained in the removal of Dr. Woolls to his eternal rest. To know him was to respect and love him; and though his life was of the most quiet and unobtrusive nature yet few men were better known than he.

also may be said of his earnest desire that others should have this Blessed Book in their hands, in their own language. Hence the Bible Society had in him one of its most zealous supporters. For many years he had regularly contributed to its general fund and spoken at its meetings.

important alterations in the working of the depot. In connection with the accounts, it was stated that for the first time a balance-sheet had been prepared summarising the capital of the Society. That statement showed that the total assets exceeded the liabilities by £9204.

An Indisputable Fact!

NO BETTER VALUE IN PIANOFORTES, PIANOFORTES, can be obtained than at W. H. PALING AND CO., Limited.

REMINDED OF HIS DEAD MOTHER. [EXTRACT FROM A PRIVATE LETTER.] It was the latter part of August 1891. A friend and I had come down from Ramsgate to Minister, to see the venerable church there, which is a thousand years old.

J. FORSYTH & SONS Leather Merchants, Tanners & Curriers, Importers of Grindery and Shoe Findings, Tanners' and Curriers' Requisites, (Wholesale and Retail), 29 and 31 GEORGE STREET WEST, SYDNEY.

CLARK & CO. Rock Pavement and Steam Stone Crushing Works, HAY STREET, SYDNEY.

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The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known.

Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair. EDWARDS' "HARLENE" POSITIVELY FORCES LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS.

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The treatment disclosed is unfolded in the "Health Pamphlet"—a condensed prescription of 45 pages. To read and discover this pamphlet is to gain a fund of physiological, pathological, and therapeutical knowledge that a hundred times the cost of the pamphlet would not purchase from its owner, could it be given back and blotted from his memory.



Read the Reports from Sydney Papers. "The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most ailments. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit."

PLEDGE OF HONOR. I know that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, a for his treatment of health and longevity, with the pamphlet unfolding the same I do, by pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, nor allow it to be seen by any person; nor will I use the treatment with any others except the members of my own family, from each of whom a promise shall be exacted not to reveal the treatment to others.

GOULD'S LABOR BUREAU, Established 15 Years. SYDNEY AND BRISBANE.

G. GOULD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBRIDGE STREET SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice.

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SERMON BY THE VERY REV. THE DEAN OF SYDNEY.

AT ST. LUKE'S, BURWOOD, ON SUNDAY LAST.

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness."—PSALM xvii. 15.

This was a remarkable utterance, coming from a man who lived a thousand years before Jesus Christ rose from the dead and brought life and immortality to light by the Gospel.

The case put before us in the Psalm is a striking illustration of this. He was a man persecuted with deadly enmity by his foes: their wealth, and power, and great influence were combined for his destruction.

There is something peculiarly soothing to the mind of a Christian in such a blessed assurance. Comforting, strengthening, and filling the soul with peace; whether he views it as his own position, or that of those who have gone before him into the eternal world, resting upon the finished work and precious promises of Christ.

We are to-day mourners in this Church for the loss of one whom we have long known as a faithful servant of God, a single-minded and devoted minister of Christ, whose life, for more than three score years in this Colony, was spent in doing good, in upholding truth and righteousness, in promoting Christian education, and the spread of the Gospel in the land.

Now, there are two thoughts in the text before us which speak of this future blessedness of the saints of God. One is, the prospect which the believer has of beholding God's face in righteousness.

As regards the first, I observe, that it could not be in this world that the Psalmist expected to behold God's face, for this no man, God said to Moses, could do and live.

And when we look back upon his youthful days, must we not admire the manifold spirit which led him at the age of sixteen to mark out for himself a sphere of usefulness in this colony, when so little about it was known in England, and less understood by her people?

And what were the features which marked his life and character, as years advanced, and fresh paths were opened to him? Were they not such as these: conscientious following after truth, steadfast adherence to right, a faithful discharge of duty, diligence in the improvement of opportunities, devotion to the service of Christ, and the benefit of mankind?

He realised what so many do not realise—that he was not his own, but a sinner redeemed with the blood of the Son of God; and that therefore the one object of his life should be to serve, honour, and glorify Him.

There was, moreover, a kindness of heart, an affectionateness of disposition, a consideration for others, and a tenderness of feeling, which showed the true follower of Christ, and the child of God.

And now, there are one or two practical lessons which ought to impress themselves upon us, as the result of these meditations. And let us not go away and show ourselves forgetful hearers, but doers of the word.

Let us mark first the effect of the grace of God as it showed itself in him. That grace purifies the heart; it enlarges the soul; it elevates its aims and purposes; it gives to it a true object in life; it fixes its desires upon the attainment of that object; it possesses it with love to God and love to man; it sanctifies and ennobles the man, making him a fellow worker with God.

One such passage we find in the Prophet Isaiah, chapter xxvi. 18-19, where he says: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust." There can, I think, be little doubt that to awake here means to rise from the dead.

The Prophet Daniel also in a well-known passage, uses the word with the same significance. Speaking of a future period, which would be one of great trouble, such as had never been known before, but which would be one of great joy and glory to the righteous, he says, "And many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt."—(chapter xii. 2.)

In both these passages the word is employed to signify the resurrection of the body. And this I take to be the meaning of the Psalmist. He looked forward to that time when he would be satisfied with the likeness of God. But then, what did that likeness mean? The Prayer Book version of the passage is somewhat misleading. It is, "When I awake up after Thy likeness." But the word likeness which is here so translated is altogether different from that which represents similarity or resemblance.

"O, where shall rest be found? Rest for the weary soul?" And on every side response is heard, "T'were vain the ocean's depths to sound, Or pierce to either pole."

No, my brethren, nothing less than God Himself can suffice to fill your souls with peace. God in Christ reconciling the world unto Himself by the atoning sacrifice of His only begotten Son. He only can satisfy all our desires, meet every want, and fill every longing of the immortal spirit throughout the eternal ages.

I feel well assured, my friends, that if it were possible for our departed brother, for the loss of whom we mourn to-day, to communicate to us what was the secret of his happiness while on earth, and of his higher happiness in the Heavenly state, he would tell us that it was from this source that it sprang. And we should hear him saying: Seek it there for yourselves, for there only will you find it: in the hope to behold God's face in righteousness, and to be satisfied with the sight of Him as He is.

How early in life these principles began to operate upon him I have no knowledge. But this I do know that soon after my return to the colony early in 1836, I heard him spoken of amongst my friends as a young gentleman of decided Christian faith and principle, who was pursuing a course of active usefulness in the Church, and was beginning to make his mark amongst us. I was not at that time personally acquainted with him, but later acquaintance confirmed all that I had heard and increased my appreciation of his qualities and character.

And when we look back upon his youthful days, must we not admire the manifold spirit which led him at the age of sixteen to mark out for himself a sphere of usefulness in this colony, when so little about it was known in England, and less understood by her people?

And what were the features which marked his life and character, as years advanced, and fresh paths were opened to him? Were they not such as these: conscientious following after truth, steadfast adherence to right, a faithful discharge of duty, diligence in the improvement of opportunities, devotion to the service of Christ, and the benefit of mankind?

He realised what so many do not realise—that he was not his own, but a sinner redeemed with the blood of the Son of God; and that therefore the one object of his life should be to serve, honour, and glorify Him. Body and mind, soul and spirit were His; all the faculties which God had given him and all his powers of usefulness were to be sanctified to His use, and for the furtherance of His kingdom in the world.

There was, moreover, a kindness of heart, an affectionateness of disposition, a consideration for others, and a tenderness of feeling, which showed the true follower of Christ, and the child of God.

And now, there are one or two practical lessons which ought to impress themselves upon us, as the result of these meditations. And let us not go away and show ourselves forgetful hearers, but doers of the word.

Let us mark first the effect of the grace of God as it showed itself in him. That grace purifies the heart; it enlarges the soul; it elevates its aims and purposes; it gives to it a true object in life; it fixes its desires upon the attainment of that object; it possesses it with love to God and love to man; it sanctifies and ennobles the man, making him a fellow worker with God.

It was this grace which made WILLIAM WOOLLS what he was as a man, a Christian, and a Christian minister. All that was good in him, all that was lovable, true, just, benevolent, and kind, and all the holy aspirations of which I have been speaking were the fruit of that grace.

Another lesson is this: the fruit of a consistent holy life. Our beloved friend began, while he was yet a boy (and I ask the young people to remember this), to serve God in truth, and from this he never swerved throughout his life. He did not wait until he had spent some years in folly and sin, as many young men do, but gave himself to God before his youth budded into manhood. And there is no doubt that this had much to do with his future progress.

Ever keeping before him the end for which God made him, and Christ redeemed him, he pursued the path of righteousness; he sought to know God and His will more perfectly; he sought this knowledge in the Bible and in the works of God in Creation and Providence, and he grew in that knowledge and in the mind of Christ. And when the end came, he was anchored to the Rock of Ages—safe and ready for every emergency.

Ah, my brethren, the world without God is a delusion and a snare. Its pleasures, its riches, its honours are a passing pageant. It is the man who makes God his strength and Christ the foundation of his hope, who has nothing to fear. He will behold the face of God in righteousness, and be satisfied eternally with His likeness.

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

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The Australian Record.

SYDNEY, SATURDAY, APRIL 1, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. Gerard D'Arcy-Irvine, Incumbent of St. Matthew's, Windsor, and Rural Dean of Richmond, has been appointed to the vacant Incumbency of SS. Simon and Jude, Bowral.—The Rev. A. C. Corlette, who has been on a trip to England, returned this week, and resumes duty at St. Mary's, to-morrow.

The Annual Meeting of the Church Society. This has been fixed for the evening of Tuesday, the 18th April next, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., the Acting Governor will preside.

The Church Society. We have been asked to remind the members of the Committee of the Church Society, that owing to the date of their next meeting falling on Easter Monday, the meeting has been postponed to Monday the 10th April.

Sunday-school Column. We beg to direct attention to a new feature introduced this week, entitled "Sunday-School Column." This will be contributed by the Rev. J. W. Debenham, and his wide knowledge of, and deep interest in Sunday-school work will add very much to its value.

Church Home. In consequence of the RECORD being printed a day earlier this week, the report of the Dedication Service is postponed till next issue.

New England Proprietary School. From the most recent issue to hand of the London Guardian, we find that the Rev. William Fisher, of Aysgarth School, Bedale, has been appointed first Principal of the New England Proprietary School (Boys), Armidale, New South Wales—a Church institution. The School, says our contemporary, is the outcome of Bishop Broughton's work as (first) Bishop of Australia. The money that his lordship raised by shares has been rolling about in the Equity Court for these many years, and came out with £14,000 some two years ago—to this was added £6,000 worth of shares sold by Archdeacon Ross, of Armidale. Since then property to the value of £5,000 falls to the credit of the School, so that the capital may be stated at £25,000. £15,000 is now being spent on the erection of suitable buildings on 20 acres of ground—Armidale being 3,313ft. above sea level, is, on the score of climate specially, attractive—equi-distant from Sydney and Brisbane, twelve hours by rail.

Labour Home. The Weekly Report of the Home states that an application was received from one of the men working on the Farm at Rooty Hill, to take up five acres of land and work it himself. After discussion, it was resolved to comply with the request, subject to certain conditions. This experiment of settling on the land, though on a small scale, will no doubt be watched with interest. Should it prove successful, it will be an incentive to other working men to take up land on similar conditions, and thus employment will be found for many in the country; and in this way the city may be relieved of an overcrowded population.

Self-denial. The following striking remarks on this subject by a well-known writer, deserve attention. "Self-denial for the sake of self-denial does no good. Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which being occupied for ever about self, leads you only in the circle of self, from which religion is to free you, but to give up a meal that one you love may have it is properly a religious act—not hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral quality at all, but to bear it rather than surrender truth or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain, far beyond the most rapturous thrill of nerve which could be gained from pleasures in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus: Let me suffer for him? This element of love is that which makes the doctrine of the atonement of Christ an intelli-

gible and blessed truth. Sacrifice alone, bare and unrelieved, is ghastly unnatural and dead, but self-sacrifice illuminated by love is warmth and life, it is the death of Christ, the life of God, the blessedness and only proper life of man."

Marriage. "A Jewish view of marriage," taken from the Hebrew Standard, may be read with interest at the present time, when such lax views are entertained by some on the subject: "Ask the Jewish housewife or the Jewish mother whether marriage is a failure. She will not understand you. She will stand bewildered in the face of such a question, and if you explain to her what you mean she will tell you that a Jewish mother sees in marriage the acme of happiness because of womanly duty, that all these new-fangled notions are simply the outcome of the brain of some man or woman who missed the true mark of life, and whose life is a failure. She will point to her children as Cornelia of old did. She will extol her husband as the ideal of her life. She may not have read as much as the girl of the period; may not be as accomplished, nor figure as a speaker in assemblies for the advancement of woman suffrage; but she will exemplify to you how a true woman lives—how a true mother, a devoted wife, arranges her life, and you will find that true happiness is found in such a family and that marriage is the most sacred bond in existence, which to question is to lay a sacrilegious hand upon the rock upon which society rests."

A Poet's Testimony. Referring to the following extract from the last writings of William Cullen Bryant, the American poet, a religious publication remarks:—"If the spirit which actuated Mr. Bryant was more prevalent, such books as 'Robert Elsmere,' and others of its class, would have little power to hurt those who read them." "Take away the blessing of the Advent of Christ's life and the blessing purchased by His death, in what an abyss of guilt would man have been left. It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost, and darkness. In my view of the life, the teachings, the labours, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which He is not justly the object. It is with sorrow that my love to Him and my gratitude is so inadequate. It is with sorrow I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life. For my part, if I thought that the religion of scepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of the human race in the years that are to come."

Study of the Bible. The Christian Age offers the following suggestions as an indispensable preparation for a right study of the Bible:—"No one can be properly acquainted with the Bible who has not made it a subject of prayerful as well as careful study. An analogous preparation is admitted to be requisite in the case of human art. Mere testimony will not enable a man to appreciate an oratorio, mere staring will not enable a man to appreciate a fine picture, and mere reading will not enable a man to understand the Bible. He that would properly understand a musical composition must bring to it a musical feeling; he who would appreciate a fine painting must bring a correct and trained eye and an active imagination; and in infinitely higher things, he who would understand the truth which is of God, must be taught by the spirit of truth; must have sought light and help from above, in earnest prayer. It is no wonder if the truths of Holy Writ are so often diluted and explained away when we consider how little regard is paid by many to this indispensable qualification for properly understanding them."

Primitive Man. At a meeting of the Victoria Institute, a paper on Primitive Man in the neolithic age was read by the Rev. J. Magens Mello, whose work in reference to the geology of the Crowell Craggs has been of so much value. Mr. Mello described neolithic man as having been present in Europe at the time when the elephant, rhinoceros, and other animals existed on the Continent, and a warmer climate prevailed. Skulls and other bones of these men were found from time to time at the present day, and we could also recognise

their descendants in the Basques, Corsicans, Sicilians, Guanchos, and many others. Referring to their religion, he said that they evidently believed in a future state, for, as a general rule, the bodies were interred in a crouching or doubled-up position, as being symbolical, the body being returned to mother earth in the attitude of the unborn child, an expression of a hope that they should one day be born again to a new life. It was to be noted that the ancient Peruvians practised this mode of burial. There were other circumstances which also tended to prove its symbolical nature. Among the religious ideas of neolithic man he mentioned the habit of trepanation, the scraping of the skull until an oval perforation was produced—a process which was still in use among some of the Pacific Islanders; and M. de Mortillet had traced a reflection of this prehistoric rite in the tonsure of the Roman priesthood. The author concluded by saying that, in spite of certain opinions to the contrary, there is a good deal yet to be said in maintenance of the view that the blonde and other races had their original seat in Asia.

Curious Errors. Some curious errors, says the Church of England Messenger, on the part of the children at the late examination in connection with the Sunday-school Association were embodied in the report of one of the examiners read by the Rev. S. C. Kent, Chairman of the Junior Section. We subjoin the report in question:—

In regard to details, the candidates were very sound on the subject of Jezebel's wickedness, but the personality of Obadiah was not so marked. In some cases he was made to agree in opinion with the queen, and in still more cases he was apparently confused with the minor prophet of the same name. One candidate went so far as to say that "Ahab did not know that his servant Obadiah was a prophet, or he would have killed him." One reply announced that "Obadiah married Jezebel," and another, that "Jezebel drove a nail in Obadiah's temples." Occasionally Jezebel was stated to be a Philistine or a Moabite, and also "not a countryman of Ahab's." One or two defined Obadiah as a Christian. By a common, but important, blunder, Ahab was frequently spoken of as King of Judah. A reference either to stork or to gardening seems implied in the answer, "Obadiah put 100 prophets in two caves, and watered them all the time." A habit of generalising sometimes resulted in exaggeration; for example, one is told that "if Ahab could not have what he wanted, he would go away and cry like a baby." The locality of Elijah's sacrifice was occasionally shifted to the Kidron, instead of being at the Kishon. The oxen were once or twice changed into calves, or a bull, or a "beast of some sort;" one answer being that "the fire came down and roasted the bull." The addition of details other than those contained in the narrative was not unusual, the result being a fuller, but unfortunately inexact, description. For instance, Gehazi "ran to Naaman, afterwards telling him that some nephews had arrived, and he wanted two gowns," and "when Naaman dipped himself six times, he said it is no good, I have dipped myself six times, and it has not done me any good; but I will do as he told me, and immediately he had done it his leprosy was cleansed." One startling announcement was that "Gehazi and his children should be leprous." The influence of the hero of Khartoum was observable quite frequently by the "Gordon" being referred to as the river in which Naaman bathed. In the healing of Naaman, a very common error was the attributing the action to Elijah; this would appear to show want of care in the teaching; the occurrence of Elijah's name in the preceding question may have been partly the cause, although it should have had the opposite effect, by bringing Elijah's history under previous review.

Meditation. It would much avail for the well ordering of our thoughts to set our souls in order every morning and to strengthen and perfume our spirits with some gracious meditations. The end of a Christian is glorious, and the oft thoughts of it will raise and enlarge the soul, and set it on work to study how to make all things serviceable thereunto. It is a thing to be lamented that a Christian born for heaven having the prize of his high calling set before him, and matters of that weight and excellency to exercise his heart upon should be taken up with trifles, and fill both his head and heart with vanity and nothing, as all earthly things will prove ere long, and yet if many men's thoughts and discourses were distilled, they are so frothy that they would hardly yield one drop of true comfort.

J. HUBERT NEWMAN Photographer,

Mr. Newman's exhibition. A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibition. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier.

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The Charm.

A really Charming and Beautiful Biscuit.

AULSEBROOK, Biscuit & Cake Manufacturer CAMPERDOWN.