

The Great American Preacher.

THE LATE DR. PHILLIPS BROOKS.

Americans have good reason to be proud of the Bishop of Massachusetts. They show their admiration by turning out in hundreds when he preaches in the Abbey. He knows exactly what will please his countrymen, and on a recent Sunday evening gave an eloquent passage about the independence of America. To burst into audible cheers would have been too startling for the decorum of Westminster, but the happy faces of the audience showed that the speaker's patriotism was appreciated. To look at Dr. Brooks, one might fancy that Mrs. Oliphant had the making of Bishops in America. Tall and broad, with a look of genial benevolence, he is probably the finest-looking bishop on either side of the Atlantic. Such high dignitaries are of course superior to vanity, otherwise it might have been dangerous for him to catch the many flattering whispers that were heard in the front pews. He looks like a man on whom years and care have sat lightly; who has walked in the sunshine and garnered up the happier experiences of men:

"Himself not least, but honoured of them all."

In many ways he is a typical American. To hear him preach is to understand the rate at which the world moves in the West. To get out even a fraction of the thoughts that crowd into his mind on a text, he has to speak so fast that the hearer can scarcely follow him. He must add a terror to the life of American reporters. This rapidity is pleasant cheering, and enlivening when a preacher's matter is thin; his clock is moving faster than yours, and this thought helps you through the sermon. But Phillips Brooks, who is of all but the very highest order of preachers, should have more mercy on his hearers. Thinking over Sunday's sermon, I recall a few sparkling phrases, and one main idea. The rest was lost before I reached the Abbey door. Such terrible rapidity of utterance would kill an ordinary preacher. It makes the sermons of Dr. Brooks much better to read than to hear. Now and then he seems half aware that he is rushing on too quickly; he pauses, repeats a phrase, glances down at the row in front of him, and then darts off again on his breathless race.

Dr. Brooks is perhaps the only well-known American who would not seem out of place in the Abbey. A gentle refinement pervades his sermons; he must represent a long line of ancestors who worshipped in Gothic churches and loved established ways. He would be quite at home on the episcopal bench in the House of Lords. A bosom friend of Archdeacon Farrar, he is in one way a striking contrast to him. He hardly ever ventures on a quotation. His prose has caught much of its inspiration from Emerson. His enthusiasm for the new world does not lessen his reverence for the old.

"'Tis far in the depths of history The voice that speaketh clear,"

and the Christian teacher gathers the true message, where for the poet and philosopher there is only a confusion of sound—

"Wandering voices in the air And murmurs in the world."

—British Weekly.

The Quiet Hour.

PRIESTLY SHEWBREAD FOR DAILY USE.

BY THE LATE RIGHT REV. PHILLIPS BROOKS.

Hunger is natural and healthy. The world was so built that the exertion of life produced a craving after food. We know that for a man to labour and work and not be hungry would not be natural. It would show that in some respects he was different from other men. Equally natural with hunger is the relief of hunger. The world is made not merely to produce the want, but the bread. The hungry man has a table at his side. The very field in which the farmer works until he is faint and weary brings forth corn which gives strength and refreshment. Here, in token of natural adjustment, is the sign of the Divine recognition of the certain right which hunger has to its supply. That right, indeed, is subject to, and sometimes held in abeyance and suspense by a higher right. A hungry man must not put out his hand and steal a loaf because his unappeased hunger is unnatural and wrong. Nor may the sentinel on duty, on whose watchfulness the safety of the city depends, desert his post, and go and look for food because his heart is heavy for want of it. The laws of honesty and duty are above everything. But it is just a sign of the disorder and discordance of this world that in it natural rights seem sometimes to conflict, and natural necessities go unsupplied, because their supply would be a sacrifice of higher things. In a world of perfect order every hunger would instantly assert its right to food, and find that right recognised by every obedient energy back to the centre of all energy, which is God himself. In a world not distracted and confused, the very feeblest wail of pain or deprivation would summon all the most sacred forces to its help. In a world of entire harmony and sympathy, the most superb archangel could not rest so long as any, the smallest child, was suffering anywhere. Nay, God himself could not rest. Nay, it would need no breaking of the rest of God, for in a world like that, with all its channels opened, with all its hindrances removed, the highest, the holiest, the most sacred help

would flow without constraint or effort to the relief of the humblest need. The lesson to be drawn from the picture in the Gospel is just this freedom of a world of perfect order, and so in all His ideal teachings Jesus represents this condition, in which every true want of man has a right to and claims an immediate supply from God. The claim of the human upon the Divine: how better can I describe the comprehensive meaning of the Gospel? It appears in its widest presentation in the wonder of Incarnation. On this poor planet, in this one of the countless worlds of God, man cannot conceive the power of forgiveness; it starts forth from the central fountain of the universe to plead the world's need and to bring its supply of grace. It has its minute example in the way in which Jesus said that the very hairs of the head of the children are numbered in the Father's unforgetting, unforgetting memory. It is the portion and duty of the man who believes in God to live as completely as possible as if the Kingdom of God had already come, as if the perfect world were actually here. Remembering that general law, as applied to this instance of which we have been speaking, will it not be the portion and duty of every man who knows himself to be a child of God to claim immediately the highest and divinest of his Father's helps for all his own most ordinary needs? What a grand thing life would be if we did that! How strange it is, not merely that we do not do it—but that we often deliberately tell ourselves that we must not do it—it is wrong to try to fill such little earthen vessels as we tell ourselves we are with the supply of God.

GOD'S HAND BEHIND HIS GIETS.

Literary hunger or literal thirst—some of the physical necessities of life—you allow yourselves to wonder what that has to do with God, what it means in the universe of God that one of His children should not have enough to eat. And while you stand so wondering, your own heart speaks up and says, or the voice of some apostle rebukes you, crying, "Away with dreams like these, what has eternity to do with an empty stomach? Go work and earn your bread!" Why yes, of course, "Go work!" is true counsel, but we give it as if it had got to the bottom and eliminated God, as if the bread which came in return for work did not come from the Hand that built the marvellous structure, and gave the working power, and strung the intricate web of human relationship which makes work necessary and makes work possible, as if the laws of life and trade were anything but the formal statement of the Eternal Will, hard-pressed, cold, sharply moulded—ingots of the fiery necessity of universal life; as if it were not possible for a man to take his week's wages out of his employer's hand and know that he is really taking the shewbread from the golden table in the Temple of the Lord. We call this childish. The child gets this feeling of the hand of God behind the gift, and keeps the sacredness of the first cause through all the second causes. The child's quick ear hears God, who every evening calls the moon into the sky and every morning gives to the sun its summons to rise; the child's clear eye sees the invisible Hand that spreads the table, and beholds the stellar roof whose plastered ceiling is studded with the stars of God; the child's hunger hesitates at no shewbread; the child's thirst will drink directly out of the sacramental cup held in the very hand of Christ and think it no impiety. What then? The one thing we have to do is to cherish the childhood's instincts, mellowed with reason, enlarged with experience, and to keep their freshness and their truth unchanged. We come back to it oftentimes as we grow old; would that we might keep it unchanged through all the hottest days of life—the child's frank, unquestioning faith in his own right to his Father, his right to the richest and sacredest and most mysterious in his Father's life. It is true of bread, it is far more true of courageous hope and of spiritual sustenance on which men live and do their work

A LESSON OF HOPE.

You get discouraged, the task of life seems heavy, all its awful blight and sordidness falls upon everything, which makes nothing seem worth while; the whole thing degenerates into a terrible routine; dust and clutter fill the air. Men pity you, they see weariness and sadness in your face; they try to cheer you up, they offer you every distraction, they dole out bits of philosophy; they say to you, "What do you expect—is not man born to trouble? After all it is not very long; and all the while, scattered in the desert, there are cases where you may lie down and sleep." Then there came that sovereign bit of comfort and exhilaration, at the bugle blast of which they expect the weakest and most demoralised to spring upon his feet. They say, "There is so-and-so, such a man who is worse than you are and more miserable." These are the chaff, the husks, and the crusts they feed us with, and with these we try to feed ourselves, and we grow hungrier and hungrier the longer we feed on food like this. All the time there lies the sacred food which we think we must not touch for common needs like these. There are truths which, it may be, were made to feed, like precious fragrant oil, the flames of the most ecstatic ambition, the greatest delights of inspired saints, the supreme efforts of the supremest moments in the supremest men's lives. There are the truths that we all see as God's children; that every soul is made for purity and has no right to sin; that no soul can do its duty without a thrill of richer life running through all the world. These are shewbread truths; these are precious verities lying for ever in the sight of God. These, we say, are to be taken by the priests in token of their especial sanctity

and of the high importance of the work which they had to do. What have all our poor depressions and discouragements, and cowardnesses and failures, what have our little tasks of commonplace existence to do with truths like those? We may starve, but we must not touch the shewbread; it is not lawful for us, but only for the priests. Oh, my dear friend, when we can break a spell like that, we learn, like David learnt, that we had a right, that the least, the poorest need of the least child has the right to the very sacredest and highest of his Father's truths. My little task, the little task even of my little life, claims the Divinest inspiration which the most splendid souls require. The moment we are bold enough to say that, the shewbread leaps from the table to our hungering lips, and the true priest of God, Christ himself, presses it into our hand. I call Christ a priest, and so he is, also the very shewbread of humanity. The words of His presence in the world is that He has awakened the daily instincts of countless souls who are made to know and feel that their honest hunger gives them a true claim upon Him, a claim which He will certainly own. No Christ for priests and heroes only, rather a Christ who makes a possible hero and priest of every man, and teaches the world that no struggle with righteousness is so obscured, no search after truth so blind and stumbling, that it may not call on eternal righteousness and eternal truth, and be sure that they will hear their cry. Our hunger, all hunger, knows its true right to the Bread of life.

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The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 11, 1893.

CADBURY'S COCOA—Absolutely Pure—CADBURY'S COCOA.

Notes and Comments.

Association of Lay Helpers. We beg to direct attention to the annual services which will be held at St. Andrew's Cathedral (by permission of the Dean and Chapter), on Tuesday next. There will be at 8 a.m. an Administration of the Holy Communion, and at 7.30 p.m. Evensong and Sermon. Preacher, the Rev. E. C. Beck, A.K.C.

Sunday School. We present with pleasure the Scholars' Institute. Examination List, 1892. The Most Reverend the Primate will present the Prizes and Certificates early in the month of March.

Parliamentary Disorder. With the aspect and prospects of political parties as such, we have of course, no concern. We cannot, however, be silent concerning the humiliation to which the Colony has been subjected, by reason of the disgraceful scenes committed on the floor of the Assembly last week.

The Duty of the Church. What is the duty of the Church in this crisis of our affairs? We are apt to forget there is an intimate connection between the religious and political worlds. There is a clear sense in which the Church has nothing to do with politics. She must not be a partisan in public warfare, must not mix with the worldly tactics and manoeuvres of electioneering committees, but she has to do with the heart and conscience, the moral, ethical, and religious aspect of politics. Her voice must be distinct and clear. Her message must be delivered without doubt or hesitancy, and the time has come when she must cry aloud and tell men that as citizens or legislators they must be honest, sober, straightforward, and have the fear of God in their hearts.

Religion in Politics. Too long as a people we have placed God and His religion in a secondary place, and as a consequence whilst religious activities abound, we have been drifting away from the old faith in God which made England great. Righteousness seems to be a word almost unknown to our legislators, and government has been carried on with a forgetfulness of responsibility. In the world of politics God has been put aside, and as members of the Church of Christ we must do our utmost in whatever way God may make clear to us, to have God restored to His proper position in the realm. The Colony ought to be in fact, whatever it may be in form, as true a THEOCRACY as Israel was in its best days.

National Truth and Righteousness. The Church of Christ should purge the Parliament House of those who violate decency and degrade manhood. The religion of Christ must enter into the activities and rule the customs of our life, and it has as much to do in guiding us in the discharge of our political duties as it has in the offering up of our "sacrifice of praise and thanksgiving." The message of God is to the community as well as to the individual. Every Christian should do his part in the distinguished service of upholding national truth and righteousness.

Sydney City Mission. The Committee of this mission have furnished a statement of the Christmas Dinner Fund for the poor, 1892, from which it appears that from many sources the sum of £521 18s 4d was collected. With this 4,050 individuals were relieved, of whom 288 were widows and 697 fatherless children, 106 deserted wives and families, 417 husbands out of employment, and 166 persons disabled by sickness. A supplementary distribution has been since made where found necessary, and the balance remaining will be applied in relieving deserving poor as cases occur.

Christian Work. The following is taken from a religious paper: "A point is scored in any Church when the people can be plodged as individuals to some definite line of work. A Boston minister with this end in view sends around cards to all members of the congregation asking each to specify which of several lines of projected effort he will commit himself to. Ten avenues of service in various departments of

the Church are suggested, and in order to provide for those who do not find in the list anything that suits them, a blank line is left, in which can be supplied the outside work which any individual prefers. No person in that Church who is willing to work need be idle.

Parliament and the Totalisator Bill. One good thing was disposed of in House the other night. The Totalisator Bill was negatived. This Bill has for its main object to legalise gambling. As if gambling could be purified, as some of the members seem to think, by legislation. No greater harm could befall this country than to have gambling definitely legalised. The totalisator, it is true, has been legalised in South Australia and New Zealand. What has been the effect of its use in those Colonies? There is a bitter outcry against it by the very people who gave it their confident support. They regret nothing more than the fact that they should have been so duped and blinded. Their forecasts about it, they acknowledge, were utterly mistaken.

Free and Open Churches. The following words of Archdeacon Farrar on an important subject will be read with interest: "The Free and Open Church Movement has always had my support, but its advocates should have the good sense to see that it should not be pushed to the falsehood of extremes. The circumstances of churches and parishes are widely different. When I was appointed Rector of St. Margaret's I found that pew-rents existed, and had existed from time immemorial. I at once summoned a Parish Council and abolished them, though they would certainly have yielded a large income to the Rector. At the same time the seats were appropriated to the parishioners who applied for them, and indiscriminately to rich and poor—a range of excellent seats being especially set apart for the poor. The moment the service begins every seat in the church is open. An interviewer came to me from the Pall Mall Gazette to speak on the best means of filling our churches, and to him I mentioned that these arrangements had offered the best means open to us, and that the church is usually crowded to its utmost extent, whereupon a correspondent writes to the Pall Mall Gazette to complain that they are not entirely unappreciated. I reply that, if they were, the regular worshippers and parishioners would never be able to find a seat unless they came to church fully half an hour beforehand. This would be an unfair and unreasonable demand on their loyalty. They have a plain right to be considered, and I say without hesitation that the existing arrangement is the most just that could be devised for any church in which the conditions resemble those at St. Margaret's, Westminster."

Full of Power. The writer of a short essay on the character of St. Stephen says, "We are told that Stephen was a man 'full of faith and power.'" The man who is full of faith gets power to face the world's prohibitions, and gives expression to God's idea of things; power to resist the allurements of the world and the promptings of the flesh; the power whereby we subdue our own spirit is greater than any power exercised by Alexander. How is it with you brother? Do you sometimes say, "I cannot do this," "I cannot do that," "I cannot overcome this," "I cannot break off that habit." You are going to the wrong coffee, my friend, you are going to the offer of your own miserable powers instead of the offer of Christ's power, made over to you. What you cannot do, what the law cannot do, because it is weak, through the flesh God's Spirit is offered to you to do. Bury that offer of your own powers in the depths of the sea and live a life of faith on the Son of God. You would not think of attempting to heal the leper by a word of your own, and yet this would not be more preposterous to attempt than to fancy that you are to overcome sin by your own resolutions and endeavours.

Uganda. Captain Lugard has categorically replied to the various charges preferred against him by the French priests in Uganda and laid before the Foreign Secretary by the French Ambassador. He shows clearly that the Roman Catholics, believing they were all powerful and having the king on their side, deliberately provoked the war, and that the attack began with them. Their losses in personal and house property he shows to be trifling. Their whole statements were a tissue of exaggeration.

Modern Miracles. Mr. Stephen Williamson, M.P., opening a Bazaar lately, in aid of Kil-marnock Infirmary, told of a Mohammedan in India remarking to a Missionary, "You talk of miracles wrought by Christ—miracles of healing. We, too, have accounts of many such of our religious history—more than you Christians can boast of." "Have you any modern miracles?" asked the missionary. "No," was the reply. "Have you?" "Yes," said the missionary; and he pointed to the hospitals planted by Christians in Indian cities. "Shahib," said the Mohammedan, "I am silent."

A Novel Movement. A novel anti-gambling movement is attracting attention in America. A railway car, in build like a Pullman, and lettered "John Philip Quinn's Anti-Gambling Crusade," is moving from point to point, and Mr. Quinn lectures from it to thousands of men and boys, who would be unlikely to meet in churches and halls. This car is itself a conspicuous advertisement of his work, wherever it goes or stands, and enables him to be constantly at it. He carries and distributes a large quantity of anti-gambling literature, and illustrates his lectures by exhibiting the various swindling devices of gamblers. The railway companies aid him by hauling his car at reduced rates, and the pulpit and press give him both advertisement and commendation.

Lay Readers within or outside the Communion Rails. The question is often asked, "Is it legal for lay readers to enter within the communion rails during Divine Service?" On this subject Mr. Eugene Stock says, "I was amused by the variety of seats allotted to that dreadful innovation, a lay preacher. Of course, I just sat where I was told, I always declined choosing for myself. Where there were regular choir seats, I was sometimes put in them. . . . I was sometimes accommodated with a chair just outside the communion rails; but not unfrequently I was requested to sit within the rails on the south side. Once only was I directed to the north side, and that was at a Church where the Clergyman wore a crimson stole; so if there was anything uncanonical in my occupying such a place, it was at all events not a 'Low Churchman' who put me there."

Unitarianism. The Head Master of Harrow says:—Mrs. Redivivus. Humphrey Ward's movement is the old Unitarianism. I cannot see that it differs from it in any single respect, except in lacking its historic associations. Unitarianism has always commanded a few select intellects, but it has never touched the mass of the people and never will do so. If Christianity fails, I cannot hope for anything from other sources. [As Mr. Weldon is a personal friend of Mrs. Ward's, this emphatic declaration is all the more weighty].

Moravians. As a proof of her missionary spirit, the Moravian Church claims to give one in sixty of her members to missions as compared with one in 5,000 among Protestant Churches generally, while her converts, it is said, number no fewer than 91,000, or more than three times as many as the Parent Church.

Brotherhood of St. Andrew. A message to the Brotherhood has been issued. It is signed by the President and Secretaries of the Provisional Council. The message is full of wise words, and should be most helpful to the members of the Brotherhood of St. Andrew. We believe there is a great future before the Brotherhood. There are tremendous forces brought to bear against the Church by the world to-day. And it seems to us that the Church can array itself against these forces. The Brotherhood men can clasp hands and with their hands clasped in the hand of our Lord and Saviour Jesus Christ and in His power and might, they can get strength enough to attack these forces. We all need to be more fully convinced of our responsibility to every man, woman and child we meet, and with one spirit and one aim seek to win them for Jesus Christ.

FRENCH LANGUAGE.

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J. HUBERT NEWMAN

Photographer,

By an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of 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. Under the Patronage of His Excellency the Governor 12 Oxford-st., Sydney

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Advertisement for Australian Mutual Fire Insurance Society, featuring an illustration of a building and the text 'AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY'.

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

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TELEPHONE 993

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

Sun., Feb. 12.—11 a.m., Rev. J. Chaffers Welsh. 3.15 p.m., Canon Taylor. 7 p.m. 8 and 11 a.m., Holy Communion. Tues., Feb. 14.—Annual Meeting of Lay Helpers Association, 8 a.m.; Holy Communion, 7.30.

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.

Special services were held on Sunday last in St. Barnabas' Church to celebrate the thirty-eighth anniversary of the Church. The Dean of Bathurst preached morning and evening.

The quarterly meeting of the Evangelical Alliance was held at the Y.M.C.A. rooms on Monday last.

The monthly meeting of the Committee of the Church Society was held on Monday afternoon at the Chapter House.

The annual tea meeting in connection with St. Barnabas' Church was held in the Schoolroom on Wednesday last.

Unprecedented floods have occurred in Queensland doing much damage and causing loss of life.

On Saturday last the Bishop of Newcastle performed the ceremony of solemnly dedicating the schooner 'Albert Maclaren' for the purpose of missionary work in New Guinea.

The annual picnic of the Woolloomooloo Presbyterian Church was held at Chowder Bay on Saturday last.

Sir Robert Hamilton, late Governor of Tasmania, when recently addressing a meeting at Edinburgh, touched upon the question of Australian Federation and said he was convinced that the Colonies would shortly become one Commonwealth.

A Council Meeting in connection with the Church of England Temperance Society was held in the Chapter House on Wednesday afternoon. Assessments of Branches were considered and arrangements made for the mission.

The Queen of Spain has curtailed her private outlay and the Clergy agree to surrender a portion of their revenues to meet financial difficulties.

Mr. Gladstone says that the British Cabinet have not altered the policy with respect to Egypt and are awaiting information before deciding on their course in Uganda.

A hundred persons have been killed and five hundred seriously wounded during an engagement between the military and anti-Jesuit rioters at Bogota in the Republic of Colombia.

The Bishop of Tasmania has been requested by the Secretary of State for the Colonies to furnish a report on the Kanaka labor question.

The Rev. Charles Spurgeon delivered a lecture in Adelaide lately. Subject, "My Father," having reference to the late Charles Haddon Spurgeon.

By the great flood in Queensland, Bundamba, Lepwich and Goodna were under water. Churches and other buildings were submerged, people fled to the hills for safety and an enormous destruction of property was occasioned.

The Committee of the N.S.W. Church Missionary Association met at the Diocesan Registry on Thursday last to consider the Constitution, etc.

The Inspector-General of Schools, Adelaide, has arranged to visit Sydney for the purpose of making inquiries in regard to the Scripture lesson books used in our Schools with a view of introducing them into the South Australian State Schools.

The Licensed Victuallers Association, Perth, is endeavoring to obtain the partial opening of public houses on Sunday. The proposal is strongly opposed by the temperance bodies and the leading clerical and lay members of the community.

The Rev. H. B. Macartney has obtained leave of absence for twelve months and purposes visiting England.

The Central Committee of the New South Wales Local Option League met on Monday last. The Rev. F. B. Boyce, the President, was in the chair. The Electoral and Parliamentary Sub-committee was formed.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Some years ago a paragraph went the round of the papers concerning two English Incumbents who were discussing the fashion then prevalent of exaggerated accompaniments to the chanting of the Psalms. "You should hear," said one, "the deafening sound which my organist makes at the words, 'Let the sea make a noise.'"

The above description appears to me to be somewhat coloured by anti-Semitic feeling. I notice that anti-Semitism is again being aroused on the continent by certain so-called Christians, who are acting in direct opposition to the teaching of their Master; but there is now a far healthier tone of public opinion on the subject than there was a few years ago.

It is racial antipathy, rather than difference of religion, that is at the bottom of the agitation for expelling aliens, which, on the evening of the day on which I write, is to take shape in a bill brought in by Government. But even greater than the racial antipathy is the fear of the working man lest a more economical and sober race should oust him from employment: in this respect the agitation is akin to the cry raised in England against German clerics.

"Racial antipathy," said I. But I forgot that we are of the same race, according to the British-Israel theory. By the bye, I notice that some recent advocates of this theory have followed it out logically according to my suggestions of some months ago, and now assert that nearly all Europe is descended from the twelve tribes.

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalyptic Extract. As a disinfectant it is unsurpassed.

Church of England Association of New South Wales

The Annual Meeting of the above was held on Tuesday afternoon, in the rooms of the Association, Elizabeth-street. His Honor Mr. Justice Foster, President, was in the chair. The Report stated that the year closed with a small balance in hand; also that a large correspondence had been kept up, and the members' roll well sustained.

Early Death.

We have observed with much regret the announcement of the death of Mr. John W. D. Bode, third son of the Rev. F. D. Bode of St. John's, Newcastle. He died at his uncle's residence "Maryvale," near Warwick, Queensland, on Sunday 22nd January 1893, aged 23 years.

FAREWELL WORDS.

The following has been addressed by the Ven. Archdeacon King to the Parishioners of Holy Trinity, Sydney. We are sure it will be read by the wider circle of his friends with sympathetic interest.

My DEAR FRIENDS,— In the Almanac for 1893, of which I hope you have received a copy, I said something of what I wanted to say to you. I wish now to add a farewell word. The thought which has been much on my mind during the past weeks of my illness has been the utter imperfection—nay, the sinfulness, of one's own efforts, to commend us to God.

Mine is the guilt, but Thine the righteousness. Mine is the sin, but Thine the cleansing blood.— Here is my Robe, my Refuge and my Peace; Thy blood, Thy righteousness—Oh, Lord, my God.

In the Providence of God my stay among you is even shorter than I had anticipated. As the nature of my illness forbids any farewell service, I write these few words for myself and family, to assure you of our heartfelt gratitude for the kindness and love that has been shown to us during the twelve years of our sojourn among you.

My ministry here has been weak and faulty; but my heart's desire has always been to lead you to the loving Saviour; and my parting request to you is—that you will not think of the failings of the messenger, but accept the message which it has been his duty and privilege to bring to you.

To our Sunday-school children I should like to have spoken once more, but they, too, must remember that God has willed it otherwise.

Dear children, let me urge you to give your hearts to Jesus in early life. Christ loves the Lambs of His flock. Parents, see to it, that you are doing your duty towards your children. God requires this of you. They are His gifts to you, to be trained up for Him and His service.

And now, may our Father's richest blessings rest upon you and yours, and, shielding you from all evil, may He by His own indwelling Spirit, prepare us for His coming and His kingdom; so shall we meet again with joy—serve and praise Him perfectly throughout an endless eternity.

Your affectionate Friend and Pastor, ROBERT L. KING.

JAN. 19TH, 1893.

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PIANOS, ORGANS, & MUSIC. SOLE AGENTS FOR CARL DELIUS PIANOS, WEAVER ORGANS. CASH BUYERS get Great Advantages.

"The Fire of the Lord."

The Rev. G. C. Grubb's Address at the Annual Meeting of the Gleaners' Union.

When I was coming from Oxford this morning after conducting a mission there, I was asking the Lord in the train what he wanted me to say to-night, for as I take on an average 700 meetings per year I find that sufficient unto the day are the meetings thereof. And so, as I was just lying back in the carriage thinking quietly, these words were borne in with force upon my soul—"Then the fire of the Lord fell." And when I came to my destination in London I found a letter awaiting me from Australia, giving a description of the second Geelong Convention, and at the top of the letter the words were written—"Then the fire of the Lord fell." And so I took that as a corroboration of what the Lord had told me in the train—that I was to speak to-night upon "The fire of the Lord."

THE GOD OF THE NATIONS.

The God that answers by fire—He will be the God of the nations; and the nations now are looking for the God that answered by fire—the God that is superior to false fire, the God that by His own Almighty power will show forth that the Christ whom we have is the real Christ, and not a sentimental Christ; not merely an English Christ, but a Christ for the whole world. "Then the fire of the Lord fell." Now, remember that the condition of Israel seventy years before those words were spoken was a very different one to what it was in the days of Elijah the prophet. Seventy years before that, King Solomon was reigning in all his glory, and there was peace, joy and fruitfulness throughout the land of Israel, and every man lay under his own vine and his own fig-tree. But "Ichabod" was written over the nation of Israel. They went away from their God. Deflection of heart crept in.

A CONVENIENT RELIGION.

First of all they committed the sin of Jeroboam. What was that? Jeroboam said, "It is too much for you, ye children of Israel, to go up to keep the feast of Jehovah at Jerusalem," and so he ordained feasts like unto the true feasts of the Lord. Jeroboam instituted a very convenient sort of religion. There is a very convenient sort of religion abroad in the Churches to-day. And until you get the fire of God into your soul the convenient religion will conquer you. A convenient and counterfeit religion is found in the churches around us, and it can only be expelled by a descent of the fire of God. Many feasts are ordained now like unto the feasts of Jehovah, but there is not the true ring about them. O God, deliver the Gleaners' Union from any convenient or counterfeit sort of religion. Let us go in for the fire of God.

THE REAL THING.

I was speaking to a soldier in the train four or five nights ago, and he said, "Well, you know, sir, I tried this thing about a year and a half ago, but I do not think I ever got the real thing, and I wish I knew what the real thing was, sir." "Well," I said, "dear young man, you can have it now in the carriage if you like." And so I want the Gleaners' Union—if I may use the expression—to go in for the real thing. And the real thing is the real fire of God possessing your whole being and hallowing every thought and every word and every act into harmony with the will of God. Oh, that the real thing may be here this night. Now, Israel went away from the real God and went in for counterfeit and convenient religion. To the sin of Jeroboam they added the worship of Baal, the god of carnal pleasure, the god of false fire. And that is what obtains in many churches to-day. When you get convenient religion then you go in for pleasing yourselves instead of finding out the will of your God. You go in for false fire.

THE ENTHUSIASM THAT COMES FROM GOD.

Sometimes—yes, I think I may say it—sometimes I think there is a great deal of false fire even at our missionary gatherings. I am afraid there is. Mere missionary enthusiasm will never carry men through the battle of life. You want the very enthusiasm that comes from God Himself. You want the fire to be always burning on the altar. God can give you that to-night, and then though buckets of cold water are thrown on you, yet the fire will lick up the water.

GOD'S REPAIRING WORK.

Well now, what is the preparation for this holy fire? Let us just glance at this Old Testament Pentecost for a few minutes. Elijah the prophet appeared and we read that he began to repair the altar of the Lord. I believe that God has been doing a great deal of repairing work within the last twenty or thirty years throughout the world. What is the meaning of all these multiplied conventions for the deepening of spiritual life but that God is repairing the churches, and preparing His people for a wonderful blessing before the Lord Jesus comes in His second advent glory. The altar of the Lord that has been broken down is being repaired, and a spirit of unity is being

manifested in a way it never was before, Elijah took twelve stones, according to the number of the twelve tribes of Israel, and he built up the broken altar of the Lord.

SPIRITUAL ATHLETICS.

There was a unity symbolically manifested; and now the Holy Ghost is so dealing with the hearts of God's own children in all denominations that a Church of England brother can shake hands with a Baptist brother or even with a Plymouth Brother; and the ecclesiastical walls that have been so high, people are beginning to say to them, "By the help of my God I will leap over the wall." And I do trust that all of you will go in for spiritual athletics like that—to leap over these ecclesiastical walls that have been built so high by the ingenuity of man. God never built them, and the sooner they tumble down the better for them and for us.

THE UNITY OF THE SPIRIT.

O God, teach us how to manifest such love to one another that the world may believe that the Father sent His Son. "If ye have love one toward another the world shall believe that I am the Son of God." God teach us that unity of the Spirit really means the unity of the Holy Ghost. "I in you, you in Me, that they all may be one as Thou, Father, art in Me and I in Thee." So far, so good. But we have not come to the fire yet. That is only one preparation for the fire. After this manifestation, this symbolical manifestation of unity, the sacrifice was laid upon the altar; the whole burnt offering was laid upon the altar. I wonder how many here know what it is to be whole burnt offerings. How many of you have had that sacred moment in your lives when you did what Jesus did in the past eternity? God said to His Eternal Son, "My son, I want to save the world through Thee—a lost world. Wilt Thou lay down Thy life at My feet?" And the Eternal Son answered before the foundation of the world, "O Father, I lay down My life at Thy feet. Lo, I come to do Thy will, O My God. Therefore doth My Father love Me because I lay down My life at His feet."

LAYING DOWN ALL AT THE FATHER'S FEET.

Have you ever laid that moment—I ask the Christians belonging to the Gleaners' Union—have you ever had that supreme moment in your life's existence when you—it may have been in the silence of your own room, or in the publicity of the convention, or in the reverence of the church—have laid down your life absolutely, altogether, irreversibly at the Father's feet? When a person has done that he knows he has done it. The conscience bears witness, and the Holy Ghost bears witness with your spirit. All that thou hast belongs to God. Has the Spirit of God ever borne witness to thee in that way? The Spirit of God will make no mistake when the deed is really done. But the fire never comes, the fire cannot come, until the whole burnt offering is laid upon the altar. O God, bring the members of this Union to the point of laying down their all at the Father's feet—all their reputation—perhaps that is the last thing to go, but I put it first—all their money, all their health, all their intellectual ability, that they may get the wisdom of God instead of the wisdom of man, for by the wisdom of man the cross of Christ is made of none effect. God deliver every missionary society from the plans and wisdom of man.

THE PRAYER OF FAITH.

Well, I will go further. The fire of God has not yet come. Elijah the prophet drew near and began to pray. But now comes the last step the prayer of faith. Elijah the prophet drew near and said, "O Lord God of Abraham, and of Isaac and of Israel, our fathers, hear me this day, that this people may know that thou art the Lord God, and that Thou hast turned their hearts back again." There must be the prayer of faith before the fire of God comes into your soul. What does the prayer of faith mean? First of all it means prayer in the name of God. Elijah prayed as God had revealed Himself then, as the God of Abraham, Isaac, and Jacob, but we pray as God has revealed Himself now, namely, in the name of Jesus. "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." Have you asked God in the name of Jesus, truly, to give you his fire? But the prayer of faith means also this—it must be definite, it must be decided, it must be faith in the present. "Grant that the people may know this day," Elijah did not speak vaguely. He did not say, "O Lord God that it may please Thee to bless Thy people Israel at some future date." That is not the prayer of faith. Faith always lays hold upon the power of a present God, and if the fire of God is to fall upon this meeting to-night the believers here must trust God now to bless them. Martha did not pray the prayer of faith. First of all she says to Jesus, "Lord, I believe that my brother shall rise again at the last day." That was quite true so far as her faith went. "So he will, Martha. But, Martha, I am the Resurrection, and the Life. Would you like your brother to have a present resurrection, and to see him alive and well to-day?" Martha's faith did not rise to that. She relegated Christ's power to some future day, and so Jesus had to say to her, "Said I not unto thee, that, if thou wouldst believe thou shouldst see the Glory of God?" Are you people believing to see the glory of God in Exeter Hall to-night. Are you believing that you will leave Exeter Hall

with a blessing that you have never known before—wilt thou power you have never known before—with a purity you have never known before, and with a joy and peace possessing your whole being that you have never known before? O God, grant that the Gleaners' Union may know this day that Thou art God, and that Thou art the God that answereth by fire.

THE EFFECTS OF THE FIRE.

Again, after the prayer of faith the fire of the Lord fell. God consumed the sacrifice and the stones. God thus hallows you to Himself. God thus consumes you. The zeal of His house eats you up, and then the stony heart vanishes before the presence of the Lord God. "I will give you new hearts; I will take away the stony heart out of your flesh; and I will give you hearts of flesh that ye may know Me; and I will write My laws in your hearts. On your hearts I will write them that ye may fear Me for ever." Is there any believer here mourning over a stony heart to-night—a cold senseless hard thing that nothing seems to make any better? Dear soul, give yourself up in despair, but hand yourself over to the action of the fire of God, for the fire of God consumes even stones. When God comes down He does terrible things that people do not look for. Eye hath not seen nor ear heard what God hath prepared for them that wait for Him. Then the fire fell.

What was the further consequence of the falling of the fire? The prophets of Baal were slain. "Take the prophets of Baal; let not one of them escape." Those prophets who had taught rebellion against the Lord and had magnified false fire; those prophets were slain by the sword. When the fire of God falls on the soul all the false prophets within you that have talked rebellion against the Lord, die before that holy fire and sword. O God, slay any false prophets in my heart or in any heart here to-night for Thy mercy's sake. Oh, deliver us from the teaching of false prophets either within or without.

RIVERS OF LIVING WATER.

But further, after the prophets are slain, then there is a sound of abundance of rain. The fire comes into the heart and changes everything there, and then, when God's people are blessed and acknowledge that He is the Lord God that answers by fire, the rivers of living water flow from them to the whole world. Then you may take the river Orinoco, the Ganges, and the Mississippi, and the Missouri, and add other further ten if you like, and roll them altogether into one, and even then you have but a faint picture of the blessing that will flow out of one human soul that is full of the rivers of living water. Out of him "— Out of his belly shall flow rivers of living water." No little trickling stream that runs dry in summer and you have to go to Keswick Convention to have it set going again. No, not at all. But you have a river within you that is independent of all conventions, for you have the fountain of the living God inside you. Flow it forth wherever you are, whether at Salisbury Square, or at Keswick Convention, or in Australia, or in thirteenth India. The river of God is always full of water. God send that river through this hall to-night! Children of God go up to your Mount Carmel and fall on your knees before the most High God and say, "O God, send the rain; O God, we won't take a denial. O God, send the rain." Go up at once to the top of the mountain, and if that won't do you up twice, you go up seven times. Go up there and take no denial from God, and then the seventh time you will see the cloud as big as a man's hand. Then arise and get thee down and go forth in the name of God, for the blessing is come. I do believe that even now faith can hear the sound of abundance of rain coming upon all flesh to prepare the world for the judgment of Jesus. The testimony of God is about once more to go forth throughout the whole world; that the world may either receive or reject it; and when that testimony has gone throughout every land and nation, then shall the end come. O God, prepare thy children here to-night by a descent of the holy fire, and send the holy rain upon the whole universe. O Lord grant this for Thine own Name's sake. Amen.

The Brotherhood of St. Andrew.

The following letter has been received by the Rev. Canon Taylor from Mr. John W. Wood, General Secretary, of the Brotherhood of St. Andrew:—

13 Astor Place, New York, December 3rd 1892.

Rev. Canon Taylor, Sydney, New South Wales Australia. My Dear Mr. Taylor,—Replying further to your favour of Sept. 26th, I beg to say that I have sent you under separate cover some additional copies of our Hand Book for use in your missionary work. There will be no charge for the package of documents sent by last steamer. We are anxious to do everything in our power to help you and your organization to get fairly under way, with as little expense as possible.

In my last letter I wanted to tell you something about some of the men connected with our Brotherhood, but did not have the time. I therefore take this opportunity. It is most important I think that you enlist the sympathies and co-operation of some strong men, who will be recognized as speakers, and who will inspire other men with confidence and a desire to work. The American Brotherhood has been particularly fortunate in the character of

men it has secured as Members of the Council. In fact it is a noticeable feature of our Brotherhood, that the men composing it impress one as being wide awake, every day sort of men, who are making their way in the world and who are recognized as leaders in other lines. The Boston Herald speaking of the Convention delegates, called attention to the character of the men particularly. We have reprinted the article in the November number of St. Andrew's Cross.

To come down to individuals there is first Mr. Houghteling, the President of the Brotherhood. He is a man about thirty seven years old, a graduate of Yale University, and a partner in the banking firm of Peabody, Houghteling & Co., Chicago. Mr. Houghteling is the man who conceived the idea upon which the Brotherhood of St. Andrew was founded, and established a Chapter in his own parish of St. James' Chicago. At the time of course he had no idea that the Brotherhood would amount to anything more than a parochial organization. Mr. Houghteling is an intensely busy man, having committed to him the interests of a large number of clients who depend upon him to invest their savings to the best advantage. Besides his many duties however, he finds time to put in the work for the spread of Christ's Kingdom among men. In spite of his high position both in social and business life, he has always been one of our most devoted and humble workers.

Another Chicago man is Mr. W. R. Stirling, first vice-president of the Illinois Steel Co. Mr. Stirling manages the business of the Company and has under his control ten thousand men. In spite of the enormous responsibility which this entails, Mr. Stirling finds time to work for the spread of Christ's Kingdom among men. He is a Scotchman about forty-five years old, has the confidence and love of his many friends in Chicago and in other parts of the country, and of every one of the ten thousand in his employ. He has made the comfort and interest of his employees a special study. In one of the numbers of the "Cross" last winter you probably read an account of a meeting of the Steel Works Club, of which Mr. Stirling is President.

Dr. E. J. Gardiner is another prominent Chicago man, about Mr. Houghteling's age who is rapidly rising in his profession. In spite of the duties which a doctor's life puts upon him, he too finds time to work for the spread of Christ's Kingdom.

Another true leader whom it was our sad duty to lay to rest yesterday was Mr. Charles James Willis, of New York. For the last ten years he has devoted much time to work in missions in the slums of New York and other cities. Two years ago he gave up his business and went with his wife to live in the tenement house district in the East side of New York. He was in charge there of a mission parish, and although a layman, received a special license from our Bishop to preach and conduct the routine services and meetings of his parish. Of course he had the assistance of priests from St. George's Church for celebrations of the sacraments.

Major Robert Stiles, of Richmond, is one of the most prominent lawyers in the South, and a man who is driven every moment of his time. Still he finds time to work in the Brotherhood of St. Andrew, and through it has been led to devote himself to other philanthropic efforts.

So I could go on to tell you of man after man who are recognized as leaders of their fellows, and yet who find their greatest happiness in serving under the leadership of St. Andrew's example in our Brotherhood. If you can secure some men of the same stamp to help you in your work I am confident that the Brotherhood in Australia will be a success. It will require lots of sacrifice and hard work on the part of the men who undertake to push it, but if they devote themselves to it with the zeal that has marked our men, I am sure that your success will be even greater than ours has been, for you will be able to profit by our mistakes. I have read with much interest the article on the Brotherhood which appeared in the AUSTRALIAN RECORD of October 22nd. You appear to be moving on the right line. As long as you adhere to the simplicity and definiteness of the object and rules of the Brotherhood as established by the American Council, I am sure that your work will be entirely successful.

Do not fail to let me know how your work progresses, and command me for any service I can render you. With kind regards,

I am very truly yours, JOHN W. WOOD.

New Guinea Mission.

DEDICATION OF A MISSION VESSEL.

The ceremony of dedicating the New Guinea Mission schooner "Albert Maclaren," was celebrated on Saturday afternoon, the 4th instant, off Mossman's Bay, by the Bishop of Newcastle, the Dean of Sydney, Archbishop White, and the Revs. A. Yarnold, C. F. Garney and W. Hough. The steamer Admiral left Circular Quay at 2.30 p.m., with the officiating clergy and a large party of visitors on board to witness the ceremony, and amongst the ministers present were the Revs. W. G. Lawes (London Missionary Society), G. Brown (secretary to the Wesleyan Missionary Society), C. Bice (Melanesian Mission), J. Dixon (Tasmania), the Dean of Bathurst, H. W. Mort, S. Hungerford, J. L. Taylor, C. Childre, E. C. Beck, F. W. Adams, J. Done, J. F. Moran, J. N. Manning, J. Hargrave, F. W. Reeve, and H. L. Jackson.

As the Admiral was casting off from the jetty the Albert Maclaren, a smart-looking fore-and-aft schooner-rigged vessel of 16 tons, appeared in the fairway opposite Sydney Cove, standing down towards the rendezvous, and the steamer promptly gave chase. The schooner was first on the ground, and having let go a couple of anchors, the Admiral was made fast alongside for the ceremony. As soon as the gangway was rigged, the officiating clergy boarded the schooner and robed in the cabin for the performance of the short service specially prepared for the occasion. At the conclusion of the religious service the Bishop dedicated the vessel in the following words:—"In the faith of our Lord Jesus Christ, and for the furtherance of His Gospel in New Guinea, I dedicate this ship to be henceforth used in the service of the Church of England Mission in New Guinea and I designate it the 'Albert Maclaren,' in memory of him who was first missionary there, and who surrendered his life in the faithful fulfilment of his ministry. May the Lord prosper this work of our hands, yea, may He prosper our handiwork." A collection was taken up on behalf of the mission funds.

The Bishop, in addressing the assemblage, said that to those who had for a long time past taken an interest in the Mission to New Guinea, the occasion was one of enthusiasm in their hearts, for they were enabled to witness a very important step in the development of the life of that mission. He regretted very deeply indeed, the absence of the Primate, who had, however, written intimating that it would be quite impossible for him to be present. The Primate had further written to him, and asked him to take a part in the work of the day and to arrange a special service for the occasion. Earlier in the day he had received another letter from the Primate an extract from which he would read to them. In his letter the Primate said,—"Please explain to the assembled friends my inability to be present on an occasion which is so full of interest and of hope. I trust that the visible pledge of progress in the completion and naming of the little mission vessel and the recollections of the earnest pioneer, and first head of the mission, whose name the boat is to receive, may stir up much sympathy, many prayers, and substantial support for the Anglican mission to New Guinea. Mr. Maclaren's enthusiastic advocacy made a good commencement, and it would be, ray I not say a pity and a shame, if now that we have set our hand to this work, we should be found slothful and niggardly in sustaining it. I trust also that whilst sympathies with a special mission is stimulated, the occasion may also, under God's blessing, be productive of an increase of thoughtful consideration concerning the claim of the whole work of the Australian Board of Missions upon the prayers and the purses. The reflex blessing of foreign missionary work has often been spoken of, and I am sure that an increased zeal in extending the Gospel to those accompanied by an increased liveliness in the home work of the Church in its settled habitation." It was hardly necessary to dilate upon the importance and glory of the mission work. There were many reasons why that work should be strongly sustained by Australians, as, for instance, the fact that there was entrusted to them the political protectorate of New Guinea. Therefore, as citizens of the Australian colonies, they were bound by political considerations to do their very utmost for the civilisation of the heathen races in New Guinea. But there was another reason that especially appealed to the consideration of members of the Church of England. By the arrangement that the Governor of New Guinea had made there was committed to the Church of England a certain portion of the territory of the island. They could not, therefore, console themselves with the thought that there were other branches of the Christian Church at work there, for they all had their own portions, and just as so many allotments of land, those portions had to be cultivated. On either side of the Anglican portion other missionary societies were at work and it could be easily seen who cultivated their section and who allowed it to run into the drear desolation of unchristian weediness. Such reasons should give an extra stimulus to the work. In naming the vessel the Albert Maclaren, he experienced deep and moving feelings. That gentleman had been one of his own clergy in North Queensland, and he had worked there as he did everywhere else, with an intense enthusiasm. When he came down to the south he showed himself to be the same man as he had been in North Queensland. Again, when he learned that men were wanted for New Guinea, no thought of self, no question as to his physical suitability for the trying work, was allowed to enter his mind, and cool his enthusiasm. He threw himself into the work with the same energy, and had even left on the shores of New Guinea his very body to testify to the earnestness with which he sought to serve his Church. The fellow-members of that Church could not now withdraw their hands or their hearts from the mission. If men were wanted they could pray and strive for them, so that by the blessing of God the work might prosper. He trusted that the work they were engaged in then would soon give proof to them that the blessing of the Lord rested upon it.

The Dean of Sydney in the course of a few remarks, expressed the deep sympathy he always had in the New Guinea mission work, and which he thought demanded a great deal more help than it had yet received, from both laity and clergy. The more he thought upon the subject, the more he was convinced that the great work which the Lord committed to them was to preach the truth of Christ to the whole world, and he did not believe that Christians were alive generally to the deep responsibilities which were laid upon them with regard to the matter. He trusted that the gathering would be ultimately productive of great good, and that the claims of New Guinea, especially for more laborers would be deeply felt. It was somewhat sad to reflect that the Rev. Copland King was the only Anglican minister there at present. With Mr. Maclaren he had devoted himself to the work, and now that one had gone, he was left there by himself. He hoped that there would be others come forward and devote themselves with the same earnestness as those who had gone before. Already great progress had been made by other organisations representatives of some of which he was happy to welcome as being present at the ceremony. The efforts of the Church of England were feeble compared with them, it had been said that if the Clergy only knew what the field of labour was many would be ready to go forward to it. He himself believed that those who did go would know the benefit and reward of their labours.

Rev. A. Yarnold expressed the hope that there would soon be some more volunteers for the work. Unfortunately the man with a wife and family was not wanted, else he would be away. The vessel they had dedicated was already paid for, the fund collected by Mr. Maclaren having been sufficient to pay for it and form the nucleus of a fund for a steamer, which he trusted would be wanted within five years.

At the conclusion of the service the boat was inspected by the visitors, Captain Charles Protheroe doing all in his power to enable the feminine portion of the party to understand that although small, his ship would not necessarily go down if she was at sea. A short run round the harbor was made before the Admiral returned to Circular Quay and landed her passengers.

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At the conclusion of the service the boat was inspected by the visitors, Captain Charles Protheroe doing all in his power to enable the feminine portion of the party to understand that although small, his ship would not necessarily go down if she was at sea. A short run round the harbor was made before the Admiral returned to Circular Quay and landed her passengers.

Local Option League.

The Central Committee of the New South Wales Local Option League met on Monday. The President, the Rev. F. B. Boyce, was in the chair. The first business was the election of honorary secretary. The Rev. T. Kench and Mr. A. Gow, J.P., proposed Mr. E. J. H. Knapp, who was unanimously elected, this being the tenth time in succession of his election. The members of the committee were thanked for the honour conferred. It was decided, in view of the condition of matters connected with the South Sydney election, the committee deem it inadvisable to take any action at present. An electoral and Parliamentary sub-committee was formed, consisting of the Revs. F. B. Boyce and T. Kench, Messrs. A. Gow, E. Dowling, W. Henson, G. E. Ardill, J. Roseby, E. Knapp, and Drs. R. Arthur and D. D. Rutledge, to take action in view of a pending general election. It was resolved to let the business of the adjourned convention—held last month—stand over for the next committee meeting, when arrangements would be completed. A letter was received stating that the Rev. J. W. Inglis had been appointed the representative for the Presbyterian Church Temperance Society for this year. Dr. Arthur gave notice, that at the next meeting he would move,—"Steps be taken to secure the return of a certain number of men to the next Parliament who should pledge themselves to unite for the purpose of forming a party to secure the passing of laws bearing upon the social and moral welfare of the community." Letters from members of Parliament apologising for their absence from the Annual Meeting were read, and these promised when the Local Option Liquor Traffic Bill came before the House they would heartily support it. It was decided to at once communicate with the 97 electoral agents throughout the Colony in view of an approaching dissolution of the House.

A Pentecost Storm.

"The revival that ought to come into our Churches is a revival in which no one ever rises for prayer, but where they fall and pray for themselves, and weep and mourn; a revival that will make preachers forget their manuscripts and burst out and weep in their pulpits; a cyclone of mysterious omnipotence that when it strikes a Church or community will make people awfully mad or gloriously happy. I declare in the presence of God and His hosts I am ready for just such a spiritual scene.

"Nothing is so alarming as the absence of alarm in the Churches. Nothing is so dreadfully terrific to my mind as that sinners have no terror. Oh, that God would so baptise with fire a thousand people as to render them incomprehensible amazements of power.

"Oh, for a few men so dead to all things but God, and so filled with Him as to make them more than a match for the rest of mankind! Oh, thou God of Sinai, Calvary, and Pentecost! art Thou not now nursing, under the horizon, the lightning and thunder and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation, though it may blow the steeples of our abominable Church pride in the dust, though it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs, and the feathers out of our bonnets, though it should confound all the wise ones and be understood by no one but Thy Divine Self, let it come! Thou art the Master of Thine own tempests. Oh, send us a storm of the Holy Ghost before Thou sendest the storm of the judgment.

"Brother, sister: Pray for this, and that the Holy Spirit may convict sinners and show them the terrors of hell."—G. D. Watson, D.D.

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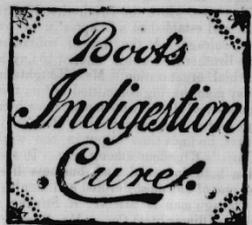
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RECEIPTS FOR THE MONTH ENDING 31st JAN., 1893.

Table with columns for Subscriptions, Donations, Offerings, and After Confirmation. Lists names and amounts for various churches and societies.

Death.

BODE.—January 22nd, 1893, at Maryvale, Warwick, Queensland, John Merrick Dashwood, third son of Rev. F. D. Bode, of St. John's, Newcastle, New South Wales, aged 23 years.

FEBRUARY, XXVIII DAYS

Table showing the calendar for February 1893, with columns for Morning Lessons and Evening Lessons.

PAY UP. As the year has expired, we shall be greatly obliged if all who have not yet paid their Subscription will do so, and enable us to start 1893 with a clean sheet. We regret that the number is larger than usual, and trust an effort will be made to pay up to date.

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PRINCIPAL CONTENTS.

Table of contents listing various articles and their page numbers, including Diocesan News, The Coming Week, and Correspondence.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 11, 1893.

HIGHER EDUCATION OF YOUNG WOMEN.

WE understand that St. Catherine's, Waverley, or, as it is better known the Clergy Daughter's School, will resume work after the Christmas vacation on Monday next. The school seems to have entered upon a career of great usefulness, and there is cause for thankfulness, that in a small way at least, the Church is seeking to discharge her duty in the higher education of young women. Wesley in a small way, for while noble efforts are made for the education of our young men at the King's School, at the Grammar School, North Sydney, at St. Philip's Grammar School, and other institutions which we need not particularize, yet it is saddening to think that the only institution for young women—in direct connexion with the Church—is that of St. Catherine's, Waverley. The School was originally founded for the education of the daughters of Clergymen, but its scheme has been enlarged with very great advantage, so as to include "non-foundations" or the daughters of our Laymen. The success which has attended this departure should encourage the Church to extend its operation either by enlarging the present building so as to accommodate more pupils, or obtain larger premises which should be devoted solely and entirely for educational purposes for young women. It seems strange that other religious bodies should be somewhat in advance of the Church of England in this matter. The Presbyterians have a large college at Ashfield, the Wesleyan Methodist have theirs at Burwood, and the Roman Catholics have convents scattered all over the Colony, while the Church of England is content with St. Catherine's. Why should members of our Church be compelled to send their daughters to the colleges of other sects? This is a question which demands an honest answer. Dr. Corlette has fought almost single-handed for a long time past for the establishment of a High School for young women. The difficulties, however, which have presented themselves have been many, and what has been most discouraging of all we should imagine, is the indifference which seems so largely to prevail. This is the more striking because those who protest so strongly against the advent of the "Kilburn Sisters"—and we have no hesitation in saying we believe that protest is a fair, honest, and righteous one, yet these persons fail to join in any effort

which would establish Church Schools, and thus lead to the withdrawal of scores of young members of our Church from the Convent Schools of Rome. The influence exerted in these institutions must of a necessity be in favour of a Church which teaches doctrine, imposes ceremonies, and enforces duties which we believe are not only in accordance with the Gospel of Christ, but directly in opposition to the words of our Master and the practice of the Apostolic Church. There should be no reason why we should not have schools for girls above the class attending elementary schools, or schools of various grades providing at a moderate cost a thoroughly efficient education, upon, and in accordance with the principles of our Church. Such schools have been founded in England, and their success affords encouragement—it is said—for the complete success of the movement. Why should not the experiment be tried in the Colony? We feel assured that were it made, success would crown the attempt. Many reasons might be urged in addition to those already given. Life is fuller, more intense, a more many-sided thing today than ever before. How many interests it touches; amid what wide-reaching complications it lives and moves; under what enormous pressure it rushes on. The age which we call our own has been described as "not eminent for its thinking and conquering, but chiefly, if not exclusively, for its inventing and contriving." This is probably true, but it has also introduced into our homes and habits a force which threatens utterly to transform our customs as well as our houses. And we have to rely vastly on the religious education of women to secure a state of society which shall contribute to the good order, intelligence, honesty, virtue, and physical well-being of the people. Some persons assert that a state of society may exist in which all these things are the fruit, not of religious teaching or of Christian faith, but simply of an enlightened selfishness which has found out that the individual is happier and better off when the community is honest and healthy, and mutually respectful and respecting. But surely those who thus affirm have left out of sight the enormous influence which the religion of Christ as a matter of fact has had in transforming and ennobling our civilization. True it is we have a multitude of advantages our forefathers had not, and the range and the pace of their life was much narrower and slower. But in widening the range, and in quickening the pace, have we deepened the current and enriched the quality of our national and religious life. There may be fulness, amplitude, multiplication of numbers, luxury or culture, without any substantial increase in the people's well-being. It is of vast importance therefore, that the very best education, and this of course includes definite and religious instruction, should be given to her who is to become in the course of a few years, the "Angel in the house." It is only now and then that we meet a woman with "a mission." To her fellow-women she is not so interesting as she is to men. Young girls are not ambitious of such a career, their idea of a happy and useful life is not usually a life of active effort on the platform or in public. A woman's idea of happiness and usefulness ordinarily centres (and who shall say that it does not rightly centre) in the home. What is needed to make her truly the "angel of the house?" The habits of reason the habits of mental order, the chastened and refined love of beauty, the loving care which is never intrusive, never fussy, but yet ever present, calm, bright, sweet, above all having that faith which has learned how to ask and how to answer the deepest of all questions in the words, "And now, Lord, what is my hope? Truly my hope is even in Thee." Then the home will be filled with a life in which those who live it will not be sad-faced or morose but in which, there broods above its daily cares and hopes, that "peace which passeth all understanding" and through which there thrills the melodies of a joy, which what men call the world can neither give nor take away. By women trained in the ways of godliness and truth the home will be ennobled, family life will be conserved, the household will be recognised as God's own order, where the love and trust that reigns within shall be prophecies of the peace and contentment that are shed abroad. It was Epictetus who said, long ago, "You will confer the greatest benefit upon

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your city, not by raising the roofs, but by exalting the souls of your fellow citizens. What has been said of man, may be truly said of God's great gift to him:—

Man who would be,  
Must rule the empire of himself, in it  
Must be supreme, establishing his throne  
Of vanquished will, quelling the anarchy  
Of hopes and fears, being himself alone!

The best education for our young women should be based and founded upon the principles of our Church, which we believe are those taught by Christ. Godly women have been reared in these in the days gone by and have wielded an influence which has been mighty in national life, and it should be the Church's aim in Australia to train her daughters so that they shall not be unworthy of a lineage so noble and a race so true. In this matter let us take such steps as will show that we are earnest by providing within our own Church an education for our young women which at present they cannot obtain. Let us stand by the Church of our affections and the faith of our fathers, then there need be no fear as to the future.

### Australian Church News.

#### Diocese of Sydney.

**Auburn.**—A very successful meeting of this Branch of the C.E.T.S. was held on Tuesday evening last. The President, the Rev. E. A. Colvin, was in the chair, and besides him were the Revs. H. Dunlop and Lambert Kay, the latter of whom had that day arrived to take the post of *locum tenens* for the Incumbent during the month of February. A popular feature of the proceedings was a prize competition in recitation by members of the Society, the Rev. H. Dunlop being appointed judge. At the conclusion of the programme, a very enjoyable evening was crowned by the enrolment of five new members.

**Echo Farm Home.**—The following contributions are acknowledged with thanks:—Miss Flower, 2s; Rev. H. W. Mori, 3s; Mrs. Barton, 1s; Mrs. Paterson, 2s 6d; Sydney Soap Co., 10s; Mrs. Dangar, 10s; Mrs. McKenzie, 5s; Judge Murray, 1s 1s; Miss Ruth Lucas, 10s; half proceeds of lantern lecture, C.E.T.S., St. Mary's, Balmain, 1s 8s; J. S. Simpson, 2s; Thankoffering, per Mrs. Bowes, 10s; C. H. Moss, 1s; Miss Old, 10s; Two friends, 2s; H. Meredith, 1s; Rev. J. Bennett Anderson, 1s 1s; a Friend, 5s; J. Wildridge, 5s; G. H. Rander, 2s 6d; R. D. Mackay, 5s; Mrs. Allen, 1s 1s; Miss Bowman, 1s 1s; Alderman M. Chapman, 2s 2s; Sydney Tea Company, 1s 1s; Mr. Barff, 10s; J. Steadman, 10s 6d; F. Woodward, 5s; Mrs. Morwick, 1s; Dr. Morgan, 2s 2s; Committee collection, 10s; Mrs. Burgess, 5s; Mrs. King, 1s; Maintenance (former member), 1s; Miss Campbell, 2s; W. Alex. Smith, 5s; Snowballs, 8s; Farm produce, 14s 6d; balance in hand, 31st December, 1892, 248 12s. Total, £73 4s. Also gifts in kind:—Books and magazines, R. J. Black; oatmeal, Williams and Co., tea, J. A. Ball and Co.; jam jars, Courtenay Smith & Co.; hats and neckties, H. A. J. Bushby; Prayer book, Rev. G. D'Arcy Irvine; 1 doz. limejuice, S. Bowen; cakes, etc., Mrs. Martin; groceries, Mrs. Cecil B. Pease; preserving pan, Mrs. King; washstand, Mrs. Holdsworth; butter, Miss Ward's young friends. Old hats, boots, and shirts are greatly needed. The Misses Plummer and friends are kindly arranging for a "Musical Evening," at Trafalgar House, on 17th March. Admission by ticket, 1s. Office of the Home, 9 Princes-street, Sydney, 31st January, 1893.

**St. Philip's Grammar School.**—On Monday morning the Rev. J. D. Langley conducted the inaugural service in connection with St. Philip's Grammar School, in St. Philip's Church. The school has for a considerable time been conducted as a commercial academy by Mr. Dimmelow, and shortly before Christmas the charge of the establishment was handed over to the Rev. W. S. Newton, M.A., to conduct it as a grammar school in connection with the Church. The Primate is the President of the school, and Mr. Newton has with him as second master Mr. T. Hillhouse Taylor. There was a large attendance at the Church, the children of the Parochial School being present, with their teachers, as well as the Grammar School boys. After prayers, Mr. Langley delivered an interesting and appropriate address. He asked the students to let their lives in and out of school show that they were under the teaching of holy religion. To be true gentlemen, they must prove themselves the followers of Christ. It should be their aim to be always Christians, and they should never be ashamed to say that they were followers of the Lord. Mr. Langley gave his hearers much valuable advice on their daily conduct, and especially warned them against the sins of deceit and blasphemy and foul words. His address was listened to with the utmost attention, and on its conclusion the Benediction was pronounced.

There is already a large muster roll at the school, and it is a popular educational establishment.

**Labour Home.**—The weekly meeting of the Committee was held on Friday afternoon, the 3rd inst, at

557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present—the Rev. D. H. Dillon, Mr. J. Sidney, the hon. secretary (Mr. C. I. K. Uhr), and the manager (Mr. E. Grether). The Chairman reported that for the week ended 28th January:—Number of meals served, 668; number of beds occupied, 223; temporary employment found for 2; permanent for 2; dismissed, 2; left during the week, 1; now remaining, 31. The weekly report was received from Superintendent of the Farm at Rooty Hill:—Number of meals served, 204; number of beds occupied, 68; remaining on the farm, 13 persons.

**Petersham.**—The Monthly Meeting of the Branch of the Church of England Temperance Society, was held on Monday evening in the Parish schoolroom, the Rev. E. W. Reeve in the chair. The statements of last meeting were read by Mr. Frank Begbie, after which the entertainment began. Songs were contributed by Mrs. Johnston, the Misses Sweeny, Turnbull, and Barnett, Mr. Frank Begbie, and others, and a recitation was given by one of the members. Mr. Lusby spoke a few words on temperance, after which he read a short tale on the same subject. The meeting closed with prayer. There was a very fair attendance.

**Girls' Friendly Society.**—Mrs. A. J. Riley presided at the usual monthly meeting of the Diocesan Council of the Girls' Friendly Society at the G.F.S. Lodge in William-street. There were also present: Mrs. Holme, Mrs. Hillyar, Mrs. Wilkinson, Mrs. Campbell, Mrs. Read, Miss Levy, Miss Adrian, and Miss Wilkinson. Apologies were received from Mrs. Kellick, Mrs. McKeown, and Mrs. De Montemas. The monthly report of the registry and the annual report of the literature departments, with their respective balance-sheets, were read and adopted. An exceedingly satisfactory annual report was received from the Randwick branch. Statement of accounts of the Diocesan Fund and also of the Festival Fund were presented to the meeting. A letter was received from an Associate in England commending an English member soon to arrive in the country. Letters were also read from Associates in England and Brisbane, referring to commended members from their respective branches. The election of the finance and reference committees was considered, but it was unanimously decided to postpone it till next month. On a motion by Mrs. Holme, seconded by Mrs. Wilkinson, leave of absence was granted to Mrs. A. J. Riley, the President of the Diocesan Council, till the first week in June. Before closing the meeting, the President feelingly alluded to the loss the G.F.S. had recently sustained in the much lamented death of Miss Allwood, who was an Associate of long standing, and lately one of the vice-presidents of the Diocesan Council—one who had ever been an enthusiastic friend and supporter, and who had given her best efforts, while able to do so, in furthering the interests of the Girls' Friendly Society.

**The Church Society.**—The Monthly Meeting of the Committee was held on Monday last. The Very Rev. the Dean presided. On the recommendation of the Finance Committee, a grant of £10 was made, as a final donation, towards the rent of a house for a Catechist at the Oaks, and a grant of £5 towards expenses visiting Wiseman's Ferry. A resolution moved by Mr. J. J. Farr to rescind the grant for stipend to the Parish of Granville and Guildford was, after discussion, withdrawn. A resolution moved *pro forma* by the Organising Secretary on behalf of the Rev. C. F. D. Priddle, that a grant of £50 be made towards stipend 1893, to the Parish of Liverpool, was lost. The following applications were referred to the Finance Committee for report:—(1) from the Churchwardens of Bong-Bong, for a loan of £260 to meet an overdraft; (2) from the Rev. J. Clarke, for a grant of £50 towards cost of St. George's Church, Hurstville; (3) from Rev. D. H. Dillon, for transfer of grant towards Curate's stipend to salary of a Catechist, parish of Holy Trinity; (4) from Rev. Dr. Manning, for £100 towards stipend of a Curate, parish of St. Michael's, Surry Hills. It was agreed to forward an application received through Mr. W. H. Rowell, for a grant to purchase a site for a Church at Sutherland, to the Committee of the Centennial Fund.

**St. John's, Parramatta.**—A movement has just been started to put the old Burial Ground in thorough order. The Churchwardens have spent some £60 on the walks; and to prevent the ground from getting into the condition of many other cemeteries, or being parted with, the authorities of the parish propose to raise an Endowment Fund of at least £500—the interest of which will be annually spent on the ground. Of this sum £300 is in hand, and though very little has ever been given by persons outside the parish to keep the ground in order, it is hoped that this movement will commend itself to older colonists—many of whose relatives are buried here.

**Kurrangong.**—A moonlight concert was given on Tuesday night on the grounds of Mr. J. Dunston. Musical friends from Sydney, Windsor, and Richmond kindly and ably supplied the programme. The weather was most unfavourable, being very wet, which greatly interfered with the attendance; but, as a great many tickets were sold, the financial result will be fairly satisfactory. We are looking forward with pleasure and large expectation to the promised visit from the Primate early next month, when a determined effort will be made to clear off the debt on our pretty little Church at the Heights.

**St. Barnabas.**—The Annual Meeting of St. Barnabas' was held in the Schoolroom on Wednesday night last. About 400 sat down to tea, and at the public meeting,

which was held at 8 o'clock, there were fully 800 present. The Rev. William Martin, the Incumbent, occupied the chair, and among those on the platform were the Revs. J. D. Langley, John Vaughan, John Dixon, H. Dunlop, H. T. Holliday, and Mr. Chas. [Pa]ud. The chief business of the meeting was the unveiling of an enlarged portrait of the late Rev. Canon Smith, who for many years laboured in the parish. Canon Smith opened the Church as it was then 38 years ago, and during his ministry of 17 years the present Church and schools were built. The ceremony of unveiling was performed by the Rev. J. D. Langley, Rural Dean of West Sydney. The portrait has been hung over the rostrum in the schoolroom, opposite to a portrait of the Rev. Joseph Barnier, which was subscribed for by the children. Addresses were delivered by the Revs. J. D. Langley, J. Vaughan, and John Dixon, and Mr. C. Paul. During the evening, the Choir, conducted by Mr. R. Burton, contributed a number of anthems, and Mr. Dupain presided at the organ.

#### Diocese of Newcastle.

**Mission Schooner.**—The Bishop of Newcastle dedicated in Sydney on Saturday afternoon, the 4th February, a beautiful schooner to the service of God in the New Guinea Mission. The vessel is named the "Albert Maclaren" in honour of the pioneer of the Mission whom God called to his rest almost at the commencement of his actual missionary labours. Cards of invitation were issued by the Australian Board of Missions to Clergy of the Diocese of Newcastle among others, and the steamer "Admiral" left the Circular Quay at 2.30 p.m., for the convenience of those invited.

In connection with this subject it may be mentioned that the A. A. Maclaren memorial window has arrived from England for St. Paul's, West Maitland, where Mr. Maclaren was for some time Incumbent. The window has been damaged in transit owing to bad packing, but it is hoped not seriously. The subject is the Saviour walking on the waters and saying, "It is I, be not afraid." The window is by A. O. Hemming, London.

**Mission Service.**—Canon Stimm held a special week-night service on the evening of February 2, at St. Paul's, West Maitland, the first of the kind that has been held there. The Bishop of the Diocese was present and took part in the service.

**Lent.**—The Lenten season will soon be upon us. Perhaps it may not be out of place to mention that the Hymn "Forty days and forty nights" is now to be found in the "Hymnal Companion," having been introduced into the last edition. It previous omission was a blot on the book. Lent is the Parochial Clergyman's seed time when he is busy "sowing beside all waters," and Easter is the harvest time when each year he hopes to make some advance and reap the fruit of his labours in increased congregations, in addition to the number of attendants at the Lord's Table, and in a generally enhanced interest in religious matters. Easter is early this year, and we shall scarcely have calmed down from our New Year's excitements before Lent will have begun. There seems, too, to be every prospect of a general election within a short time—it may be a very short time. It will be a most regrettable thing if it should occur in Holy Week or Easter Week. I do not know whether the admirable and highly respected Speaker of the Lower House ever peruses your columns—I think it is highly probable he does. If he does I hope this wish will meet his eye, that things may so turn out that his writs, if they have to be issued, may not be made returnable till Easter is well over.

#### Diocese of Goulburn.

**Adamina.**—The Primate arrived on Saturday from Cooma, and was the guest of Mr. S. Mackay, J.P. He received a very cordial welcome, and preached twice in St. John's Church, Adamina, on Sunday. The building was crowded. On Tuesday morning his Lordship left with a party for the Yarrangobilly Caves.

#### Diocese of Grafton and Armidale.

**Warialda.**—The Rev. J. T. Evans again officiated here, and at Stonefield last Sunday. Arrangements have been satisfactorily concluded for the appointment of a resident Clergyman in the Parish. Mr. Evans has left for Moree, which parish has been without a resident Clergyman for about two years.

#### Diocese of Bathurst.

**Kelso.**—The Annual Harvest Festival was held on February 1st, and was very successful. A Parochial Tea was held at five o'clock at which the Bishop of Bathurst was present and which was largely attended. Service was held at half past seven the Church being very beautifully decorated with grain, flowers, fruit, etc. The Bishop preached from the text "There shall be no night there." The special need for thankfulness was for the abundant harvest which in a time of great depression had saved the Colony for the time. The changing seasons reminded us of the flight of time and forced us to ask ourselves what may we expect in the world to come and what preparation we were making for that world. In appealing on behalf of the Vicarage Fund the Bishop referred to the expected return of Archbishop Campbell from England and of the

good work which he had done for the Diocese during his holiday. Miss Emily Cousins presided at the organ, and the choir which was under the conductorship of Mr. D. Ferguson of Bathurst rendered the anthem "O Taste and See" and Ebdons Magnificat and Nunc Dimittis in a very creditable manner.

#### The Divine Holiday.

The Sabbath and the family are the two institutions that antedate sin in the world. The Sabbath is a permanent part of the constitution of things here. Arranged for by God, while man was in his innocence, it is still a little part of heaven kept for us, undimmed, from the pristine beatitude of Eden, when man was accustomed to hear the voice of the Lord God in the garden in the cool of the day, before man hid himself among the trees of the garden. The Sabbath preserves for us the springtime breath of the early purity of the earth. It is Coleridge who says, "I feel as if God, by the gift of the Sabbath, had given fifty-two spring-times in the year."

The Sabbath, as our Lord expressly says, was made for man. It is as much adapted to his nature, physical and spiritual, as is the air or the sunlight to his body, or as divine truth is to his soul. God, having made man, makes for him a day with an atmosphere and a light surpassing that of other days—a day which comes with an especial sense of God's presence and of divine things, and ministers to his spiritual nature as no other arrangement and gift can do.

To be without the Sabbath is to suffer an indefinable and incommensurable loss, since it is one of the original environments of the soul, necessary to man's highest development, and an element from which it was meant that he should draw spiritual support. The great natural adaptations of God's prescribed and blessed ways for us are apt to overlook. But in the consecrating of one-seventh of our time to Himself, God, as in every other thought of His for us, tenderly considers the mortal part of our nature, and leads us up to the spiritual through a wise use of material helps.

But few Spirit-taught Christians will need to have the fact that one day in seven is set apart for sacred purposes insisted upon. Yet it is possible in these days of discussion upon the Sabbath question on the part of many—of indifference on the part of others, and of the ever-constant need of instructing the rising generation, that even those who accept and honour the Lord's Day, the new seventh of consecrated time since the new Sun of Righteousness arose upon the world, would do well to clarify their thoughts in regard to it. May not the use and privilege of the day be summed up under these three heads: Rest, Worship, Service?

**Rest.**—A Sabbath without rest is not a true Sabbath. Rest is that head under which self must and should be considered. True Sabbath rest includes rest for our whole complex being—body, mind, and soul. Even in these days of "making and of getting and of laying waste our powers," that mysterious law still holds, that true spiritual rest does also renew and revive the body. Rest, ministered to the soul, pours its life-giving tides through the physical nature. Poise and equilibrium come from rest. Poise at the centre, poise and rest of soul, extends to the physical members. The thought of God is the resting-place for the hovering, wing-weary spirit, whence, refreshed and strengthened, it again finds true flight. The nerves are calmed, the whole nature soothed and fortified, by the rest which God meant us to have on His holy day. It is indeed a holiday in a royal sense, if we apprehend it as it lies for us in the thought of God.

This soul-rest is found by looking again at that which is the foundation of all peace of soul. It is comfort and rest which comes from the acceptance of Christ's work for us. If the soul has something which it is sure God will accept, if for Christ's sake His favour floods the soul like sunlight, how can we do otherwise than rest? Return unto thy rest, O my soul! even to the finished work of thy Lord. Sabbath rest is being anew, in more deeply etched lines, the image of our Lord. Rest will come with new visions of Jesus as Saviour. A Lord's Day which gives us stronger, clearer, more loving, conceptions of the risen One, has not failed to give us rest.

**Worship.**—Processions of spiritual beings pause in endless ranks, and bow before the throne of God. All holy natures worship as naturally as they exist. Worship is adoration paid to God, not for what He has done for us, but for what He is in Himself, independent of His gifts. Oh, how good it is for the soul to worship and bow down, to kneel before the Lord its Maker! We may forget care, and even sin, and, with vast companies of seraphs and unsullied spirits, share in the ardour and brightness of the heavenly worship. Religious systems that dispense with worship in personal devotion, or as a part of public service, tend to destroy the right attitude of mind towards the almighty, ever blessed One. Worship, high yet humble, holy yet fervent, spiritual yet the tribute of mortal men, is due from us, and on the Lord's Day we may join in the pulsating, rhythmic, endless hymn of the universe ascribing glory to our God:

Holy, holy, holy Lord!  
All our soul adoring cries,  
So on earth we sound the chord  
Seraphs swell in Paradise.

**Service.**—Rest is God's gift to us, worship is our offering to God, service is our ministry to man in the name of the Master. The day in which we are refreshed by rest and uplifted by worship is the day when we go forth armed

with rare and heavenly powers, to carry tidings of God's love to those who know Him not, or "to serve the hidden life of the brethren." The mighty Victor gains marvellous triumphs on the day of His rising power; but He gains them all through the faithful service of the loyal and bold-hearted. Accessions to the kingdom are ten-fold—yes, a hundred-fold—on these days of the Son of man. Even the revelation of the good done and the souls saved on one Sabbath would no doubt astonish and overwhelm even the most sanguine Christian. An invisible army of "wage-workers" are reaping down untold harvests for God. "He that reapeth receiveth wages." Great spiritual forces attend upon every act of service done for God to our fellow-men. They walk beside the earnest teacher of children and youth. They intensify each word spoken for Jesus. All minute and tender service, all the modes of kindness in which Christ would walk were He in our place will suggest themselves to us if we are in the Spirit on the Lord's Day.—S. S. Times.

#### A Story of Prince George.

The *Young Man* for January contains an illustrated character sketch of the Duke of York. It is written by one of H.R.H.'s oldest and closest friends, and contains the following story:

"When Prince George had the independent command of the *Thrush* on the West Indian station, it fell to his lot to have to convey, as prisoner, a young bluejacket belonging to another ship, who had been hitherto, as his conduct-certificate bore witness, a constant offender, and continually in the black list. The man came on board the *Thrush* merely as a prisoner for conveyance from one part of the station to another under sentence of punishment. From his demeanour, however, and by close observation of him, Prince George came to the conclusion that there were many seeds of good in the man, and the making of a better career. When the term of punishment was fulfilled, and the time came for him to rejoin his own ship again Prince George determined to try and give him the chance of a new start in life. On arriving in port, after calling upon the man's captain, who, naturally, was only too glad to get rid of him, he went to the admiral and asked permission to transfer him to the *Thrush*. The admiral was astonished at the proposition; it seemed to him a risky experiment with one who bore such a bad character, and the chances were that a young man's heart had got the better of his judgment. However, he gave his consent. Prince George went back to his own ship, had the man brought aft before him on the quarter-deck, and spoke to him as probably he had never been spoken to before. He told him that he was henceforth transferred to the *Thrush*, that, as commanding officer, he put him in the first class for leave, and gave him a clean sheet as regards his past offences. 'I do not ask you to make me any promise as to your future behaviour. I trust to your honour and good feeling alone. But remember that, by the rules of the service, if you offend again in any way, or break your leave, I have no option, but an bound to put you straight back again to that class from which I now remove you. Your future is in your own hands. You have had no leave for twelve months. Go ashore now with the other special leave men. Your pay has been stopped, and no money is due to you. Here is a sovereign. I trust to you not to mispend it. You know as well as I do what you may do and what you may not do. God help you to do the right and keep you from wrong.' The man was completely overcome; he of course answered nothing, but saluted and was then marched forward again. His commanding officer's confidence was not misplaced. During the rest of the *Thrush's* commission he was never once an offender, but showed himself as active, willing, and smart a hand as any in the ship; and after working hours he was the life of the fore-castle. In the ship in which he has subsequently served, he has maintained his good conduct and attained a petty officer's rating. As ships of the *Thrush* class do not carry a naval chaplain, Prince George, as captain, had, according to the Admiralty regulations, to read morning prayers on board after divisions each day, and himself to conduct the Sunday service. In preparation for this last, he always practised on Saturday evenings, with such officers and men as volunteered to take part in the singing the chants and hymns for the next day. We are told that his favourite hymns appeared to be such well-known ones as 'Nearer, my God, to Thee,' 'O God, our help in ages past,' 'I heard the voice of Jesus say,' 'Jesus, meek and lowly,' 'Holy, Holy, Holy, Lord God Almighty,' and Keble's morning and evening hymns. These and others he had been wont in his boyhood to sing at home with his brother and sisters, to his mother's accompaniment on the piano; and therefore to him, as to so many others of us, the words of the hymns had acquired an additional force and meaning from being hallowed with many recollections."

#### IT FEARS NEITHER ARMY NOR NAVY.

"Those things used to be called the wooden walls of England."

The scene was the Naval Exhibition at Chelsea, in the summer of 1891. The speaker was a young man, and his auditor one of those lithe, bright-haired girls one so often sees in this island.

"And aren't they the wooden walls of England now?" she said, as a child might ask when Noah might be expected at Liverpool with his ark.

"Not exactly," replied her escort, tenderly: "they are rather out of style. Come! I'll show you what sort of walls we have now," and he led her off in the direction of the beautiful models of the great steel ships of war.

The young fellow was right in assuming that this country had a big and powerful army, but the chances of war decrease with the preparations made to meet it. Besides, the interests that would be put to hazard grow constantly larger and nations avoid fighting as long as possible.

This is a hopeful consideration, and if England had nothing to be afraid of beyond the danger of being attacked from abroad, we might sleep in peace. But there is an enemy against which neither army or navy is of any avail. It defies gunboats on the Channel and the redcoats on the shore, and kills more people than are ever likely to fall in battle.

If we could stop the ravages of this foe we should soon be able to surprise our distant colonies with the arrival among them of a special class of our surplus population. We allude, of course, to disease. Not to epidemics of cholera or influenza, but to diseases which are at work week in and year out, in every season, carrying off rich and poor alike. Unquestionably, the worst of these is the one that attacks the digestive system, the one from which springs the majority of ailments, which go under various names, as, for example, rheumatism, gout, bronchitis, consumption, the several fevers, and others which were formerly, erroneously, supposed to have distinct characters, and to require distinct treatment.

Now, however, the best medical authorities recognise these ailments as symptoms and out-growths of indigestion and dyspepsia, and treat them accordingly. In illustration of what can be done, we cite a single case. A man named Edward Kelly, who resides at 27 St. Vincent Street, London road, Liverpool, having previously had perfect health, experienced a dull pain in the right side, a bad taste in the mouth, furred tongue, and loss of appetite, discoloured skin, unnatural languor and fatigue, and what he describes as a "sinking feeling," as though the supporting power were exhausted beneath him.

This was in 1887, and he bore it without obtaining relief from the usual medical treatment until April, 1890, when one day, when he was working in a bonded warehouse, he says, "a dreadful pain struck me in the back, and I had great trouble in getting through my work. Getting worse," he continues, "I went to a doctor, who said it was inflammation of the kidneys. He gave me medicine, and attended me off and on for six months, but with no beneficial result. He said he could not understand how I could keep on with my work. Still, I did struggle on, though the disease was wearing me out. From a strong, able man, I became thin and weak, and was afraid I should have to give up my work. Last July, 1890, a Custom House officer recommended me to try an advertised preparation entitled Mother Seigel's Syrup. I did so, and before I had finished the first bottle the pain left my back, and I began to digest my food and gain strength. By continuing to use this remedy, I was as well as ever in my life. My master, seeing what the syrup had done for me, also took it for indigestion, with so much benefit that now he always keeps it by him. I have no interest whatever in testifying thus, and only speak of the medicine as I found it."

Mr. Kelly evidently had a narrow escape from Bright's disease, a malady very common among all classes in England, and one of the surest and most direct products of torpid liver, itself a symptom of indigestion and dyspepsia. We mention this case not to put money in anybody's pocket, but for the sake of the sufferers who need help—no matter what it comes from.

**ALWAYS keep a small tin of ANNETT'S MILK ARROWROOT BISCUITS in the house for the Children.**—ANNETT.

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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.

CHURCH OF ENGLAND MISSION TO SEAMEN. To the Editor of the Australian Record.

DEAR SIR.—Will you allow me to state through you that subscriptions to the Mission to Seamen will be gratefully received by me at my new address, Douglas Street, Stanmore.

I am thankful to say that, notwithstanding hard times, our Mission is out of debt; though, as our present balance in hand, to-day, is less than one shilling, I shall be very thankful for more help.

ROBT. L. KING. Douglas-street, Stanmore, February 2, 1893.

KILBURN SISTERS. SIR.—Mr. Carl Gwynne must not for a moment suppose that Mr. Fitzmaurice or any of his brethren seized with ritualistic fits, even feigning to obey those in the Church who are over them in the Lord.

What morality can there be in those men, who, after swearing to observe the Thirty-nine Articles, and taking an oath of canonical obedience, break the bond?

Carl Gwynne is not wasting his time in attempting to convince these casuists that they ought to obey the laws of our Church. Their subornation is so subtle, he must be a bold knight if he think he is able to coax these dissenters in the Church of England to abandon the "blasphemous fables and dangerous deceits" (Art. 31), they have vowed to re-graft in her constitution. — Yours, etc.

EDWARD J. H. KNAPP. 6th February.

MOTHERLESS CHILDREN. DEAR SIR.—Allow me to acknowledge through your columns the receipt of the undermentioned sums towards the passage money required, and to crave a prompt and generous response from others who may have read my appeal. The matter is extremely urgent.

There is an opportunity presented of sending the three motherless little ones home under the care and protection of kind friends, and I am anxious to see the children thus transferred to their kindred in the mother land. Will you not help?—Yours, etc.,

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

Minimum Amount required. . . . £47 0 0

Sums Received. Little Nellie (West Maitland) . . . £1 0 0 Mrs. Ever ("Seaforth," Bondi) . . . 1 0 0

MR. ABRAMOWITZ. DEAR SIR.—As I have had numerous enquiries from friends as to the cause of my leaving Moore College at this juncture, I shall be very grateful if you will kindly insert the fact that my health had suffered a complete breakdown lately, for which reason I was obliged not only to give up my studies, but also to go away from Sydney to a more bracing climate.

The Principal of Moore College in sympathising with me had expressed the hope that it will not be long ere I shall be able to return and complete the fourth term of the Moore College course.—Yours, &c.

LEWIS ABRAMOWITZ. P.S.—After this my address will be, Y.M.C.A., Sydney.

Notice to Correspondents. ARCHDEACON KING and CARL GWYNNE next week.

An Appeal to the Benevolent. A young orphan girl in very delicate health wishes to return to her relatives in England, and the sum of £10 is needed to enable her to do so.

This is a very deserving case, and any donations will be thankfully received and acknowledged by the Rev. M. Archdall, St. Mary's, Balmain.

AN INFALLIBLE CURE FOR NEURALGIA. Mr. W. G. CAIS, 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 LAMBER'S Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs.

Bottles—2/6 and 4/6. Neuralgia Powders, 2/6. Dear children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

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Selected Article.

From The Standard (London, Dec. 27th 1892.

The "Kalendar of the English Church" for 1893 is rendered rather more interesting than usual by the termination of the suit against the Bishop of Lincoln in favour of the High Church Party.

The "Kalendar" was founded by Dr. LITTLEDALE thirty years ago, and consequently is no novelty, though few probably, except advanced Ritualists, are familiarly acquainted with it.

Still, it is, in many respects, a very useful publication. It contains a great amount of miscellaneous ecclesiastical information, brought together within a short compass, together with reprints of Acts of Parliament bearing upon Church questions, and explanatory notes on some points not at all undeserving of attention.

The minute directions laid down in it for the celebration of the various Church services will, no doubt be acceptable to those for whom they are intended, though to others, not certainly to be classed as Low Churchmen, they may seem too trivial for occasions of such solemnity.

But we have no intention of criticising these parts of the "Kalendar" in which there is nothing new and nothing that was not to be expected from the Party which it represents.

But we have no intention of criticising these parts of the "Kalendar" in which there is nothing new and nothing that was not to be expected from the Party which it represents.

And we wish we could say that the "Church Kalendar" supplied better evidence than it does of a conciliatory disposition among the Ritualists.

We observe that in the preface, which, of course, expresses the sentiments of the Party in general, the LINCOLN judgement is spoken of as a victory, and a very slight examination of the "Kalendar" itself is sufficient to show us the class of views for which it is asserted that this triumph has been gained.

We should be loth to say a word to prolong the strife between the two antagonists, and had much rather throw oil upon the waters; but we cannot help remarking that, if the toleration of certain practices and ceremonies now secured to the Ritualists by the authority of a legal tribunal is understood by them to mean that their ecclesiastical ideal is more likely than it was before to prove acceptable to the English people, they will find themselves very much mistaken, a good many persons no doubt, are hostile to the system because, in spite of Dr. Besson's dicta, they persist in believing it symbolical, and in supposing it to indicate, if not a preference for, at least a dangerous degree of sympathy with the regimen of the Romish Church.

But far more numerous than these are such as recoil from the ritual which it is now sought to popularise, not on account of its alleged tendencies, or occult significance, but because they dislike it for its own sake. The elaborate and intricate combination of genuflections, fumigations, and processions which grew up by degrees in the Mediaeval Church and might have been suitable to mediaeval congregations, is found by numbers at the present day to be rather a hindrance than an aid to devotion.

What may happen in the course of the next half-century, if the rising generations gradually get accustomed to it, we cannot undertake to say. But the vast majority of grown up people nowadays, if too sensible and liberal to wish to persecute Ritualists, will never, we are confident, take kindly to Ritualism in the shape in which it is presented to us in the "Church Kalendar."

The battle has been won say the Ritualists, and no doubt, in one sense it has; at least, a great step has been gained. But *respite* *fratem*. The Ritualists may depend upon it that they must use their victory with moderation, or, some day or other, things will be worse with them than they ever were.

They must remember that for many years they were generally regarded as martyrs, and attracted public sympathy in consequence. Their foolish attempts to deny the authority of the tribunals which condemned them were forgotten in the spectacle of Clergymen imprisoned for conscience sake. But we do not remember that this sympathy was ever mistaken, even by the persecuted parties, for agreement with their opinions.

They should consider that now, when they are relieved from the inconvenience of martyrdom, they are deprived of its compensations also; and that whatever aversion may be inspired by their rites and ceremonies will no longer be mitigated by the still stronger dislike of persecution. They may possibly therefore, have before them a harder battle to fight against public prejudice than they had before against the Law Courts.

The old High Church Party in this country, representing the historical character and heritage of the English Church, occupies strong ground—how strong may be seen from the eulogy which Mr. GLADSTONE did not hesitate to pronounce on Archbishop LAUD. It is the ground taken up by the earliest of the Oxford revivalists; before them by Dr. Hook; and, again, by Archbishop BESSON in his recent judgement. The continuity of the Anglican Church, and her claim to be the same Church after she had purified herself from Romish exorcisesances as she was before they were adopted, represent a great idea, to which thousands of educated men, without any regard to purely religious considerations, are warmly attached.

Prescription, tradition, antiquity, authority, all those influences, which the human mind is naturally prone to venerate, are in favour of this conception of the Church; while, at the same time, the toleration, the liberality, and the literature which flourish under the mild and beneficent sway of the English Establishment conceal thousands of others who care for neither priest nor presbyter. We have here indicated the three

great sources of strength which belong to the High Church Party—religious, historical, and intellectual—and on this triple ground, could all Churchmen be content with it, they might securely rest.

But between the two extremes—those who contend that we gained everything by the Reformation, and those who contend that we lost more than we gained—the old historic Party finds itself hard pressed and in danger of being confounded with those who are quite out of harmony with its creed.

This is the party, however, by which, in our opinion, the English Church must stand or fall. To a great extent, it has the country on its side; and of the educated and cultivated classes and overwhelming majority. But Ritualism reposes on a much narrower basis; and though in the struggle which we have mentioned against public prejudice it may for a time apparently get the better, it can never be to the Church or the people of England what the old High Church Party has been, and still is.

The struggle at present seems to lie between the Ritualists on the one hand and the Dissenters on the other for the population of the large towns. Neither are likely in future to make much progress in the country. If the Agricultural labourers are less loyal to the Church than they were in years gone by, what the Church has lost the Dissenters have not gained.

Emotional religion is not much in the way of carter, hedger, and ditcher. At Ritualism such as we see it in some of our London Churches they would stare open-mouthed. Few of them would ever take kindly to it. The dissenting preacher in many secluded places is still an object of suspicion. The English peasantry, changed though they are in many ways during the last hundred years, are morally much the same as they were in the Warwickshire villages described by GEORGE ELIOT. The difference between Ravelet and Lantern Yard still exists. The labourers, as far as their religion is concerned, desire no new thing; and certainly among the upper classes, whether in town or country, the Moderates among the Clergy, be they High Church or Low Church, hold their own and more.

If the Ritualists are wise they will be satisfied with the advantage they have secured, and not flaunt it too frequently in the eyes of their opponents. They will never realise the dream which they have dreamed of reconstituting the Church of England on the Pre-Reformation model. But if they are to succeed even in making the taste for a more ornate Ritual more general than it is, they must proceed with the greatest circumspection, a quality with which they have given us some reason to believe that they are not very liberally endowed.

The "Kalendar" will, as we have said, probably not be read by very many outside the circle of advanced Ritualists. But we trust that the party represented by it, when the first flush of triumph produced by the LINCOLN judgment has passed away, will ask themselves whether it is wise to issue a code of instructions for the use of the Clergy couched in language which is sure to be misunderstood, and to create a prejudice, perhaps, against the recent eirenicism which does not exist at this moment.

We have always been strongly in favour of listening to the legitimate demands of the High Church Party. But if the concession which has now been made to them should only be used as a stepping-stone for the attainment of ulterior objects, many of their best friends may regret the part which they have taken.

"Put down thy sword!" said Pain. "Lo! my keen blade can smite through sinew and nerve! Follow me captive, at my bidding serve, And spare the conflict vain."

"Nay, sword in hand I fall,— If fall I must, for surely might it be That I should wrest thy secret strength from thee, Dare I but venture all!"

All night the battle swayed; By then the dark to daylight grew again, The man went forth a conqueror, while Pain Followed with broken blade.

NOTHING that God has made is to be despised; least of all this body that now holds us. It has in it all the wonder and glory of creation, and is an epitome of all previous creations—a harp of more than a thousand strings; so strong that it can level mountains; so fine that in its automatic skill it almost thinks; so nearly spiritual that we cannot see where sense joins thought; so coarsely material that chemical law runs riot in it; a mere forge for the fire of oxygen, yet so delicate that it reflects in every turn and gesture the spirit and temper of the mind; so one with us that if it is sound we can hardly fail of being happy, and if it is weak we can hardly fail of being miserable; so one with us that we cannot think of ourselves as separate from it, yet are conscious that it is no part of us—such a thing as this is not to be despised or treated otherwise than as sacred. We have hardly any more imperative work than to secure for the body its highest possible vigour and health. How to feed and clothe and house it; how to use it; how to keep it safe from weakening and poisoning gases; how to secure that rhythmic action of its functions that turns physical existence into music—this is the immediate question before civilisation, the discussion of which will drive out much of the vice of society and revolutionise its systems of education. The gospel of the body is yet to be heard and heeded.

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Read the Reports from Sydney Papers. "The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most all disorders. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedily does away with a ruddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"Presbyterian," of July 4, says:—"We have seen the pamphlet, and can thoroughly recommend its rationale." "The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

"The Sydney Mail" says:—"We have seen the pamphlet, and although we cannot reveal its secrets, we can bear testimony to the bona-fides of the advertisement."

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