

SUNDAY SCHOOL COLUMN.

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

Slowly, but surely, my list of Honorary Reporters is increasing. The latest addition is St. Luke's Sunday-school, Liverpool, a school which has on its roll 135 scholars and 13 teachers.

Its first report is as follows:— On Thursday evening, 4th inst., a Social Gathering of Sunday-school Teachers was held at St. Luke's Vicarage, Liverpool, in connection with the opening of a Teacher's Library. Our Teachers recently very wisely decided to obtain a Library of Books that would help them in their work. As the result of their efforts and the help of one or two kind friends, Thursday evening found them in possession of a library of useful and entertaining literature, which, though small at present, will, we trust, before long assume larger proportions. Inspection of the books, music, vocal and instrumental, and other diversions served to pass a very pleasant and profitable evening.

The Teachers have to thank the Rev. T. R. Regg and Mrs. Regg for the very enjoyable evening spent at the Vicarage. Such evenings cannot fail to have a good effect and make Sunday-school Teachers feel that they do not stand alone in their work. The happy evening spent at St. Luke's Vicarage with Mr. and Mrs. Regg will be long remembered, and will act as a stimulus in such work.

My Correspondent says:—"May I suggest, through the Sunday-school Column, that any Sunday-school that has not a Teacher's Library should lose no time in getting one. No workman can get on without tools, and my experience of over twenty years in Sunday-school work is that no Teacher can get on without proper books to read."

I quite agree with the sentiment that a teacher cannot get on without proper books, but I myself have not had enough experience of Teacher's Libraries to speak with authority upon them. In the case of the only school in which I have worked where they had one, it could not be called a success. It was kept at the Parsonage, and, perhaps, that was the reason. Although every teacher took a book out when it started, there were very few books being used at the end of twelve months, and most of those had not been kept out so long that it was evident that they were not being read very diligently. Would some of my readers send me the rules of a Teacher's Library for publication?

Perhaps it might be useful if I published the names of a few books suitable for such Libraries. There ought certainly to be one on the customs of Palestine, one on the topography of that country, one—like Geikie's "Hours with the Bible"—giving a modern description of Old Testament History, a good life of Christ, a good book on the life of St. Paul, an elementary book on the evidences of religion, Palmer's Sunday-school Handbook, and books explaining the Prayer-book and the doctrines of our Church. Many of such books are well worth buying by those teachers who have larger means, but, for those who cannot afford to spend much money on books, the Teacher's Library would reveal much that would make their own faith stronger and clearer, and enable them to teach others far better than before.

A Chrysanthemum Show in aid of St. John's Sunday-school, Young, realised a profit of about £20. In his description of the Sunday-school Picnic of St. Paul's, Cooma, the reporter of the local paper writes:—"The day was spent in lusty bodily exercise—runners, cricket, football, swinging, running, etc., and a 'cock-fight,' which took about two hours to decide, delighted the hearts of the combatants and the lookers-on. Glory and torn shirtings strewed the ground, but the lads were happy, and the damage done to wearing apparel was good for trade." But he does not say what the mothers of the combatants said when the boys got home. Sunday-school picnic organisers are often at a loss for sports which will amuse the boys and girls, but the above description will not be likely to induce them to introduce the pastime of "cock-fighting" into their programmes.

The following is the paragraph from the *Balmian Observer* which was omitted from my article last week:—"Chinese Entertainment.—On Monday there was an overcrowded house at the Lilyfield Hall for the above entertainment. During the greater part of the evening, lantern views were exhibited, biblical, comical and scenic, with one or two Chinese pictures, the comical views especially amusing the juvenile portion. Through the unavoidable absence of Mr. W. J. Roberts (Superintendent), Mr. Hunt, one of the teachers of the Sunday-school, was voted to the chair. The meeting opened with the hymn, "Jesus loves me," Miss Dix presiding at the harmonium, and accompanied by Mr. Leong Kin on the clarinet. During an interval a number of Chinese curios were exhibited, showing the customs of the Chinese nation. Hymns were also thrown on the sheet, which were sung by Chinese converts, Mr. Leong Kin occasionally playing the harmonium. Towards the end, Mr. Oh Ben sang a hymn, accompanied on the violin by Mr. Leong Kin, who proved himself a very good musician. The Chairman then called upon Mr. Sinfield (who had secured the services of the Chinese) to propose a vote of thanks to them, which was seconded by Mr. Murphy, and

carried by hearty acclamation. The meeting closed with the Doxology. The proceedings were in aid of the new school at Lilyfield. At the close, the curios were again handed round to those desirous of seeing them. They had been kindly lent for the occasion by the Rev. R. Bavin, of York-street Wesleyan Mission. Everybody seemed to leave the hall thoroughly pleased with their evening's amusement." Concerning the above, my reporter writes: "This was the outcome, by special request of the parents, of a similar meeting held for the benefit of the children (not for the school, or other funds), for I found—and I suppose it is a very common feeling throughout the Colony—that the children, although they would receive the black boy as a "brother," did not entertain the thought of having 'Chinkee' brothers and sisters. This antipathy to John Chinaman is very marked in the city, and I feel sure, from my own experience, that grown-up people, even Christian parents, do much to increase this racial hatred, by their own expressions of contempt. I know that the 'Heathen Chinese' merits all that Brat Harte says of him; but to me, one of the most convincing proofs of the regenerating power of Christ's religion, was the sight of eight or nine of these Chinamen at a Missionary Meeting, held by Archdeacon King and Mr. Soo Hoo Ten, bearing their humble testimony to God's redeeming grace; and thinking this would promote a better feeling towards 'the stranger in our midst,' I worked up this rather novel entertainment, which I trust will be productive of good results." J.W.D.

TEST EXAMINATIONS FOR TEACHERS.

RULES.

- 1. These examination papers will appear fortnightly until August. Any teacher from any Diocese can send answers. 2. Each teacher must choose a *nom-de-plume*, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected. 3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time. 4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections. 5. No books are to be consulted. 6. The papers are to be sent to Rev. J. W. Dobenheim, Harden, within a fortnight. If the envelope is left open on one end, and is marked "MSS only," the postage is 1d. for 2 oz.

I.

- 1. What is a parable? Name some parables in the Old Testament. What reason can be given for our Lord teaching by parables? 2. Explain, as you would do to a class of girls 14 years old, the characters typified by the various soils in the parable of the Sower. 3. What are "tares"? What would you answer if a child asked you why God does not exterminate the wicked now? 4. What do you know about the Midianites? 5. What lessons would you draw for boys of 12 from the history of Samson? 6. Tell, in the words of the Catechism, what our godparents promised for us. Explain each promise as you would do to girls of 9. 7. What Biblical examples have we for Confirmation? 8. Explain the phrases, "Fear the Lord," "Set me in a large place," in the 118th Psalm. 9. Fill up the omitted words in "I called upon the Lord..... do unto me." Write out, not exceeding 25 lines, the "sketch" of a lesson on the Call of Gideon, as far as to his destruction of the idolatrous "grove."

C. E. T. SOCIETY.

A most successful Conference in connection with the C. E. T. S. was held on the 5th inst. in the Chapter House, the majority of those present being laymen. The Very Rev. the Dean presided.

In his opening remarks the Dean said it was impossible to overestimate the importance of the great work of Temperance Reform, and it was the positive duty of the Church to do all in her power to combat the terrible evil. The C.E.T.S. in England, though once a feeble society, was now doing a wonderful work, and we should seek to make the C.E.T.S. a credit to our Church in this land. A medical man in Sydney had recently told him that two-thirds of his practice would cease if it were not for the temperance of the people. He (the Dean) took a lively interest in C.E.T.S. work, and would remind those present that one great hope of ultimate success was in the power of prayer. At the close the Chairman made some valuable suggestions as to how the work might be promoted in the parishes.

The Rev. E. A. COLVIN (Cler. Sec.) introduced the subject for discussion, viz., the proposed Gospel Temperance Mission in June, and after an interesting debate, in which the Revs. M. Archdall, J. H. Price, Mr. Courtenay Smith and others took part, it was resolved "That the Council of the C.E.T.S. be requested to arrange for workers to go from one branch to another for assistance in a three days' mission in June in all parishes willing to have such a mission." Some twenty persons present volunteered as workers.

At a meeting of the Council held on 10th inst., the above resolution was adopted and arrangements are now in progress for the carrying out of the mission.

The following circular has been addressed to the Clergy of the Diocese by the Secretaries of the C.E.T.S.:—"Rev. and Dear Sir,—At a C.E.T.S. Conference held last week, the Very Rev. the Dean presiding, it was decided to ask the Clergy to adopt the following arrangement for a Gospel Temperance Mission in June.

"1st—A Three Days' Mission including Sunday, or if unable to do this,—

"2nd—Temperance Sermons by special preachers on a Sunday in June, and a public meeting on the following Monday evening.

"Several Clergymen have already decided for the last two Sundays in June and two following days.

"Some twenty workers (lay) have volunteered help. Will you be so kind and let us have a reply within the next five days for consideration by an early Council meeting.

"If you cannot choose your own preacher the Council will send you a list to choose from.

"Hoping to have a reply at your earliest,

"We remain yours faithfully,

"E. A. COLVIN, Hon. Cler. Sec.

"CROSBIE B. BROWN, Hon. Lay Sec."

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

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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 LAMBERT'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-

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The Australian Record.

SYDNEY, SATURDAY, MAY 27, 1893.

HOWAT & McPHAIL

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NOTES AND COMMENTS.

Personalia. The ARCHDEACON of Armidale has returned to the Colony, and preached at Christchurch, St. Lawrence, on Sunday evening last. Sir ALFRED STEPHEN has been called by Her Majesty to the Privy Council. The speakers at the Annual Meeting of the S.P.G. included Bishop BICKERSTETH of Japan, Bishop JULIUS of Christchurch, and Bishop SELWYN, late of Melanesia. Mr. HENRY HALLORAN, C.M.G., died at his residence, "Mowbray," Ashfield, on Sunday evening last. The Rev. Canon KEMMIS of St. Marks, and the Rev. Canon ROBINSON of Brisbane, have exchanged duty for three months. The Hon. C. MOORE is reported to have made great improvement in health during the week. The Rev. E. S. WILKINSON commenced his duty as Curate at St. John's, Parramatta, last Sunday. Mr. MCGOWAN presented a petition to the Assembly on Tuesday night, from the residents of Alexandria, praying for the passage of the Local Option Bill, without provision for compensation. The Rev. W. HOWE, of St. Jude's, Randwick, will be the preacher at the Ordination to be held by the MOST REV. THE PRIMATE on Sunday, the 11th proximo. The Rev. D. C. BATES, late of Lambton, Diocese of Newcastle, is registered for the celebration of marriages, residence, Wagga Wagga.

Humiliation and Prayer. The meeting for united prayer in the Town Hall, Melbourne, on Wednesday afternoon, was, says the *Southern Cross*, a very great success. The great building was crowded from roof to floor. The BISHOP OF MELBOURNE occupied the chair, having the Venerable DEAN OF MELBOURNE on the one hand and Dr. Campbell on the other, and leading ministers of all denominations filled the platform. The addresses by Mr. MARSHALL and Dr. WATKIN were very admirable and the sound of the uplifted hymns, as, led by the great organ, more than 3,000 voices were poured into the melody of God moves in a mysterious way, or, to Luther's favourite tune, sang Lord, thou hast been our dwelling place In every generation.

was impressive and moving in the highest degree. The hearts of the great multitude seemed to flow together and melt into perfect unity as their voices blended in the majestic harmony of the tunes. But the meeting itself, and no one particular act in it or feature of it, was the thing to most move admiration and sympathy. The audience, curiously enough, consisted chiefly of men, and it formed a great representative gathering, offering to God almost in concrete form the confession, the desire, and the faith of the whole community.

Sale of Liquor. The Christiania (Norway) Company for selling liquor on the Gothenburg system has published the following statistics:—Christiania, with 160,000 inhabitants, has only 27 shops, cafe-restaurants, etc., retailing liquor from the Company; Stockholm, with 260,000 inhabitants, has 143; Gothenburg, with 106,000 inhabitants, has 40 places for selling liquor from the Company. The Company of Stockholm, 1892, sold 3,981,000 litres of liquor, the Company of Gothenburg, 1,441,000 litres, the Company of Christiania 422,000 litres.

Missions and Militaryism. Much is made of the fact that the £13 2s 6d of 2nd October, 1792, was the beginning of a subscription to Protestant missions to the heathen, and that last year the world over, the contributions of Protestants to this enterprise was £2,000,000 or thereabouts, and an effective force of 55,000 Christians on the field. But what is this compared with the cost in money and men of war? It is calculated that the following are the statistics of militaryism in Europe:

Table with 3 columns: Year, Men, Expenditure. 1869 ... 6,958,000 ... £120,000,000. 1893 ... 12,563,000 ... £200,000,000. 1900 ... 22,430,000 (probably) £300,000,000.

What is the army of 55,000 maintained at a cost of some £2,000,000 for the service of the PRINCE OF PEACE and the evangelisation of the heathen world, when placed side by side with the men and money devoted to the work of destruction by the nations of Christendom? We are only playing at conquering the world.

Monte Carlo. The bank at Monte Carlo got the better of its patrons last year by £1,000,000. That is the amount to be divided among 60,000 shareholders, representing a capital of a million and a quarter. So certain is the bank to break those who try to break it that a shareholder can readily dispose of a £20 share for £100. It is stated that the numbers of well-known English people patronising the gaming saloons has strikingly diminished, but there has been a great increase in the smaller fry of other countries, particularly of Germany, who are unable to make a stand against a run of bad luck, and there has been, also, a great increase in rowdiness and rascaldom.

Brewers' Profits. The *Star* (London) makes the proving of the late Sir ANDREW WALKER's will a text for a pretty dissertation on brewers' profits. The personality is valued at £2,876,781, and this does not include his estates in Derbyshire and Liverpool. This is the largest amount proved during the last six years, and ranks among the largest four ever proved in England. Since 1886 twenty-five brewers have left sums varying from £200,000 to over £500,000. And this is the class that cries aloud for compensation, while the publicans swell the cry!

A Thrilling Incident. The Welsh newspapers reported a thrilling incident on board the screw steamer *Waterford* in the Irish Channel. "Two Irish nuns in charge of a young lady were crossing from Waterford to New Milford, and when in mid-channel the young lady eluded her guardians, and although it was dark at the time, she was observed by the passengers to leap overboard. An alarm was instantly raised, the steamer was stopped, and the first officer and two of the crew put out in a small boat. The young lady was rescued after an exciting struggle and brought on board amid intense excitement. Restoratives were applied, and on arrival at Milford Haven, she had so far recovered as to be able to travel to London en route for the South of France, where it is said she is to be placed in a convent. No motives have yet come to light as to the reasons for the young lady's desperate attempt on her life." The Secretary of the Protestant Alliance (M. A. H. GUINNESS) has drawn the attention of the Home Secretary to the subject by a letter, in which he says:—"In reply to inquiries made on the spot, we are informed that the captain of the vessel, on his arrival at Milford Haven, handed over the young person to the custody of the police, but that they declined to interfere, and that the two nuns were suffered to remove the lady, and, as is alleged, to carry her off to a foreign convent. It is evident from the account in the press, that this young woman, a British subject, was being carried to a foreign asylum against her will, and under the custody of two nuns, and that in that order to escape from such detention and incarceration in such a asylum abroad, she preferred to attempt suicide."

Personal Devotion. The compassion of JESUS towards us should be within us a living fountain of compassion towards others. Opportunities for doing acts of benevolence for our LORD's sake are all around us. Mr. DIERER in his recent work, says—"Evil can only be overcome by the contact of a most personal self-devotion, never by a love that stands at a distance. 'Ye are the salt of the earth.' Jesus said *ye yourselves*, just as you are in the midst of society, in every place and every moment, a sanctifying power must flow out from you and your presence. CHRIST Himself is the life and the light. In all that He does, or says, or suffers, it is always Himself, who ever separates aught from Himself, no longer preserves it—it vanishes in his hands. And just this is the radical error of our modern Christianity: men separate the words and works of CHRIST from Himself, and so it comes out that many, with all they do as Christians, have never found CHRIST Himself. So there are many who trust in His sufferings and merit who cannot show that they have any real fellowship with Him or truly follow Him. CHRIST had His abode not only in Cans of Galilee, but also in Gethsemane and on Calvary. Alas! are there not many who make it their boast of the cross, and yet are more afraid of the real cross than they are of the devil? They have so wisely arranged their profession of CHRIST's cross that no loss to their honor, their goods or their liberty can ever come from it. CHRIST's true and actual imitation must once again, as in the olden times, become the standard of Christianity. Only and alone in this way will faith again conquer unbelief and superstition."

A Contrast. The Legislature of New Jersey enacted laws to permit race-track gambling, much to the scandal of the best people, who have contrived, by the interference of the courts to delay the operation of the laws until another Legislature may repeal them. In contrast with this, it is remarkable that a man in that State has just been sent to goal for sixty days for violating the law against swearing on the public highway.

St. Francis de Sales. Under the title, "Two Sides to a Saint," an article was published in *Macmillan's Magazine* for September, 1878, which has been reprinted, with the consent both of the author and of the publishers. It is eminently suited for the present time, and we trust that it may have a large circulation. When it originally appeared the *Church Times* said, "Unless Mr. Bacon's article is answered we shall have to give up St. Francis de Sales." We are not aware that it has been answered, and considering the lapse of time we submit that it may be regarded as unanswerable. In this historical essay the sayings and doings of "St." FRANCIS are culled from original authorities. The author complains that the biographies which had appeared a few years before he wrote presented to the reader "neither the legendary FRANCIS, nor the historical FRANCIS." Modern English writers have shrunk from reproducing "that wild profusion of miracle, and those unctuous details concerning the saint's resistance to temptation in which his panegyrist so much delight" (p. 4), but the author seeks to correct erroneous statements by reference to FRANCIS' own letters and the documents of his friends and partisans.

Indian Mohammedanism. As a sign of the times, and an indication of the extent of the pressure which Christianity is bringing to bear upon Indian Mohammedanism, the news is encouraging that many rich Mohammedans are subscribing large sums of money to establish a Moslem mission in America. It is really intended as a measure of reprisal. Every day of their lives Mohammedans in India see Christianity more deeply undermining their faith, and it is the hope of recovering abroad something of what they feel they have lost at home which has had a good deal to do with their action. They profess to feel very sanguine of the results which will reward their labours, but on this point we have no fears whatever. It is not at all probable that Moslem missionaries will find, either in European or American thought, any receptivity for their doctrines, or that they will be successful in making any genuine converts. Their action does, however, show that the present time is a golden opportunity for increasing the efforts which are being made to convert them, and we hope that it will lead to increased labours in that direction.

The Jews. The London Society for promoting Christianity among the Jews is the oldest and largest Society for their Evangelisation having been founded in 1809 and employing 135 agents consisting of ordained Missionaries, Lay and Medical Missionaries, Schoolmasters and Mistresses, Scripture Readers, Depot keepers and Colporteurs at 35 stations. It is distinctly a Church of England Society having for its Patron the Archbishop of Canterbury, Vice Patrons, many of the Bishops, and President, Sir John H. Kennaway Bart, M.P. The income in 1891 was £35,368 12s 9d. Expenditure in 1891 was £39,725 11s 6d. The means employed for carrying on the work consists of Sunday Services, Services on the Jews' Sabbath and at other times, Mission Schools, a College for the Training of Missionaries, a Mission Hospital at Jerusalem, Dispensaries at Whitechapel, Jerusalem and Safed, a House of Industry at Jerusalem, Book Depots, and circulation of the Holy Scriptures in various languages, Liturgy of the Church of England in Hebrew Missionary Books and Tracts.

Medical Missionaries. The value of these agencies is beginning to be recognised. "The Medical Missions at Home and Abroad" writing on the subject contained an appeal to Medical Students, to offer themselves for Medical Missionary Work. In connection with this the *Lancet* says, "We can imagine no career more lofty or honorable than that of a well informed, capable and courageous Medical Missionary. A few hundred of such men may in the next half century powerfully affect the history of China, India and Africa."

AUSTRALIA TO THE RESCUE!

A NEW EUCALYPTUS!!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—180 OXFORD STREET, WOOLLAHRA.

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Facsimiles of the beautiful Academy Picture, "HEADS OVER TAILS" (by Miss Dorothy Tennant), which created such a sensation in London, can be obtained until further notice, Free of Cost, by forwarding to LEVER BROS., Ltd., CLARENCE STREET, SYDNEY, SUNLIGHT SOAP WRAPPERS.

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Advertisement for Dr. Kitchiner's Baking Powder, featuring an illustration of a man in a suit and a woman in a dress, with the text 'USE DR. KITCHINER'S BAKING POWDER' and 'SILENCE, PLEASE, WHILE I SING!'.

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., May 28.—11 a.m., The Precentor, 3.15 p.m., Canon King, 7 p.m., The Dean, 8 and 11 a.m., Holy Communion.

The Offices at each Service will be devoted to the objects of the Church Society.

DIOCESAN.

Sun., May 28.—Wollongong, Preacher, Morning and Evening, the PRIMATE.

Mon., May 29.—The PRIMATE will return to Sydney. Tues., May 30.—The PRIMATE will be at the Registry Thurs., June 1.—11 a.m. to 1 p.m.

Sun., June 11.—Ordination by the Primate at the Cathedral 11 a.m., Preacher, Rev. W. Hough.

The Annual Meeting of the Melanesian Mission (N.S.W. Auxiliary) is held on, or about, 11th June (St. Barnabas' Day), and is preceded by a Special Service. The arrangements this year will be as follows:—

Sun., June 11.—(St. Barnabas' Day), the Clergy will be asked to bring the claims of the Mission under the notice of their congregations.

Mon., June 12.—10.30 a.m., Administration of the Holy Communion in the Cathedral, with address by Rev. C. Bice. Offertory for the Mission Funds.

Mon., June 12.—11.30 a.m., Meeting in the Chapter House. Statement of Accounts. Collecting cards handed in and issued.

Tues., June 13.—8 p.m., Public Meeting, the Most Rev. THE PRIMATE in the chair. The Rev. C. Bice, Organising Secretary, and others will address the meeting.

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.

OPEN COLUMN.

We regret that the article of our esteemed correspondent "B," arrived too late for insertion this week.

CONTRIBUTED ARTICLE.

The Welsh Suspensory Bill.—Crisis in the Church of England.

The Church of England is again face to face with troublous times. Dangers of unforeseen magnitude are ahead, especially in the shape of the Welsh Suspensory Bill, which is merely the thin end of the wedge for, not only the disestablishment and disendowment of the Church of Wales and Monmouthshire, but of England as well. That this is the Liberationist's mean, there can be no doubt. The cablegrams of the past week or two show how terribly in earnest is the Gladstone Government—the would-be Government of plunder and spoliation—about this matter. If pledges mean anything, they are pledged up to the hilt to disestablish the Welsh Church, and as there cannot be disestablishment without disendowment, none but the most serious alarm can be felt at the present situation.

The 34 Welsh and Monmouthshire representatives in the House of Commons, no less than 31 are pledged to the disestablishment of the Welsh Church, and there can be no disguising the fact that the motives which accentuate them are those such as cupidity, avarice and hatred of the Church of England. Anyone who has followed up the question, who has read any of the addresses of the Liberationists, especially of Mr. Stuart Rendel, or the artful and irrefragable Mr. Gee, or who has been let into the secret of the political manoeuvring and of the painful manipulation of the statistics and other information of the Church in Wales by Liberationists, how when dislodged from one standpoint they have quickly taken up another, must be firmly convinced that these are the chief constraining motives.

There is another way, however, of looking at this Suspensory Bill. Mr. Gladstone's majority is only the slender one of 42. Included in these are the 31 Welsh members pledged to disestablishment. In order to quieten these recalcitrant members while the Home Rule Bill is going through, Mr. Gladstone may be holding out to them whatever hope they may see in this Suspensory Bill. There may be some colour in this, but it is to be feared not a great deal, for Mr. Asquith, on the occasion of introducing the measure, on the 23rd February, used these words, of no uncertain sound:—

The Government were undoubtedly asking the House to take the first step towards the disestablishment and disendowment of the Church in Wales. In fact, the policy of Welsh disestablishment was one to which the Liberal party were distinctly pledged; it was before the eyes and in the minds of the voters at the general election, and the Government would obviously fall in their duty if they did not promptly endeavour to carry that policy into effect.

There can be no doubt about the meaning of these words. But what is the Suspensory Bill? There may be some who have not been following this subject, and in whose minds this question might before this have arisen. Briefly, it is a Bill to put a stop to the Church in Wales acquiring any more vested interests, in order to facilitate the complete disestablishment of it at some future time. The chief text of the measure is that "A person appointed after the passing of this Act either by Her Majesty . . . to any Bishopric, Ecclesiastical dignity, or preferment in Wales and Monmouthshire . . . shall hold the emoluments of the Bishopric, dignity . . . subject to the pleasure of Parliament."

The Bill, therefore, implies that the Church's property is the nation's property, and that the nation can do with it as it pleases. But this is a question that has to be adjudged. Mr. Gladstone holds, of course, that this is the case, although he admits "that the Church of England does not, like the Church in Scotland, draw anything as an establishment, from Parliamentary sources."

But it is well to put against this opinion the weighty words of the Archbishop of York on this subject and ponder them well. After stating that it is not so much a matter of being deprived of vested interests and clerical incomes, his Grace proceeds:—

But we must take higher ground than this, beyond the range of all contradiction and dispute, in our defence of the temporal possessions of the Church of Christ. They are not ours, but His. They are only committed to our charge to be used in His service. The right and title are in Him, not in us. If it were ourselves or our successors who were to be deprived of our hereditary incomes, I trust that, like our brethren in the earlier persecutions of the Church, we should be enabled even to take joyfully the spoiling of our goods and to suffer in the Master's name. But we are bound by the most sacred obligations to guard and to defend that which is His, and to secure, if possible, by every means in our power, that the offerings cast into His treasury shall not be seized by sacrilegious hands and used for secular purposes. For if there be such a thing as sacrilege—if such a crime be under any circumstances possible—surely this and nothing less than this is the sin and crime which the people of England are now being incited to commit. The spoliation of the Church is implicitly the robbery of God. No one can deny for a moment that a vast proportion of the endowments of the Church were given to God in successive ages by His servants with the purpose of providing for His perpetual worship, and for the spiritual strengthening and refreshment of His people.

Whatever may have been their primary destination, this was the object of all such benefactions, and it was to him that these offerings were made.

Again, if the Church in Wales had misused its highest privileges, if it had laid itself open to the charges of negligence, of torpor, of indifference, or of any other such charge, one could better understand this side blow at the Church of England. But to none of these charges has she laid herself open. Mr. Gladstone himself acknowledged this in the House of Commons on February 20, 1891. I am now taking an extract from a letter of Principal Owen, of Lampeter College, to the London Record:—

"I believe," said Mr. Gladstone, "that there is great activity in the Welsh Church. I have seen it grow under my own eyes. I am now speaking of my own parish. . . . I do not hesitate to say that . . . the efforts and exertions of the Church now and for a good many years, and the growing and increasing efforts, are such as do in my opinion great credit to the energy both of the clergy and the laity of that Church."

This was after a residence of 50 years of the Prime Minister of England in the Diocese of St. Asaph.

And there may be added to this testimony Bishop Moorhouse's significant remarks lately uttered:— "It would, no doubt, be right for a Government to disestablish the Church if its teaching were pernicious to the public welfare, but he maintained that the Church in Wales was never working so hard as at present, and was never more successful. It had been proved that the present effort to disestablish and disendow it had arisen not from its inefficiency, but from its efficiency, not from indignation at its idleness, but from jealousy at its success."

So, as the question is studied, it is to be plainly seen that there is no justification whatever for this attempted spoliation of the Church of England in Wales. But there are those who may see in the disestablishment of the Irish Church a precedent for the disestablishment of the Welsh Church. In reality there is no precedent whatever. The cases are not parallel. The relation of the Irish Church to Canterbury was altogether different from that of the Welsh Church. The Irish Church was not an integral portion of the Church of England. The Welsh Church is. Consequently the Irish Church was not subject in any way to the jurisdiction of Canterbury. The union by Act of Parliament as has been said, was merely "nominal and titular." And so to disestablish the Welsh Church, would be a much more serious thing to the Church of England than the disestablishment of the Irish Church was. It would be, as it were, to cut off one of its limbs, and thus weaken and injure it and greatly lessen its power of usefulness. It simply means crippling the Church of England.

Every Churchman must be drawn nearer to the Mother Church at this trying time. She needs the sympathy and prayers of the whole Church. The resistance against this iniquitous measure is strong. If defeated, it will be brought up again and again, and no one can afford to treat it lightly. About a year ago the Archbishop of Canterbury, in his great speech to the Welsh Church, concluded by stirring words such as these—"I come to you from the chair of St. Augustine and assure you that we of the Church of England will not stand quietly by and see you disinherited." And so it is. The great Congress of the Church of England that has just been held is proof, if proof be needed, that such is the case.

I will add one more significant quotation of the Bishop of Bangor,—"I think the Suspensory Bill is far more injurious to the interests of the Church in Wales than a disestablishment and disendowment Bill would be. There would be the greatest difficulty in filling the vacancies, and there can be no doubt whatever that it will act as a crippling instrument for the next two years. The open downright stroke I can understand, but this sneakish blow is as contemptible as it is damaging." Would it not be a gracious act for the Church in this Diocese to forward to the Mother Church or to the Church in Wales a resolution of sympathy as well as of encouragement?

E. S. WILKINSON.

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Jottings from the Bush.

"All in the Name of our Lord Jesus."

"This is not an advertising parish. We do not seek to glorify ourselves by notifying to everybody what good work we are doing. You may search the columns of the Record for a year without finding more than one paragraph about us. But our work is as satisfactory as any in the Diocese. Our church is well attended, our Sunday-school is large and efficient, our C.E.T.S. and Gleener's Union meetings are good, our Confirmees are numerous, our district visitors do their work well, our G.F.S. is well managed, our Ministering Children's League is very helpful, our Communicants' Guild and Young Men's Institute are admirable, and amongst all our many workers there is the greatest feeling of fellowship and agreement. Our pastor is an earnest practical man, and his preaching is effective. Seldom does a month pass without our having many additions to our roll of Communicants, and most of them are thoroughly in earnest in the service of Christ. This is shown by our workers who offer for foreign mission service, and equally so by the workers who go into our streets to hold open-air services, which are proving very successful. We are very thankful for all this, but we don't boast of it, and we scrupulously abstain from 'advertising' either our Clergyman or our workers. We prefer to work unknown." Thus may some of the Record's readers think and speak.

At first sight such shrinking from notoriety and "advertising" may seem very admirable. But there is another aspect of the case. By their reticence they may be preventing the starting and continuance of similar good work in other parishes. Among the various things that I would do if I were a millionaire (I suppose that we all have our ideas of what we should do in such a case) I should write to the Editor of the Record and say, "I will pay the expense if you will get an earnest Christian man, well adapted for the work, to go into that parish and attend the meetings until he knows all about them, and then let him write in your columns a series of descriptive articles. They need not mention the name of the parish, of its Clergyman, or of one of its workers. I don't want to advertise them. But there are scores of Clergymen and hundreds of workers who read your columns and would be very glad to be told how to obtain successes which at present seem far from them." Since I am not a millionaire—who is, in these hard times?—that scheme is impossible, but may I appeal to some of the workers in such parishes to be unselfish enough to risk the imputation of "advertising," and to give us a detailed description of the methods by which their greatest successes are attained. I fear that I shall appear in vain. I recall the fact that some years ago I wrote to workers in two such parishes to ask for descriptions of their methods in one particular branch of work, and did not get an answer in either case. But I venture to make this general appeal, especially in the interest of country readers. We all of us know that the secret of such successful work is that the workers should be filled with the Spirit of God; but in the carrying out of parochial work there is need of much tact and "sanctified common sense," and choice of the best methods, and these can be suggested and taught to others. And even if they were not, the very description of such work would be inspiring to many. The ordinary description of the parochial concert, the parochial school-treat, and the parochial sale of work is, in my own frequently mere "advertising," of little interest to any except those who take part in them. But such descriptions, those which I desire, would be really helping on the work of God by showing other Christian workers what is the best way in which they may direct their efforts.

I am glad to see that the Bishop of Bathurst is in favour of what I have often advocated in these columns—the appointment of what I have sometimes distinguished by the name of "Working Archdeacons," in contra-distinction to the present Archdeacons in this Colony, who, although working hard and well as Incumbents of their various parishes, are compelled, by that very fact to be neglectful of the most important duties for which Archdeacons are wanted. Although the Bishop's address has already appeared in the Record, I cannot resist giving a few extracts from his remarks on this subject:—"The duties of an Archdeacon are little understood here, and his functions rarely called into exercise. As in all cases in this Diocese he is a Parish Priest, and hence his time is fully occupied. What we require is one who can be relieved of his Parochial work, and spend his time in supplementing that of the Bishop and in looking after the financial condition of parishes. A Bishop's visit is usually a short one, and although on these occasions he can help forward various matters, yet it needs someone to follow up his work. The Canon Law enjoins upon the Archdeacon the duty of inquiring and inspecting, under the commission of the Bishop, not only material things belonging to the Church, but also ecclesiastical persons. . . . We need, if the Church's regulations are to be carried out, one with an independent income who can, like the Bishop, devote his time solely to this work. The Diocese of Melbourne is singularly fortunate in this respect, and I trust some day, when this terrible depression has passed away, we may have a like complete organisation. It may be said that this is only a matter of external,

and concerns the framework of the Church, but the office of an Archdeacon, fully understood, will largely stimulate the inner life and vivify the spiritual energies of the Church." I dare not predict that in any Diocese we shall soon see such Archdeacons appointed, but I feel sure that we are losing much for the want of them. We need "Bush Archdeacons" as well as "Bush Bishops." If the Church Societies were to offer to devote £600 next year to the payment of such an Archdeacon, and the Bishops were to appoint to the post men in the prime of life, with experience as Missioners, and with good organising powers, I believe that one-fourth of that sum would come back direct to the Societies from offertories, while the spiritual life of many a country parish would be greatly helped. Sydney men, who live in the midst of continual meetings, and are always seeing each other, have but little conception, often, of the needs of a country Clergyman in the matters of spiritual encouragement, advice, and example, and the advantage to his flock of having the Gospel preached to them in another method from that to which they have been accustomed. The new official might be called a "Mission Archdeacon."

COLIN CLOUT.

AMONGST THE MAGAZINES.

ARCHBISHOP TAIT.—Leisure Hour.

PERSONAL REMINISCENCES.

BY G. W. F. MUNBY, M.A., RECTOR OF TURVEY, BEDFORD.

The first time it was my privilege to see the late Archbishop was in the year 1845, when he was Head Master at Rugby. How can I ever forget the scene, when, a boy of twelve years old, I was taken into the Head Master's study, with my father and my elder brother, for my first interview with so formidable a person as the master of this great school! Yes, it was formidable: but very precious, none the less, are the remembrances it has left behind.

COUNSEL TO A SCHOOLBOY.

Dr. Tait had, then and always, a most impressive manner. I do not know how he dealt with other boys on their first joining the school, but this is how he dealt with me. In almost solemn tones he said to my father, "This boy is full young to come to a great school like this. There is much evil here. Evil is easily learnt."

And then he turned to me. He put his hand on my head. I can almost feel the touch of his hand still. Can you say no?" he said. "Can you hold your own if the big boys want you to go to the wrong way?"

He did not wait for an answer. But his next words were spoken with a most tender expression of look and voice: "God help you; God keep you true; by His grace may you get good here, and not harm."

When, years afterwards, he again laid his hand on my head (for I was the first person to be ordained by him at his first ordination in 1856), the remembrance of that prayer came back to me, and with it the assurance that it had indeed been heard in heaven and answered, or my six years of life in that great school had never been to me the blessing that it proved.

A HOUSEHOLD GRIEF.

All who know anything of the Archbishop know that, in the spring of 1856, the heart of all the country was moved with sympathy when his five little daughters were at one time taken from him, and laid in one grave in Stanwix Churchyard, just outside the walls of the city. Very tender was the sympathy shown, and permanent expression of it was given in the beautiful five-light window in Carlisle Cathedral, which commemorates those five pure, innocent lives.

It was in the summer of 1860 that I first spent any time in Carlisle. I was on a visit to a much respected Clergyman in the city, the vicar of one of the chief Churches, and an old college friend of my own. The Dean of Carlisle was then Dean Close, and it was four years since Dr. Tait had left the city on being appointed Bishop of London. I knew how highly he had been respected in Carlisle, and I knew how much public sympathy had been drawn out towards him and his family by the sad sorrow which had fallen on his closing days there; but I was not prepared for the deep-seated affection which I found.

The Clergyman with whom I was staying had, in addition to his Sunday and week-day services in Church, a week-day service in a large Parochial schoolroom. It fell to my lot to take this service one week-day evening, and I found on entering the schoolroom a large and intelligent congregation. The service began with praise and prayer, and was the usual Church of England service, closing with an extempore address founded on a passage of Holy Scripture. The passage on which I had thought of addressing the people was the beautiful advice of Eliphaz to the Temanite to the Patriarch Job, when he says "Acquaint now thyself with Him, and be at peace." The congregation had joined heartily in the singing, had listened attentively to the reading of the Scripture, had knelt and repeated reverently the prayers. All had gone on as a devoutly conducted service should, till the address began. When I began to speak of the words of Eliphaz to Job, all unconscious of what would follow, in order to enforce the meaning of the passage, spoke of the sorrows that had, in the mysterious providence

of God, befallen the patriarch, and which led to the conversations with his three friends. I spoke of the succession of calamities that had come upon the good man; of the "sheep," and of the "great fire;" of the "Camels," and the "Chaldeans coming in;" of "three bands;" and then I spoke of the "sons and daughters in their eldest brother's house."

All had gone well so far; the people listened, and were prepared to profit by the wise and touching advice, that in every trouble man should acquaint himself with God, and be at peace. But, having spoken thus of the great sorrow of Job, having necessarily made allusion to the sudden death of his "seven sons and his three daughters," all unwittingly I said, "You in this city have seen something of a like sorrow to this; four years ago a scene not unlike this was witnessed under the shadow of your own cathedral."

How little I knew what the effect would be! Had I known it, never should I have spoken these words. It was just as if I had opened a sore and grievous wound that had been scarcely healed. Instantly it seemed as if every eye in that room was filled with tears, and sobs and cries arose from every quarter of the building.

It was utterly impossible to proceed. I had touched a spring that had set all hearts beating. The room became a veritable Bochim, a place of tears. Why was this? Was the grief of which I had spoken—or rather had barely begun to speak—a personal grief to anyone there? The people in that room were all humble people, classed probably amongst the poorest of the city. None of them were in any way connected with the family at the Deanery, to which reference had been made. Why should an allusion to the sorrow which had befallen the Dean at his Cathedral touch all their hearts to the quick like this? There can be only one answer. It was because of the large place which that Dean had held in their hearts when he was among them. They had loved him and revered him, till his joys and sorrows had become theirs; and when those five little opening blossoms had been gathered from the Deanery garden to bloom in a better soil above, leaving so sore a blank behind in that sad home, these kindly hearts had mourned as if the grief was theirs, and, though four years had intervened, the mere allusion to it was enough to open all their grief afresh. Never, either before or since, has it been my lot to see any parallel to this, of the hold which one strong character can have over the hearts of others, so as to exemplify, because it cannot be otherwise, the words of the Apostle, that when "one member suffers, all the members suffer with it," and they "weep with those that weep."

A SCENE IN EXETER HALL.

The Earl of Chichester was, as usual, in the chair; and among the speakers was that splendid champion of Protestant and Reformation principles, Dr. McNeile, of Liverpool. No one who has heard Dr. McNeile can ever forget the striking presence of the man, his tall figure and his snow-white hair; still less can he forget his burning eloquence. Of all the speakers of those days no one was more popular in Exeter Hall than he; to no one else did the audience listen with such eager interest—unless it be with the single exception of Hugh Stowell. It happened to be a time of peculiar difficulty for the new Bishop of London. It was the commencement of what proved the life long struggle of his episcopate—his controversy with what has been since called Ritualism. The leading Clergymen whose names were prominent in this connection were Mr. Bennett, of St. Barnabas', Pimlico, and the Hon. and Rev. Robert Liddell, of St. Paul's, Knightsbridge, both of which churches were in his diocese. Within a few months of his consecration Bishop Tait had to sit as assessor to hear Mr. Liddell's appeal to the Privy Council, and the decision of the Council was given with the concurrence of himself and the then Archbishop of Canterbury, Dr. J. B. Sumner.

The decision was emphatic enough in many respects; it required Mr. Liddell to remove a stone "altar" from his Church and to substitute a wooden "table;" it obliged him to remove an illegal Cross which he had erected in the Church, and to alter several other matters which had been objected to. But in the eyes of many persons the Privy Council's decision had not gone far enough in the Protestant direction, and Dr. McNeile was not the person to be unobservant of this. Finding himself on the same platform with the Bishop of London, who was known to have publicly concurred in the judgment, he could not let the opportunity slip of speaking out his mind.

And right earnestly he spoke it, utterly regardless of what any man thought. Very striking was the scene, and the old man eloquent waxed warm with his subject. Tall, and erect, and stately, his clear voice ringing through the great hall, he kept the audience spell-bound, as he spoke of the blessings of the Reformation, the immense importance of being faithful to the Protestant principles of our religion, and the need there was in the times in which we were, of no "moderate" and doubtful policy, but of men of firm principle and ardent temperament, who would yield not an inch to those new innovations, but would die rather than diverge by a hair's breadth from the traditions of our Protestant Church. When the old man, with his striking face and his beautiful white hair, at last sat down, amidst a torrent of applause, all eyes instinctively turned to the Bishop of London. Every one felt that the words spoken had been specially intended for, and aimed at, him; and not a few found their hearts beating within them as they wondered how he could possibly reply. There seemed

nothing that he could say to turn the edge of this tremendous criticism.

Then what happened was this. The Bishop of London rose immediately, as Dr. McNeile sat down. You could see by every movement of his face how keenly he felt the personal allusion to himself, and how anxiously he realised that much depended on his answer. He placed his right hand firmly on the broad rail in front of him, and in the calm, deliberate tones so characteristic of him, pointedly, slowly, weighing every word, but with a nervous tremor all the same, by no means usual to him, in his voice, he said—pausing almost between each word and the next—"My Lord, it needs no little courage—after the eloquent and admirable address to which we have just listened—to stand before this audience, as I do now, and avow myself, as I most certainly do, a 'moderate man.'"

Certainly the effect was electric throughout that vast audience as these words were spoken. It seemed to make people hold their breath. And the next sentence was, "Do you ask me why I do so confidently say so? I answer, because I read in my Bible, in the fourth chapter of the Epistle to the Philippians, the grand, familiar words, 'Let your 'moderation' be known unto all men. The Lord is at hand.'"

I cannot recall how he proceeded. But this was enough. The calm, quiet dignity with which the words were spoken, the perfect self-possession, the utter absence of irritation or annoyance in look, or tone, or gesture, immensely impressed the audience. And when you saw, as you did, the Bishop stretch out his hand to shake hands with the tall, dignified man who had proved so eloquent an opponent, and who was standing beside him, you could not help immensely admiring both the man and feeling that, in their heart of hearts, they must greatly admire each other.

Utterly different certainly they were; the one an ardent, impulsive, immensely earnest and enthusiastic Irishman, the other a calm, self-contained, cautious, calculating Scotchman. But they both did splendid work for God in their day. And the Christian temper, the perfect self-control, the charity which "suffereth long and which is not easily provoked," which your eyes had seen that day, certainly proved an unspoken sermon to many hearts in the Diocese of London, and made them feel that they had in their Bishop one who was a born leader of men, who was worthy of their utmost confidence, and under whose guidance they might go bravely forward to do battle with the sin and evil of their time.

FOR CHRISTIAN WORKERS.

Only.

Only a grain of wheat, So small that folk don't mind it; Only a grain of wheat, With the power of God behind it. Only a buried grain; Only the falling rain; Only the sun's bright glory Bursting through heaven's top story; Only a grain, only a grain, Buried, and dying, and living again.

There's harvest in a grain of wheat If given to God in simple trust, For tho' the grain doth turn to dust, It cannot die. It lives, it must— And men shall have enough to eat.

Only a span of life, So small that folk don't mind it; Only a span of life, With the power of God behind it. Only a little span; Only a King's great love, Paving the way above; Only a span, only a span; Only a buried, dying man.

There's harvest in the life of man, If given to God in simple trust; For tho' the body turns to dust, The man's immortal. Moth and rust Are only for a little span.

I PLUCK an acorn from the green sward, and hold it to my ear, and this is what it says to me: "By-and-by the birds will come and nest in me. By-and-by I will furnish food for the cattle. By-and-by I will provide warmth for the home in the pleasant fire. By-and-by I will be shelter from the storm to those who have gone under the roof. By-and-by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "Oh, foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes; God and I."

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and being served by others, but it consists in giving and serving others. He that would be great among you, said Christ, let him serve: he that would be happy, let him remember that there is but one way—it is more blessed it is more happy, to give than to receive.

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

SUNDAY SCHOOL COLUMN.

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

I welcome another addition to my list of Honorary Reporters. He will keep us informed of the progress of Sunday-school work in the parish of Tenterfield.

His first report runs as follows:— Till recently, owing to the lack of a suitable person to superintend operations during the absence of the Incumbent in various parts of his scattered parish, Sunday-school work has been neglected at Tenterfield, the children having had to be content with occasional afternoon services and the Religious Instruction class of the Public school. This state of things has at last been happily remedied, and a regular Sunday-school has been established under the joint superintendency of the Incumbent and his new Lay Reader. The second Sunday when the weather was decidedly unfavourable may reasonably be taken as an earnest of the numerical success that may be anticipated. There were on that day eleven classes and over 70 children. It is also pleasing to be able to report that there is no lack of teachers."

A letter from a friend, who was a valued teacher in a Sunday-school of which I once had the temporary charge, contains the following paragraphs, which, while bringing before our notice one great evil from which many schools are suffering, points out the course which will prove the chief remedy for the evil. I hope to write on this matter on some other occasion, but the letter may lead to the discussion of the subject by some of my readers:— "I am glad to see from the Record that you can still pursue your usefulness in connection with Sunday-school work; and it is in this connection that I am now writing. I am sure that you would be glad to chronicle in your column anything that would stimulate and encourage the spirit of prayer among teachers, and the following personal experience will tend in that direction."

I have recently removed to a suburb within a few miles of Sydney, and on presenting myself for Sunday-school work, I found at the school in question not one male teacher. This grieved me very much, and I often made it a subject of prayer. Last Sunday morning while praying I became intensely earnest, and asked that a godly man might that very afternoon be sent to teach a number of boys who had no teacher. The answer came that very day. When I arrived at the school, the man I asked for was waiting there to be introduced to me, and I was gladdened in my heart to learn from his conversation that he was thoroughly in earnest in the work he had been led to undertake. This impression was verified by what I heard later on from some of his class.

Many of our schools are in sad need of consecrated men as teachers—I could point to one of our Cathedral schools where there is not a man teaching—and it behoves us who believe in prayer to pray the "Lord of the harvest to send forth labourers into the harvest of the Sunday-school."

If the "Mothers Union" referred to in the following extract from the Auckland Church Gazette had only as its object that spiritual improvement of the mothers themselves, it would not be appropriate for quotation in this column; but as it is intended to fit them for bringing up their children in the fear of the Lord, and thus is allied to the "Parents' Educational Union" which still remains in the construction stage in this Colony, I gladly make the extract.

"The promised meeting to found a branch of the Mothers' Union in Auckland, was held in the Y.M.C.A., Hall on April 11th, Bishop Cowie in the chair. A very interesting address was given by Lady Glasgow, setting forth the importance of making the homes of the nation pure and happy; and that with the wives and mothers, of every rank and station in life, lay the chief opportunity of doing this. Lady Glasgow then explained how the proposed Union might be of much value in helping wives and mothers to discharge those important responsibilities resting upon them. Mrs. Judd and the Rev. Mr. Carrick gave excellent addresses, which were attentively listened to. Lady Glasgow announced that, at an early date, there would be a meeting at Government House of ladies representing each Congregation, to meet her and Mrs. Cowie, the Vice-President, to definitely organise the Union. Archdeacon Dudley having offered prayer, the Bishop pronounced the Benediction. There was a very large attendance. At a meeting of representative ladies held on Thursday, April 20th, it was decided to form branches of the Union in as many of the Congregations in the City and suburbs, as were willing to join in the movement."

J.W.D.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, affects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry, Fricassee and Biscuits). Wholesale Agents— JAMES AMOS & SONS, 218 Sussex-street, Sydney.—Adv.

ILLUSTRATIONS.

PRAYING TO NOTHING.

The late Bishop of Calcutta told Sir Monier Williams that he was once visiting an outlying part of his Diocese where Buddhism was the prevailing religion. He found a pious Buddhist in his devotions in one of the Temples, and asked him for what he had been praying.

"I have been praying for nothing," was the startling answer. The Bishop next inquired—"To whom have you been praying?" but received the still more significant reply—"I have been praying to nobody."

"What!" exclaimed the astonished Bishop, "praying for nothing to nobody?" It was no wonder that the Buddhist's answer surprised the Christian Minister. To have no requests to bring to the mercy-seat; no sense that when we pray we come to a living, loving God, Who waits to bless us—that is indeed the way to rob our petitions of any power or efficacy. Such prayer is a poor maimed thing, without wings to soar to Heaven. We once heard a simple-minded man pleading earnestly for a blessing: "Thou art in the midst of us," he said, "and all we have to do is to make our requests known to Thee." It is not easier to find a sharper contrast to the Buddhist's notion of prayer as a round of monotonous repetition than that humble Christian's thought. "I am coming for pardon, for grace, for every good, to the God Who hears and answers prayer." Faith and desire, then, are the two wings of prayer, without which it cannot gain any answer of peace.

HOW NOT TO FIND FAULT.

One who was a guest at a dinner party given by Dr. Whewell, the famous Master of Trinity College, Cambridge, relates the following: The Master was finding fault, in the presence of the assembled company, with an old favourite servant who was waiting at table, for some act of omission, when the man quietly interposed with the inquiry: "Had we better not talk of this, sir, when you and I are alone? This made Dr. Whewell look very foolish, and he afterwards said that he felt at once that he was wrong and the servant right. This is an illustration of one of the ways in which we should not find fault. There are times when most people are in duty bound to find fault; but their fault-finding has either no effect at all, or the opposite of that which they intended, so badly is it done. To find fault well is a fine art, requiring a considerable amount of tact, judgment, and, above all, sympathy.

WHY HE WAS HEALTHY AND HAPPY.

We were on a recent occasion talking to a young man who is employed in a large line-draper's shop in London. Seeing that he was very healthy and cheerful looking, we asked him what open-air recreation he indulged in. Did he ride a bicycle, row, or what did he do to make him so strong and manly? "Ah," he said, "I have no time for any of those things; and if I look happy, it is because I try to help others in my spare moments. As a rule, I am at work ten or twelve hours in the shop, but on Saturday evenings and Sundays, whenever I have an hour or two, I go down to — in the East End, and hunt up drift children. We get them into a room and try to teach them something. When anyone gives us money, we have a tea for them. Then there is a Bible class and a glee class for young men. It is work like this that keeps me well. Give me the drift children, and I am happy and healthy." We found that there were other young men in the same establishment whose recreation after their long hours of work was of the same unselfish kind.

"WHEN WE ARE DEAD."

A little Sunday-school boy died, and his mother and sister went into the room where his body was laid, his face beautiful in death. As they looked at the dead, the little girl asked to take her little brother's hand. At first the mother was averse from this, for the hand of the dead is very cold; but as the child was importunate in her request, the mother took the hand of the dead and put it into the hand of the living. The child looked at it fondly, and caressed it lovingly, and then, looking up at the mother, said, "Mother this little hand never struck me." That little boy had no legacies to leave behind—nothing in the way of property—but he had left what was better, the memory of gentleness and forbearance and kindness of love. We, too, shall be looked upon when we are dead; and no doubt thoughts of the past, connected with what we said, and did, and were, will rise up in the minds of those who look upon us. It is a sweet thought for those who look upon us to say, "Those eyes, now closed, looked tenderly on me; those hands, now stiff, were gentle in their touch to me; those lips, now mute for earthly ever, spake words of love to me." Memory will be busy as people look upon their dead. And when ours look upon us, may we in all things leave them such a legacy of thought as was left by that little hand.

AN INFALLIBLE CURE FOR NEURALGIA. Mr. W. G. CLARK, 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, Lawson's Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

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



service. In the morning the Rev. J. Vaughan, of Summer Hill occupied the pulpit. In the afternoon the Rev. John Dixon, the Incumbent, delivered a discourse to the young. At the evening service the Rev. J. D. Langley, St. Philip's, Sydney, occupied the pulpit. The offertories of the day was devoted to the Church funds.

A Parish Social Gathering was held on Monday evening in the School Hall, when upwards of 300 persons were present. The Parishioners were welcomed by the Incumbent and Churchwardens. Music and songs were rendered, in the course of the evening, by Mrs. Williams and Mrs. Forbes, Misses Venables, A Venables, Rogers, Murphy, Millie Davis, Rutter, and Alderson, and Messrs. Walford, Grimm, and Sinfield. Recitations were given by Miss L. Davis and Mr. Broad. A presentation was made by the Incumbent and Churchwardens to Miss Alderson on the occasion of her being accepted as a Deaconess in training at Bethany. Miss Alderson had been a member of the Choir for many years. The Superintendent and Teachers of the Sunday-school (in which Miss Alderson had been a teacher for five years) presented her with Archdeacon Farrar's "Life of Christ" and the "Life and Times of St. Paul." The occasion was also taken of making a presentation to the Incumbent and his wife. This consisted of a handsome silver salver, and a Tea and Coffee Service, inscribed as follows:—"Presented to the Rev. John Dixon, as a token of esteem, by the Parishioners of St. Thomas', Balmain, May 22, 1893.

The Labour Home.—The Weekly Meeting of the Committee was held on Friday afternoon, the 19th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present:—Rev. D. H. Dillon, Messrs. J. Sidney, J. S. E. Ellis, W. H. Dibley, the Hon. Secretary (Charles I. K. Uhr), and the Manager (Edward Grether). The Chairman reported as follows for the week ended May 13:—Number of meals served, 723; beds occupied, 137; employment found for 3; dismissed, 1; left during the week, 3; now remaining, 37. The Farm report was received from the Superintendent. Number of meals served, 164; beds occupied, 54.

Kiama.—On Sunday morning and evening the MOST REV. THE PRIMATE preached to large congregations, and during the evening at Gerringong, the Church was well filled. In the evening extra seating room had to be provided in Christ Church the Church being filled almost to the utmost of its holding capacity. The PRIMATE preached very excellent sermons, and suitable anthems were rendered by the Church choir. On Monday, the PRIMATE was driven to Saddleback Mountain, accompanied by his Chaplain and the Rev. Herbert Guinness. His Lordship expressed himself highly pleased with the scenery, and sketched the most picturesque spots.

Ternterfield.—On Whit Sunday morning the Incumbent conducted a special Dedication Service of Lay Helpers in connection with local Church work before a large congregation; a celebration of Holy Communion followed. Much interest is being evinced in Church work throughout this large parish; building operations have been commenced at Barney Downs, and a new Mission Hall rented at Drake—an important mining centre. Plans have also been called for a new and enlarged Church at Ternterfield, and that submitted by Mr. Buckeridge, of Sydney, has been decided upon. The enlarged Church is much needed, the present one being too small to accommodate the many who wish for sittings. The services of a Lay Reader have been secured, with the result that the outlying districts are being more thoroughly worked, fortnightly services being held here, heretofore, monthly ones were only possible, and monthly ones in places which till now were only visited quarterly. Meetings are being called for next week to elect members of the Parochial nomination Board and Lay Representatives to the coming Synod.

Liverpool.—At a meeting held in the Schoolroom of St. Luke's, Liverpool, on Monday last, the Rev. C. F. D. Priddle, Incumbent, was presented with the following address:—"To the Reverend C. F. D. Priddle, Incumbent St. Luke's Church, Liverpool. Reverend and Dear Sir,—As the PRIMATE has sanctioned your application for two years' leave of absence from your clerical duties—and you have entered upon a well-earned rest. Your Parishioners, as well as friends from other denominations cannot allow you to go from amongst them without conveying to you an expression of that respect and esteem which they entertain towards you. When we remember that you have completed thirty-eight years of active service in the Parish—going in and out among your people; comforting the afflicted and relieving the needy. We can readily understand the number of changes you have witnessed, and that your memory treasures many happy incidents, as well as sad reminiscences in that long and faithful record of Church work. We have therefore endeavoured in this address which we now present for your acceptance to picture scenes that have long been familiar to you; and in conclusion we pray that your vacation may be one of perfect happiness, and that an all-protecting Providence will renew your strength and vigour, so as to enable you to carry on the work in that Vineyard on which you have been such a faithful servant.—Signed on behalf of the Subscribers.—Churchwardens—H. S. M. Kay, Archer B. Throsby, Henry Willis; Committee—Edward J. Ashcroft, Wm. Hampton. Liverpool, Easter 1893." The presentation was made by Dr. Beattie, who, speaking on behalf of the subscribers, paid an eloquent and touching tribute to Mr. Priddle's long years of services, his assiduity in ministering to the spiritual and temporal ne-

cessities of his people, and the fatherly relation in which he stood toward them. "In fact," said Dr. Beattie, "I have always regarded him as 'Father Priddle.'" Mr. Priddle in acknowledging the beautifully illuminated address, which was then handed to him, remarked that it was the fourth time in which he had been similarly honoured, and that the scenes delineated on the testimonial, would revive memories both sad and pleasant. He thanked Dr. Beattie for all the kind things he had said about him; and the subscribers for such an expression of their goodwill, and would only add, if any good had been the outcome of his efforts, "Give God the praise, this man is a sinner."

Echo Farm Home.—On Thursday evening, the 18th inst., a Magic Lantern Entertainment was given by Mr. Courtenay Smith, at St. Thomas' Schoolroom, North Sydney, on behalf of the Parochial branch of the C.E.T.S., and Echo Farm Home, the proceeds being equally divided. Dickens' Christmas Story, "Mauley's Ghost," was read by Miss Flower, the illustrative pictures being shown on the sheet. The story of "The Wreckers" was also given, and some views of Echo Farm added interest to the account of its inception and present operations related by the lecturer. The Monthly Committee Meeting was held at Trafalgar House, on Friday afternoon, 19th inst. The report set forth that all was progressing well at the Home, their being 15 members in residence. Mr. A. G. Taylor continues to act as Honorary Superintendent. The initial year having nearly expired, the question of continuing the lease was discussed, but owing to complete uncertainty as to income, the matter had to be postponed. It is imperative, in order to keep the Home going, that contributions in money, or in kind (provisions), be forthcoming. On Friday, 19th, a "Musical Evening" was given at Trafalgar House, by Miss Campbell and friends, in aid of the funds. The audience testified very heartily, their approval of this pleasant concert. On Monday evening, 22nd, under the auspices of the C.E.T.S., a long and varied entertainment was given at the Cumberland Hall, Auburn, during which Mr. Courtenay Smith gave an account of the work going on at Echo Farm. The Rev. E. A. Colvin presided, and there was a large attendance. Miss Hogg also spoke on behalf of the proposed Home for Inebriate Women.

#### Diocese of Newcastle.

Wickham.—On Sunday, 14th May, a Confirmation Service was held in the Church, when 43 candidates (17 males, 26 females) were presented to the Bishop and confirmed. The Church was crowded. The special form of service for Confirmation, arranged by the Bishop was used, and was most impressive. His Lordship counselled the newly confirmed members and the older members, no doubt felt the truth of, and profited by the good advice given. In the evening, notwithstanding the heavy rain which was falling, a good congregation assembled. The Bishop preached, taking for his text Acts ii. 47, and dwelt upon the advantage of, and necessity for co-operation in Church work, as exemplified by the many forms of co-operation to be met with in daily life. Spiritual life is very manifest in the Parish, and the urgent need of a larger building is apparent every Sunday. Steps are being taken to effect the necessary extension, and we hope, with God's help, to have increased accommodation at no distant date.

Funeral of the Rev. Chas. Walsh.—The funeral of the late Chas. Walsh, former Incumbent of Lochinvar, Hunter River, and a resident for several years at Petersham, took place (says the Herald) on Sunday afternoon, May 14 at Rookwood. The first part of the Burial Service was held in All Saints' Church, Petersham, into which the body was borne, followed by the attendant mourners. It was as met at the Church gates by the Incumbent, the Curate, the Rev. Canon Simm, from Raymond Terrace, and the Rev. E. Proctor, who preceded it into the Church, with the Choir, repeating the appointed sentences. The 39th Psalm was then softly chanted by the Choir; the lesson from the Burial Service was read by the Rev. Coles Child. Bonar's hymn, "A few more years shall roll," was sung; a prayer from the Burial Service was read by the Rev. F. W. Addams, an old friend of the deceased, and service in the Church was brought to a close by the Rev. Canon Simm, another old friend, offering prayer, and concluding with the Apostolic benediction. At Rookwood, the first part of the service by the grave was taken by the Incumbent of All Saints, and the body was committed to the grave by the Rev. Canon Simm. Among those at the grave in addition to the Clergy were Messrs. R. C. Close, Scroggie, E. F. Jaques and Dr. Huxtable. At both morning and evening service at All Saints, reference was made to the death. The evening preacher, (the Rev. Canon Simm), speaking from more than a 30 years' experience of his late friends' worth, and more especially of his untiring zeal in his Master's service.

Synod.—The business paper for the first day's Session of the Synod on Tuesday the 30th inst., together with the Draft Ordinances that will be brought before Synod and the more important, reports have been forwarded to members who will thus have them in hand for consideration a fortnight before the Synod meets. There is a large array of work before members who have never previously had it presented to them in such good time and form. In consequence of the amended Standing Order No. 20 which allows business other than of a formal character to be conducted on the first day of Session the service which has hitherto been held on the Tuesday evening of Synod week will not take

place. The Holy Communion will be administered on Tuesday, May 30th at 10.30 a.m., in the Pro-cathedral after which the members will adjourn for business to the Synod Hall. A meeting of the Diocesan Council is called for the evening previous to consider Synod business.

#### Diocese of Bathurst.

Canowindra.—The Bishop of Bathurst, assisted by other Clergy, consecrated the new Church of All Saints on Sunday, The new Church takes the place of that burnt down about two years ago. It is entirely free from debt. The service was well attended. The Bishop preached, and referred to the present financial crisis. He said similar visitations befall nations in the past on account of the shortcomings of the people. They should be regarded as intended to teach very important lessons, and if rightly understood and acted upon, good results speedily followed. A Confirmation Service was held in the afternoon, at which 12 candidates were presented.

#### Diocese of Goulburn.

The Cathedral.—According to the Goulburn Herald of May 17, it has been a subject of complaint with the congregation of St. Saviour's Cathedral, that during the winter months the building was, on account of its large size, so cold that it was at a great sacrifice of comfort, and indeed of health in the case of weakly persons, that they attended service more especially in the morning. To remedy this inconvenience a steam-heating apparatus has been procured, and a trial of the scheme was made on Monday afternoon, when it was found to work admirably. The temperature outside was 47deg., and within a short period the temperature of the building was raised to 60deg. It is intended to maintain a minimum temperature of 55deg. in the building during service.

#### Diocese of Grafton and Armidale.

Port Macquarrie.—Our farmers have now finished harvesting their corn, and find the crop is by no means a poor one, much better than they expected. As to Church matters, we really do seem to be gaining ground, although there must be the proverbial long, strong and altogether pull before we have everything as it should be. Inertia seems to be "saturating" our young people especially, although the older ones are pretty well "moistened" with it. The Rev. W. Kemmis, although he has only been here five months, is straining every nerve to overcome this soul and body destroyer, and there is no doubt that already he is succeeding. He is a man devoted to his work. He received the other day a testimonial signed by a large number of his late parishioners in Tamworth, and enclosing a purse of thirty guineas. He has just started a literary and debating club for the young men of the Port.

Moree.—The Rev. J. T. Evans, M.A., arrived at Moree on the 16th inst., and has been actively engaged in carrying on his work for the Church's benefit. On last Sunday Mr. Evans held services at Binney and Pallawallawa. The congregations were large and great encouragement afforded. A most kindly reception greeted Mr. Evans in all cases. Next Sunday a special address will be given by Mr. Evans in All Saints', Moree. Meantime the town and country districts will be visited. The Rev. E. T. Hutchings M.A., commenced duty last Sunday at All Saints', Moree, and has been cordially welcomed. The Rev. Lambert Kay officiated last Sunday at Bogamildil, and will shortly leave for a new sphere. He will carry with him the good wishes of many friends.

Russia, it is declared, is preparing her Black Sea fleet. Turkey is warned by the official press at Vienna to reorganize her navy and rebuild her forts.

Anniversary Services in connection with the Burwood Wesleyan Church were held on Sunday last.

Sunday last was observed at the Campbell-street (Balmain) Presbyterian Church as a Mission Sunday. About 15 Chinese attended in the morning and sang the hymn: "What a friend we have in Jesus" in their own language.

A meeting presided over by His Excellency the Lieutenant Governor was held at the Town Hall on Monday evening in the interests of the unemployed and with a view to the establishment of village settlements.

The Czar of Russia has abolished corporal punishment amongst female convicts in Siberia.

The Rev. J. Duntley, the deputation from the Good Templar Order in Sydney, is giving addresses in Kempsey and inspecting the work of the Order.

The Bishop of Riverina conducted Divine Service at Wilcannia on Sunday last.

SEVENTY VESSELS have left German ports on 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 Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Son's Eucalypti Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Blich-street, Sydney, or the New Zealand branch, Christchurch and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

## FOR YOUNG MEN.

### Useful Hobbies.

It costs nothing to bring back a few wild flowers from a walk and look at them carefully. It costs even less to notice them in their native positions, and watch the insects that visit them. To pick up a few stones and compare them, involves no expense. A geological ramble is the most economical of holidays, as well as intellectually enjoyable and physically profitable. To indulge in a little chemistry is one of the cheapest ways of procuring information of surpassing interest. And even if the "mania" for photography should develop itself, with all the usual direful warnings as to expense, there is small reason for panic. A young man who smokes is moderate if he only consumes two cigars per day. Three or four shillings a week would probably be a fair estimate. That amount saved would very soon start him with apparatus sufficient to obtain pictures which would do him more credit and give his friends more pleasure than a year's whiffing.

Biology is a hobby which costs next to nothing when once a microscope has been obtained. And nowadays even this, which a few years ago was a serious obstacle, is reduced to a veritable minimum such as almost all young men who account themselves respectable could procure if they would. So too in regard to Astronomy, with its associations of unattainable mathematics and impossible telescopes, the poor student may take good heart. The best modern books on Astronomy are now very cheap. A fairly good binocular may be picked up easily second hand, and will afford wonderful help. All that is really wanted to make a hobby of the heavens, yielding endless results of fascination and advantage, is a little pains and patience. Some of the best observations and deductions—even Kepler's laws, to wit—were done with poor tools compared with those employed to-day. The real means, of course, were careful and persevering attention and inference. Surely no one is the worse but rather the better for learning to look intelligently at the vast dome that overhangs his nightly walks. It is marvellous, indeed, how many thousands of otherwise shrewd people are content all their life long to say, "It is a fine night"—"the stars are splendid to-night," &c., when, if called upon, they could not map out a single constellation, or point out and name any one of the glowing stars which we call stars.

In truth, "impecuniosity" is not the fatal hindrance to the cultivation of a scientific hobby. It is much more often lack of taste or deficiency of will. These have their roots partly in ignorance, partly in overwork, partly also in softness and laziness. For a great many, as we have acknowledged, some excuse may be made for the fact that after work their reading has to be very light indeed to be possible at all, and music (rendered by others), or gossip, are their highest aspirations. Let us pity the poor jaded creatures, and hope for the time when such shall become curiosities of the past.

To-day there are thousands whose hours are short enough, and whose condition after work is fresh enough, to allow of their making much better use of their spare time than they do. The smoking craze, which has spread like wildfire amongst our youths during the last quarter of a century, has very much to answer for in the delusive contentedness with *laissez faire* which it engenders. Good enough, perhaps, such may be in the man of fifty, with a worn and morbidly irritable nervous system, but for young men whose lives are before them, with all the possibilities of making most or least, best or worst, out of both work and play, it is to my mind ridiculous in this regard, as it is in other respects regrettable.

So it comes to pass, at all events, in numberless cases, that the young man cannot find anything in all nature to excite sufficient curiosity to make him give it attention, let alone arouse enthusiasm. It is to me simply sickening to meet, every holiday, as well as at odd times of freedom, shoals of young men strutting about armed with a heavy pipe or the everlasting cigarette, apparently taking no notice of anything in heaven above or in earth beneath except themselves and their fuses. Flowers and birds, stones and stars, are all one to them. A pond is just a collection of stagnant water. A wonderful instance of earth sculpture with volumes of meaning writ large upon it, is merely a "queer piece of rock," and so on. Others, of course, may differ from me. It is a free country. But the conviction has been growing ever stronger through twenty years' observation that if sensible and suitable scientific hobbies, varied according to a taste that looks ever upward, could take the place of the well-nigh universal and growing recourse to "the weed," there would be measureless gain in happiness and nobleness to the youth of our land.

All that need here be added is a word of very brief counsel to those who are drawn in the direction referred to above. That is, remember, that "an educated man is one who knows something about everything, and everything about something." Make up your mind to keep an eye on "everything"—with a little pains it is much easier than it seems. But carefully and deliberately choose a "something." Take taste and faculties into account. Do not attempt too much at first. Do not fail to get and take hints from old hands in the special department you select. And never forget that both for purposes of pleasure and profit in any direction, patience and perseverance will be called for. In Darwin's own frequent phrase, "It is

dogged as does it." And if the hobby hunter in scientific fields should learn nothing else than this persevering patience, verily he would have his reward. The lesson that—

Life is not as idle ore,  
But iron dug from central gloom,  
And heated hot with burning fears,  
And dipped in baths of hissing tears,  
And battered with the shocks of doom,  
To shape and use—

is one that every man deserving the name has to learn, sooner or later. It is well, indeed, if he can make even his odd moments help him to appreciate his position with most of profit and least of pain.

## TEMPERANCE.

### HISTORICAL CONTRASTS.

ALEXANDER AND CYRUS; OR WINE VERSUS WATER.

ÆSCHINES commending Philip, king of Macedonia, for a jovial man that would drink freely, Demosthenes answered, "This was a good thing in a sponge, but not in a king." Bonosus, one of our countrymen, who was addicted to this vice, having set up for a share in the Roman Empire, and being defeated in a great battle, hanged himself. When he was seen by the army in this melancholy situation, notwithstanding he had behaved himself very bravely, the common jest was, that the thing hanging upon the tree before them was not a man, but a bottle. Alexander the Great having invited several of his friends and general officers to supper, proposed a crown as a reward for him who should drink most; and he who conquered on this occasion was Promachus, who swallowed four hundred measures of wine, that is eighteen or twenty pints. After receiving the prize, which was a crown worth a talent (about a thousand crowns) he survived his victory but three days; and of the rest of the guests forty died of their intemperate drinking. The same prince, after performing prodigies of valour, and founding an immense empire, laid down plans for future conquests; for ambition is a thirst which can never be satisfied. His votaries are like the drunkard, who, the more he drinks, the more he wants, for such thirst as this always increases by the means that are taken to allay it. This same prince, when he came to Babylon, spent a whole night in carousing, and when a second was proposed to him, he met accordingly, and there were twenty guests at table. He drank to the health of every person in company, and then pledged them severally. After this calling for Hercules cup, which held an incredible quantity, it was filled, when he poured all down, drinking to a Macedonian of the company, Proteas by name; and afterwards pledged him again in the same extravagant bumper; but he had no sooner swallowed it than he fell upon the floor. "Here, then," cries Seneca, describing the fatal effects of drunkenness, this hero, unconquered by all the toils of prodigious marches, exposed to the dangers of sieges and combats, to the most violent extremes of heat and cold—here he lies, subdued by intemperance, and struck to the earth by the fatal cup of Hercules!" In this condition he was seized with a fever, which in a few days terminated in death. He was thirty-two years and eight months old, of which he had reigned twelve years.

We shall now notice a pleasing contrast to that of Alexander, in the person of one of the greatest princes spoken of in history—Cyrus, King of Persia—whose valour and prudence enabled him to establish a vast empire, reaching from east to west, reaching from the river Indus to the Tigris, and from north to south, from the Caspian Sea to the ocean. One of the greatest achievements was the taking of Babylon, some notice of which we have in the Bible. Another was the victory he gained over Croesus, so celebrated for his riches and the sad reverses of his fortune. He was the last king of Lydia, for his dominions were afterwards included within the Persian empire. A question has been asked, "Why is Cyrus spoken of as the best of all monarchs that ever reigned among the heathen, and as a fit pattern for every one? And why were the Persians under his command able to subdue all their neighbours, and to make them submit to the Persian yoke? The answer is, "Because young Cyrus was brought up by his parents in the habits of sobriety and moderation." His food was of the simplest kind, and he drank only water. These habits became as it were, a part of his nature, and he continued to practice them during the whole of his life. What he found so advantageous and pleasant to himself he inculcated among his soldiers, who submitted to the discipline, and pursued their conquests over nations enervated by luxury and drunkenness, while they would themselves neither touch nor taste the evil thing; and in consequence of their abstinence were enabled to enlarge their little territory to the wide extent I have described, and to increase their little numbers from a few bands to a multitude too great to be correctly calculated.

How clearly does this instruct us, that if a nation desires to be great and prosperous and happy, they must not abuse the creatures the Lord has given, nor yield to excesses of any kind. But did the Persian empire continue to flourish and maintain its authority and power? Alas, no! Persia, the great and the good, fell; and by degrees became the weak and insignificant nation that it now is. And how did this happen? The son of Cyrus possessed not the virtues of his father, and practised no self-denial. He introduced luxury and magnificence into his court; and the people, who

are always ready to follow their superiors in what is wicked, followed the mischievous example; and the empire sank, both in respectability and power. Drunkenness was carried to excess; and, as this is the parent of almost every crime, every crime was practised. Abstinence, like the hair of Samson, was their strength; and when they parted with it, like them they fell into the power of their enemies.

## MISSIONS.

### Melanesia.

We have tidings from Norfolk Island to April 6th, at which date the "Southern Cross" had not arrived from Auckland. The Rev. J. Palmer writes:—"We have had a trying summer—hot, damp heat, with much rain, and consequently sickness. We had several serious cases of dysentery. We turned part of the Bishop's house into a hospital, and nursed night and day. One lad, Tom Tarivala, died; the rest recovered, though some were almost given over. We also lost a girl from the Torres Island. Our lads helped us splendidly; they were most willing and most helpful. The doctor had his hands full, and kept up bravely, though more than once prostrate for a short time from ague. (This was Dr. Welchman. Dr. Metcalfe was absent in Auckland.) Mr. Rossiter died on the 14th ult.; he had been ill, unable to speak intelligibly, for years. Comins, Cullwick, Browning, and I have all been *hors de combat*, but we are now all of us fairly presentable again. We had a very happy Easter Day, thank God. Thirteen boys and four girls were baptized, and I feel very happy about them. They all seem seniors, and much in earnest. More than half of them were from Comins' district, some from Saa and Port Adam. To-day we are rejoicing over two weddings. Dudley, son of Benjamin Virsal, and Mary, daughter of Wirita, of Mota, and a couple from Lakona. Both girls are from my house, and I shall miss them. I hope they will begin and work well in their own homes. Dr. Colgrinton is well—hard at work at the Mita dictionary. He lives with me, and I am most thankful to have him."

The Bishop of Tasmania is contributing a most interesting series of papers on "The Light of Melanesia" to the *Church News* of his own Diocese, and is sparing no pains to rouse Church people to a sense of their responsibilities. In addressing his Synod he says: "Last year you sent me to Melanesia. I went, and studied as thoroughly as I could the problems I met with. I learned to reverence the lines on which that famous mission had been planned; I learned also that the success of the past renders necessary great developments in the future. . . . One Sunday-school has this year set us a good example. Campbelltown Sunday-school has voluntarily given up their yearly prizes that the money may be sent to Melanesia. May the example of self-denial set by the little ones be taken up by the elders, for the cause of Christ so plainly laid on His Church."

### IRONY.

Charles Lamb gives very good advice when he says, "Clap an extinguisher upon your irony if you are unhappily blest with a vein of it." For "blest" one might almost read "curst," so seldom is irony of use, so often does it do hurt. It is used on a few occasions in Holy Scripture, such as when Elijah mocks the false prophets of Baal, telling them to cry aloud to him, for he is a god, and is perhaps on a journey, or is asleep, and must be wakened; but its use is very sparing indeed. Irony should be, like a sharp and bright surgical instrument, kept carefully in its case, and not brought out except for a useful and necessary surgical operation. It should not be like a sharp penknife, in daily use. A wound may be inflicted by an ironical curl of the lip, or by a word, which may leave a lifelong scar, and unnecessarily make us a lifelong foe.

### THE CENTRAL FIGURE EVERYTHING.

When Leonardo da Vinci had completed his great picture of the Last Supper, he asked a brother artist to inspect it. "How beautiful is the painting of the sacred vessels on the table!" These were the first words of the critic. On hearing that, Leonardo took a brush and smeared out this part of the picture, not wishing that anything should divert attention from the central figure. This story should warn preachers not to allow illustrations they use, or any unimportant details, to hide from their listeners Jesus Christ. It is their business, and indeed that of all His disciples, to set forth as in a picture the Saviour, both by their lives and words.

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

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Correspondence must be Brief.

**SETTLEMENT ON THE LANDS.**

To the Editor of the Australian Record.

Sir,—About 14 months ago the Committee of the Labour Home, after much thoughtful consideration, leased 100a. of land at Rooky Hill for farming operations, and put on the land a number of the unemployed, one or two with their wives and families. Work was commenced with the small sum of £150 in hand, which, with further contributions subsequently received, was duly expended in purchasing farming implements, horses, seed, etc., in erecting buildings, fencing and supplying food to those on the farm. It was, however, discovered that the greater portion of the land cleared was liable to flood; in fact, after a very heavy fall of rain the work of six months was almost swept away. The Committee, undaunted by this discouragement, entered into negotiations with the owners for the lease of an adjoining portion of higher land, and having secured certain concessions on account of the loss sustained on the former piece, appealed to the public for £250 in order to recommence farming operations. In response £120 was subscribed, and with this amount in hand a fresh start was made, and so far everything has gone on so well that the Committee are fully justified in expecting remunerative returns early in the spring. The funds subscribed have, however, been expended, and the Committee now appeal to the public for the balance of the £250 (about £130) previously asked for, in order to carry them over the winter months. The amount is not large, and apart altogether from the value of the experiment, a number of deserving men are being helped in their time of need. It would indeed be a pity, now that we are within a few months of testing by returns the practicability or otherwise of such expedients as "labour farms," to be compelled for the want of funds to abandon the experiment, and we sincerely hope that the public, who have so nobly stood by us in the past, will prevent this by providing at once the needed funds. Subscriptions will be thankfully received and acknowledged by

Yours etc,  
J. D. LANGLEY, Chairman.  
CHARLES J. K. UHR, Hon. Sec.

May 20.

**FURTHER DEVELOPMENT OF THE "MINISTERING CHILDREN'S LEAGUE."**

Sir,—It may interest your readers, more especially those who are connected with the "Ministering Children's League," to know that this society is likely to be very warmly supported in India. Lord Meath and I have but just returned from that most interesting country. Though our tour in Hindostan was but a brief one, yet, as we held meetings in every place in which we stayed, we were enabled to bring the subject of the League to the notice of a large number of people, and the local press was very kind in its support of the movement. My husband and I have had opportunities of visiting almost all countries under British rule. In the Australasian Colonies people said to us, in reference to our society, "This is the very thing needed," but in no land which we have ever visited does there seem to be a greater opening for the League and for its teaching of the obligation of Christian kindness than in India. The missionaries preach our religion and point out all its beauty; but the very evident contrast between the preaching of its Clergy, and the practice of its nominal professors is apparent to the natives, and proves a most serious stumbling-block to the missionaries. It is painful for instance, to witness the way in which the Europeans will not associate with the natives or with the Eurasians, and how these two latter mutually look down upon each other. These race divisions may be natural enough, but surely they are not Christian. The common brotherhood of mankind is taught by our religion, but this principle is little recognised by us. The Ministering Children's League is an unpretentious society, dealing with young folks. It seeks to impress upon its members that love is to be the guiding influence of their life, and love knows no distinctions. Rich and poor are joined together in our society, high and low, the black-faced child and the white, and it was a matter of great thankfulness to me to see, even during our very brief visit, persons belonging to different races uniting in the promotion of this society. A very interesting outcome of our stay in India was that others besides Christians wished to participate in its benefits. For instance, a Buddhist gentleman was desirous of starting it amongst his people, whilst a Hindoo Pundit who attended both our meetings in Bombay was most anxious to join. Two Parsees highly approved of it; also a lady occupying the position of inspectress of schools at Calcutta, and Dr. Mackiekan, of the Wilson College, Bombay, were both desirous of letting the young Hindoo pupils under their charge profit by it. It was felt impossible to receive other than Christians into this society; but we determined to start a sister association, calling it the "League of

Kindness," with the same rule—"Try to do at least one kind deed every day"—but with a prayer Theistic in form, for the use of those belonging to other religions. This latter society we are just now promoting with great success in Egypt, where the idea has met with much approval, and thus I trust that a society, almost a copy of that founded originally on the strictest Christian principles, is going to be adapted for the needs of young Jews, Mohammedans, Hindoos, Parsees, &c., though, at the same time, our "Ministering Children's League" remains, as I trust it ever will, working on lines which have won for it the approval of eminent men of our own Church and of members of other Christian denominations. The society is making vast strides in distant lands; it needs to make greater at home, though last year in England and Wales almost £1,500 was raised through its agency in money, besides numberless articles of clothing, &c., having been given to the poor. If those who are desirous of knowing more about it will kindly apply to the Secretary, 83, Lancaster-gate, London, they can have further information given them.

M. J. MEATH.

Cairo, April 1, 1898.

**THE REGENT-STREET DISPENSARY.**

We have been requested to publish the following letter, that has been sent to the secretary of the Sydney Hospital, in reference to the continuation of the Regent-street Dispensary as an out-department of that hospital:—

Sydney, May 20, 1898.

"Sir,—We beg to acknowledge the receipt of your letter, in which you offer us on behalf of the directors the branch hospital buildings in Regent-street free of rent for two years, on condition that we carry on a dispensary for public use. We decline the offer. We think it must be evident that two Clergymen of one denomination could not carry out the work, firstly as to finance, and secondly as to superintendance. Nor do we think it would be pleasing to the great bulk of the subscribers of the hospital that the responsibility should be placed on our shoulders. We are also confident that it is the duty of the directors of the hospital to continue a department for outdoor patients in so poor and densely crowded a part of the city. It will be next to impossible for many of the sick poor, especially the aged, to walk so far as Macquarie-street. Many are women with babies and young children, and it is an essential for such persons that the building should be fairly central. The principal place for outdoor patients has been the Regent-street Dispensary, which is a proof that it is more convenient than Macquarie-street. It is central for persons in and near Ultimo, the Haymarket, Blackwattle Swamp, a portion of Surry Hills, Chippendale, Eveleigh, Redfern, Waterloo, Alexandria, and the Glebe. Probably these parts contain over 100,000 persons, and it will be a very lamentable thing indeed if medical aid is moved for the necessitous to an out-of-the-way place like Macquarie-street. The question of centrality is not so important to indoor patients, as they commonly have to be taken in cabs or ambulances, and a mile further makes very little difference to them, but when the extra distance has to be done on foot by sick persons, as is common with the outdoor patients, it becomes a matter of very serious concern. The branch has been open for over 20 years, and we can testify has done very great good. We understand about 75 cases are treated there daily. The directors of the Benevolent Asylum, and the ministers of religion in Redfern and South Sydney, have unanimously agreed that you should be asked to keep it open. We would ask you to kindly reconsider the question and to arrange to maintain the good work. Should, however, you still favour its closing, we would repeat a request made towards the end of the last annual meeting, viz., that a general meeting of the subscribers to the hospital be called to discuss and settle the whole matter, and thus relieve directors of the responsibility. We are, &c.,

"C. F. GARNSEY.  
"F. B. BOYCE."

**A REPLY TO DR. POCOCK.**

Sir.—Your correspondent, Zachary Pearce Pocock, does not seem to me to be an accurate arguer, or a reliable reasoner. His letter in your last issue is, I think, open to criticism of a not altogether favourable character. But with a view to brevity, and to the minimising of space in your columns I shall (with your permission) confine my strictures on the letter in question, to just one of your correspondent's arguments in support of his contention that the immortal destiny of man is not, or may not be, finally decided at death, viz., the argument contained in the passage of Holy Scripture which he quotes, or rather partly (unintentionally of course) misquotes.

He thus expresses himself on this point:—  
"And that sins not entirely blotted out in this life may be cleansed in the next is evident, for our Lord's assurance that blasphemy against the Holy Ghost shall not be forgiven, neither in this world nor in the next." (The italics are mine). I don't think your correspondent can get much help from this passage in the fortification of his position; for, let it be borne in mind that the word here translated "world" originally and properly signifies age or dispensation, or period of time, whether short or long, and was employed in these early times to denote the Jewish age or dispensation, and also the Gospel or Christian dispensation which was to succeed it, and which was called the world to come in contradistinction to the then existing

Jewish age. In our Saviour's time, the Jewish or Old Testament economy still existed, and it was not until after His atoning death that the Christian age or dispensation, properly speaking, commenced.

Without any allusion then to a future and to an eternal state of existence, may it not be that our Lord meant to say to those to whom He addressed Himself, that blasphemy against the Holy Ghost was an offence for the forgiveness of which no provision was made under the Jewish economy during the reign of which people then lived, or under the Gospel or Christian dispensation which was in due time to be established in its room and stead—in short, either under the law or under the Gospel?

These few remarks are made, as a matter of course, on a purely exegetical basis, and without any reference to the doctrine of eternal punishment, or to the speculation as to whether or not there is an "intermediate state."—Yours, etc.,

A "NOTE TAKIN' CHIEF!"

23rd May, 1898.

**NOTICES TO CORRESPONDENTS:**—Macleay River, Appeal Diocese Grafton and Armidale, and Dr. Pocock—too late for this week—"A Revelation for the Times," next week.

**THINGS TO REMEMBER BY.**

If a great fortune was unexpectedly left me (and it would be unexpected) I'll wager anything that I should never forget the time or place where I first heard of it. Or if I should go home to-night and find (which God forbid) my house burned up, and everything in it, I'm equally certain that the main circumstances connected with the event would stick in my memory until all the Past's pictures fade out in the light of the life that is to be.

"I would be the same with you, I fancy? Yes.  
"And here comes a woman who will not soon forget the month of December, 1890. It is not because Christmas comes in that month, for it is what she lost, not what was given her, that makes that particular time stand out above other times. And what she lost was her health, a matter worth talking about, as one never can tell when he may be more interested in that subject than politics or the price of provisions.

She says her illness began with nausea. She could keep nothing on her stomach, and threw up what she calls "a dirty green fluid." Now this dirty green fluid is not a thing to be disgusted at but to be studied and understood. It is bile, and bile is one of the most important agents in the getting rid of the contents of the bowels. It oils the way, so to speak, and helps to make the mass of stuff inside there more liquid and easily moved. The liver gets it from the blood, and when our machinery is all right we don't know there is such a thing in our bodies. But when the liver is torpid and lazy, then the bile stays in the blood and poisons us all over. It makes the head ache, the skin yellow and dry, and finally is expelled from the mouth, as this woman says. Nature can't use it the right way, so she throws it overboard the best way she can, which is a bad and sickening way indeed.

Our lady friend goes on to mention that her tongue was covered with thick slime, her appetite was poor, she had a foul taste in the mouth, and what she ate gave her great pain in the chest and back. All these symptoms were signs of one trouble, and liable to do an immense amount of mischief, just as a wild animal loose in the streets may do a variety of mischief before he is captured and shut up again.

"I felt cold chills all over me," she says, "and would sit over the fire for hours, for I felt so chilled and starved. I lost a deal of sleep at night, and often had to get up and walk about the floor."

This was a miserable state to be in, and nobody ever experienced it without looking back to it with horror and dismay. That is, if he ever got over it; for some never do. They get worse and worse until the doctors shake their heads, and old friends wipe their spees and think about certain funerals that are going to come off before long. For this disease is the essence and substance of almost all the rest, no matter what names they are called by. It scatters death with both hands, and fills you so full of pain and misery—mind and body—that you soon don't care much whether you live or not.

Well let us hear more from our friend. "I had so much pain," she says, "that it took all the power out of my body. At times my breathing almost stopped. I would gasp for breath, and for hours I was in agony. After any simple food I was so bad I had to lie on the couch, and one night I thought I was dying."

"Last April my husband persuaded me to try Mother Seigel's Syrup, that had cured him of liver complaint. I got a bottle from Mr. Jack, in High Street, and in a few days felt easier, and after taking three bottles more I was completely cured and have had no pain since. I never felt better than I do now."

"Yours truly,  
"ISABELLA LIDDELL McEWAN,  
"78, Fisherrow, Musselburgh, near Edinburgh,  
September 17th, 1891."

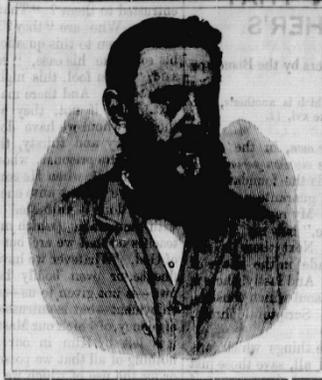
We congratulate Mrs. McEwan on her recovery, and there are thousands who will do the same. Four months of acute indigestion and dyspepsia is enough, though many suffer for years because they either never heard of, or won't use, the remedy that cured her. And to enlighten them she wants us to publish this little history. Now she will remember April as well as December.

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G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 98 GARRIBRAH STREET, SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronized by Superintendents, Sugar Planters and Employers generally. This Agency engaged over 20 0 hands comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. —All Orders received will have immediate attention. Strictest inquiries instituted before engagements made. G. GOOLD, Manager. (Nephew of the late Albertman Goold, M.L.A.) N.B.—Private inquiries conducted, combined with the utmost secrecy.

MESSRS. STOCK & STEWART AT SALISBURY-SQUARE.

On Tuesday April 11th last there was a goodly gathering of the Church Missionary Committee to welcome Mr. Eugene Stock and the Rev. R. W. Stewart on their return from their all-round-the-world deputation journey.

Mr. Stock, who was much cheered on rising, said it was difficult to look back a little more than a year ago to the farewell, and acknowledged thankfully the providential guidance they had had in small things as in the greater purpose of their errand.

They were a week in Ceylon, then round to Tinnevely, and thence worked their way to North India, attending the Bombay Conference.

The Rev. R. W. Stewart acknowledged the efficacy of prayer, for it had been answered very manifestly during the progress of their deputation work.

The Rev. H. B. Macartney felt himself overcome on speaking to a Society so old and so honoured, with such opportunities before it for spreading the Gospel all over the world, and such fortresses already held.

The family friends are ARNOTT'S MILK Biscuits useful for both young and old - ADVT.

FAITHFULNESS IN THAT WHICH IS ANOTHER'S.

Specially written for "Lloyd's" Readers by the Bishop of COLCHESTER.

"If ye have not been faithful in that which is another's, who will give you that which is your own?" - Luke xvi. 12.

What are the things which are our own, in the sense that none can rob us of them? There is my own personality, I am myself, and no one else.

Then, contrasted with these, are the things which are another's. Not only are all God's, but all, save those just named, are man's too.

Let us remember that we have all to be faithful in that which is another's, in the sense that all have a moral right to share in our property; whatever measure of it we have we must not enjoy it selfishly.

THE MAMMON OF UNRIGHTOUSNESS.

Specially written for "Lloyd's" Readers by the Bishop of St. David's.

"Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." - St. Luke xvi. 9.

We all know the text well. It is a difficult one in itself, and is also a part of a very difficult passage.

First, I suppose it is hardly necessary to say that "of" here means "out of," and so "by means of."

Next, we all know that mammon means "wealth," "riches," "money," only personified.

Thirdly, "The mammon of unrighteousness" simply means "the unrighteous mammon," just as we translate words properly meaning "the steward of unrighteousness" by the "unjust steward."

Lastly, what shall we say that this means? "That when ye fail, they may receive you into everlasting habitations?"

children of light who have made a wise use of the goods entrusted to them? "That when ye fail, they may receive you." Who are "they?" Perhaps no definite answer can be given to this question.

FRENCH LANGUAGE.

Monsieur Ed. Perier, Professor, 13 DARLINGHURST ROAD.

ABRAHAM'S PILLS.

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



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A SAFE MEDICINE FOR LADIES.

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The Australian Record.

SYDNEY, SATURDAY, JUNE 3, 1893.

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NOTES AND COMMENTS.

PERSONALIA. The Most Reverend the Primate returned to town on Monday morning last. The Rev. ZACHARY BARRY, LL.D., has resigned his appointment as Chaplain to the New South Wales Military Forces at the Victoria Barracks, Paddington.

The Sons of the Clergy. It is interesting to note that at the recent Ordinations sons of two of the Clergy of the Diocese of Newcastle were admitted to the order of Deacons, and each was ordained in the Church of which his father was the Incumbent.

To those Whom it May Concern. We venture to hope that the following extract may be a word in season to those who need it.

A Learned Woman. Mrs. HENRY SIDGWICK, the Principal of Newnham College is a niece of Lord Salisbury, and a sister of Mr. ARTHUR BALFOUR.

Ministers and Churches. The following remarks by the Rev. Dr. R. KERR, D.D., on the relationship between Minister and people, deserve consideration:—"Your Minister must have hours for study. The quality of the output depends upon the opportunity for the input."

The "Holy Father" and the Queen. One event of the week in London, says the Record, has been the Lord Mayor's reception of the Roman Catholic Bishops at the Mansion House.

Rome's Tactics. It is the kind of thing which Rome has been continually thrusting upon our notice in recent years, but it cannot be suffered to pass without comment—it is too instructive.

Sour People. Many a person has been won by a smile, and civility, it has been remarked, costs nothing; but sour people, according to a religious publication, not only have a hard time in getting through the world themselves, but they make it hard for other people.

Bi-Millennial Celebration. Colonel PEYTON, of New Jersey, proposes to organize a bi-millennial celebration in 1900, at Jerusalem, of the birth of Jesus Christ.

Herey and the Ballot. A newspaper ballot has just been taken by a Cincinnati paper to ascertain the sentiments of the Presbyterian Clergy in the issue raised by the trials of Professors BRIGGS and SMITH.

Breweries. Germany is stated to have the most breweries, the number being 26,240. Next comes England with 12,874, and third the United States with 2300.

The Unknown Christ. A recent publication states that the Rev. HARRY JONES, M.A., Prebendary of St. Paul's, and Chaplain to the Queen, in a sermon from the text John i., 26-27, after referring to the expectation of the Jews and the words of the Baptist, "There standeth one among you whom ye know not," remarked—"The popular Jewish notions of CHRIST'S coming were quite wide of the mark. Are we sure that the popular Christian expectation cannot be any wise wrong, too?"

Elaborate Services. It is well to ask, he continues, whether possibly we may not make the same mistake ourselves. Not only may the very form of worship which Christians use become so elaborate as wholly to occupy the attention of the worshipper, but what some call "sister arts may lead us astray."

Imitation of Christ. The same writer remarks:—"Many are labouring hard at present to prove to a doubting world the inspiration of Holy Scripture, the truth of the words and the life of the LORD JESUS. It is labour in vain to try and prove by words and argument that which can alone be made by its own self-evidencing power and its actual presence!"

The Special Articles in the AUSTRALIAN RECORD this week include:—CRITICS ON THE AUTHORIZED PRAYER. WOMEN'S WORK. BISHOP OF NEWCASTLE'S SERMON ADDRESS. APPEAL ON BEHALF OF THE GRAFTON AND ARMIDALE DIOCESE.

AUSTRALIA TO THE RESCUE!

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

A NEW EUCALYPTUS!!

Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Those cases in which it has been tried for consumption prove beyond a doubt that it is the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun.

J. HUBERT NEWMAN Photographer.

Under the Patronage of His Excellency the Governor. 12 Oxford-st., Sydney