

## SUNDAY SCHOOL COLUMN.

[Communications respecting this column should be addressed to the Rev. J. W. Debenham, Hardon. An honorary reported 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.]

The Annual Meeting of the Sydney Diocesan Sunday School Institute will be held next Tuesday evening at the Chapter House, beginning at 7.30 p.m. At 8 o'clock a Conference of Teachers and others will be begun. The Rev. Thos. Holme will read a paper, and it is hoped that Mr. C. R. Walsh will read another: the rest of the evening will be devoted to discussion on the papers.

I am able to add the names of the following schools to the list of those which provide me with honorary reporters:—St. Paul's S.S., Murrumburrah; St. Andrew's Cathedral S.S., Sydney.

On Easter Day, instead of the usual school lessons, an interesting address upon the Missions to the Aborigines was given to the children of St. Andrew's Cathedral S.S., by Mr. A. F. French, of Melbourne. The children of the Sunday-school of the Mission room, Sussex-street, marched to the Mother-school in Pitt-street, and all showed by their orderly conduct and attention that the stirring address was appreciated. The reasons why Aborigines Mission Stations were established were explained, and the life on one of these stations during a week was described. Beginning with the Sunday Services, the speaker then graphically explained the giving out of rations, the digging, schooling, and pastimes of our black neighbours, and pointed out from personal knowledge the total change wrought in many of these Aborigines by the grace of God. It may be mentioned that the amount sent to Mission work from this school last year was £37. Well done, St. Andrew's!

From the *Monthly letter* of St. Clement's, Mossman's Bay, I extract the following pleasant items of news:—"After the usual formal business at the Easter meeting special mention was made by several speakers of the good work being done in our Sunday-schools. Thanks, under God, to our zealous Superintendent and our devoted staff of teachers we have a Sunday-school which is, I believe, doing a real work for God among our young people. The number of children attending the school is constantly increasing and I believe there are signs of real good resulting from our efforts. But still what can we do with one or two hours a week, compared with what you, their parents, who are always with them, might do? Our work in the Sunday-school can as a general rule only be attended with good results when it is in harmony with the training and example of home. I am glad to report that a branch Sunday-school has been opened in Miss Adams' School at Middle Harbour, and, under Miss Cooke's superintendence, has made a good commencement with some 85 children. May God bless those who have come forward to help in the work there. Our warm thanks are given to Miss Adams for allowing us, free of charge, the use of the Schoolroom."

The accounts of St. Clement's Sunday-school will serve as a text for a dissertation. They are as follows:—Receipts.—Sunday Offerings, £25 12s 10d; collected for prizes, £10 12s 6d; library subscriptions and fines, £1 5s 2d; total, £37 14s 6d. Payments.—Class registers, reports, hymn and note books, £9 0s 8d; books for library, £1 9s; prizes and labels, £11 15s 4d; affiliation fee to S.S. Institute, 10s; Church debt, 10s 8d; Churchwardens, £4 2s 10d; Melanesian Mission, £10; Mission to Chinese, £1 1s; Mission to the Aborigines, £1 1s; Ashfield Children's Home, £1 1s; Children's Hospital, £2 2s; North Shore Hospital, £1 1s; total, £37 14s 6d.—W. Hutchinson, Superintendent.

It will be noticed that the Library just supports itself, but the prizes demanded a little aid from the offertories. Of the £4 which remained, only £3 was spent on the school, all the rest being expended in helping others. The affiliation fee was duly paid. Reader, has your school paid its fee? The building used for the school has a debt upon it, and therefore the teachers think it right to be just as well as generous, and have handed over nearly £5 to the Parish. Does your school follow the same rule. It helps one local charity, two charities specially for children, and two distinctively Australian Missions; while the bulk is given as a fixed annual sum to a Mission where the children support one definite learner or worker. I need not dilate on the advantages—in the way of interesting the children—of adopting such plans. They are obvious when we think of them, although they are often overlooked. We have lately, thank God, had a revival of Missionary zeal amongst us, and in order that it may continue and increase as the years roll on, no legitimate plan should be neglected which may keep alive the interest of the children in Mission work.

The question of the inspection of Sunday-schools has often been discussed, and equally often recommended in Australia, but the practical result has not been great. There was for a time an Inspector in the Diocese of Christchurch, N.Z., but, as he was a Clergyman in charge of a Parish, it may well be supposed that he was only able to perform his inspecting duties half a dozen times in a year. In Tasmania there is an "Inspector of Religious Instruction"—I may not have got the title quite correctly—and he does excellent work in examining children in

both Sunday and Day schools; but I do not know whether he personally inspects more than a few near the capital. The Bishop of that Colony is also careful to inspect any Sunday-school which he can possibly attend, and in so doing he probably advances the cause of Christ quite as much as if he were preaching to a crowded congregation. For it can hardly be questioned that a few kindly words of advice from one whose words are respected, may bring about a change which will greatly improve the working of a school for the end for which it is established—the salvation of souls.

The Melbourne S.S. Association, which, under its indefatigable Hon. Sec., usually does thoroughly whatever it sets its hand to, has now set to work to try a practical plan of inspection, or, as it prefers to call it, "Visitation." It has hit upon what seems a capital way of avoiding the two dangers (1) that of great expense and (2) its alternative, an inspector who would have no time to inspect. The plan as yet has only been outlined in the newspapers, as follows:—(1) A circular is to be issued at once, explaining the details of the scheme; (2) consenting schools will be formed into groups; (3) schools will not be able to choose their visitor out of those appointed; (4) a Committee of four S.S. experts has been formed to submit, with the Bishop's approval, names of gentlemen as 'visitors' to a subsequent meeting of the Council; (5) a form of confidential report to the Clergyman and his Superintendents has been agreed upon. "Nothing further can be done until it is seen what response the schools around the Metropolis make. The Bishop has written a hearty commendation of the scheme 'if the visitors appointed are persons of tact and judgment.'"

The Melbourne Diocese has selected the Prayer Book as the subject of the lessons for the year, beginning at next Advent. The syllabus of lessons which the Association issues (*verb. sup.*) will be that of Macpherson's Lessons on the Prayer Book; but a sub-committee recommends the adoption of the Sydney plan of not fixing on any text book for the examination. They have fixed the course thus early to enable the Book Depot to procure the books in proper quantity.—*Verb. sup.*

J. W. D.

P.S.—Since I sent the above to the Editor, I have learned that the subject of the Rev. T. Holme's paper next Tuesday, will be "The value of the right estimate of the Sunday-school." The second paper will be read by Mr. S. Kirkby, Superintendent of St. Mary's Sunday-school, Balmain.

## REVIEW.

*Scribner*.—One of the most interesting and instructive articles in this publication for March is on the Jaffa and Jerusalem Railway, opened last August. At first sight it looks like sacrilege to form a railway in Palestine; but there is no doubt that Providence is guiding the march of civilization. It has been a work of time and great difficulty. As the writer of the article, Mr. S. Merrill, states that no less than three surveys were made in 1860-3, by Charles F. Zimpel, a Prussian, a man of excellent education, a doctor of medicine, and who among other things took a practical interest in engineering. He discovered some wonderful medicines which he named Sunlight Pills and Jerusalem Life Extract. Sometime afterward Dr. Zimpel removed to San Remo, in Italy, where he died without seeing the object of his fancy accomplished. The formation of this railway is mainly due to French capital and enterprise, and is made on one of Zimpel's surveys from Jerusalem to Caesarea, passing close by Mizpeh, the home of the Prophet Samuel, and crossing the great battle field where Joshua routed the five kings, and onward through the Pass of Beth Horon where, in A.D. 66, the Twelfth Legion was cut to pieces by the infuriated Jews. It touches Lydda, where "saints" dwell (Acts ix. 32), and by the road which St. Paul went as a prisoner with an escort of 400 infantry and 70 cavalry (Acts xxvii). Let us hear what the writer describes when on his journey from Jaffa to the "City of David." "There are five stations on the road; they pass Beit Dejan, a name which takes us back to the days of the Philistines; and twelve miles from Jaffa, Ludd is reached, whose tall palms are an attractive feature of the modern town. This Ludd, or Lydda of the Romans, has rich soil and magnificent gardens and olive groves possessing interesting historical traditions. Just before entering the town stands a tree of fame. The tree is sacredly guarded from harm; it has a gracefully rounded top, its branches spreading about 80 feet and at their extremities reaching nearly to the ground, forming a delightful shelter from either sun or rain; and though old, it is still strong and flourishing. It is known as Tul-wa-ir-ja'a, a species of the thorn-apple, and every one of its thorns are double—one part to stab, the other part to hook." This name, the writer says, is not easy to translate into English; but it literally means "Look and come back," or "Look and return." The reason why it was given this name was that in 1799 Napoleon visited this place; his arrival was anticipated, and from the earliest dawn to twilight messengers were sent from the town to this tree from whence they could see many miles towards Jaffa a large object approaching. Ramleh is passed in the distance. It has a conspicuous tower. Ramleh means sand, but the region is now fertile. The train still crosses the prairie-like country for ten miles to Es Sejed, a place of no special interest. Further on Gezer may be pointed out, once a royal Canaanitish city, the scene of many battles, likewise the memorable valley of Ajalon. Another

seven miles brings us to Deir Abau, 31 miles from Jaffa. This region is rich in biblical interest—notably the country of Samson, probably near the place of his birth and burial. So far the journey has been on comparatively level land, now our views are impeded by bold and rugged mountains and wild romantic scenery. In these Alps in winter there is an abundance of ice and when it melts it forms streamlets of beauty in the waterless Judean hills. At Bittir the mountains recede, and below the village are large vegetable gardens which supply the Jerusalem market. Nearer Jerusalem is Es Sikkah—the Valley of Roses; a little nearer Jerusalem still it widens out and joins the Valley of Giants—one suggesting heroes and contending armies, the other of fragrance, beauty and peace. On this very ground David more than once beat back the Philistines. A new conqueror is now at the gates of Jerusalem, not to destroy life, but to be the servant of man. Jerusalem is 2,480 feet above sea level. The cost of the road has been about half a million. Local Agents for *Scribner*: The Central Press Agency.

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

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## The Australian Record.

SYDNEY, SATURDAY, APRIL 29, 1893.

## NOTES AND COMMENTS.

**Personalia.** The Rev. G. D'Arcy Irvine entered upon duty at Bowral on Sunday last. The Rev. Dr. Barry has resigned the Incumbency of the parish of St. Matthias, Paddington. The Rev. J. W. Gillett, B.A., has been appointed to succeed Dr. Barry. The Rev. T. A. Haslam is temporarily supplying St. Matthew's, Windsor.

**Local Option Bill.** We beg to direct the attention of our readers to an important letter addressed to us by the Secretaries of the Local Option League, and published in another column, in which they urge those who have the cause of Temperance at heart to use every effort to secure the success of the Local Option Bill in becoming law. We cordially support their wish, and hope the day is not far distant when this desirable measure will be inscribed on our Statute Book.

**A Wise Word.** Canon Nunn, at a meeting in Manchester, had a wise word to rich men who profess Christianity. He said that some of them might hereafter find it profitable to keep a Curate instead of a carriage, that it might be as much a Christian duty to keep a Sunday-school going as an extra greenhouse, even if it cost as much, and that sometimes it might be the right thing to put down a butler or a second man in order to keep a Scripture reader.

**Formula of an Unhappy Life.** Recently Professor Henry Drummond gave an address to students. He took as his text "Seek ye first the Kingdom of God." That Kingdom was a gradual growth, and he might say with deepest reverence that Christ was intellectually a great Evolutionist, who believed in "first the blade, and then the ear." The Kingdom of God was to be heaven, salt, and light. In conclusion Professor Drummond urged men to go home and give in their names to Christ as followers of Him, a first step, which, he said, was as easy as matriculation. He believed the formula for the most unhappy life was "Seek ye second the Kingdom of God."

**Public Sanitation and Personal Hygiene.** If the Mosaic laws as to the disposal of sewage and water were carried out, Mr. Earnest Hart told the Church of England Sanitary Association, 100,000 lives a year lost in India from cholera alone would be saved, and 300,000 lives would have been saved in Russia during the last year. Mr. Hart believed it to be part of the ecclesiastical as well as of the civic duty of the Clergy to carry out and supervise the laws of public sanitation and personal hygiene so carefully laid down in Scripture.

**£5,000,000.** According to the "Church Year Book," more than five millions are voluntarily contributed for Church work in the Dioceses of England and Wales; nearly a million of this comes from the Metropolitan Dioceses of London and Rochester; Sodor and Man yields the smallest amount, £6,402; while the four Dioceses of Wales produce £229,000 among them.

**Fasting Communion.** The supposed necessity (a religious publication remarks) for Fasting Communion arose from the mode of thought, which crept in at an early date, which regarded the body and blood of Christ as so present in the bread and wine, that it was deemed reverential to guard against their contact with ordinary food. But in truth, so far from this view of the Sacrament being reverential it is a grossly materialistic and degrading conception of the whole rite. The English Liturgy rightly says, "Feed on Him in thine heart," which is very different from the thought which Rome and Ritualism entertain of such spiritual food entering into the mouth. It is strange that those who desire to treat with reverence the Sacramental elements, should not perceive that to confound them with what they represent, involves not only a loss of the real meaning of feeding upon Christ (which is a spiritual act), but introduces in its place a carnal and irreverent view of so sacred a subject, such as the late Bishop Wilberforce did not scruple to call "detestable materialism" and to stigmatise as "disgusting."

**Missionaries.** In this age of Missionary zeal, a description in a recent publication of what is considered the right sort of Missionary may be interesting:—"The right sort of Missionary is one who does not content himself with preaching, but one who will put his hand to any work and his back under any burden. The South Sea Islanders used to call Bishop Patteson 'a gentleman gentleman,' because he did not put all the work on the blacks. Those who did this were called 'pig gentlemen.' A gentleman who came out from England to be ordained by the Bishop, after his arrival hired a boat to take him to the Mission Station. He had to wait in the boat until some one could be got to carry him ashore through the water. In response to his shouts, a man in a flannel shirt and trousers waded out at last from the shore and 'gave a back' to the newcomer, landing him dry on the beach. In answer to inquiries for the Bishop's palace, a small building close by was pointed out, and to a further question of 'Where is the Bishop?' the man in flannels said 'I am the Bishop.'"

**11 Against 44 per 1000.** Recently in India certain regiments, containing over 5000 soldiers, were placed under medical observation, from which it was shown that the mortality of the free drinkers was 44 per 1000; the moderate drinkers, 23 per 1000; and teetotallers 11 per 1000.

**On Reading.** "Were I to pray," says 'Herschel' for a taste which could support me under every vicissitude of fortune it would be a taste for reading. Give a man this taste and moderately the means of gratifying it and you can scarcely fail to make him a happy man unless you place before him a perverse selection of books. You bring him in contact with the best society of every age, with the bravest, the noblest, the purest characters which have adorned humanity. You make him an inhabitant of every clime, a denizen of every city." The reading of biographies of good men have in many instances been highly beneficial. Contact with pure minds, as stated, must have an ennobling effect. There is much truth in the saying, "Association produces Assimilation."

**The Humour of an American Statistician.** The American religious statistician is a humourist, although an unconscious one. It is a part of his duties to give, in a short, crisp sentence, the distinctive points of each religion. The way he does this as regards the Church in America is to gravely place on record the ludicrous statement that its "doctrinal symbol" is the "Thirty-nine Articles of the Church of England slightly altered." Such a remarkable declaration is sufficient to make the ritualistic reporter go green with envy. His wildest flights have never gone beyond a description of a procession from a reredos to the altar, or a declaration of the solemn way in which a priest grasped and slowly swung a thurifer to and fro. The religious statistician has, however, gone a good deal more than "one better" of the reporter's best achievements.

**Christian Influence.** The Archbishop of Dublin, in speaking on Influence. "The Influence of Christianity in the Heart, in the Home, and in Society," has recently said:—"In fashionable magazines, in newspaper articles, and in daily conversation this subject confronted us at every turn. Glorious beyond measure were the blessings which Christianity brought to the heart, and the home, and society. True religion dispelled those foul vapours that came from within and were necessarily destructive of inward joy. A conscience which had for its basis nothing more than a system of social utilitarianism need not be expected to reproach a man for secret immorality if it be deemed not inconsistent with the general interests of the community at large. True religion enjoined those sacred observances on which the happiness of home depended. The chief source of happiness in the community was liberty, and the chief friend of liberty was true religion. True religion, however much it might have been travestied, was the champion of the oppressed. Some people were looking forward with joy to what they believed to be the inevitable victory of democracy. He did not say whether democracy was good or bad, but he did say that should democracy ever triumph and religion be extinct that democracy would certainly not be liberal, but would produce anarchy and tyranny."

**An Example worthy of imitation.** The Rev. W. H. Webb-Peploe has set an excellent example to his brother Clergy in his Lent course of addresses. They were on the Prayer-book, and divided as follows: On the Use of a Liturgy; General History of the Book of Common Prayer; The Order for Morning and Evening Prayer; The Litany; Baptism and Confirmation; The Lord's Supper. We learn that there had been a very large attendance each Friday, at half-past eleven, and that the numbers increased each week. Addresses on the Prayer-book are seldom given. It would be of immense advantage to some of the members of the Church to have clear and sound teaching on the Use, History, &c., of the Book of Common Prayer.

**Souls' Conflict.** The Rev. Richard Sibbes, D.D., Master of Cath-rine Hall, Cambridge, and Preacher at Gray's Inn, and who in the year 1633 was presented by King Charles I. to the Vicarage of Trinity, Cambridge, was a man of no ordinary ability, and possessed much discernment in dealing with troubled souls. In a sermon preached at Gray's Inn from the text Psalm xlii, 11, "Why art thou cast down, O my soul?" He remarks: "We are prone to cast down ourselves. We are accessory to our own troubles, and weave the web of our own sorrow, and pamper ourselves in the cords of our own twining. God neither loves or wills that we should be too much cast down. We see our Saviour Christ how careful He was that His disciples should not be troubled, and therefore, He labours to prevent that trouble which might arise from His suffering and departure from them, by a heavenly sermon: 'Let not your heart be troubled.'—John xiv., 1. He was troubled Himself that we should not be troubled. The ground, therefore, of our disquiet is chiefly from ourselves, though Satan hath a hand in it. We see many, like sullen birds in a cage, beat themselves to death. This casting down of ourselves is not from humility, but pride. We must have our will, or God shall not have a good look from us, but as pettish and peevish children we hang our heads on our bosoms, because we ourselves are crossed."

**Self Examination.** In all our troubles we should look first home to our own hearts, and stop the storm there; for we may thank ourselves not only for our troubles, but likewise for overtroubling ourselves in trouble. It was not the troubled condition that so disquieted David's soul, for if he had a quiet mind it would not have troubled him. But David yielded to the discouragements of the flesh, and the flesh so far as it is unsatisfied is like the sea that is always casting up mire and dirt, of doubts, discouragements, and murmurings in the soul. Let us, therefore, lay the blame where it is to be laid.

**Depression.** This casting down *indisposes* a man to all good duties. It makes him like an instrument out of tune, and like a body out of joint, that moveth both uncomfortably and painfully. It unfits to duties to God, who loves a cheerful giver, and especially a thanksgiver. It is a great wrong to God Himself, and it makes us conceive black thoughts of Him as if he were an enemy. What an injury is it to a gracious Father that such whom He hath followed with many gracious evidences of His favour and love should be in so ill a frame as once to call it into question. It makes a man forgetful of all former blessings, and stops the influence of God's grace for the time present and for that to come.

**Keep Still.** Probably the hardest task in the world is expressed in these two words. The remarks of Dr. Burton, in one of his Yale lectures are full of meaning and suggestion. Keep still. When trouble is brewing, keep still; when slander is getting on to its legs, keep still; when your feelings are hurt, keep still till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it and wished I had not. In later years I had another commotion and wrote a long letter, but life had rubbed a little sense into me, and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed. Time works wonders. Wait till you can speak calmly and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the wild fury of battle. To plunge in were twice as easy.

## AUSTRALIA TO THE RESCUE!

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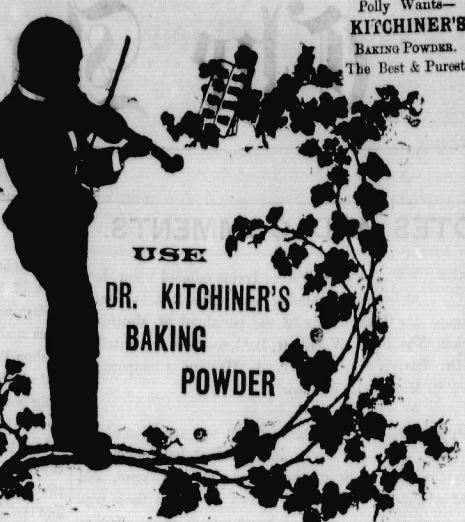
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## The Coming Week.

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., April 30.—11 a.m., The Dean.  
3.15 p.m., Canon Kemmis.  
7 p.m., The Precentor.  
8 and 11 a.m., Holy Communion.  
Mon., May 1.—(St. Philip's and St. James'), 8 a.m., Holy Communion.

## DIOCESAN.

Sun., April 30.—Milton. Preacher, morning and evening, The Primate.  
" " 30.—Milton. Confirmation, afternoon, The Primate.  
" " 30.—St. Matthias, Paddington, 11 a.m., Rev. A. W. Pain, B.A., Rural Dean; 7.30 p.m., The Very Rev. the Dean of Sydney, Induction of the Rev. J. W. Gillett, B.A., as Incumbent.  
Mon., May 1.—Ulladulla. Visitation by the Primate.  
Tues., " 2.—Nowra. Meeting of Church Officers at 7.30, by the Primate.  
Wed., " 3.—The Falls. Afternoon, Parish Gathering. The Primate.  
Thur., " 4.—Nowra. 4 p.m., Parish Gathering. The Primate.  
Friday, " 5.—Berry. 6.30 p.m., Parish Gathering. The Primate.  
Sat., " 6.—Coolangubra. 6 p.m., Parish Gathering. The Primate.  
Sun., " 7.—Berry. Morning and Evening, and Camberwarr, afternoon. Preacher, The Primate.

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

E. GRETHOR.

## Brief Notes.

THE MOST REVEREND THE PRIMATE preached at the Cathedral on Sunday morning, Canon Moreton in the afternoon, and the Precentor in the evening.

An entertainment was held in St. Mary's Hall, Balmain, in aid of the Girl's Friendly Society, on Monday last.

The Australian banks in London have cabled an offer of a million of gold to Sydney, but the offer has been refused.

The first Annual Assembly of the New South Wales section of the Australasian Home Reading Union was held on Saturday afternoon in the Great Hall of the University.

The Rev. Dr. Barry, of St. Matthias, Paddington, held his farewell services on Sunday last.

On Saturday afternoon a visit was paid to the Inebriate Home, Echo Farm, by a number of friends of the Institution. The PRIMATE inspected the place for the first time.

A meeting was held at the Wesley Church, Melbourne, on Sunday afternoon for the discussion of the sweating evil from its social, moral, and religious aspect.

In Japan it has been decided by a Committee of the Peers, that the discharge of the work of editors or publishers is neither becoming nor desirable for women, and that these offices shall be reserved to men of or over 21 years of age.

The Annual Meeting of the New South Wales Auxiliary of the British and Foreign Bible Society was held at the Y.M.C.A., on Monday evening. The PRIMATE presided.

M. Nathaniel Rothschild has presented to the people of Vienna two chateaux in the Syrian Alps, to be used as a Hospital for Consumptives. The value of the gift is estimated at half a million sterling.

Serious rioting has taken place in connection with the Maritime strike at Hull. It is considered a veiled rebellion.

Sir R. W. Duff, Governor Designate of New South Wales, has sailed from Brindisi in the R.M.S. Parramatta for Sydney.

A dynamite bomb has been exploded in the Capitol of Rome, smashing the windows and damaging the columns of the building.

A fire broke out in a Church in Naples and led to a panic among the congregation. Five children and eight women were crushed to death.

The Rev. George Short, of Salisbury, is the President elect of the Baptist Union.

The Rite of Confirmation was administered by the Bishop of Bathurst on Sunday afternoon at George's Plains.

The Annual Meeting of the Sunday-school Institute was held in the Chapter House on Tuesday evening. The PRIMATE presided.

## OPEN COLUMN.

## Ought the Melanesian and New Guinea Missions to be United.

If I make any misstatements in the following article, I trust that they may be ascribed to that of "pure ignorance" which Dr. Johnson affirmed to be the cause of some of his errors. I am in no way specially qualified to write on this subject; but it seems well worth discussion and now that an "angel" of our Church has led the way, a being of the other sort mentioned in the proverb need not be afraid of "rushing in."

The first condition of the problem is the geographical relationship of the two Missions. To see this one needs to look at a map in Philip's Select Atlas, which now is open before me; for the usual two hemispheres at the beginning of our Atlases are deceptive, inasmuch as it is not easy to piece the two together in the mind's eye.

If you draw a circle with the centre at Brisbane and the radius extending to the top of British New Guinea—a distance of 1400 miles—you will pass on your way round to Auckland on the outside of the sphere of the two Missions. A circle of 1200 miles radius will pass on the inside of them. Norfolk Island, the head quarters of the Melanesian Mission, is only 900 miles from Brisbane. Thus, although the Melanesian Mission has from the first been connected with the Diocese of Auckland, it really belongs, both by virtue of nearness and of trade, to Australia except as far as Norfolk Island is concerned. Even that is only half as far again from Brisbane as it is from Auckland, while the nearest of the islands evangelised by the Mission is farther from Auckland than the most distant one is from Brisbane.

Now as to the distance of the two Missions from each other. Their nearest points are 600 miles apart, which is about two-thirds of the distance from one end of the Melanesian Islands to the other, and about half the distance of the farthest Melanesian Island from its head quarters at Norfolk Island.

I need not dilate on the history of the Melanesian Mission. It has had Bishops of remarkable power, and all its work seems to have been based on wise methods. How its results compare with those of the Nonconformist Missions of the South Seas I know not, but that its workers have done their best I am sure. Yet somehow, although it is so near Australia, it never seems to have obtained workers from our continent. It receives money, but not men. New South Wales alone sent over £650 to the Mission last year, but while we have missionaries in China and India we have never, so far as I am aware, sent one worker to these Islands which are so near us, and the trade of which brings so much money to our Sydney merchants. Why this should be so I know not. Whatever be the cause, this ought to be altered in future.

New Guinea has from the first been recognised as an Australian Mission. All its workers—they are too easily counted—are Australian by birth or adoption, and all its subscribers come from this continent.

Both these Missions occupy ground for which we, the oldest, largest, wealthiest Church in Australia are responsible. If we neglect our duty no one else will take it up. By an admirable arrangement, New Guinea and the Islands have been partitioned out among the various Missions, which do not interfere with each other. Now, are we doing the best possible in both?

The Melanesian Mission has at present no Bishop, eight English Clergymen, nine native Clergymen and two English Laymen. It is badly in want of funds and still more badly in want of white workers. The New Guinea Mission has one Clergyman and three Australian Laymen. The staff of each is miserably and utterly inadequate to the work. Although the work of both Missions is similar they have each had during the past year an Organising Secretary lecturing throughout Australia. One lecturer is, I own, on behalf of the Board of Missions, but the New Guinea Mission is the one of its Missions which is most treated of.

Now let me quote the words of the Bishop of Tasmania in "The Island Voyage" just published:—"To myself it is a self-evident fact that the New Guinea Mission and the Melanesian Mission should become one. These are days when we have come to see the value of strong centres. We also believe in the absolute importance of a good leader, invested with full power, and able to be on the spot and decide for himself. No Committee of officers ever waged a successful war. In the same way we want to work through Missionary Bishops, not through Committees in Australia or New Zealand. Well, here is a Mission already possessed of unrivalled knowledge of native races—brought into being by illustrious and saintly men, planned upon the noblest lines covering the ground among allied races up to the very threshold of New Guinea, and belonging to no one party in the Church. To this Mission it would be no more than what they are doing every year to take up another Island with a new dialect to learn. The machinery is complete; why should not the work be done by them?" (I believe that the reason is that Bishop Selwyn declines to take up the work in New Guinea.) "The expense of the proposed plan would be as nothing compared with what it is at the present time. I venture to say that the incorporation of New Guinea with their Mission would fall in so entirely with the ordinary ways of their work that it would not give the Melanesian Clergy a moment's uneasiness or make their pulses throb with any new excitement. They would succeed as surely as, by the good hand of God

upon them, they have steadily overcome heathenism in dozens of islands already. When I think also that the ship is in existence for the work, that soon there must be (for our prayers have been earnest and frequent) a young and vigorous Bishop consecrated for Melanesia, I long to see an arrangement carried out which appears to me to be in accordance with common sense: no jealousies between Australia and New Zealand, no mere details regarding mutual co-operation, ought to block the way for what must be the right step towards the increase and efficiency of our Foreign Work. If this forward movement could be made, the Missionary Bishopric of Melanesia will become one of the noblest and most inspiring posts in the world. If I may indulge in dreams which at least are bright and inspiring, he may well have Archdeacons in New Guinea (shall I say?) in Fiji, and a Dean at Norfolk Island—himself the connecting link between all, the inspirer and mainspring under God of all that is done or planned."

Now, is not the suggestion of the Bishop a good one, which could be carried into effect on the appointment of a new Melanesian Bishop? It is true that the law would not allow natives of New Guinea to be deported to Norfolk Island, but a second school, situated in New Guinea, would as regards distance, climate, and language, be far more suitable for Solomon Islanders than is Norfolk Island. The Solo non Group will, more and more, as the Bishop of Tasmania believes, tend to become the centre of the work of the Melanesian Mission, and their workers will be numbered by hundreds while the others have only dozens, and when that comes to pass, some great change must take place as regards training all teachers at Norfolk Island.

Then I believe that the support given to both Missions would be likely to be increased by the union. Two comparatively weak Missions may form one strong one. And, ecclesiastically, it is not satisfactory to have a No-Man's land like New Guinea. It must have a Bishop of its own some day, but that day is far distant.

I trust that the subject, thus feebly introduced in a paper which has been hastily written under many disadvantages, may be taken up by others well qualified to write upon it. In the name of the martyrs who have laid down their lives in both Missions (for disease causes more martyrdoms than violence), for the sake of the noble workers who are now risking their lives in their Master's cause, for the sake of the heathen living in ignorance of the message of salvation, with all the wonderful changes that it works in the life—in the name of the one Lord whom we worship, the one faith we profess, the one Baptism by which we are admitted into the one Church, cannot these Missions be made one great successful ever-increasing work of the Australian and New Zealand Church working together?

## The Sunshiny Woman.

We all know the woman who, in the eyes of the world, is neither pretty nor even good-looking. Yet there is something in her face which exhilarates you the moment you see her. Her face is always like a cloudless June morning. You ask what it is in that woman's face which makes it so beautiful to everybody? It is sunshine. It warms and penetrates to the farthest corner, and everybody and everything is happier by it. It makes a woman beautiful. She whose features are regularly cut, whose skin is immaculate, whose hair is like spun gold, whose eyes are like stars, is not lovely unless her face be bright with sunshine from the soul. The woman to whom Nature has denied even the most modest outward signs of beauty is made lovely by its possession. Who can live without sunshine?—mental sunshine, I mean. At home the sunshiny woman makes life a happiness and living with her a blessing.

To have a bright, sunshiny face you must first gain a golden heart, for the one is the reflection of the other, and this is the way:

Be considerate of others and their comfort.  
Think the best of every human being, and do not impute evil motives to anyone.

Be thoughtful.

Be loving.

Be generous with words of praise.  
All these cultivated virtues will show themselves on your face and make it a glad sight.

Ignore deeds and thoughts make wrinkles, and cause the eyes to contract.

The face is the outward visible sign of the inward spiritual grace, and there is no virtue so beautiful as the one that makes you a giver of good gifts in the way of brightness. Your presence will be everywhere demanded to make happiness. The highest tribute to a woman is when her family can say of her that they never knew how she looked with a frown or a scowl on her face. Be such a woman, so that, though you may not have a single plastic claim to beauty, people will say of you, "She is such a bright-faced woman—it is always a pleasure to look at her."

Always keep a small tin of ARNOLD'S MILK ARROWROOT BUTTERS, in the house for the children.—ADV.

## FRENCH LANGUAGE.

**MONSIEUR ED. PERIER, Professor,**  
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## Jottings from the Bush.

"All in the Name of the Lord Jesus."

WHEN "society papers" were started in England they took up a department of work which "met a felt want." In the ordinary papers one can read the prospectuses of new companies, and the records of their meetings and reports, but the papers do not give advice as to the management or prospects of such concerns. Intending investors wanted to know these points these papers told them, and the result has been probably not only good for the investors but good for the really valuable companies. Mistakes have often been made, no doubt; good companies have sometimes been criticised too harshly, and bad companies have sometimes escaped their proper condemnation. But the very fact that such criticism is given makes directors more careful, and where, as in the case of the E. S. and A. C. Bank, they try to hide loss, the *exposé* may—as in that case—be more than sufficient punishment. Now, what I should like to see, is a paper which might be called *The Donor's Guide*, which should criticise the management and working of every charitable institution. I do not know anything that is more needed in charitable work, or that would confer a greater benefit both on those who support charities and those who manage them. No one now gives such criticism. The daily newspapers report the meetings, but the verdict in the Anderson case ten years ago, has made them leave even rotten charities—if there are any—severely alone. The Sunday papers may criticise; I know nothing of them, nor does the major part of the charity-giving public. Religious papers naturally praise their own denomination's organisations, as far as they honourably can, and ignore others. Money may be recklessly squandered, debt may be heavily incurred, charities may be run for show rather than for real work—and yet there is no one to criticise. If a trustworthy authority were to investigate thoroughly the position and work of all our charities, a few might be left destitute for want of support; but all the good ones would get more help, while there would be greater care and better work in most of them in consequence of the inspection. We, none of us, can afford to dispense with healthy public criticism.

I will give an instance to prove my last paragraph, and it will give me the opportunity of bringing before my readers the urgent need of what is probably as good, as it certainly is as large, a charity as there is in the wide world. "Never in the history of the Church or the world," writes Dr. Barnardo, strongly, but probably truly, concerning his Homes, "has such an organised attempt been made to rescue the destitute from starvation, the suffering from peril, and the down-trodden and cruelly illused little ones from their oppressors and tormentors. Never before has any one borne so large a share of responsibility in such a cause, and never before were there so many children saved in a single year and placed with their faces heavenward as our records for 1892 exhibit." "Yet these words form part of a heart-breaking appeal for £10,000 in order to prevent the lessening of the work—not because the income is insufficient for maintaining the children, but because of the heavy interest on past debt. It has been quite natural, as the income increased to its present extent, to enlarge the work more and more instead of getting rid of the mortgages: any one of us in the midst of so much work that so urgently needs to be done, would probably have done just as Dr. Barnardo did. But it is bad policy for the work's sake, and it is simply killing the Director of it. It would have been far better if the calm criticisms of a "Donor's Guide" had prevented some extensions of work until the mortgages were paid off. For charities, as well as for men, an expenditure of £19 19s 6d out of an income of £20 means happiness; while an expenditure of £20 0s 6d means misery."

There is a proverb that "any stick is good enough to beat a dog with." A modern edition of the proverb might run "any reason is good enough for a licensing bench to grant a license on." Every reader's experience will furnish examples of this fact: the latest instance that has come under my notice is reported in the *Manaro Mercury*, of last Saturday. A colonial wine license was applied for at Nimitybelle, but an objection was lodged by the police that there was no justification for the license, while some residents of the township also objected that the requirements of the district did not justify the issue of such a license. The evidence showed that there are already three hotels in the little township: the constable stationed there asserted that there were too many—in fact he said, as many a policeman stationed in similar places would say from similar sad experience, that one hotel was too many. But what are such assertions worth when made to the magistrates who are responsible for licensing those hotels? The implied censure is enough to make them give another license in order to show that they know best. And in this case there were actually two reasons for granting it! For there was a petition signed by a doctor and "many" residents in favour of the license. Now in cases where the signatures against a license exceed those in its favour, it is a well-known rule for magistrates to refuse to pay any attention to petitions; but as in this case there was absolutely no other evidence (except the applicant's) given to warrant the granting, we may suppose that weight was attached to this petition, whose reasons show some in-

genuity. The issue of the license, said, would encourage colonial industry—some people would be inclined to say the industry of doctors and gaolers: and secondly, pure wine was often "needed for medical purposes." There is much value in a phrase, and this is not the first time that the convenient phrase, "medical purposes," has served the liquor traffic a good turn. This last reason appealed to the heart of one of the magistrates: he had been exploring the hotels in the district to find good colonial wine, and, although a policeman asserted that the hotels sold "a fair sample," the magistrate was of a different opinion. So the two magistrates issued a license to these premises—whose rent is less than four shillings a week—in order to supply the sick with the pure wine which the hotels, one of which is two hundred paces away, are supposed to be incapable of supplying! And no doubt they went home exulting in the proud consciousness that they had helped to remove the hard times by "encouraging colonial industry."

I am not such a purist as to condemn all slang. It was once very attractive to me, and even now I read through the rhymes of "Arry" in *Punch* to see what are the newest phrases of the streets. I don't quite know where the attractiveness lies, but it is there; no matter how moral may be the lesson conveyed by the song, "I've chucked up my push for my donah," it would not be so popular as the papers assert it to be if it were phrased "I have renounced my bad companions for the sake of my sweetheart." I suppose we must have religious slang; but, if so, I should like it to be masculine, not feminine slang. I have no objection to a girl calling everything which she likes by the one epithet "nice"; but I do object if her brother adopts the same word to the exclusion of the boyish epithet "jolly." It is very important for the spread of the Gospel among men that its followers should, if they are men, remain manly in speech and thought and deed. And therefore I regret to read such sentences as these written by a religious man working in a Mission: "Do pray for them; they are both dear men." "It is just grand to see them." I do not know whether these belong to the "affected dialect" of which the March number of the *Sunday Magazine* accuses Mildmay; but they are not natural phrases for a man to use.

Although the sanguinary "universal epithet" of the working man is vulgar and disgusting rather than wicked, we must all be glad that the refinement imparted by school boards is tending to replace it by a comparatively harmless word. It was not vulgarly, but an "I" inserted by a slip of the tongue, such as sometimes occurs to all of us, that made a scholar spoil the pathos of a verse of Casablanca by reciting it the other day to the teacher as follows:—

"Say, father," once again he cried,  
"If yet my task be done;  
And"—but the blooming sheets replied,  
And fast the flames rolled on.

As my Hebrew Lexicon and my Septuagint are both packed up and far away from me, it is impossible for me to prove from that the word "fair" in the texts quoted by Dr. Pocock is used in its usual sense of "beautiful" and not, as he asserted, in its less usual sense of "light-complexioned"; but Dr. Pocock has the means of referring to such books, and I hope that he will do so—as he ought to have done before he brought forward such arguments. In the only New Testament text to which my pocket Concordance refers me—"Moses was exceeding fair"—the Greek original will not bear the rendering "light complexioned." And I have little doubt that the same will prove to be the case with the O.T. texts. Dr. Pocock's kind of argument would prove that Tennyson considered that Cleopatra was light-complexioned, because he includes her in his "Dream of Fair Women."

Let me explain why I attach enough importance to the subject to again refer to it. Anybody is at perfect liberty, as far as I am concerned, to argue that the Hebrews were of the same complexion as the Anglo-Saxons; the idea is, of course, in direct opposition to all history and common-sense, but it hurts nobody and nothing—except the reputation which the arguer may previously have had for wisdom. But if he should quote passages from the Bible to prove that the Holy Book, as well as himself, is opposed on this point to history and common-sense, then it is well that the matter should not be passed over. And when the only foundation for this assertion is found in a word which has a double meaning, of which the more unusual one has been chosen, and when, while doing so, the writer, although an educated man, did not take the trouble to see whether such a sense was justified by the original language, I cannot help thinking such conduct deserving of censure.

COLIN CLOUT.

### TRULY THE LIGHT IS SWEET.

A FRIEND of ours who possesses almost everything in the world but a thankful heart, went out driving one lovely day, and as he drove along, almost the first object that controlled his vision was a row of ten or twelve blind men belonging to a neighbouring asylum leaning against a wall. They did not see the sun in his beauty, but their sightless eyes were raised in meek thanksgiving to God for the warmth they were allowed to feel, and on their upturned faces was that look of patient waiting, and even gladness, only seen on the countenances of the blind. Our friend accepted the lesson, and for almost the first time in his life gave praise unto God for all His goodness.

## EVENING COMMUNION.

The following resolution was passed at the Church Association Meeting in Hope Hall Liverpool, on Tuesday, February 21, on the motion of the Rev. C. H. H. Wright, D.D., seconded by Mr. T. Ashcroft Potter.

"That in the opinion of this meeting it is most undesirable and unwarrantable to restrict the liberty hitherto enjoyed by members of the Church of England as to the hour at which the Sacrament of the Lord's Supper may be administered; and that a copy of this Resolution be forwarded to His Grace the Lord Archbishop of York, and to the Lord Bishop of Liverpool."

The following replies have been received:—

Bishopthorpe, York, February 27.  
Dear Sir,—I have to acknowledge the receipt of your letter forwarding a copy of Resolution, passed at a public meeting of the Church Association on February 21, at Liverpool. I do not, perhaps, attach so much value as yourself to such an expression of opinion by a crowded meeting, on a matter requiring so much calm and serious consideration; but, at all events, it is an additional evidence of what I have stated as to the great popularity of Evening Communion, and I am glad to say that in the Diocese of York the Clergy and Laity alike enjoy unrestricted liberty as to the hours at which the Sacrament of the Lord's Supper is administered.—Yours faithfully,

WILLELM EBOR.

The Palace, Liverpool, March 1, 1893.

Dear Canon Woodward,—I acknowledge the receipt of the Resolution passed at the recent meeting in Hope-hall, and thank those who passed it. It is almost needless to tell you that I have always approved Evening Communion wherever a Minister finds it suits the wants of his congregation, and should not think for a moment of discouraging it. In the face of the first institution of the Sacrament, the example of the Apostle Paul at Troas, and the complete absence of any direction of our Prayer-book about the hour for celebrating the Lord's Supper, I feel it a plain duty to leave my Clergy to do exactly what they find best. I think so the more when I observe that Evening Communion was first discouraged when false doctrine began in the Church, and the spirit of Antichrist came in; and were first revived when the Church of England awoke from her long sleep at the beginning of this century.—Yours sincerely,

J. C. LIVERPOOL.

The Rev. John Callis, in writing in the *South Englishman's Magazine*, announces that there will be Maundy Thursday—"the same night in which He was betrayed"—an administration of the Lord's Supper; and in doing so he says:—

"We are again reminded of the fact that our blessed Lord instituted a supper, an evening meal, as a memorial of His death. Whilst we have liberty in such things, by which we can observe this sacred feast at any hour, which may seem helpful and edifying to the worshippers, we should feel something especially appropriate in observing it in the evening hour. This was the time of the day in which the Lord instituted it, and the early Christians continued to observe it. Many have, no doubt, noticed the controversy in the *Times* and other papers upon this subject only lately. We rejoice in the use of the liberty which is rightly ours in such things, and, as you are aware, we consecrate alike early morning, mid-day, afternoon, and evening hours, from time to time by the observance of this Feast of Thanksgiving for the Great Redemption. May I add a word or two without offence as to the manner of receiving this Sacrament? A variety of methods have arisen since the earlier days of those of us of middle age. The old custom appears to me to be the right one, viz., to take the bread actively from the hands of the Minister, and not merely to receive it into the hand. The words addressed to the Communicant are, 'Take and eat this.' And they have a doctrinal significance, which seems to me important. The outward act of the hand should express the inward act of the soul, laying hold of the Saviour, as the Bread of Life. There is really no more reverence in the Communicant doing this than in the Minister. But I would not be misunderstood. Let each do as conscience dictates. The spirit of the act is more important than the manner of it. Let us ever come with humility and reverence, but also with trustful and joyful confidence, to the Lord's Table, making it indeed a true 'sacrifice of praise and thanksgiving,' and a real feeding upon Him, in our hearts, by faith."

### OUR HISTORY.

"How should a great man's life be written? How, for example, you should wish your own life to be written, if it ever were written?" These two questions were put to Bishop Selwyn not many months before his death. He paused for a minute, repeated the second question, and then said: "Tell first all my faults, and then tell whatever the grace of God has enabled me to do in spite of them." This would be indeed the true way of giving the history of a Christian's life—first himself, with shortcomings, faults, and sin—then God's grace giving him victory in spite of them. How many lives are written telling us but little of the failings of the man—and, alas! but little of the overcoming grace of God! Failure in self, victory in Him, is the true history of every Christian's life.

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

## VISIT TO ECHO FARM HOME.

Down in the recesses of Middle Harbour, removed from the busy hum of the noisy city, where there are few evidences of civilisation, stands an old weather-board building which was erected some 50 or 60 years ago. The place was built by one of our early Judges as a seaside residence, but to-day it is tenanted by some 15 or 16 unfortunate victims of intemperance. The place is called Echo Farm Home, and it is here that Mr. Courtenay Smith has established his home for inebriates. The Farm, picturesque in itself, is surrounded by the natural beauties which are to be found in the various parts of the harbour. Portions of the place have been cultivated, and the vegetables required for the Home are grown on the premises. Fruit trees dot the ground, and these, no doubt, were planted by the original owner, as some of the trees, especially mulberries, appear to be of great age. In the early days of the place cultivation has been carried on to a great extent, but to-day the place shows signs of neglect and want of occupation. The Committee of the Home only took the place for 12 months, and the inmates entered on it at the wrong time of the year, so that it was impossible to commence cultivation then. The farm is 20 acres in extent, and is studded with the eucalyptus and the wattle. Beekeeping, the rearing of pigs and poultry, and the production of vegetables are some of the industries which are carried on by the inmates of the Home, who are supposed to work eight hours a day, but they are in reality allowed to do as they please. On the property there is a pretty little creek, from which the fresh water for the use of the residents is obtained. Echo Farm Home is supported by voluntary contributions. It was initiated by Mr. Courtenay Smith, who, with Mr. Crosbie Brownrigg and Mr. John Shearston, are the trustees of the institution. The Home itself is now conducted by Mr. A. G. Taylor. Since its establishment 40 persons have resided at the retreat. The institution is unsectarian, and, not being established under law, no restraint can be placed on the patients. A man can enter the Home one moment and leave the next if he chose, and this unrestricted liberty has a good effect on the inmates. The Home is at present in an experimental stage, having only been opened 10 months ago, but it is hoped that after a further trial of a couple of years, if funds can be obtained to keep it going for that length of time, sufficient support will be guaranteed to make the institution a permanent one. The patients at the home are well housed and fed, they are carefully looked after, their wants attended to, and they live as members of one family.

On Saturday afternoon last a visit was paid to the Farm by a number of friends of the Home, and the Most Reverend the PRIMATE, paid his first visit to the place. A steamer with a large company on board left Daves Point at half-past 11 o'clock, and after a rather long stay alongside the Orient steamer, where the PRIMATE was taken aboard, a start was made for Middle Harbour, which was reached in little more than an hour. The visitors strolled about the romantic grounds and gathered ferns for a little while, after which a service was held and addresses delivered.

Mr. COURTENAY SMITH said about ten months since the Echo Farm Home was opened by the Rev. F. B. Boyce, under favourable circumstances. For a long time people had talked and thought much about the reformation of inebriates, but nothing practical had been done in this Colony until it had pleased God to put it into the hearts of some of those present to try if they could not establish some place where poor perishing souls could be rescued, and it was for the purpose of rescuing precious souls the Echo Farm had been established. Since the Home was started the work had gone on exceedingly well. They had had many friends down there who could tell them of the great blessings they had received in that little Home. Altogether about 40 persons had been at the Farm, and many of them were now out in the world successfully. There were friends of theirs who were ceasing to resist temptation. For that they were now holding respectable positions in society who went to that Home not a year since very degraded indeed, and they were profoundly thankful for the blessings they had received through staying at the Home. They believed that as the past had been provided for so would be the future. The need had been met as it arose; they never had much money in hand, but they were never in debt or approaching debt. They had always had two or three weeks' funds in hand, which had kept them going and given them courage. The work was a very small one, the place was very poor, they were not enabled to enlarge or improve it under present circumstances, and their one year's agreement had nearly expired—it would be up in July. Next month the Committee would have to decide whether they would do so or not. They had had no other place offered to them—at any rate no suitable place—and they would either have to stop there another couple of years, or give up the work. It would be for them to say, or at any rate for the Committee through them to say, whether that was to be so or not. He said they must not give the work up; God had distinctly blessed the work, and they looked to Him for help in the future. They were living in hard times, and did not expect much in the way of funds, but they would get sufficient so long as they trusted in God for the small needs that they had. The whole work was entirely a labor of love; no one was paid in connection with the Home, before they looked for the help that was necessary to keep the place going. They were nearly at the close of what he might call their probationary year, and what had

been done? Many men were now living honorable lives who came there sad victims of intemperance. Souls have been brought to Christ in that place. Their rent was only £50 a year, and if they took the Farm for two years longer, which they had the option of doing, it would only be £100, and if they had the rent guaranteed to them, how much easier their minds would be.

The Most Reverend the PRIMATE said he was very glad at last to find an opportunity of visiting Echo Farm. Mr. Smith knew from the first he had had an interest in what he might call his philanthropic experiment, and it was only because he had had so many things to do and to attend to, that he had not before that time been able to visit the Home. There was no doubt about it that the question of trying to rescue inebriates and trying to do anything to stem the tide of drunkenness was a great social and patriotic question. It was a question in which all were interested, whether on religious grounds or not, but a social movement that was needed for the salvation of the community would best progress when it had at its head the religious movement. It was because it was established on that basis that he thought it had promise of being successful, and had claims on the sympathy of every Christian man and woman. As for the Home there, he had from information supplied before and from his visit that day seen that it was a very good effort to meet in a religious sense, and in the power of religion, a social need. That there was need for a home like that—very many homes if conducted in different places—was quite obvious. That the Home had already proved useful had been told to them. In the position in which they were situated they had great advantages for a home like that. It was not too far from a populous centre, and not too near to the temptations and difficulties which were in connection with that centre. In the Home itself they had three things for upward progress—opportunity, and help, and hope. They were often told about using their opportunities, and it was a very good thing if the inmates of a place like that used their opportunities. But he said to the Christian men and women to whom the movement had been proclaimed, and who had been asked for help, that they had an opportunity of helping men to come out of the lower state to the higher. There was the hope held out that from the low condition there was the upward path, not merely to an honourable life, not to a higher level of respectability, but to the higher path of heavenliness. Would they not try to enable Mr. Smith and the friends of the institution to continue that experiment, which had been begun in such faith, and had been productive of such good results? The prospects of the Home were unknown, so far as they could tell, for a certainty; but he hoped that meeting would diffuse the knowledge in connection with the Farm, and when the Committee met next month they would be able to say that they could continue the place, perhaps with the hope afterwards of doing something to make it a permanent retreat and home for the purpose for which it was started.

A start for home was made shortly after the meeting.

## CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.

The Annual Meeting of the Church of England Sunday-school Institute was held in the Chapter house on Tuesday. The Most Reverend the PRIMATE, presided. The attendance which numbered about 150, included the Very Rev. the Dean of Sydney, the Revs. Dr. Corlette, C. Baber, T. Holme, J. H. Price, T. P. Reeve, E. C. Beck, A. R. Bartlett, W. Martin, G. E. C. Stiles, and A. Bellingham, and Messrs. W. H. Rowell, T. B. Corkhill, T. Parry, C. S. F. Boyce, W. M. Fairland, and W. Mant.

The Rev. E. C. Beck, honorary secretary, read the report on the work of the past year. In it the Committee said that while, no doubt, it was true that much more might have been done, and while their efforts might have been better supported in the Diocese, yet, from the information they derived from various sources, they felt justified in believing that the importance of Sunday-school work was being realised, and there was a growing desire among Clergy and Teachers, not only to extend, but to perfect the Sunday-school system. The actual work of the Institute during the past year had been very similar to that of previous years, the usual Teachers' and Scholars' examinations had been held with fair success. The Committee, however, wished that a larger number of Scholars and Teachers would enter for these examinations, as they believed that the studying for the examination, as well as the actual entering for it, would be found highly beneficial. With regard to the finances, the Treasurer was able to render a good report, in that he closed the year with a credit balance of £20 10s 5d. During the year 18 schools had been affiliated to the Institute. The number, however, was one which even yet admitted of considerable expansion. The Committee would hail with delight the day when a Diocesan inspector for religious education throughout the Diocese was appointed. Such an appointment, more than anything else, would, under God, tend to the improvement of Sunday-school teaching and organization.

Mr. W. M. FAIRLAND, honorary treasurer, presented the balance-sheet.

The DEAN OF SYDNEY moved the adoption of the report and balance sheet. In doing so he said he noticed in the report that, during the past year, there had been progress in several directions, though not so much progress

as he would like to have seen. He would like to have learned that a large number of teachers had offered themselves for examination. He hoped that the timidity which, he felt, kept them from doing so would be overcome in the future. He also trusted that the Clergy in their different parishes would endeavour to bring the Institute into thorough Diocesan operation.

Mr. W. H. ROWELL seconded the resolution, and it was carried.

The Rev. C. BABER moved "That the following gentleman form the Committee for the ensuing year:—President, the Most Rev. the PRIMATE Vice-presidents and Committee; The Very Rev. the Dean of Sydney, the Archdeacons of Cumberland and Camden, the Revs. A. R. Bartlett, F. B. Boyce, J. N. Manning, J. H. Price, R. J. Read, F. W. Reeve, G. E. C. Stiles, and Messrs. C. G. L. Boyce, T. B. Corkhill, Johnson, Mant, Perry, Raymont, Rowsell, and Watson; Honorary Secretary, the Rev. E. C. Beck; Honorary Treasurer, Mr. W. M. Fairland." He said that if only those who were at the meeting were tremendously earnest in the great work, they would make their influence felt. While they were not numerous, if they were earnest themselves, that earnestness would become infectious and would influence others.

Mr. FAIRLAND seconded the resolution, and it was carried.

The Committee afterwards resolved itself into a conference, during which two papers were read.

The PRIMATE, before calling for the papers, said he was always very glad to do anything in his power to show his sympathy with Sunday schools. He was glad to see such a good meeting and hoped that it would result in a stirring up of fresh zeal for the future.

The Rev. T. HOLME read a paper on "The Value of a Right Estimate of the Sunday-school," in which he said that the common estimate of the Sunday-school was that the children were neglected at home, that they were not likely to receive proper instruction there, so they must be brought in and taught as if they were outside the fold of Christ; that if anything must be omitted, certainly the teaching of the Catechism must: that the children had no right to be dealt with as members of Christ, children of God, and inheritors of the Kingdom of Heaven, until they exhibited certain signs, which signs were to be similar to the return of some old prodigal. This, however, was not to take a right estimate of the Sunday-school at all. Of course he knew that from the neglect of the Church—and when he spoke of the neglect of the Church he did not mean to lay blame upon individuals, but from some cause or other the Church did fail in her Mission to a large extent, and people grew up in ignorance and sin, so that they had many persons who sent their children to Sunday-school who rarely attended Church themselves, and who, as far as the religious training of their families were concerned, simply neglected it altogether. The question arose—How should the children be dealt with? Unquestionably, they must be dealt with as the children of the Church. The Sunday-school was a fold for Christ's lambs—weak, foolish, ignorant, sinful, but Christ's lambs nevertheless.

Mr. S. KIRKBY read a paper on "Sunday-school Work." He remarked that they were too much in the habit of assuming that true knowledge of God was possible only to adults, whereas the fact was that children were a great deal more capable of that acquirement. It was not too much to say that children were capable of taking in the most precious thoughts of God more easily than older persons, and that sometimes the highest and most spiritual things were a great deal closer to them than to grown-up people. They were free from the prejudice and reserve incidental to mature life. He regretted that so small a percentage of the Sunday-schools of the Diocese were affiliated with the Institute.

In a discussion which followed the reading of the papers, details of Sunday-school work were debated. The necessity for separate class-rooms was emphasised, and a protest was made by one speaker against the admission of very young children to the schools. One gentleman suggested that the Sunday morning classes might be allowed to lapse so as to leave the scholars fresh for church and for school in the afternoon. Against this proposal the objection was raised that if the suggestion were adopted in some districts, it would mean that large numbers of children would have to pass the Sunday morning in wandering about the streets.

Some hymns were sung during the evening, and the proceedings were closed with the benediction.

### LOOKING ON THIS PICTURE AND ON THAT.

An old painter of Sienna, after standing for a long time in silent meditation before his canvas with hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it better!" Who is there in old, or even in middle age, who can look back upon the picture of what his life has been and then think of that other picture which is in the mind of God, and depicts this life as it should be—who, looking upon this picture and on that, can refrain from saying: "May God forgive me that I did not do it better!" How blessed is the knowledge which our heavenly Father has given us in Jesus Christ, that if we are really sorry for not doing better, and come and tell Him, He will forgive us!—Quiver.

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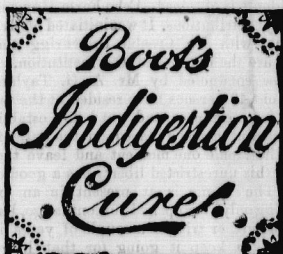
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LADIES AND GENTLEMEN,—

I beg respectfully to inform you that I am a Candidate for one of  
the vacancies on the Board of your Society, to be declared, in accordance  
with the by-laws, at the Annual Meeting in May next.  
For many years I have taken a deep interest in the welfare of the  
Society, and have at various times served on the committees which  
have been appointed to co-operate with the Board in making those  
changes in the constitution which its rapid growth and importance  
have necessitated.For many years I have had knowledge of financial affairs of considerable  
magnitude, and as I have now retired from business, I am  
able most respectfully to place my time and the experience thus  
gained at your disposal.The policy of your Board has ever been the exercise of zealous care  
in the administration of the Society's income and the investment of  
its accumulating funds.I esteem this function of vigilant watchfulness for the future to be of  
primary importance, and to this policy, thus far successfully  
carried out, I give my unqualified adherence.Should you honour me with your choice, I promise that this and  
every other means of promoting the interests of this noble institution  
shall have my best attention.

Yours truly,

JOSIAH MULLENS.

Burwood, March 1, 1893.

## To the Members of the Australian Mutual Provident Society.

LADIES AND GENTLEMEN,—

As the retiring Director who is eligible for re-election, I have the  
honour to respectfully seek a renewal of the confidence you so  
kindly placed in me in 1887 and 1890. Should I be so fortunate as  
to be successful in my candidature, it will be my endeavour in the  
future, as it has been in the past, to discharge the duties of a Director  
to the best of my ability.Allow me to take this opportunity to place on record my obligations  
to late and present colleagues on the Board for their extreme kindness  
in electing me to the position of Deputy-Chairman during the past  
three years.

I am, Ladies and Gentlemen,

Your faithful servant,

J. T. WALKER.

Sydney,  
25th March, 1893.BRITISH  
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and price will be forwarded by return post.We hold Large Quantities of Red Gin Cases  
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pared by ALFRED COOK, Bland-street, Ashfield.THE REVEREND EDMO. B. PROCTER is always available  
as Locum Tenens; for occasional services on the Lord's Day,  
or at any other times; for Religious Instruction in Public or other  
Schools; or for any other duties. Address—  
"STAFFA," Cavendish-street, Stanmore, Petersham.WANTED, Clergyman for Country Parish; also Two Catechists  
with view to Orders. Musicians preferred. Address,  
Rev. J. T. EVANS, Manly.

## PRINCIPAL CONTENTS.

Notes and Comments	Page	Diocesan News	Page
Coming Events	5	Visit, Echo Farm Home	7
Brief Notes	5	C.E. Sunday-school Institute	7
Jottings from the Bush	5	Evening Communion	6
Open Columns:		CORRESPONDENCE:—	
Ought the Malanesian and		The Local Option Bill	12
and New Guinea Missions		Echo Farm Home	12
to be united?	5	Kilburn Sisterhood and	12
LEADERS:—		"Loyalty"	12
The Hand of God upon us	9	Rev. C. Baker and the Kil-	12
Echo Farm	9	burn Sisters	12
Official	10	C.E.T. Society	12

## APRIL XXX DAYS.—MAY XXXI DAYS.

MORNING LESSONS.	EVENING LESSONS.
30 S. Deut. iv. to 23	Luke xxi. 5
1 M. Isaiah lvi	Deut. iv. 23 to 41 or Col. iii. 8
2 T. 1 Sam. xxvi	1 Sam. xxviii 3
3 W. —xxxi	Luke xxi to 31
4 Th. 2 Sam. iii 17	—xxii 31 to 54
5 F. —vi	—xxiii 54
6 S. —vii 18	—xxiv 54
7 S. Deut. vi	Luke xxi 55 to 58
	—xxiv 58
	1 Thess. iv

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 29, 1893.

## THE HAND OF GOD IS UPON US.

THE tension in the financial world during the past two  
or three weeks has been very great. The suspension  
— pending reconstruction — of four banking institu-  
tions, doing a large business throughout the land, is a  
serious disaster that will carry ruin to many a household.  
Truly, the hand of God is upon us: Christian men can  
only fall back upon that faith which runs all through the  
Bible, and which BROWNING has put into verse:

"God is in heaven;

All's well with the world."

The Bible never hesitates to trace the whole set and  
meaning of Providence to God. He is still the Author of  
the gale, the flood, the famine, and the pestilence. Men  
seek to amuse themselves by discovering a thousand  
secondary causes; but after all, above all, and beneath all,  
is the mysterious life, the omnipotence of God, the judg-  
ment between right and wrong, that plays upon the world  
as upon an obedient instrument. As a people, we have  
ignored God. Ignoble passions have ruled us, such as  
greed, envy, slander, and mere class hatred. The wealthy  
are selfish, and the poor envious. The rich are prepared  
to spend pounds in balls, theatres, dinners, races, and every  
form of amusement to gratify themselves; and the poor  
are thoughtless, indolent, and live without nobility of  
purpose or motive. God has been ignored in the politics and  
also in the commerce of the land, and His hand is nowstretched out in judgment. God does not want to im-  
poverish us; this is not His nature; but in our pride we  
have smitten the heavens, and the heavens now smite us in  
return. But what are we to do amid all this unrest and  
strife? When we begin to be punished, God means us to  
begin to repent, and when we begin to repent, we begin  
to feel the punishment is just, and acknowledge that it has  
come upon us because we have forgotten God, the Giver,  
the Father, the Servant of all. Having forgotten the  
Father, how can we expect to be free from trouble, as if we  
had remembered Him in love and honoured Him in ser-  
vice? We believe that, as a Colony, we need to prostrate  
ourselves before God in humiliation and prayer. As we  
read of one banking institution after another closing its  
doors,—of financial loss, and consequent embarrassment, we  
are not to run away with the idea that the Colony is going  
down in wreck and ruin. If personally we have suffered  
loss; as members of the Church of CHRIST we must not  
whine or rage. We should be bold and courageous, and  
show to the world what Christianity has done and can do  
for us. True it is, there is no trial that taxes men's forti-  
tude so cruelly and tests their faith more keenly than the  
loss of money. The way in which a man meets such a  
trial shows where his faith is centred, where his treasure  
lies.

"In the reproof of chance

Lies the proof of men; the sea being smooth,

How many shallow bauble boats dare sail

Upon her patient breast, making their way

With those of nobler bulk!

But let the ruffian Boreas once enrage!

The gentle Thetis, and, anon, behold!

The strong-ribbed bark through liquid mountains cut,

Bounding between the two moist elements,

Like Perseus' horse: Where's then the saucy boat,

Whose weak unfurnished sides but even now

Co-rivalled greatness? Either to harbour fled,

Or made a toast for Neptune."

The day of adversity is a time when Christians should  
show the value of their faith and prayerfulness, a day in which  
they may glorify God. If out of the darkness of obscurity  
and the pain and loss worldly men hear a low sweet voice of  
resignation, prayer and praise, they will be constrained to  
say God is their refuge and strength, and a very present  
help in trouble. These days of disaster should teach  
Christians to be honest in their dealings. "I thought  
him to be a thorough Christian, till I came to have  
business dealings with him." Such an accusation, like a  
hundred other charges hurled at Christians may be a base  
slander, but if all the tales be true, it would seem as if  
some persons believed in and acted upon the deadly  
principle of one morality for private life and another  
morality for business life. A professing Christian has no  
right to spend a sovereign in amusement, pleasure or dress,  
and leave the tradesman unpaid who supplies him with  
the necessities of life. He cannot hope for God's bless-  
ing when he spends three shillings for a seat in the  
"dress circle," and then contents himself by giving three-  
pence as a thank offering to God for blessings received,  
and in the fulfilment of his duty to the Church. "Shall I not  
visit for these things?" A gracious opportunity is now  
given to those who love those mighty watchwords of old  
Evangelical teaching to sound them forth with all the round-  
ness of emphasis, and all the sweetness of love. "Ye must  
be born again." "A man's life consisteth not in the  
abundance of the things he possesseth." "Seek ye first the  
Kingdom of God and His righteousness." Without this  
righteousness we cannot estimate life rightly. With it we  
can say the Lord's prayer; "Not my will, but Thy will be  
done." Society is dependent upon righteousness. Let  
moral security give way, and then chaos will reign. Let  
righteousness stand up in the light, then wickedness will  
be buried. As a people, we need to turn from our evil  
ways,



scheme was propounded to a few ladies and gentlemen who took the matter up and in July of last year Echo Farm was opened as a Home for Inebriates. Forty men have been admitted during the past nine months, 25 of whom have passed out, and 15 remain. The only qualification for admission is that a man enters the institution with a desire to overcome the craving for stimulants, and to lead "a righteous, godly and a sober life." The result has been that many who were slaves to drink when they sought admission are now out in the world successfully resisting temptation. Degradation has given place to respectability. Such a work is noble in its aim, glorious in its result, and it should command the sympathy and help of every true hearted person. For drunkenness there can be no apology; but the condition of the drunkard is often pitiable in the extreme. There are times when he would give worlds to be reformed. He seeks to rise to-day and falls to-morrow, and feels keenly his disappointment and reproach, poverty and degradation. The treatment at Echo Farm is to give help both physically and morally. The patient is led to see that in order to successfully overcome his besetting the help of God must be sought and obtained. By the grace of God there comes liberty. Made free by the Son, they are free indeed. In re-making character there is freedom; to be master of self is to be the conqueror of the world. It hath pleased God in the history of the past to turn little things to great purposes; and it may be that this effort to lead men to live soberly will become a mighty factor in the regeneration of society. It is very good to tell the drunkard that it is his duty to sign the pledge and become a total abstainer, but it is better to take the man, surround him with good influences, and encourage him in his efforts to become a better and a stronger man. The world has not been sufficiently kind to men who are in a negative period of education, men who are trying to abstain, to refrain from evil. Such men we should treat with the tenderest graciousness, and when we speak to them it should be in words full of encouragement. It is a long leap from hell to heaven. Strong drink is a hard taskmaster, its tyranny defies the poor little strength of man and laughs at the victim when he attempts his freedom. The training at Echo Farm is to lead men to escape evil and attempt good, to encourage them with the assurance of Divine interposition and Divine succour, to tell them that God is near at hand with needful inspiration and grace; that is, if man will ask for help and cast himself unreservedly upon it. The work of Echo Farm Home was begun with prayer, it has been carried on by prayer, and we believe that it will be maintained by prayer. The amount required to secure the premises for the next two years is a small sum when compared with the work to be done and the glorious results likely to be gained. We feel sure that Christian men and women will never allow the "Home" to be closed, for whoever helps in the improvement of individual character, helps in the elevation of all the best national characteristics. To work for the drunkard is to amend the national reputation. Thus we operate together, and co-operate with God. We have not to wait until we can make the whole world hear us, but we can begin with the opportunity that is now given, and in the reclamation of a drunkard we may, by God's blessing, cause to flash up that divinity which men call light. That the doors of Echo Farm may always remain open to welcome the man who desires to free himself from the tyranny of drink let every reader help according to his ability, and pray with all prayer and supplication in the Spirit.

### OFFICIAL.

The Rev. E. S. Wilkinson, B.A., is to succeed the Rev. S. G. Fielding as Curate at St. John's, Parramatta. The Rev. J. W. Gillett, B.A., has been licensed to the Incumbency of St. Matthias, Paddington, vacant by the resignation of the Rev. Dr. Barry.

SYDNEY DIOCESAN SYNOD.—At the meeting of the Standing Committee, held on Monday last, the Most Reverend THE PRIMATE asked the advice of the Committee as to the date of meeting of the Synod, and it was agreed to recommend Tuesday, August 8th. THE PRIMATE has resolved to summon it for that date.

THE children's delights are ARNOTT'S MILK Biscuits. Every mother should get them.—ADVT.

## Australian Church News.

### Diocese of Sydney.

Echo Farm Home.—The Committee met at Trafalgar House on Friday, 21st inst. There was a good attendance. The month's report, which was a satisfactory one, set forth that 6 members had left, and seven had been admitted, one for the second time. There were 14 in residence. All was going well at the Home. The balance in hand was £301 19s 3d. A special donation of £10 had been received from the Executors of the late Mrs. Veeney. Miss Campbell and friends had arranged for a "Musical Evening" at Trafalgar House on 19th May. The Committee have shortly to decide as to the continuance of the work, the probationary year having nearly expired. They ask for £100 to enable them to renew the lease for two years longer. The excursion last Saturday was a great success. Another is to take place in July.

Picton.—Special sermons were preached on Sunday last at St. Luke's (Vanderille, Oaks), the Mission Church, Thirlmere, and St. Mark's Church, Picton, by the Rev. S. S. Tovey, B.A., Organizing Secretary of the Church Society, on behalf of the same. On the following evening the Annual Meeting for the election of officers, etc., was held in the schoolroom, Mr. Tovey addressing the meeting. The following were elected:—President, Rev. R. Noake, B.A.; Secretary and Treasurer, Mrs. Mac Nemi; Collectors, the Misses A. Antill (Abbotsford), S. Antill (Jarvisfield), Wyndham (Picton), L. Hayes (Oaks), Mr. Thos. Woodward (Picton).

Church Home.—The Executive Meeting of the Committee was held on Tuesday, 25th inst. There were present:—The Rev. C. H. Rich (in the chair), Mrs. Tovey, Mrs. Read, Mrs. Wilkinson, Mrs. Way, Mrs. Hargrave, Mrs. C. Ward, Mrs. Brownrigg, Mrs. Tress, Mrs. C. Smith, Mrs. W. Cowper: the Revs. J. G. Southby, T. B. Tress, Dr. Crago, and Mr. Brownrigg. An apology was sent by Mrs. Pain for non-attendance. The Matron's report spoke of the health and conduct of the women as having been good throughout the month. A general improvement in the latter respect has been noticeable, as one effect of the brightened conditions of the new Home. The Rev. D. Laceron, in whose parish the Home is situated, has undertaken the Sunday morning service there.

The Labour Home.—The Weekly Meeting of the Committee was held on Friday afternoon, the 21st 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, the Hon. Secretary (Charles I. K. Uhr), and the manager (Edward Grether). The Chairman reported as follows for the week ended 15th April:—Number of meals served, 598; beds occupied, 199; temporary employment found for 3; permanent for 1; remaining, 29. The Farm report was received from the Superintendent:—Number of meals served, 189; beds occupied, 63; remaining, 12 persons. The Committee desire it to be known that funds are urgently required to carry on farming operations at Rotty Hill: £100 is required to pay the working expenses for four months, when the Committee expect the farm to be self-supporting.

St. Paul's Y.M.U.—St. Paul's Young Men's Union held its weekly meeting on Friday evening, the 21st ult., in St. Paul's Schoolroom, Cleveland-street, Redfern, with the Rev. F. B. Boyce in the chair. The item on the syllabus was a discussion on the Earl of Beaconsfield. This was introduced and led by Mr. H. J. Gendey, followed up by Mr. W. H. Watts. The meeting closed at 10 o'clock.

Parramatta, (St. John's).—The monthly entertainment, together with a send-off and presentation to the Rev. G. S. Fielding, took place in St. Paul's Church, Harris Park, on Monday evening. During an interval in the programme Archdeacon Gunther, on behalf of the Committee, presented Mr. Fielding with a purse of sovereigns. Mr. Fielding acknowledged the gift. A programme was arranged in which Mr. Newcombe, Mrs. A. Massey, Miss Gerlie Byrnes, Miss Marian Walker, Miss A. Clarke, the Rev. S. G. Fielding, Dr. W. F. Garret, and Messrs. Fairweather, King, Virtue, Roberts, Finlayson, Salter, Stephenson, and Ritchie took part. Mrs. W. J. Newcombe acting as accompanist.

Paddington.—The Rev. Dr. Zachary Barry, who is about to vacate the Incumbency of St. Matthias, which he has held for close on a quarter of a century, held his farewell services on Sunday last. In the morning he selected as his text, "Finally, brethren, farewell; be perfect; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (2 Corinthians, xiii., 11.) The preacher spoke for only about two minutes, saying that he could not do better than leave his hearers to ponder the text. In the evening Dr. Barry preached from Philipians i., 27. He said he shrank from the ordinary farewell sermon, as introducing into the pulpit too strongly the personality of the man. He held that danger and injury to the Church were chiefly caused by want of agreement, which was, as in the time of St. Paul, too great in the parishes of to-day, and that many strove for their own glorification rather than for the good of the Church. He trusted that the peace of God would be striven for in the Church, and would be extended into the homes of the congregation and into their conversation. This was the golden link that would unite them all for temporal as well as spiritual good.

Let there be no divisions, as these were the real heresies and schisms of the Church. Let these cease and the result would be happiness. He trusted that the incoming incumbent would obtain loyal support and note experience disappointment. Dr. Barry in 1846 entered at Trinity College, Dublin, and after winning first-class mathematical honours in each successive term, and the Vice-Chancellor's prize for English poetry, he graduated B.A. in 1849 (the degree of LL.D. being conferred in 1868). After leaving college, Dr. Barry was for two years Curate of Edge Hill, near Liverpool, England, then for eight years Colonial Chaplain at Fremantle, Western Australia. He was then appointed Organising Secretary to the Irish Church Missions in Ireland. He arrived in Sydney in 1865, his first Incumbency being St. Jude's, Randwick, and he was transferred to Paddington in 1869.

Moorfields, (St. Alban's).—The Annual Easter Meeting was held in the above Church on Thursday evening, April 13th, Rev. T. Jenkun, M.A., in the chair. Mr. Blessington was again appointed Minister's Warden; Mr. Waddes, the People's Warden, and Mr. Penfold the Trustees' Warden. Allusion was made to the marked increase in the number attending Divine Service. A special effort has been made to wipe off the debt on the Church. The meeting was closed with prayer and the Benediction.

### Diocese of Newcastle.

Meeting of the Clergy of the Central Archdeaconry.—This took place at St. Peter's, East Maitland, on the 18th April. In the course of the service for Holy Communion, the Archdeacon gave a very admirable and weighty address, which reminded one of some of the deliverances of Bishops and Archdeacons in the Old Country. The address will be printed by request. Holy Communion was then administered. The subject for after discussion was "How to promote increased intercourse between the parishes of the Archdeaconry." It was decided to re-commence the visits of Clergy to different centres for the purpose of holding special services, and for the examination of children in their Sunday-school work. It was also decided to publish monthly, a newspaper to be called "Church News" or by some similar name, to circulate among the parishes of the Archdeaconry. This little sheet will deal only with facts and occurrences of interest to Churchmen generally, such as the movements of the Bishop, the holding of meetings, times of services, and so on. The intention of it is to let us know mutually what we are doing, and to remedy that isolation, which is such a feature in our present parochial life. It will be circulated free of cost to a guaranteed number of Churchmen in the various parishes, and the idea is that sufficient advertisements will be procured to defray cost. A pleasant and profitable day was spent. Cordial thanks were voted to Archdeacon Tyrrell for his address. In his reply he stated that he hoped to visit each parish once a year, in doing which there is no doubt he will be warmly welcomed. The Clergy present were hospitably entertained at St. Peter's Parsonage.

St. Augustine's, Merewether.—The Sunday services are at present being taken by the Rev. H. S. Millard of the Grammar School, and the Rev. G. M. Brown, of the Carrington Seamen's Mission who take one the morning and the other the evening service, Sunday about, alternately. The Adamstown services are conducted independently of Merewether, by the resident catechist there.

The Stations.—A most favourable report will be presented to Synod, on the 30th May, of the condition of the stations and the returns from them.

St. Paul's, West Maitland.—The Bishop of the Diocese has issued the following appeal with the subjoined list of subscriptions. I may mention that Mr. Anderson's sketches from which the photographs are taken must have been really artistic as the photographs are capably executed, and give a vivid idea of the state of things:—

"THE FLOOD IN ST. PAUL'S CHURCH, PARSONAGE AND SCHOOLS, WEST MAITLAND.

ESTIMATED DAMAGE—£750.

The Bishop desires to draw the attention of Clergy and Church Members of the Diocese to the disastrous results of the flood at St. Paul's, West Maitland. The Church, Parsonage and Schools have been wrecked. Built on the lowest part of the town they were flooded deepest. The water covered the organ and reached the top of the windows. In the Parsonage it rose to the ceiling of the lower rooms. Its rapid rise allowed little time for the removal of Church or household furniture. On subsidence everything was found to be coated with foul slime, that rotted and ruined whatever it had soaked. The Organ requires £200 for its repair. The Church will cost £280, and the Schools £200. The Parsonage needs £75 at least. The parishioners have suffered terribly and cannot render much help. But those who have escaped the ravages of the flood are earnestly asked to show practical sympathy towards this Church in distress. Damage has been done to small Mission Churches in West Maitland and Miller's Forest, but these are trifling losses beside St. Paul's. Contributions in donations, offerings or otherwise, will be gladly received by the Bishop of the Diocese, by the Rev. E. A. Anderson, B.A., Incumbent, or by Messrs. H. H. Capper, or W. Symington, or E. W. Norman (Churchwardens.) Subscriptions already received:—Bishop of Newcastle, £50; St. Mary's, West Maitland,

£25; Mr. T. W. Tucker, £15; Per E. W. Norman, £5 5s; Archdeacon Tyrrell, £5; Mr. and Mrs. Lumdsaine, Wollombi, £2 2s; Rev. R. H. Phillips, Taree, Offertory, £2 10s; St. Andrew's, Bishop's Bridge (Children), £2. Enclosed are two photographs from sketches made by the Rev. E. A. Anderson during the flood, and a photograph of the interior of the Church taken after the flood.

Wollombi.—A favourable report of matters financial was presented at the Easter Meeting. The Parish has fulfilled all its requirements, has raised and paid its Assessments up to date, and may be congratulated on being in good working order. The Incumbent, the Rev. P. S. Luscombe is leaving this Care, and his successor will find everything left in good trim for him, which is not always the case in handing over Cures.

### Diocese of Grafton and Armidale.

Maclean.—The following gentlemen have been elected as Churchwardens for St. James' Church, Maclean. Mr. R. R. G. Smith, Clergyman's; Mr. Everett, People's. Mr. Tysoe has been nominated for the other warden.

Chatsworth.—St. Luke's.—Churchwardens—Messrs. James Falbiggs, Robert Garrett, senr., and Archibald Watt Davidson.

Harwood.—Churchwardens—Messrs. Stephens, Barry, and Riley.

Armidale.—The Rev. J. T. Evans, M.A., preached at St. Peter's Cathedral on Sunday, the 9th inst. In the morning he referred to matters of local interest, but chiefly insisted upon the need of more work for God, and a deeper regard for Church unity. In the afternoon he addressed the children of the Sunday-school, and in the evening preached again at St. Peter's. The address in the evening dwelt upon the fact that the true progress in the Church did not depend upon mere organization, or human gifts, but upon the indwelling presence of her Lord by His Holy Spirit.

Hillgrove.—The Rev. J. T. Evans, who is visiting this Diocese at the request of the Vicar General has been engaged in organizing Church work in this Parish. On Sunday, the 16th inst., he preached to large congregations at West Hillgrove and Hillgrove, and addressed the Sunday-school children in the afternoon. The necessary Churchwardens have been appointed, but Mr. Evans fears that a Clergyman cannot be sent to take charge of Hillgrove alone, owing to the very depressed state of the district, but Hillgrove will be worked in conjunction with another district.

Richmond River.—Very encouraging reports have been received from the Mission Chaplains on the Lower Richmond. In spite of unusually wet weather, and almost impassable roads, services have been held at the various centres, and good congregations have been the rule. The offerings of the Church members are so far sufficient for the work of the Mission. One additional worker is needed as Mission Reader.

Tenterfield.—As a result of the Rev. J. T. Evans visit here on the 12th inst., an assistant to the Rev. R. J. Nixon will be sent here before the end of this month. It is understood that a second Clergyman is going to Kirindri.

Tamworth.—CHURCH at MANILLA.—(From a Correspondent).—The very pretty little church just completed for the Church of England at Manilla was opened and dedicated on Sunday last. Steady rain had fallen on Saturday evening, and Sunday morning was cloudy and threatening, so that many expected from a distance did not come into town. However, the church was crowded at each of the three services. At morning service the Rev. W. J. K. Piddington offered some of the special prayers appointed for the dedication of churches, and at the conclusion of the usual morning prayer declared the church dedicated to the service of Almighty God, as the Church of the Holy Trinity. The sermon was on "Gladdness in public worship" (Ps. cxvii. 1). The Holy Communion was afterwards celebrated. The afternoon service was for children, and the church was packed with young folk, who listened with great attention to the earnest exhortations and touching illustrations of the preacher. The evening service was attended by an almost new congregation. The Vicar's subject was—"The Peace of the Risen Christ" (John xx. 19). The musical portions of all the services were ably conducted by Miss Marlay, of Tamworth, and the small choir recently formed by Mrs. H. J. Fenwick.

A new American organ (Palmer Co.), purchased from C. Huenerbein, of Sydney, gives great satisfaction, its tone being particularly full and sweet, with ample power. The church is built of brick, with roof of ironbark shingles. The style is gothic, and the design was supplied by Mr. H. S. Turner, of Tamworth, who also supervised the work. Mr. Bowen of Manilla was the builder, and his work has been thoroughly well done. The church is entered from a neat porch on the north-west side. The chancel at the east end has three lights corresponding to those in the west end. The vestry is on the south-east side of the church, the roof is open-trussed of varnish timbers, with handsome perforated corbels. Walls plastered, and struck stone courses. Seats and Communion rails are of pine. Lectern of same material, and of very handsome design. The prayer desk is of English oak, and was presented by the Bishop of the Diocese. A very handsome cloth with gold embroidered monogram was worked and presented by Miss Wolfe, of Maitland, together with a set of beautiful bookmarkers. The Service Books and Bible are the gift of Mrs. Piddington. The chancel floor is covered with white and black marble oilcloth and the aisles with matting; that

on the step being of thick velvet pile. The lighting of the Church is by handsome brass hanging Rochester lamps with porcelain shades. Abundant ventilation has been provided, and the Church is in every respect tasteful and convenient. The cost has been (with organ) about £340, and it is expected that the debt will not exceed £200. The site of the building is a most excellent one—central, well drained, and conspicuous, and the Church forms quite a feature in our town. The land was generously given by Mr. William Hill, of Caermarthen. Much of the success of the good work is due to the liberality of Mrs. Chas. Baldwin, of Durham Court, and to the indefatigable exertions of Mr. H. J. Fenwick, the Hon. Treasurer and Secretary.—*Tamworth Observer*, April 4.

### Diocese of Northern Queensland.

Ordination.—On Sunday, April 2nd, the Bishop held a special Ordination at St. Paul's, Charters Towers, at which he was assisted by the Revs. F. Barton-Parkes, M.A. and Coote, B.A., when the Revs. George Benjamin Richardson, M.A. and B. D. Bryant of St. Augustine's College, Canterbury, were admitted to the Holy Order of Priests. The Ordination sermon was preached by the Bishop, and the impressive service was witnessed by a very large and reverent congregation.

Cathedral.—The Good Friday and Easter Services at the Cathedral were largely attended, and the musical portions of the service were most ably rendered. The sermons and addresses were delivered by the Rev. Canon Tucker. Unfortunately the Bishop was too indisposed to be present at any of the Holy Week or Easter Services. The following inscription has been neatly engraved upon a plate of silver, and inserted in the front moulding of the Cathedral Pulpit. "To the Glory of God and in loving commemoration of the Episcopate of George Henry Stanton D.D., first Bishop of North Queensland 1878-1891,—this Pulpit is given by the past and present Clergy of the Diocese."

Itinerant Work.—Canon Edwards is visiting Georgetown and the mining districts surrounding it, whose inhabitants have much appreciated the services held. It is earnestly hoped that the Bishop may soon be enabled to supply the Church residents there with the services of a resident Clergyman.

Kanaka Missions.—It is interesting to note that the South Sea Islanders of the Church Mission at the Herbert River—voluntarily collected among themselves the sum of £2 5s 0d, with a request that the Bishop forward it to the sufferers by the recent floods in Southern Queensland.

### Resolving: Nota Moment too Soon.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit it before the habit grew too strong.

"Oh, there's no danger; it is a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so. But I assure you there is no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter, "have you been ill?"

"Hardly," replied the other. "But I am trying to escape a dreadful danger, and I fear that I shall be ill before I have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast and was nervous and trembling all day. I was alarmed when I realised how insidiously the habit had fastened on me, and I resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in its net again."

### How to Become a Welcome Visitor.

First of all you want to learn not too stay too long. There is such a thing, you know, as wearing one's welcome out, and you certainly do not wish to do that. Then, having discovered exactly the hours at which the meals are served, you should be in time, and if breakfast is at half-past seven, and you have always had it at nine, you must still get up when the call-bell rings and be downstairs at half-past seven, looking bright and hungry; and, above all other things, you must not mention that you have been in the habit of breakfasting at a later hour. If you have friends in the same place and they should come to see you, and—we will put it in that way—have forgotten to ask for your hostess, suggest to them that you will go and ask her if she would not like to meet them. Insist upon this courtesy to her, or else do not return the call made, and ignore any further visits. Then, if it is a house where only one maid is kept, take care of your own bedroom, so that you will give as little trouble as possible. If some little festivity should be got up in your honour, turn in, and, putting your hand to the wheel, give it all the help you possibly can, both before and after the party.

Try not to talk about any subject that is very personal,

and which will make any one uncomfortable; and if your host should be quiet enough to get into any controversy before you, keep quiet, or, what is still better, if you possibly can, leave the room, and later on refuse to discuss the matter with anybody. When you go away carry nothing but pleasant recollections with you, and forget every family jar and every family secret that you may have heard. Then, indeed, will you always be a welcome visitor, and you will hear some day that your hostess says of you, "I like Dorothy to visit me, for she is such a comfortable girl; and my husband and the children are as glad to have her as I am. Never a servant makes a complaint of her causing any trouble, and each one of them is more than glad to do something for her. We say, 'how do you do' to her with pleasure, and 'good-bye' with regret." Now, that is what everyone of you wants to have said about you when you visit.

There are two ways of fearing God,—the fear of not escaping Him, and the fear of losing Him. The natural man in us wants to escape from God. It dreads Him as the great exactor, the great condemner. It says to Him: "I know thee,—that Thou art a hard man, gathering where Thou hast not sown, and reaping where Thou hast not sowed." If only there were no God, it would be at its ease, and content with itself. But, on the other hand, the spiritual man's fear is the fear of falling away from God forever, and losing that vision which constitutes the blessedness of His creatures. Its word to God is: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." It knows Him, while the natural man walks in the darkness, and fills up the empty void with dreadful imaginings about Him, which are nothing more than its own image projected upon the darkness.

### WESLEY'S THEORY OF EARTHQUAKES.

"The cause of earthquakes," said John Wesley, "is sin."

How he reasoned it out is not easy for the average sinner to see. The idea of such a tremendous physical convulsion as an earthquake resulting from the violation of moral law is nonsense in the eyes of modern science. The reverse is more often true. "The cause of a deal of sin," said Hannah More, "is bile." That we can see through. Bile poisons the brain, and the brain is the organ of the mind. It is certain that all the earthquakes that ever shook this wicked world never did half the damage that is done every year by sleepy stomachs and lazy livers. Generals have lost battles, statesmen have been beaten in diplomacy, workmen have been thrown out of jobs, clergymen have preached poor sermons, and husbands and wives have quarrelled for no reason under the sun but a "touch of liver complaint." The crust of society can never lie quiet with such a force as biliousness under it. This is not a runaway metaphor; it is hard, cold fact, and the man who doesn't know it has never tried to do business with another man when the second man's skin looked yellow, or asked a loan from a friend when that friend was labouring under a sharp indigestion.

Writing of a time six years ago a lady says her skin became first yellow, and then of a saffron hue. Her breathing was difficult and short, and she felt much pain in her chest and sides. Her appetite failed, of course, for Nature never calls for food when she is not in condition to use it. Still a trifle of sustenance must be taken. The lady took it, digested a bit of it, and suffered great distress from the presence of the rest in the torpid stomach. We scarcely need say that her sleep was broken, and mind and body weary, weak, and out of tone. Now what sort of life is this to lead? What is anybody good for while in such a state as that? What wages would you give a servant who was always so? What would you wager on your own success in business if you had to pit yourself against other peoples sharpness, while you had to fight with a "poison-soaked" head and a stomach that refused its breakfast? Not a crooked expedient. Our correspondent continues: "At last I took to my bed. The doctor said my liver was wrong; that I had the jaundice. As his medicine did no good, he advised me to go to the hospital. I objected to this, and he said, 'Try a change of air, then, and see what that will do for you.' So I went to my old home in Fairford, Gloucestershire. This did me no good, and I consulted another physician, who attended me for some time, but failed to help me. My friends now thought I was in a decline. 'I didn't eat enough to feed a bird, and began to despair. Gradually growing more feeble and miserable, with no expectation of better days, I lingered on until July, 1890, when an acquaintance urged me to try Mother Seigel's Syrup. The confidence my friend seemed to have in this medicine made such an impression on me that I sent my niece four miles to get it. After taking the first bottle I felt better. A weight appeared to be lifted from my chest, I began to relish my food, and felt better in every way. I will conclude that by saying when I had used two bottles more I returned to Birmingham quite well, and have had no attack of the disease since. I am only sorry I did not know of the Syrup years before." (Signed Sarah Hawkes, of the Lion Inn, Longmore Street, Birmingham.)

Here is certainly a lesson for the day. Probably there is not one person in a thousand who has not suffered from what is called a "bilious attack," and many are more or less bilious all the time. The symptoms are these: Furred tongue, headache, dullness and sleepiness, yellow eyes and skin, spells of dizziness, hot hands and cold feet, bad taste in the mouth, loss of appetite, broken sleep, nervousness, loss of inclination to exertion or work, low spirits, irritable temper, the gulping of a nauseating wind or gas, distress after eating, and wandering pains and uneasiness all over the body. These things signify liver complaint; and the cause is indigestion and dyspepsia. If long neglected there are plenty of worse consequences to follow. The success of Seigel's Syrup in curing this malady is due to the fact that it goes straight as an arrow to the very root and source of it, the paralysed digestion. Whatever may be the true theory of earthquakes we may be sure of one thing, anyway—namely, that bile in the blood, arising from an arrest of the digestive function, is the hotbed of more sorrow, pain, and death than all the powers at the interior of the earth ever scattered over its surface.

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## CORRESPONDENCE.

**NOTICE.**—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed articles or in articles marked "Communicated" or "From a Correspondent."

Correspondence must be brief.

## MR. BABER AND THE KILBURN SISTERS.

IS IT LOYAL FOR THE CLERGY OF THE CHURCH OF ENGLAND, WHO HAVE PROMISED CANONICAL OBEDIENCE TO A BISHOP, TO ENCOURAGE WORKERS IN A PARISH OR IN A DIOCESE IN OPPOSITION TO THE VIEWS OF AN INCUMBENT OR A BISHOP?

To the Editor of the Australian Record.

SIR,—I prefix this question to my letter as a counter question to that prefixed by the Rev. Charles Baber to his letter in your issue of the 15th inst. Mr. Baber's question was as follows:—"Are those of the Laity and Clergy of the Church, who are countenancing and helping the Kilburn Sisters in this Diocese, disloyal to the Bishop?"

What constitutes loyalty? Loyalty is the observance of that obedience or fidelity which according to the laws we owe to our Sovereign or head. This is a fair dictionary definition, with which I suppose no one will quarrel. The question to keep in view is this: Are Mr. Baber and those of the Laity and Clergy who countenance and help the Kilburn Sisters loyal to the Bishop or to the Synod? We need not deviate from this question by a hair's breadth. Mr. Baber has put it into form, and it is a very fair one for consideration.

As far as Church Law can be laid down on a question, it has been laid down on this by the Diocese of Sydney. And here let me say that this is a Diocesan question rather than a General one. In the settlement of it we have only the Diocese of Sydney to consider. It matters not if fifty Dioceses accepted the Kilburn Sisters. It matters not if I will add, how the Mother Church may decide—whether it gives sanction or withholds it. To the Synod and the Bishop of Sydney alone, loyalty is required on a question of this character. What, then, has been done in the Diocese of Sydney? This is the question that must be before passing the final verdict.

(1.) What has the Synod done? Some six years ago, the following resolution was carried by a two-thirds majority:—"That it is undesirable that Sisterhoods be established in this Diocese." This is most emphatic. Could anything be plainer? The Church Parliament of the Diocese of Sydney has decided against Sisterhoods.

(2.) What has the Primate done? In writing to Dr. Corlette (the correspondence being published in your issue of October 9, 1892), the Primate says that he cannot give "any official recognition to Sisters of an Anglican community in England coming into this Diocese without either invitation or sanction from its Bishop." Thus we have the two highest authorities withholding sanction.

But still another point must come under consideration. I am aware that it must not be unduly pressed, but it must not escape our consideration altogether. Must not the ordination day be called to mind when the following deeply-solemn question is put to all those who are about to enter the priesthood?

The Bishop: "Will you reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

Answer: "I will so do, the Lord being my Helper."

It may be argued that there is latitude allowed in the question; it may be argued that it is capable of great expansion. So it is, but yet must it not be borne in mind in answering the question before us?

Other questions, too, arise in great number. Is it loyal for the Clergy to encourage the Kilburn Sisters, who have neither Episcopal sanction nor Synodical recognition to enter a Parish or a Diocese without the consent of the Incumbent, and hold drawing-room meetings or form auxiliaries for the supply of funds or old clothes? Is it loyal for the Clergy to encourage the Kilburn Sisters, to thus form an *imperium in imperio* in a Parish or Diocese which will interfere with both the Parochial and the Diocesan machinery? Is it loyal for the Clergy to help to create schism of the most serious character in Parishes throughout the Diocese? Would it be loyal, for instance, for a Clergyman of the Church of England to open a Free Church of England School just opposite Mr. Baber's Sunday School, and teach doctrine wholly opposed to that which Mr. Baber teaches? Can the action of these gentlemen be described as obedience, as fidelity, to the constituted and recognised Church or Synodical and Episcopal ruling of the Diocese? These are the questions which a fairly disciplined mind would seek to answer, but which Mr. Baber very carefully avoids.

Now let me take up Mr. Baber's plausible arguments in the latter part of his letter. The arguments deduced from the C.M.S., the S.P.G., etc., would be strong arguments were the analogy equally strong. But the analogy is particularly weak, and therefore the arguments become correspondingly weak. Take, for instance, the C.M.S. It was founded in 1799. When Mr. Wilberforce held an inter-

view with the Archbishop of Canterbury a year after the proposal was first formulated, his Grace did not, so far as I can learn, withhold his sanction, but in Wilberforce's own words, he expressed himself "in as favourable a way as could be well expected." Indifference, apathy, and coldness might have been shown. Nothing further than this. Again, we take the S.P.G., which was founded in 1701. This Society, as is well known, was first started through Dr. Bray in 1696 going out to the American Colonies as the Commissary of the Bishop of London. He found a bad condition of affairs in the Church there. Archbishop Tenison of Canterbury and Bishop Compton of London seconded the efforts, and pushed on the proposals of Dr. Bray to sow the seed of the Gospel by way of the S.P.G. in those Colonies. The Dean of Lincoln preached the first anniversary sermon, and Bishop Burnet the second. What opposition was shown in the American Church was done, as Bishop Littlejohn points out, "under amalign State influence." The B. and F.B.S. may be dismissed at once, as it is not a distinctively Church of England organisation. Thus these cases are by no means parallel ones, and the arguments lose their force when applied to the advent of the Kilburn Sisters to these Colonies.

I will make two more observations. I notice in your issue of the 8th inst., that Mr. Baber's name appears on the Council of the Deaconess Institution known as "Bethany." Can Mr. Baber serve both faithfully? Their constitution and doctrine are diametrically opposed.

I agree with Mr. Baber, that the Kilburn Sisters have "as good right to come here and work as any other Christian ladies" (that is, I take it, in the capacity of citizens); but I will not allow that they have a right to work in this Diocese as recognised agents of the Church of England by the established Diocesan law.

Thus the process of reasoning pursued by Mr. Baber up to the present time does not convince me, and I believe I am expressing the opinion also of many other of your readers.—I am, &c.,

A LOYAL CHURCHMAN.

C. E. T. SOCIETY.

SIR,—Will you allow me space to draw attention to one or two suggestions for advancing the interests of the above Society. First, by Prayer. It has been said that "Prayer moves the hand that moves the world." Surely we want more real earnest prayer in connection with the Society. Might not our monthly meeting for prayer be made more widely known, and the promoters of the meeting themselves be present so as to avoid the repetition of what happened at the last when two friends from Balmain were alone at the meeting, and not knowing what state the Society was in, could only pray for their own branch. Secondly, could we not have a publication of our own to which reports of work done and meetings held might be sent by the various branches. Thirdly, might not a list of the various branches be sent to the Branch Secretaries whereby they might arrange for them to visit each other; for example, say, members of St. Paul's Branch to visit St. Mary's and give the entertainment at the monthly meeting, then St. Mary's to visit St. Paul's, and so have a little variety. As I am sure other Secretaries will agree with me, it is very hard to make the meetings attractive where you have the same singers again and again.—Yours, etc.,

CHAS. A. LESLIE.

"Eastcliffe,"

Pearson Street, Balmain.

P.S.—Re Prayer, readers would do well to read "With Christ," by Rev. A. Murray.

## THE LOCAL OPTION BILL.

SIR.—The Central Committee of the Local Option League of New South Wales desire us to bring under the consideration of all the Christian Churches and Lay Temperance organisations in the Colony, the critical position of the Liquor Traffic Local Option Bill, now before Parliament. This Bill will give the people, in every locality, the right to decide for themselves whether they wish to diminish the number of licenses to sell drink, or to abolish them altogether.

After long delay, and ceaseless agitation, the Bill has been introduced by the Hon. John Kidd, Postmaster General. It has been vigorously opposed—as was to be expected—by those engaged in the Liquor Traffic; yet, we are thankful to say, a large number of members, loyally kept their pledges to this League, and carried the first reading with a substantial majority.

Mr. Kidd is very hopeful, that he will be able to move the second reading next Wednesday or Thursday, the 2nd or 3rd of May. Then, the great struggle will most probably take place. It is of the utmost importance that every friendly member of Parliament should be in his place in the House. Our object, now, is through the medium of your paper with your permission to ask our supporters in every electorate, to write to their local members to remind them of their duty, and especially request them to be present, so as to record their votes in favour of this important measure. Each Temperance Society should also act in the same way and urge their attendance at the House. The Pastors of various Churches might also send in by the hands of their local members of Parliament, petitions on behalf of their congregations, in favour of the Bill, and as promptly as possible.

Never in the history of the great Temperance cause in New South Wales has a time of such supreme moment been touched. It is therefore imperative that we should give "a long pull, a strong pull, and a pull all together," to secure victory. The Central Committee would emphatically remind all lovers of their Country, that the Liquor Traffic Local Option Bill is the most vital one ever introduced into Parliament. It intimately affects the religious, moral, social and economic life of the people. Energy and self-sacrifice are needed to sustain the battle to a triumphant issue. Who will help, for God, home and humanity?

We are, Sir

Yours faithfully,  
EDWARD J. H. KNAPP, Hon. Sec.  
JNO. ROSEBY, Fin. and Org. Sec.  
Temperance Hall, Sydney, 24th. April, 1893.

## ECHO FARM HOME.

DEAR SIR,—I desire, through your columns, to convey our thanks to all friends who helped to make the excursion to Echo Farm last Saturday a success. Everything went off excellently, and everyone seemed pleased. For this our gratitude is primarily due to Him whose guidance and blessing were sought and obtained.

For the convenience of those who could not accompany us, and who have not yet visited the Home, it is proposed to have another trip in about two months, at the time of our anniversary.—Yours, faithfully,

COURTENAY SMITH.

24th April, 1893.

## THE KILBURN SISTERHOOD AND "LOYALTY."

"IMAGINARY CONVERSATIONS" UP TO DATE.

SIR,—Have you room for the following "imaginary conversations" suggested by the Kilburn Sisterhood controversy?

Mr. Low: So I hear that the Bethany Deaconesses are going to begin work in the Diocese of —

Mr. High: Oh, are they? I suppose the Bishop is willing!

Mr. L: Oh no; they are not going to consult the Bishop, you know.

Mr. H: What! You don't tell me that. Going into that Diocese without the Bishop's consent. I never heard of such a thing. They have no right to do this. It is disloyal to the Bishop, discourteous, and an unheard of thing.

Mr. L: Well, you know, why should they consult the Bishop? It would be a great "mistake." What has the Bishop to do with any new organisation that enters his Diocese? He's not "in harmony with their work" you know. It wouldn't do to ask him. Supposing he vetoed it; then of course it would look disrespectful to the Bishop to proceed any further.

Mr. H: I never heard of such reasoning. I can't understand how you, who profess to be a Churchman, can possibly be so misguided in your arguments and encourage a movement that is, on the face of it, so "disrespectful to the Bishop."

Mr. L: I don't follow you. It is quite a "mistake" to even ask him—quite unnecessary. The Deaconesses have "as good a right to go there and work as any other Christian ladies have." They will do their work "quietly, as they are doing it here, and they will soon gain recognition." Why, don't you know a Bishop in the — Diocese—a very good Bishop, too, by the bye—was so thankful to the Deaconesses who entered his Diocese "unasked." Why, the head Deaconess told me so.

Mr. H: Oh! but that's not a parallel case. That Bishop was favourable to them altho' he was "unasked." But the Bishop of —, he is right against their coming. He will not give them any encouragement; and to think that they will be so discourteous, so disloyal, so disrespectful to open a branch institution in the very heart of his Diocese. Well, I wouldn't say much for the Evangelical party if they encouraged them to commence their work. Of course they wouldn't think of taking sides in opposition to their Bishop.

Yours, etc.,

X.Y.Z.

## Notice as to Correspondents.

"Darling Point," "Redfern," "Jonadab the son of Rechab,"—too late for this week.

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In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and is the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not deterred from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

## Read the Reports from Sydney Papers.

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

"Prebysterian," of July 4, says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

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

"Martin's Home and Farm" says:—"We can recommend it as a genuine thing."

"The Australian Star" says:—"It is thoroughly purifying, hygienic and rational in the highest degree."

"Truth" says:—"It is beyond a doubt all that is claimed for it."

"Sunday Times" says:—"It will, we believe, where cure is not possible, assist in alleviating; and to folks suffering from habitual constipation, indigestion, and to folks suffering from poverty of blood, it cannot fail to be of benefit."

"Brisbane Evening Observer" says:—"A feature of the treatment is that it requires no extra expense after the first cost of the pamphlet, and can be applied as easily in the bush as in the city."

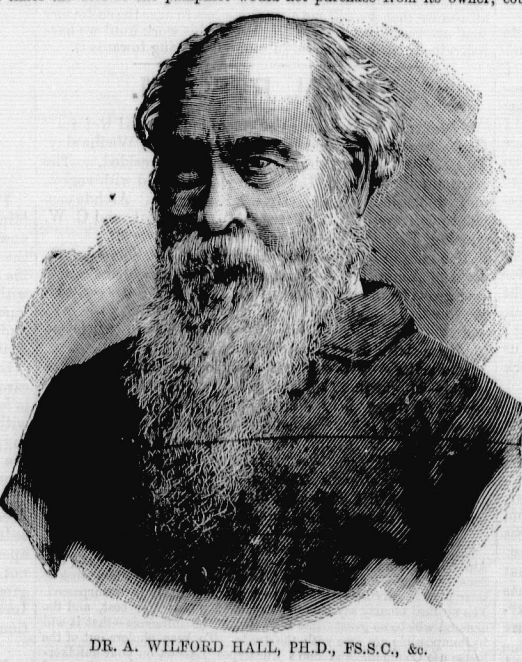
"The Parthenon and Australian Independent" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

The editor of the "Australian Independent" says:—"The health process discovered by Dr. A. Wilford Hall, of America, is 'sweet reasonableness' itself. To suffering humanity we regard the discovery as a wonderful boon."

"The Echo," "Bulletin," and other leading papers speak in unqualified terms.

Australian Independent says:—"To suffering humanity we regard the discovery as a wonderful boon."

Editor "Methodist Gazette" says:—"The treatment commends itself to our common sense. We have conversed with well-known gentlemen who have adopted the treatment with success."



DR. A. WILFORD HALL, PH.D., F.S.S.C., &c.

## PLEDGE OF HONOR.

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

This pledge does not deprive the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this ..... day of ..... 18 ..... ONE WITNESS

Cut this out and sign with one witness, and send with One Pound to Dr. Hall's Agent, J. C. OAKMAN, 8 O'Connell Street, Sydney, who will forward the Pamphlet by return mail.

## MR. ARTHUR VIRGIN,

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Artificial Teeth at one-half the usual charges.

Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

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**SYDNEY AND BRISBANE.**



## 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.]

The following list of scholars at the Melanesian Mission which are supported by contributions from New South Wales, will be interesting to some of my readers. It is well that the Sunday scholars should know the name and history of the Melanesian whom they are helping to educate in order that he may bring the blessings of the Gospel to his fellow countrymen. After the name of each scholar I have placed the amount, roughly speaking, contributed in 1892 by the Sunday-school of the parish which supports him: St. James', Sydney, Edward Darag; St. Philip's, Sydney, D. Melanakaui, £5; St. Barnabas', Sydney, P. Alowar, £10; Holy Trinity, Sydney, Manla, £10; Christ Church, Sydney, I. Papi, £24; St. Thomas', North Shore, Sydney, Vacant; St. Paul's, Redfern, Sydney, School at Halavo, Fanny Matagoro £3. St. Peter's, Woolloomooloo, Sydney, Kasi; St. Michael's, Sydney, Sydney, John Qilgaltok; St. Andrew's, Sydney, Vilamala, £15; All Saints', Petersham, Sydney, Silas Van, £24; St. Paul's, Burwood, Sydney, Ephraim Donnegson; St. Stephen's, Newtown, Sydney, Kauramo; St. Leonard's, North Shore, Sydney, David Malol; Young, Goulburn, Paskal Meramato; St. Peter's, Cook River, Sydney, Tanee; St. John's, Bishopsthorpe, Sydney, Silas Tawala; St. John Baptist, Ashfield, Sydney, James Hagei, £10; All Saints' Hunter's Hill, Sydney, T. Tatou, £6; W. Russell, Esq., Sydney, S. R. Gede; Parramatta, Sydney, J. Benere; St. John's, Parramatta, Sydney, J. Rawdon Wota, £11 11s; Mudgee, A. Weteget; St. Matthew's, Windsor, Cassar Toni, £1; Grafton, R. Woget; Muswellbrook, Benjamin Napo; Christ Church, Newcastle, Hari Silter; Cassilis, Rorelea; St. Paul's, Tamworth, Ernest Taghuru; Mossman's Bay, Latahau, £10; St. Mark's, Darling Point, Houalaha, £17; All Saints', Wollahra, Tigwawa, £12; St. Saviour's, Goulburn, Reuben Wogus.

In addition to the above the following Sunday-schools have contributed:—Deniliquin, £3 10s; St. Peter's, Campbelltown, £2 18s; St. John's, Darlinghurst, £4 10s; St. Silas', Waterloo, £1; St. Bartholomew, Prospect, £2 12s; St. Matthias, Paddington, £2; St. Anne's, Hyde £7; All Saints' Cathedral, Bathurst, £5 11s; St. John's, Wallerawang, £2; St. Mary's, Balmain, £4; Vineyards, Windsor, £4; Christchurch, Kiama, £1; St. Nicolas' Coogee, £2; St. Stephen's, Penrith, £2 10s.

The following paragraphs are taken from an address to the teachers in the Chinese Schools of the China Inland Mission, given by the late Dr. Cameron a year ago. I owe the extract to the kindness of one of my reporters:—"It seems to me as though God had placed these children in your hands and said, 'Train them for Me, I trust them to you.' It is not the parents who trust their children to you, but God. It is not only the parents who say, 'We leave our boy or girl with you, and we will give you so much,' but it is God, and He offers the highest reward for faithful service."

"A day will come when God will inquire how we have attended to our charge and fulfilled our daily task. Did we leave no stone unturned to win these young souls for Christ? Did we watch and pray that we and they might not enter into temptation? Were we taken up with our own ends, and therefore forgetful of our high calling? Did routine take the spiritual from our work and make us unspiritual machines? On the other hand, did we work every hour with a single eye to His glory?"

"Yours is a noble work: a responsible work. No responsibility can be greater than that of training the minds and bodies of the young for the battle of life, and laying the foundations of their eternal well-being, and the blessing of God is upon this as upon all other faithful service."

The English S.S. Institute celebrates its Jubilee this year, and has issued an appeal for the sum of £10,000 to enable it to extend its operations. It will hold a series of Services and Meetings in May and November to further this object. Those who know the excellence of its work will hope that the desired result may be obtained. Its two main objects are—1. To extend, improve, and develop the Sunday-school System in the Church of England. 2. To secure Efficient Teaching in Church Sunday-schools. During the last fifty years the Institute claims to have extended and improved Sunday-schools.

"1. By establishing Branch or Local Sunday-school Associations both at home and abroad.

"2. By raising the Character of the Teacher's Office.

"3. By the Publication of Sunday-school Literature for Teachers and Scholars.

"4. By instructing Teachers in the Art of Teaching.

"5. By arranging for the Examination of Teachers.

"6. By founding a Biblical Museum for the use of Teachers.

"7. By providing for the Inspection of Sunday-schools.

"8. By promoting the observance each year of Days of Intercession on behalf of Sunday-schools.

"9. By making Free Grants of Sunday-school Requisites to poor Schools.

"10. By means of the Bible Reading Union, a Reference and Lending Library, and the Church Sunday-school Choir."

"A further extension of the Institute's operations is rendered necessary in consequence of the rapid extension of Secular Instruction during the last few years. The following indicate the scope of the work which remains to be done:—

"1. To revise and adapt the Sunday-school system to present day needs.

"2. To secure for the Sunday-school a more prominent place in the Parochial Organization.

"3. To adopt special means for attaching Elder Scholars more effectively to the Church.

"4. To extend the Branch Associations, which have done so much to improve Sunday-school work during the past fifty years.

"5. To deal with the whole question of Sunday-school Teaching in a comprehensive manner.

"6. To obtain additions to the present Teaching Staff in Church Sunday-schools."

J.W.D.

## MELANESIA.

The Annual Report of the Mission, with which, as last year, the *Island Voyage* is incorporated, was published on the 1st ult. Parcels have been sent to the local secretaries, and single copies to direct subscribers to the Mission in New Zealand and Australia. Should any friends not have received a copy application should be made to the local secretary, or direct to Archdeacon Dudley, Auckland. The report contains a most interesting paper by the Bishop of Tasmania, giving his observations and suggestions; the latter involving for their adoption increased funds, whereas, alas, the state of the funds of late suggests inevitable curtailment of operations. The Treasurer has been obliged to write strongly to the Head of the Mission on this subject. Some excellent photographs of scenes and persons in the islands, taken by the Bishop, arrived just too late for publication in the Report. Copies of these, 8s per dozen, can be ordered from Mr. Beattie, photographer, Hobart. The *Southern Cross* left Auckland for the first voyage of this year on Easter Monday, taking with her Doctor and Mrs. Metcalf, Misses Lodge and Ashwell, Mr. Nobbs, Rev. T. P. Tholman, chaplain of the island, and others. She may be expected again in Auckland at the end of June, when she will fill up with stores for the island stations, some of which, especially those in the Northern New Hebrides, may, it is feared, have suffered severely in the late hurricane.

Bishop Selwyn writes in good spirits on February 17, hoping with the spring to resume active work and travelling on behalf of the mission, having many invitations. He was somewhat bronchitic, and there was small improvement in the lameness, but otherwise well.

The financial needs of the Mission are still urgent. The field is open, and in large part undeveloped; God's blessing has been manifestly shown to be with us, and men are offering for the work; but where are the funds? Such moderate contributions from Church people generally would supply all that is needed, and no other cause need suffer in the slightest. Let us one and all resolve that we will not allow ourselves to urge the customary shallow excuses for the non-support of this work until we have individually made some real substantial offering towards it.

## SOCIAL REFORM.

A MEETING of the Church of England "Social Reform" Committee was held in the Chapter House on Wednesday. The Most Reverend the PRIMATE presided. The resignation of Rev. H. L. Jackson was accepted with regret, and apologies were received from Ven. Archdeacon Günther, Revs. F. B. Boyce, A. R. Bartlett, and C. W. Garling, Esq.

The gambling question was discussed at some length, and the Committee deplored the extent to which the evil was growing in this country. It was felt, however, that the law as it stands, was insufficient to cope with the evil, and that our efforts must be directed to secure legislation for better laws in relation to gambling.

The matter of the recent disgraceful prize-fights was introduced and the Committee, thankfully recognising the efforts of the police, decided not to take any steps at present. A Vigilance Committee, consisting of Revs. F. B. Boyce, E. A. Colvin (Hon. Sec.), Messrs. A. R. Minter, and W. E. Toose, was appointed for the purpose of deciding the circumstances under which it would be desirable to call together the General Committee for action with regard to any public question.

SEVENTY VESSELS have left German ports en route for Australia, all more or less affected with cholera. Coleman and Sons, of Coctamundra, 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 Sons' 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 Coctamundra or the Wholesale Depot, 6 Bligh-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.

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

## THE A.M.P. SOCIETY.

## "Extension of its Whole Life Tables."

Mr. J. B. YOUNDALE, agent for this Society informs us that the A.M.P. Life Office now charges youths from 15 to 19 Rate for age, under the "Whole Life Tables," instead of as hitherto—charging them as age 20.

They will now enjoy the full benefit of their youth, as a lad of 15 can take out a policy for £5000 with large Annual bonuses for about £8 yearly.

Fathers, encourage your sons to insure. Any of our readers wishing to communicate with Mr. Youdale, will always find his address in the advertising columns of this paper.

## Dr. Tyson's Sanatorium.

## The Disease of Drink Eradicated.

WE BID YOU HOPE, However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to all who apply. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 95 Pitt-street, Sydney.

## ABRAHAM'S PILLS.

The Great Remedy of the 19th Century

FOR LIVER AND KIDNEYS!



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

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

## A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.

PREPARED ONLY BY

J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET, SYDNEY.

## The Australian Record.

SYDNEY, SATURDAY, MAY 6, 1893.

## NOTES AND COMMENTS.

**Personalia.** The Rev. John Vaughan and Mr. John Kent have been elected members of the Standing Committee in the place of the Ven. Archdeacon King and Dr. Kingston. The Aberdeen University has conferred the degree of D.D. on the Ven. Archdeacon Ross of Armidale. At a Congregation held at Cambridge on Thursday, the 16th, March, the "degree of Master of Arts (by proxy)" was conferred on G. M. L. Jones, now resident in New South Wales. The Rev. F. T. Whittington has been suffering from a severe relapse of New Guinea fever, and acting under medical advice, has resigned his position as General Secretary to the Australian Board of Missions. The Most Reverend the PRIMATE and the Executive Committee have expressed their sympathy and their concurrence in the wisdom of Mr. Whittington's action. The reverend gentleman will hold his present post until the end of June, after which he proposes to accept the offer of the Dean of Hobart of the new office (created by an amendment of the Cathedral Act, at the recent session of the Tasmanian Synod), of assistant Incumbent of St. David's Cathedral, Hobart, with charge of the Cathedral Parochial District. The Bishop has attached a Canonry to the new appointment. The Bishop of Adelaide and Mrs. Kennion leave for England on the 10th inst. We wish them a safe and pleasant journey. The Rev. A. Duncan is leaving Wagga for Cobargo. The Rev. D. C. Bates, of Lambton succeeds Mr. Duncan at Wagga, and the Rev. G. M. Brown, of Carrington, is transferred to Lambton.

**Do Without Society.** At Doncaster a Society has been inaugurated which bears the title, "The Do-Without Missionary Society." The plan of the society is that each member of it shall, every week, "do without something he really likes, and give at least a penny a week to one of the collectors, without reducing his regular offerings to other societies. When the Doncaster society was started it was intended to support one missionary in China, but the effort has been so blessed that £269 was raised by 750 members, and besides its representatives in China, it contributed towards missions in India and Madagascar.

**Moral Suasion and Legislation.** The Bishop of Carlisle, presiding at the Annual Meeting of the Diocesan Branch of the Church of England Temperance Society, said temperance was the outcome of two branches of work—moral suasion and legislation. He did not for a moment disparage legislation on this subject, but he thought that, in days when people looked to this Bill and that, they might forget that there was a great work to be done by themselves at home. Sir H. Thompson had told them that their children must be reared without alcoholic liquors to be healthy. The Bands of Hope were a great help to the temperance cause, and that society must constantly look first to the work at home. His Lordship said that while he was President of that Society he would always put his foot down upon strong language. Such expressions as "that hell-broth, beer," and the statement that no man could be near to JESUS CHRIST who was not a total abstainer, did great injuries to the cause, and the man who spoke in this manner was the worst enemy which the temperance cause could have.

**A Thankoffering.** The late Lord Northbourne, whose will has been proved by a codicil dated June, 1891, left the sum of £2,000 "as a thankoffering to Almighty God for His great mercies to me during a long life-time," to the Warden of St. Augustine's College, Canterbury, and the Rector of Bettehanger, to be held by them upon trust, and to pay the dividends or income thereof to such student of Augustine's College as they shall in their absolute discretion think best fitted for the purpose, either as a payment of his annual stipend or as supplementary to the same in the year of his leaving the College to undertake missionary work.

**One a Vest, the other a Jacket!** The Controversy about the Holy Coat of Trèves will hardly be settled by the decision just given by the Bishop of Versailles. It will be remembered that while a good many people were sceptical about the genuineness of the relic when it was last solemnly exhibited to the faithful, the Curé of Argenteuil went so far as to denounce it as a downright imposture. It could not possibly be genuine, he said, since the real coat was in safe custody in the Church of Argenteuil. This was on the assumption that there could only be one coat, which, of course, is not proved. The Bishop of Versailles, M. Gour, having been deputed by the Pope to inquire into and report upon this delicate matter, has done so in a spirit of benignant compromise. The coat at Trèves, he says, is genuine; but, then, so is the one at Argenteuil. One is a vest, such as was worn next to the body; the other, an outside jacket.—The mystery is thus solved and the "faithful" may be at peace.

**The Bible Society.** There has been given to the Bible Society an "In Memoriam" a gift of £1000, which it was desired should be assigned for some extension of Bible work for girls and women. In compliance with this wish, and as a means for enabling them to sustain and expand their grants to Bible-women in the East, the Committee have resolved to establish a special fund for the Bible Women's work. The gift of £1000 will be made the nucleus of the fund, and the Committee ask for generous donations towards the important object of introducing the Scriptures more widely among the women of the East. They spend now from year to year about £2000 in the grants to the various Missionary Societies for the support of over 360 Bible-women. In 1891-92 these women read the Scriptures to over 20,000 native women each week. In the year they taught some 1350 of these women to read the Bible for themselves. They circulated among them above 2650 Bibles, Testaments, or Portions, by gifts, and over 9850 by sales—a total circulation exceeding 12,500 copies. Such work will form an important factor in leaving India with the knowledge and influence of the Bible. The openings for it grow each year. But it would be well if provision were made for its permanence and expansion without its forming an increasingly heavy charge on the General Fund of the Society. Who will help in it?

**Thoughtlessness.** When young people fall into error, the excuse is often made. Oh, it is only the thoughtlessness of youth; or you cannot put an old head on young shoulders; such remarks are not well timed. "I have no patience," says Mr. Ruskin "with people who talk of the thoughtlessness of youth indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate if he will, but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decisions. A youth thoughtless! when all the happiness of his home for ever depends on the chances or the passions of an hour; A youth thoughtless! when the career of all his days depends on the opportunities of a moment; A youth thoughtless! when his every act is as a torch to the laid train of future conduct, and every imagination a fountain of life or death; Be thoughtless in any after years rather than now; though in deed there is only one place where a man may be nobly thoughtless—his death bed. No thinking should ever be left to be done there."

**Public Advertising.** A National Society for Checking the Abuse of Public Advertising has been founded at a meeting recently held in London. A first list of members includes many names familiar in literary and art circles, and some legal and political leaders. The objects of the Society are—(1) To check the abuse of the practices of spectacular advertising, and (2) to protect and promote the picturesque simplicity of rural and river scenes, and the dignity and propriety of our rural towns. No doubt there will be a tendency in some quarters to sneer at the Society as fastidious or interfering with trade, but any one who has occasion to travel anywhere must admit that there is ample scope for its efforts in the direction of removing painful disfigurements. In Elizabeth-street, Sydney, there are some disgusting advertisements, and the City Council ought to exercise its power by having them at once removed.

**Peace and Goodwill.** The latest Prelate to aid in the adjustment of a trade dispute is the Bishop of Wakefield. There has been a long contest between the members of the Yorkshire Glass Bottle Manufacturers' Association and their workpeople, with the customary result of much local distress. But at a meeting of the Masters' Associa-

tion a letter was read from the Bishop of Wakefield, suggesting that the differences should be submitted to arbitration. Dr. Walsham How was careful to point out that he claimed neither the right to intervene nor the qualification to sit in judgment on the matters in dispute. He only appealed as the "outcome of a sincere desire to see peace and goodwill restored between those whose interests must be so large an extent identical." Made in this spirit, the Bishop's appeal was not rejected. The Association at once passed a resolution according their readiness to submit the dispute to arbitration, and instructing their secretary to inform the workmen's representatives of the fact.

**Self-Denial.** A well-known writer and expositor of Scripture truth, the Rev. Andrew Murray, in his thoughts on "Like Christ"—asks, as a question, what is the connection between Self-sacrifice and Self-denial? and gives the following answer. The former is the root from which the latter springs. In Self-denial, Self-sacrifice is tested, and thus strengthened and prepared each time again to renew its entire surrender. Thus it was with the Lord Jesus, His Incarnation was a Self-sacrifice—His life of Self-denial was a proof of it; through this again, He was prepared for His great act of Self-sacrifice in His death on the Cross. Thus it is with the Christian. His conversion is to a certain extent, the sacrifice of self, though but a very partial one owing to ignorance and weakness. From that first act of self-surrender, arises the obligation to the exercise of daily Self-denial. The Christians efforts to do, show him his weakness and prepare him for that new and more entire self-sacrifice in which he first finds strength for more continuous self-denial.

**Self-Sacrifice.** Self-sacrifice is of the very essence of true love. The very nature and blessedness of love consists in forgetting self and seeking its happiness in the loved one. Where in the beloved there is a want or need, love is impelled by its very nature to offer up its own happiness for that of the other to unite itself to the beloved one, and at any sacrifice to make him a sharer of its own blessedness. The highest glory of God's love was manifested in the Self-Sacrifice of Christ. It is the highest glory of the Christian to be like his Lord in this. Without entire self-sacrifice, the new command, the command of love cannot be fulfilled. Without entire self-sacrifice, we cannot love as Jesus loved! "Blessed calling to walk in love even as Christ loved us, and gave Himself for us, a sacrifice and sweet smelling savour to God. Only thus can the Church fulfil her destiny, and prove to the world that she is set apart to continue Christ's work of self-sacrificing love, and fill up that which remaineth behind of the afflictions of Christ."

**A Sacrifice to Men.** Every Christian who gives himself entirely to His service, God has the same honor for him as He had for His Son; He uses him as an instrument of blessing to others. The self-sacrifice in which you have devoted yourself to God's service, binds you also to serve your fellow men, the same act which makes you entirely God's, makes you entirely theirs. It is just this surrender to God that gives the power for self-sacrifice towards others and even makes it a joy. When faith has first appropriated the promise "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," I understand the glorious harmony between sacrifice to God and sacrifice for men. My intercourse with my fellow men, instead of being as many complain, a hindrance to unbroken communion with God, becomes an opportunity of offering myself unceasingly to Him.

**Our World.** Dr. Pierson is writing a very instructive series of papers, which appear in the *Missionary Review of the World*, on "Our World." He makes himself responsible for the following estimate of Protestant Missionary workers and members the world over:

Missionary Organisations ... 280  
Stations and Out-stations ... 11,400  
Foreign Labourers (two-fifths of above ladies) 8,000  
Native Workers (one-tenth ordained) ... 47,000  
Communicants ... 900,000  
Adherents ... 3,600,000  
Contributions to these Missions ... £2,400,000

The Churches ought not to be satisfied with one missionary to 110,000 in India! 140,000 in Africa! 270,000 in China! There are some 40,000,000 of Protestant believers, with a total wealth, says Dr. Pierson, of £4,000,000,000. Is one sixteen-hundredth part of this a right proportion to devote to the conquest of heathendom for Christ?

Under the Patronage of His Excellency the Governor.

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12 Oxford-st., Sydney

## AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nanno, 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 NANNON'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.

## A NEW EUCALYPTUS!!

Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

J. HUBERT NEWMAN  
Photographer,

Under the Patronage of His Excellency the Governor.

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