

## MR. EUGENE STOCK'S ARRIVAL IN LONDON.

Mr. Eugene Stock arrived at Charing-cross Station at 5.15 on Thursday afternoon, the 6th ult., and a representative of the *London Record* was on the spot to greet him. There was, of course, no sort of demonstration, but the Rev. B. Baring-Gould, the Rev. G. Furness Smith, and Mr. E. M. Anderson were present to offer their colleague a hearty welcome on his return to England after an absence of twelve months in the Australasian Colonies, India, and Egypt. Mr. Stock was in the best of spirits, and showed no signs of fatigue after his journey. He has lost all trace of the pale and haggard look which his friends so grieved to observe in him before he went away; his skin, indeed, is now of quite a bronze colour. He looked the very picture of health, and the conventional inquiry, "How do you do?" seemed almost superfluous. "Yes," Mr. Stock said, "I am very well—very well, indeed—and I am glad to say that I have enjoyed excellent health during the whole of my travels." Friends were waiting to take him to his house at Hampstead, but he cheerfully spared the writer five minutes, and in a corner of a waiting-room chatted pleasantly of some of the impressions the tour had made upon his mind.

"What of Australia?" the writer asked. "There will be," Mr. Stock said, in effect, "a great missionary work done there in time; of that I have no doubt; but I am very anxious that there should be no exaggeration about the matter now. I dislike the high-falutin' style very much. Every great and lasting work has been begun in a small way, and the missionary cause has certainly taken root in the Church of Australia, and will, I believe, bring forth great results. There are wonderful resources in the Colony, and the capacity of the Church would seem to be unlimited. But it should be distinctly understood that the missionary revival is limited there, as here. It is not general, but it is growing and expanding. Already, as the columns of the *Record* have stated, there have been several orders of service, and many more will come forward. No; missionary zeal is not confined to one party in the Church. Our High Church friends are decidedly active; but those whom we should here call Nonconformists put us to shame. The Presbyterians and the Baptists are very earnest and zealous for Missions. The Baptists have sent several women workers to India, and both bodies are fully alive to the importance of the claims of the heathen and Mohammedan world."

"What do you intend to do in the future? Have you any proposals to bring before the C.M.S. Committee?" Mr. Stock humorously replied to the first query that he should do what he was told to do; and as to proposals for the Committee, he explained that, so far as Australia was concerned, the Constitution of the Association had already been approved by them, and that the Australian organization was now at work. But the proposals from New Zealand had yet to be considered. They were proceeding more gradually but none the less surely. This must necessarily be so, for they had no great centres like Melbourne and Sydney. Nelson and Auckland, for example, must know what each was doing, and the means of intercommunication were not so easy as in Australia. But the missionary revival there was very deep and very real. He had met many most estimable Christian people, spiritually-minded, and earnest, and the outlook was encouraging.

"But what I want most to emphasize," Mr. Stock proceeded, "is the great need of men and women in India. Of course we have all been saying the same thing for years past, but to fully understand the need one must be brought into contact with the Missions. Nothing has so impressed me during the whole of my tour as this. Every district, and indeed one might say every station, is terribly undermanned, and I mean to proclaim this fact wherever I go. There are millions waiting for the Gospel. We cannot say, of course, that they are hungry for it, as they have no knowledge of the Truth. The whole land is open, and the cry is for extension everywhere. Yes, many of the missionaries are overworked—overburdened, in fact, with the great weight of responsibility attaching to them—and the need of more women workers is not one whit the less acute. I was deeply impressed with the great earnestness and spirituality of the lady missionaries. Nothing could exceed it, and I mean to emphasize this in speaking and writing to the people at home. The doors are open everywhere, and only waiting for missionaries to enter in. Very different is it at Cairo, where I called on my way home. There the work is carried on with much more difficulty. You cannot be in the place a few hours without coming face to face with Mohammedanism. What Banaras is to Hinduism, and Rome to Romanism, Cairo is to Mohammedanism. There are mosques everywhere, and the difficulty of preaching the Gospel is very great. But still a good work is being done, the missionaries are labouring on diligently and bravely, and they are happy in their work."

Here the hurried interview closed. Mr. Stock rejoined his friends, and in a few minutes was on his way home to Hampstead.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,  
13 DARLINGHURST ROAD.

## 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.]

SUNDAY-SCHOOLS which are taking up the course of the Sydney Sunday-school Institute will not be sorry to hear that it has been decided that the Confirmation service need not be learned by heart by the Senior Division, but will simply have to be explained.

It is now the middle of May, and those teachers, I hope that they are many in number—who intend to enter for the Teacher's Examination next August, ought to be preparing themselves. Of course, the Examination is primarily for the teachers of the Sydney Diocese, but I have little doubt that the Institute would be willing to supply Examination Papers to any teacher of other Dioceses who paid the annual subscription of half a crown, although such would not be eligible for a prize. The subjects for examination are as follows:

The Parables of our Lord.  
Lessons on Scripture Biographies.  
Catechism; and Psalm 118 to be learned by heart, with explanation.  
Confirmation Service to be explained, but not learned by heart.

I have been asked to publish Test Examination Questions for teachers, and have consented to do so. The answers should be forwarded to me, and will be marked and corrected according to the best of my power. If only a few send answers, I shall be able to send them back their papers. The first paper will be printed next week. A meeting of teachers of St. Simon and St. Jude's Sunday-school, Bowral, was held on the 25th inst., at the parsonage, the Rev. G. D'Arcy Irvine being in the chair. Nine lady and seven gentlemen teachers were present, including the Superintendent, Mr. S. Russell. It was decided to alter the previous rule with regard to the apportioning of prizes. Hitherto, one good conduct prize and two (or in the case of a large class, three), mark prizes were given in each class. For the future three prizes will be given in each class to the three scholars who get the highest marks. A Sub-committee was appointed to strike an average of the marks obtained last year, in order to notify to the School that in future that average will have to be obtained before a child will be eligible for a prize. The hymn-book "Golden Bells," was adopted in lieu of the Church Sunday-school Hymn-book, and it was resolved that the children should henceforth kneel at prayers instead of standing. The Misses Jones, Levick, and Venard were thanked for their successful collection of funds for the prizes.

Each of the above changes concerns questions which are of interest to all Sunday-school teachers and are worthy of discussion in this column, but we are not likely to arrive at general agreement on more than one of the three. The practical difficulty about insisting on the average marks being attained is that teachers vary so much in their style of marking, some being accustomed to mark "low" while others invariably mark "high." Low marking is, in my opinion, the best, as leaving room for further improvement in the children—otherwise, a child who is accustomed to get full marks, has no reward for increased efficiency.

"One interested in Sunday-schools," writes to me:—"I was at the Sunday-school Institute meeting—we had a pleasant and profitable time. I am convinced that the Institute is a valuable organisation, and also that the Sunday-school column in the *Record* is one that will be helpful to the teachers. But 12/- per annum is a large item for many Sunday-school teachers, and thus they are deprived of the help and inspiration which the said notes might afford them. I have thought of a plan by which this might be remedied, and I forward you the idea for adoption or rejection, as may be thought fit. An arrangement might be made with the printer of the *Record* to print, say, 500 additional copies of the Sunday-school column on separate slips, and a sufficient number of these slips be forwarded to the Superintendent of each Sunday school affiliated with the Institute for distribution among the teachers. Thus, at a small expense the utility of this valuable column might be increased. I think that the Treasurer reported a balance in hand, and that with a little effort this additional expense might be met."

I thank my correspondent for the compliment which he pays to this column, but, even in the doubtful case of the consent of the proprietors of the *Record* and the Committee of the Institute, I question the advisability of such a course. Twelve shillings a year may seem a good deal, but good value is given for the money. Sunday-school teachers should know what is going on in the religious world, and this cannot be done without some expense. And by two or three clubbing together to subscribe to the paper, the expense would be very small in comparison to the benefit derived.

An interesting account of a recent Chinese entertainment in connection with the Sunday-school at Lilyfield must be held over for still another week. It is I who am at fault for carelessness, for it was sent to me a week ago.

J.W.D.

The family friends are ARNOTT'S MILK BAKING POWDER BISCUITS useful for both young and old.—Adv.

## CHIPS.

HOLD UP THY LIGHT.

Hold up thy light, oh child of grace;  
Be not afraid to let it shine  
On all around; but rather fear  
To hide this precious light divine.

Hold up thy light; thou canst not tell,  
However feeble it may be,  
But some poor soul may catch its beams,  
And by it find the narrow way.

Hold up thy light, with steady hand;  
Though it be faint, who does not know,  
Where darkness reigns, how far and clear  
Even a little light will show.

THE VEIL OF CHARITY.

We know not what chains bind men down;  
Behind the smiling face of dawn  
Many lurk the deepest, saddest woe;  
Therefore 'tis best for you and me  
O'er all the acts of men to throw  
The Christian veil of charity.

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 "bilious" 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 a ways so? What would you wage 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 sixpence.

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 Fairfield, 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 Selig'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, dulness 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 Selig'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.

AN INFALLIBLE CURE FOR NEURALGIA.

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

# The Australian Record.

SYDNEY, SATURDAY, MAY 20, 1893.

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## NOTES AND COMMENTS.

**Personalia.** The Rev. C. F. GARNSEY, after a month's holiday, has resumed Parochial duty. The Rev. E. S. WILKINSON, B.A., has been gazetted Chaplain to the Government Asylums for the Infirm and Destitute at Parramatta, vice the Rev. S. G. FIELDING resigned. The Rev. C. WALSH, who for upwards of a quarter of a century was an Incumbent in the Diocese of Newcastle, but who retired from active duty about three years ago, died at Stanmore on Friday evening last. The BISHOP OF CHRISTCHURCH and Mrs. Julius, and the members of their family, who accompanied them, arrived safely in England on February 15. The Bishop in writing to a friend says, from letters awaiting him, that he is not likely to have any idle time while he is in England. We are glad to hear the Hon. C. Moore is recovering from a severe illness which has prostrated him for some weeks. It is reported that the Rev. J. Morgan has resigned the Incumbency of Pitt Town.

**Notice.** Will our correspondents bear in mind that in consequence of the holiday on Wednesday, (Queen's Birthday), we go to press one day earlier next week than usual. Articles and correspondence should reach us not later than Tuesday morning. Short paragraphs on lay morning at latest.

**The Church Society.** We have been asked to state that the Report and Lists for 1892 are now ready for distribution.

**The Lambeth Conference.** A marked feature of modern Church life has been the assembling, every ten years, of the "Lambeth Conference," or gathering of the Bishops of all Anglican Christendom at the seat of the Archbishop of Canterbury. The first Conference was summoned by Archbishop Longley in 1867, when 76 Bishops were present. The second was held under Archbishop Tait in 1878, when 100 members of the Episcopate gathered together. The third, at the invitation of Archbishop Benson, met in 1888, and over 140 Bishops assembled. We now learn that the fourth Lambeth Conference, instead of being held in 1898, as it would be in the ordinary course, is to take place in 1897, that year being the thirteenth century of the landing of St. Augustine at Ebbfleet in 597, which led to the Christianisation of the English Kingdoms.

**The First Parcel.** The first parcel sent through the pneumatic tube recently established between Philadelphia post-office and one of its branches was a Bible. A label on it bore these words: "The first use of the first pneumatic postal tube in the United States is to send through it a copy of the Holy Scriptures—the greatest message ever given to the world. Covering the Bible is the American flag—the emblem of freedom of sixty-three millions of happy people."

**The Manna in the Wilderness.** It has been computed that the daily supply was equal to 502 truck-loads of eight tons each, and reckoned at the rate of three-halfpence a pound, it was of the daily value of £50,000. There is a Jewish legend that the manna tasted to each man like the food he liked best. If it cost this much to feed these comparatively few in the wilderness, what must be the price of the daily food of the world? It is our comfort that we draw out of an infinite supply. Our little morsel comes out of a great store. How often we are encompassed with fears lest it should fail for us and ours! We live upon our bread, and not upon our God, and our hearts fail us when we see how much is required, and for how long. But the manna fell until the wilderness journey ended, and a new supply came.

**Kindering and Helping.** "No man liveth to himself, and no man dieth to himself." In the course of our earthly pilgrimage many illustrations may be found of the truth of these words. Some one will be the better or the worse for our living, we may be hinderers or helpers of others. This consideration is of solemn moment. Elihu Burritt remarks "that thousands of our fellow creatures will yearly enter eternity with characters differing from those they might have carried thither had we never lived." "The sunlight of the world will reveal my finger-marks in their primary formations and in their successive strata of life and thought." A party of seamen believed that they had gained sixty miles in one day in their course, but it was proved by observation that they had lost more than thirty. The ship had been urged forward by the wind, but driven back by an under-current. How many under currents of trivial actions or even looks and manner; influences scarcely heeded may be hindering the Christian progress; but on the other hand how many an example that seems itself unnoticed has been honored by the Master as the means of doing immortal work for Him. Our concern must be constant fidelity to God, leaving all consequences with Him."

**"Keep Pegging Away."** Dr. Smiles, who has just celebrated his 81st birthday, still advises young men to keep pegging away. "With sobriety, integrity, and honesty everything will come right in the end. Remember, I was forty-five years of age before I published a successful book. But I prided myself more upon my business qualities and habits than upon my literary labours. I was for twenty-one years connected with railways (the public knows little of that part of my work), and I was prouder of being an active, punctual, business man than of being a writer of books. When I look back into the past it all seems like a dream."

**Public House Saints?** It appears that in Moscow spirit shops are adorned with images of saints, and the Chief of Police, in Moscow, has issued an order that persons who frequent these shops must show due reverence for the images by taking off their hats or caps when entering. The keepers of the shops are required to put up a notice calling for this mark of respect to the saints. Appropos to this somewhat comical command the London correspondent of the *Alliance News* writes:—

A dram-shop and a saint-shop all in one!  
And ere the wretched drinker has begun  
To take the draught that steals his sense away,  
He must to shapes of saints his homage pay:  
Remove his hat or cap, lest they should be  
Offended at his lack of courtesy!  
The saint himself, if they could speak would say  
"Poor soul! from this vile place haste fast away!  
Respect yourself before you reverence us;  
What care we for such vain and foolish fuss?  
Our images can make no dram-shop fit  
For you to enter—therefore quit  
This place, and never enter more,  
If to a holier region you would soar!"

**Peter's "Pence."** The Vatican (according to the Berlin *Das Echo*) is at present the busiest counting-house in the world. All available hands are employed in the ordering and reckoning of "the mountain of money and presents" which has been heaped up during the celebration of the Pope's Episcopal Jubilee, and to whose bulk daily additions are still being contributed. A Special Commission, consisting of three Cardinals, is engaged in the supervision of the enormous contents of St. Peter's net, and they are charged also with the drawing up of proposals for its investment. In round numbers the offerings as yet received stand as follows:—

SOURCE.	AMOUNT.
England .. .. .	£75,000
Duke of Norfolk (in addition) ..	40,000
Ireland .. .. .	35,000
Italian Pilgrims .. .. .	40,000
Austrian Emperor .. .. .	4,000
Austrian Aristocracy .. .. .	24,000
North America .. .. .	40,000
Bishop of Monte Video .. .. .	1,480
Jubilee Mass .. .. .	32,000
Vincentian Societies .. .. .	5,200
Ladies of the Sacred Heart .. ..	2,000
Another Society of Ladies .. ..	1,600
	£300,280

**"The Jewish Missionary Advocate."** This publication for the month of January contains an article on "Jewish Persecution," which as a matter of history may prove interesting. The article referring more particularly to the manner in which the Jews were treated in our own country. "The first mention of Jews being in England is found in an edict or proclamation of EGBERT, the ARCHBISHOP OF YORK, A.D. 740, in which he forbade Christians to be present at the Jewish Festivals. Then we find EDWARD THE CONFESSOR speaking of them as being the property of the King. It was settled in England. During the reign of WILLIAM THE CONQUEROR, many settled in England. It was in the reign of STEPHEN that the troubles of the Jews commenced. The Norman Barons coveted their wealth, and brought false accusations against them. Many were killed, and all the rest throughout England were heavily fined. During the twelfth century, while HENRY II. and his sons reigned, the cruel treatment and plundering of the Jews reached its height. At the coronation of RICHARD COEUR-DE-LION, they suffered grievously. Under KING JOHN they were treated with fiendish cruelty, and suffered still more under HENRY III. At last EDWARD I. signed a decree in 1290, which ordered every Jew in the Kingdom to leave before November 1st., or else he would be hanged. Of the 16,000 thus driven out, many perished, some by accident or illness, others by direct cruelty. It was not till the end of the Commonwealth that any were allowed to return to England. The article continues to say not one of the kings who allowed the Jews to be persecuted was happy in his life, and during the time when the Jews were not allowed to dwell here (from 1290 to 1660), you will see by a study of the History of England that many of our kings died violent deaths, etc. Why was this? May it not have been because God has said concerning His people Israel, "Cursed is he that curseth thee."

**Better Days.** "Thank God," the article concludes, "The days of persecution have passed away." The deepest interest in the spiritual welfare of the Jews is now taken by those whose forefathers so cruelly persecuted them—and a perusal of *The Jewish Missionary Intelligencer*, a monthly record of "The London Society for Promoting Christianity among the Jews," will afford valuable information of what is being done by those interested in God's Ancient people. That the efforts put forth for their conversion have not been in vain, many instances might be furnished, but the following perhaps will suffice:—A young Jew who some time ago came to London, was received into the Wanderer's Home, and then went into the operative Jewish Converts' Institution, has gained a Scholarship at Cambridge—taken a good degree—and is now ordained a Clergyman. May he be greatly blessed in preaching the Gospel. To help forward such a work is the duty of Christian people as well as a privilege. For many years the Venerable Archdeacon KING has taken a warm interest in the spiritual welfare of the Jewish people. Contributions forwarded to him, or to the Honorary Treasurer, Mr. ROBERT HILLS, Post Office Chambers, Pitt-street, for the purpose of aiding the objects contemplated by the Society, will be thankfully received.

**Unnecessary Anxiety.** There are many people who make themselves miserable by anticipating trouble which may never come, and allow "corroding care" to mar their lives. "Nothing in life is more remarkable than the unnecessary anxiety which we endure and generally occasion ourselves." These words quoted from LORD BEACONSFIELD's "Lothair Express," a recent publication says, the experience of most of us. We fuss and fume, speak hasty words, or dash off foolish letters, and the next day we find that all comes right—as it were of its own accord, and that our care and anxiety had no other effect than to help us to wear out. If only we would trust a little more Him who clotheth the lilies and feedeth the sparrows, we should be free from all unnecessary anxiety.

**Divine Teaching.** The teaching of our Divine Master enforces love to God and love to man, and as He gave Himself a sacrifice for men, even so must His disciples follow in His footsteps. In the world, yet not of the world. In the world, in fellowship with men to enter into loving relationship with them, to be seen and known of them, and thus to win them back to the Father. There cannot be real love to God without love to man. Such a religion "is selfish, one-sided, and defective."

## AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

## A NEW EUCALYPTUS!!

J. ROBERT NEWMAN  
Photographer,

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

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the Governor  
12 Oxford-st., Sydney



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(By Miss Dorothy Tennant), which created such a sensation in London, can be obtained (and further notice), Free of Cost, by forwarding to  
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 Fine White Calico, 36 in. wide, 10s 6d per piece 40 yards; Medium Weight Do., 36 in. wide, 17s 6d per piece 40 yards; Fine and Heavy Do. (our Special Guinea Cloth), 36 in. wide, 21s per piece 40 yards; Grey Calico, 44d, 64d, 74d, 84d per yard; White Sheetting, 72 in. wide, 1s 1d per yard; Do., 80 in. wide, 1s 2d to 1s 4d per yard; Do., 90 in. wide, 1s 5d to 2s 2d per yard; Grey Sheetting, 64 in. wide, 9d to 12d per yard; Do., 72 in. wide, 10d to 16d per yard.

Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 16s 6d, 18s 6d, 21s per pair.

Towel Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 12s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.

Curtains, Nottingham Lace, Creme or White, 5s 3d, 6s 9d, 7s 6d, 8s 9d, 10s 6d per pair. Flannelettes—Plain, Striped, and Fancy Designs, 5d, 7d, 10d per yard.

Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 9d and 2s 4d per yard.

White Unshrinkable French Twill Flannel, 1s 10d, 2s 3d per yard; Plain, 1s 4d, 2s, and 2s 6d per yard.

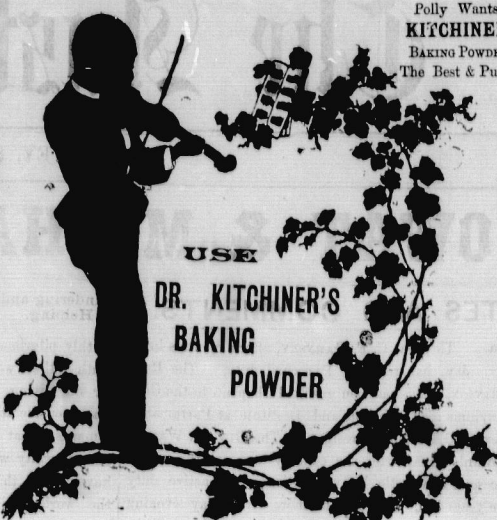
Crimson Shirting (all wool), Plain, Striped, and Check, 13d to 2s 6d per yard.

Fancy Harvard Shirting, 7d per yard.

Brown Hollands, 7d, 8d, 9d, and 10d per yard.

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TELEPHONE 993

May 20, 1893

## The Coming Week.

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

**ST. ANDREW'S CATHEDRAL.**

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

Sun., May 21.—11 a.m., The Dean.

3.15 p.m., Archdeacon Gunther.

7 p.m., The Precentor.

8 and 11 a.m., Holy Communion.

Whit-Monday.—Holy Communion, 8 a.m.

Whit-Tuesday.—Holy Communion, 8 a.m.

**DIOCESAN.**

Sat., May 20.—Kiama. Visitation. The PRIMATE.

Sun., May 21.—Kiama, Morning and Evening, The PRIMATE. Afternoon, Gerrington, The PRIMATE.

Sun., May 21.—Nineteenth Anniversary of St. Thomas',

Balmalm, 11 a.m., Rev. J. Vaughan;

3 p.m., Rev. J. Dixon; 7 p.m., Rev. J. D. Langley.

Mon., May 22.—Dapto. Confirmation, 3 p.m., the PRIMATE.

Tues., May 23.—Albion Park. Parish gathering. The PRIMATE.

Wed., May 24.—Bulli. Parish Gathering. The PRIMATE.

Thurs., May 25.—Bulli. Confirmation. The PRIMATE.

Consecration, Clifton Cemetery, the PRIMATE. Bulli, 7.30 p.m., Preacher, the PRIMATE.

Fri., May 26.—Wollongong. Visitation. The PRIMATE.

Sat., May 27.—

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

Mon., May 29.—The PRIMATE will return to Sydney.

**LABOUR HOME, 557, HARRIS STREET.**

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

E. GRETHOR.

## Brief Notes.

On Sunday last the MOST REV. THE PRIMATE preached at Mittagong morning and evening, and in the afternoon administered the Rite of Confirmation.

Anniversary services in connection with St. Andrew's Church, Summer Hill, were held on Sunday last, morning and evening, and the anniversary tea meeting on Wednesday.

During the week the Primate administered the Rite of Confirmation at Jamberoo and Shell Harbour, and presided at several parish gatherings.

On Sunday last, at St. Andrew's Cathedral, Divine service was conducted at 11 a.m. by the Precentor, at 3.15 by the Principal of Moore College, and at 7 p.m. by the Very Rev. the Dean.

The Bishop of Bathurst is expected to visit the Clarence in July.

On Sunday morning the Rev. W. Scott announced publicly that he would terminate his ministry in the Pitt-street Congregational Church on 9th July.

The anniversary services in connection with the Balmain Primitive Methodist Sunday School, Darling-street, was held on Sunday.

The Prince of Waldeck, Pyrmont, a principality in the north-west of Germany, is dead, at the age of 62 years.

An anarchist plot has been discovered in Chicago to burn down the Exhibition.

A plot to murder Prince Ferdinand of Bulgaria, on his arrival in Bulgaria with his newly made bride has been frustrated.

A harbour excursion in connection with the Balmain Ladies Benevolent Society, in aid of the funds took place on Saturday last.

The Bishop of Goulburn administered the Rite of Confirmation at Gunning on Sunday morning, preached at Dalton in the afternoon, and again at Gunning in the evening.

Mrs. Bowes, the Colonial President of the Women's Christian Temperance Union in New South Wales, addressed a meeting of ladies at Mittagong. Several new members joined the local union.

It is the intention of the W.C.T. Union to erect a suitable Retreat upon land presented to them by one of their members at Auburn, for inebriate women who desire to free themselves from the fetters of strong drink.

Wednesday last was observed as a day of humiliation and prayer in Melbourne, by members of the Church of England and other religious bodies.

The children's delights are ARNOLD'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

THE AUSTRALIAN RECORD.

## OPEN COLUMN.

Heathen Parishioners.

In these days, in which, as we have been lately told, a wave of Missionary feeling is passing over the land, it seems worth while to enquire whether any of that Missionary feeling has shown itself in efforts to carry the Gospel to the heathen in our midst. I refer particularly to the Chinese, some of whom are settled in probably every Parish in the Colony. In Sydney itself, there is a Chinese Mission supporting a Chinese Clergyman, a man who, I believe, is working nobly, and not without success among his fellow countrymen. To him the City Clergyman may perhaps partially delegate work amongst his Chinese Parishioners; and yet, inasmuch as there is but one Chinese Clergyman to the scattered hundreds of Chinese, and the work is not simply ministering to their known spiritual requirements, but the urging upon them of an entirely new religion, I am inclined to think that even subscribing towards the support of the Chinese Clergyman does not altogether take away the responsibility which rests upon each Incumbent of caring for the souls of those who, in the Providence of God, are placed under his charge, as his Parishioners by the mere fact of residence in his Parish. And then outside of Sydney, there are few, if any Parishes, where the ubiquitous Chinese gardeners have not established themselves. In their little huts, to be seen in the outskirts of every township, they set up their paper idols, and there they live, small Colonies of Heathen in the midst of a Christian land, within sound of the Church bells which, week by week, call men to the worship of Him whose parting command to His people was to preach the Gospel to every creature. Have not these men some claim upon our Christian Parochial organizations? I am not aware whether in any Parish in the Colony systematic efforts are being made to Christianize these little bands of heathen. I have never heard of anything of that sort. And yet, though such efforts would be undoubtedly beset with difficulties, it seems clear that it is possible to make them,—or at least to set them on foot, even if they have afterwards to be discontinued. And if such efforts are possible, the question arises, Is it not incumbent on us as Christians to make them?

There would naturally be a difficulty at first in so making friends with the Chinese, that ones visits should not be regarded as intrusive. This would call for the exercise of the greatest possible tact on the part of anyone who undertook the work. But, given tact and friendly feeling, which is in other words, love towards those for whom Christ died; this should not be an insurmountable obstacle. A few visits in the day time, and a talk about the vegetables, would pave the way for an evening visit, and a talk upon more serious matters. Then there would be a difficulty about language, understanding and being understood; but time and perseverance would gradually overcome that, and this too, with far less trouble than Missionaries who have to learn foreign languages have to take. The Chinese way of speaking English would certainly be easier to learn than the Chinese language itself. Indeed, I cannot help feeling that the chief difficulty is in ourselves, in the fact that such work lies outside the beaten track, that it is work which is not generally contemplated in the idea of Parochial Ministry, either by ourselves or by others. We have our own people to look after, people upon whom it takes us all our time and strength to impress the importance of the truths of the religion they profess. The elementary teaching of what Christianity is, we hardly consider our duty at all, except in the case of young children. And to leave our ministrations to Christians, in order to go and visit heathen, who are content with their own religion, who do not want our interference, and to try and convince them of what naturally goes most against the grain, the falsity of the religion of their fathers, this is so entirely a new departure, that one is very apt to draw back and say, I have enough to do amongst my own congregation, without spending time and energy in trying to convert Chinese. The question is, are we justified in so saying, when the Chinese are amongst us, and for all we know are amenable to our influence, perhaps more so than professing Christians.

On the other hand, I can imagine that there may be great inducements to make an effort at least to undertake this work. It is to the interest of the Chinese to be friendly with us, since we and our families are their customers: We have the means of making ourselves welcome visitors whenever we go by their gardens, and I see no reason why a silver key should not in such a case be used to unlock the doors of their houses. The working Chinese are not all the low opium-smoking creatures some people are accustomed to consider them; some of their huts, small as they may appear from the outside, would for cleanliness and comfort put to shame many an European house. Many of the gardeners are well read and intelligent men, and would probably welcome the information we might be able to give them; at least, until we have tried the experiment, we have no right to say or think that such is not the case.

It will be plain to any intelligent reader, that, in so far as I have proved my case, what I have written is a confession of dereliction of duty on my own part. In this respect, this article is perhaps unique. I acknowledge that so far I have been deficient in the courage and energy

which would enable me to launch out into this work and stick to it; for unless the effort is persevered with, it is probably useless to make it at all. I am indeed throwing out these ideas as feelers, to draw out those,—I doubt not there are some,—who have been earnest and faithful enough to try in this way to be Missionaries to the heathen at home. Is it too much to hope that some who have tried, Clergymen or Laymen, for though I have written in respect of the Clergy, this is a matter in which the Laymen have almost an equal interest and an equal opportunity, will give us the benefit of their experience, and so encourage others, and, I trust, myself amongst the number, to make an effort in this direction.

D.

## Jottings from the Bush.

"All in the Name of our Lord Jesus."

Do Clergymen gamble? One would think that from their earnestness as Christian men, and from their recognition of the evils that have come, and are now coming, to our country from the prevalence of the gambling spirit, and from their common-sense showing them the foolishness of the thing, there would not be one single Clergyman who would be liable to such a charge. I have never known a gambler amongst us. So I suppose that it is on the "off chance" of there being what the slang phrase significantly calls a "bad egg" in the ministry that the promoters of gambling concerns send a circular to the Clergy at long intervals—about once a year or so. Sometimes it is an Austrian Lottery, sometimes a racing sweep, while the last which I received is a land "distribution" similar to the one whose absurd promises I exposed a fortnight ago. I don't suppose that any Clergyman has been so culpable and so senseless as to forward a pound to the promoters, and it passes my comprehension how anybody else has been shortsighted enough to do so. For if it is foolish to send one's money to sweep promoters, it seems to me to be doubly so to part with it in such a case as this.

The last "Land Distribution" on which I commented was a Queensland concern; this is a Victorian one. If it is asked why these Colonies have to come to N. S. W. to get rid, in this charming way, of properties for which the desired price cannot be obtained in the ordinary way, the answer is that, to our shame, we have not yet got a law—as the other Colonies have—to prohibit such gambling concerns being worked through our Post-office. A Bill to do so is on its way through the House, but, like a good many others, it makes very slow progress. No N.S.W. property has yet been put on the market in this fashion. Probably such plans of "distribution" succeed better where the property is not known. "Distribution" indeed! The name is a peculiar one, since the object is to get 250,000 people to contribute each one pound and to put part of the value—not the whole, as I shall explain directly—into the pocket of 351 people. That is not what I should call distribution!

Another peculiar thing about the matter is the address of the gentleman to whom the money is to be sent. I suppose that I had better not give the real names, so we will call him Mr. A. B. Smith, care of Mr. C. D. Jones, Robinson Chambers, Brown-street, Sydney. It puzzled me why a person who was important enough to have a quarter of a million of money sent to him through the post, was not well enough known to the postman to be addressed without being "to the care of" anybody. At last an idea flashed upon me; it may be quite wrong, but it is worth mentioning. Sweep proprietors have sometimes got out of prosecutions by the police not being able to prove who was the man to whom the money was addressed. Can it be that Mr. Smith (his name as given on the prospectus is much more aristocratic) is a sort of Mrs. Harris? If it is not so, I give up the conundrum.

The value of the land which constitutes the prizes is said to be "estimated." What I want to know is when the estimate was made? Was it in the boom time? If so, we must divide by two or three, I suppose, to get the present value. Anyhow I dare not venture to attribute such innocence to the sellers as to suppose the values to be what the properties would now fetch. Here is to me the one good point in the whole scheme! I have always said that the worst thing I could wish for a person is that he should win a sweep; to lose is only to lose a pound; to win is usually to be ruined, ultimately. An instance of this was seen a fortnight or so ago, when the winner of a recent sweep cut his throat, after drinking steadily from the time of winning. But if the winners in this "land distribution" commit suicide, I don't think it will be from delight at their good fortune. To most of them their prize will probably be a very burdensome white elephant, and their minds will not be easy until they have gladly parted with it for a figure very far below that at which it is now "estimated" on the prospectus.

Lastly, there is the usual misleading truth about that "An investment of £1 may return £58,324 worth." It has been said that an equivocation is "a murder of truth with malice aforethought;" and when I state that the chances of winning the sum named, are only one in a billion billion billion billion, it will be seen that the truth in this case is so like a falsehood that it is really hard to tell the difference. We are perhaps too fond of wanting a paternal Government to do everything for us, and it is too much to expect if we

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**Charles Junsela.**



ask it to protect fools from having their money taken from them by schemes like these; but I do hope to see the time when such prospectuses will not pay for the cost of printing, because people will have learnt wisdom enough not to respond to the persuasive writing of such charmers.

Dr. Pocock now wants me to discuss Anglo-Israelism with him. I have not the least desire to do so: in fact I said so, distinctly, when I first wrote on the matter in dispute between us. That matter was, and is, whether the word which our translators render by the English word "fair" can be held to mean "light in complexion." As Dr. Pocock declines to search out authorities on this point, and I have now no books which would decide the matter, I wrote the other day to an excellent Hebrew scholar to ask him. In his answer he says:—"The Hebrew word answers to the Latin word *pulcher*, and would not bear the meaning 'light in complexion.' That is all I asserted, and now that this is proved I willingly drop the subject.

COLIN CLOUT.

## MEMS. FOR FAMILY USE.

If you cannot learn from your child you cannot teach it. It is the weakness of the child that is its supremest strength.

The world of childhood is God's workshop for making men in.

All the vagabondage of the world begins in neglected childhood.

There is more attention paid at present to plant growth than to child growth.

Your son was not born with a trade in his hand, but with a hand fitted to learn a trade.

We know of no limit as to age when the Spirit of God can influence the heart of a child.

The way to preserve our children is not to maim their passions, but to make them subject to moral law.

It will be an ill day when we are so engaged in seeking lost sheep that we forget the lambs.

My great desire is to teach boys to govern themselves, a much better thing than to govern them myself.—Dr. Arnold.

In dealing with your children never forget Bushnell's remark:—"The soul of all improvement is the improvement of the soul."

You never know till you try to teach them how accessible your boys are, but you must approach each by the right door.

I have often thought what a melancholy world this would be without children, and what an inhuman world without the aged.—Coleridge.

Unless the community makes the whole of child-nature a matter of the deepest concern, it is destroying a part of its natural wealth.

Youth is but the lovely shell into which, continually growing, lives that wondrous thing, the spirit of a man, biding its moment of appearing.

"Never lose hope with a wayward child. Out of the knotiest and crookedest timber it pleases God to make rafters for His spiritual house.—Bishop Hall.

Nothing develops the character like the fight against evil. Enlist your boys' sympathy and service early on the side of goodness, righteousness and truth, and encourage them to be aggressive.

The boy ceased to care for his mother! Why? Perhaps the chief blame rests upon the mothers, who fail to study their boys sufficiently to fully understand them, to be able to adapt themselves to them and cultivate their affections.

Keep up a high standard of principle; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you cannot tell them what they wish to know, say so, rather than deceive them.

There were circumstances about my little boy's death of such peculiar bitterness, of what seemed almost cruel suffering, that I felt that I could never be consoled for it, unless the crushing of my own heart might enable me to work out some great good to others.—Harriet Beecher Stowe.

You must try to make the members of your class feel that Christ is knocking at the door of each of their little hearts; and you must realise with reverent awe that it is your work to help the little trembling fingers to undo the bolt and lift the latch to admit that gracious and majestic visitant.

A little boy was seated in the doorway with both hands extended upward, holding a line. "What are you doing?" he was asked. "Flying my kite, sir." "What! I can see no kite, and you can see none." "I know that sir, but I know it is there, for I feel it pull. What a beautiful illustration of a mother's influence—ay, of heavenly power.

SEVENTY VESSELS have left German ports en route for Australia, all more or less effected with cholera. Coleman and Sons, of Coomandarra, 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 Coomandarra 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.

## WAS WYCLIF A SOCIALIST?

DR. HARRIS gave a Lecture on this subject in St. James' Schoolroom, Sydney, on Tuesday, May 18, for the Lay Helpers' Association. The Lecturer, after some introductory remarks on Wyclif's personal history and the disturbed state of society at the close of the fourteenth century, discussed the Reformer's social theories. We print some extracts from the Lecture.

"Resenting his opposition to the Papacy, to the Monastic Order, and to some specially Roman doctrines, the great majority of Roman Catholic historians have not been content to brand him as a heretic, but have also laid to his charge the atrocities of the Peasants' War in 1381. Theologians alone could venture to condemn him as a heretic; but what if he were also at the bottom of the anarchy and violence which culminated in the lynching of Archbishop Sudbury? If such acts were the outcome of Wyclif's teaching, plain men could see that he was not a preacher of righteousness.

Apart from the historical interest of the controversy, an estimate of Wyclif's relation to Socialism may be of special estimate now, at a time when men's minds are exercised by a sense of the unsatisfactory nature of present social conditions, and no less perplexed by the various plans proposed to amend what is amiss.

The subject may well be introduced by an extract from *Speculator*, March 25, 1893, p. 391, No. 3978:—

"Like all the thinkers of the age, Wyclif's attention had been fixed on 'dominion'—that is, on the source and sanction of authority; and he had accepted Fitzralph's theory of *dominion founded in Grace*. This theory, shaped in analogy with the feudal tenure of land, had in Wyclif's eyes the attraction of making every man personally and directly responsible to God, as the chief lord from whom he held all his possessions. It made every man accountable to God, both for his belief and practice, and allowed no Church or priest to come between them. It is evident that this doctrine is essentially Protestant, and that without it we cannot judge of Wyclif's relation to the Reformation, especially as it is not a mere casual opinion, but one of his central beliefs, to which he continually recurs from the beginning to the end of his career."

The theory that Dominion is founded in Grace was not an original invention of Wyclif. He adopted it from Robert Fitzralph, Archbishop of Armagh, who had intervened in the struggle between Pope and Emperor, each claiming to be supreme feudal overlord of Christendom.

Fitzralph cut the knot by maintaining that neither was overlord, but God Himself was the chief lord of all possessions; from Him every man held as far as any true rights of ownership were concerned, and to God each man must do service. If he failed in this service, he fell into mortal sin, he forfeited his rights.

This is the doctrine of Dominion which Wyclif upheld, and which he is sometimes believed to have invented. Once received, it cuts short the old quarrel between Pope and Emperor, since it does away with either as a fountain of secular authority. All rulers and owners hold direct from God as their *dominus capitalis* lord in chief, Who has delegated His power to no vice-gerent.

The villeins' insurrection seems to be fully accounted for by the state of things at the time; that is the natural explanation of it; and no artificial agency like that of John Wyclif and his "comitiva" need be postulated.

My own belief is that if Wyclif had not attacked the Religious Orders, the hierarchy, and the doctrine of Rome, we should never have heard his name in connection with the revolt.

Froissart, who wrote in the beginning of the next century, does not mention him.

The Bohemian reformers, Hus and Jerome, would not have kindled central Europe with his doctrine, if the generation which followed Wyclif had believed in his complicity.

Wyclif is not the first, nor the last religious teacher against whom the cry has been raised, "He stirreth up the people."—Luke xxiii.

To sum up then.

If it is said that Wyclif was a Socialist, in what sense is it intended.

There is Socialism and Socialism.

(1). There is the Socialism which, discontented with the present state of things, is set upon over-turning society by violence in the mad hope that something better may come out of the ruins. With this Socialism, so far as the Peasants' Revolt was akin to it, I have proved, I think, that Wyclif had nothing to do. Violence he loathed as abhorrent to the Law of Christ, and he was too clear-headed to believe that a reign of loving brotherhood could be inaugurated by a tyrannous use of physical force.

(2). Was he a Socialist of the type which hopes through government alone to realize the ideal of society? Anyone who has examined his theory of society will see that it rests, not on a material, but on a spiritual basis.

He did not conceive that a change in material conditions alone could bring about a perfect relation for members of the human family. He did not even believe in the natural equality of men as men. Ideas of rank, hereditary, class distinctions, which the modern world has outgrown, were part of the necessary condition of things to him as to all those who were only just emerging from feudalism. But he felt supreme dissatisfaction at inhumanity in every shape

and form. Disregard of responsibility, hardness, injustice—against these he inveighed.

3. If to be a Socialist is to be keen to remove unnatural hindrances to human brotherhood, to be earnest in condemning selfishness, to insist on the binding nature of the Law of Christ, then Wyclif was a Socialist. And he did well, when his generation was questioning the right of the Pope to act as the One Chief Shepherd of human relationships. His theory, at least in the form in which he presents it, is as dead as the feudal system on which it was modelled; but the aim and the method are eternal—for the aim is the salvation of the world, and the method is the method of our Saviour Jesus Christ.

## APPLIED CHRISTIANITY IN COLONIAL POLITICS.

By THE BISHOP OF TASMANIA.

(From an address to the Tasmanian Church Synod.)

In the last two years, no man can deny it, deeds have been done in Tasmania which call a blush to the cheek of every right-minded man, eye, and woman too. Yet the flaming indignation does not burst out, the spark, which I am sure exists, still smoulders. In the South Seas the hurricane follows the deadly calms of summer heats. I would pray for the hurricane for the land of our affection if it were not that I would rather pray for the return of the steady and healthful sea breeze which is so apt and lovely a symbol of the prevailing influence of the Holy Spirit. I call upon you to do your part in making moral indignation against sin a force in this land of ours to purge it of much that is a reproach we have not averted at present. If you will permit me I will call your attention to another blot in our Australian national life. Bear in mind, if you please, that I do not speak now as politician, taking a side with a party, but simply as a man looking at intercolonial life from the standpoint of a Christian. Probably there is no one who is not familiar with the aspect of the cattle yards at Bridgewater Junction. They cover a large space of ground, all of which is carefully divided into separate pens, each pen being strongly barred against the intrusion of animals from the next compartment. It is quite natural to us to view these massive structures for the due management of brute beasts and horned cattle. It is really not far from the ideal of the ideal of life prevalent in our colonies. "We cannot live" we exclaim, "unless we set up bars and bolts between ourselves. The welfare and advantage of others is our certain ruin. Each is a walled area, we will live protected from intercourse from all others in trade and mutual interchange. Nay, we have not fashioned bars sufficiently yet. Go to; let us add others." I speak merely as a Christian. Does it strike you as an incongruous thing that this should be the outcome of nineteen Christian centuries, this the actual doctrine of the duty towards my neighbour? It is a question for the intuitive reasoning of a follower of Christ, as well as for the economist. I shall not be taking an unfair advantage of my position in this chair if I call on you to question yourselves whether we are acting throughout this hemisphere as brothers of a common faith in mutual helpfulness and interchange of all that God has given us to do or to make. Nor can I forbear from quoting to you on this subject some words of a great seer of our day, Mr. Ruskin, which on this subject illuminate one of the greatest problems of life by their insight as well as by their beauty. He is speaking in the "Stones of Venice" of the "union of one colour with another by reciprocal interference" as a fundamental truth in painting. "If a mass of red is to be set beside a mass of blue, a piece of the red will be carried into the blue and a piece of the blue carried into the red" (as in a shield divided into four quarters). "I call it a magnificent principle, not in art only, but in human life. It is the great principle of brotherhood; not by equality, nor by likeness, but by giving and receiving; the souls that unlike, and the nations that are unlike, and the natures that are unlike, being bound into one noble whole by each receiving something from, and of, the other's gifts and the other's glory. . . . nor are any of God's laws, in one sense, greater than the appointment that the most lovely and perfect unity shall be obtained by the taking of one nature into another. . . . It is just because it is so vast and so awful a law, that it has rule over the smallest thing, and there is not a vein of colour on the slightest leaf, but it has an illustration of an ordinance to which the earth and its creatures owe their continuance and their redemption."

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## In Memoriam.

### THE REV. CHARLES WALSH.

There passed away at the close of Friday the 12th, instant, the earthly life of a devoted and faithful servant of Christ. The preparation of the Rev. Charles Walsh for the ministry of the Church of England was chiefly spent in Oxford, under the tuition and guidance of the Rev. John Keble and Charles Murray, from whom he derived that accuracy and proficiency in the Greek Testament and theology for which he was prominent among his brethren in clerical meetings in the Diocese of Newcastle. While thus preparing for the work of the ministry, the Right Rev. Bishop Field whose labours as a Missionary Bishop are well known throughout the Church of England, visited England for the purpose of obtaining missionaries for his Diocese, and Mr. Walsh hearing the good Bishop's appeal offered himself and was accepted, accompanying the Bishop to his Diocese. For twelve months he gladly availed himself of the advantages obtainable in the Theological College of St. John's which at this time was presided over by the Ven. Archdeacon Bridge as Principal, and had as Professor of Theology the Rev. W. Grey. At the close of this period he was ordained in the year 1851 and in this most severe and trying climate laboured until 1859 when his brother the late W. H. Walsh of Brisbane communicated to him that as his health was suffering from the severity of the climate of Newfoundland, the then Bishop of Newcastle, Dr. Tyrell would receive him gladly into his Diocese, which offer, he accepted and arrived in Australia in 1860. Proceeding to the Bishop's residence in Morpeth he received a most cordial welcome and the Bishop with his usual zeal lost no time in placing Mr. Walsh in the parish of Paterson to act as *locum tenens* for the Rev. F. W. Addams. After a lengthened ministry was about to visit England. On his return, there being a vacancy in the parish of Morpeth, Mr. Walsh received the appointment and for nine years laboured with devotion, and on relinquishing this charge he might recruit his health by a visit to England, he brought away the love and esteem of the parishioners.

Returning from England greatly benefited by the rest, he was appointed to the Incumbency of Lochinvar, and during the lengthened period of seventeen years he not only faithfully discharged the duties of a parish priest, but as a friend and counsellor of his people, as a visitor and in the homes of the sorrowful and afflicted he was greatly beloved. The beautiful and substantial Church in Braxton is the result of Mr. Walsh's indefatigable exertions, while the new church lately opened in Lochinvar, owes at least, its initiation to his loving desires.

As a Clergyman in Church, his appearance and manner were always most reverent, he read well and the services by Mr. Walsh were effectively rendered, he was a plain but faithful preacher, and many still remember the loving exhortations which he delivered.

In the work of Synod he always took an active part, and not a few will now call to mind that it was through the efforts of our dear friend and a few others, that the Clergy Widows' and Orphans' Fund of the Diocese of Newcastle owes its existence, which has proved such a blessing to the Widows of Clergymen whose course has been finished in the Diocese of Newcastle.

Retiring from active labour four years ago, he took up his residence with his family in the parish of Petersham, where in heart and mind he has occasionally assisted the Clergyman. Latterly his strength did not permit of his doing so, but in weakness of body he often joined in the worship of the Church, and when not even able to join publicly his heart was with the worshippers.

Imperceptibly his strength failed until at midnight the call came for him to enter the rest which remaineth for the people of God.

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

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## EVENING COMMUNION.

The Rev. Dr. Waller, Principal of St. John's Hall Highbury, contributes a paper on "Evening Communion" to the *Protestant Churchman*, the magazine of the Protestant Reformation Society. We quote the following passages:—

A good deal has been written lately on the lawfulness or illegality of Evening Communion. It seems to me that the question has hitherto been discussed on a wrong basis. An assumption is made that the morning is the true time of the Ordinance, and that to administer it in the evening is an innovation. "From the beginning it was not so," the words seem strictly applicable to the question before us. When the right or wrong of some ecclesiastical custom is in dispute, a reference to the Scriptural basis, if the thing has a basis in Holy Scripture, would seem to be our first resource. Can there be any doubt about the nature of the original Institution? The Lord's Supper was instituted at the Feast of the Passover, while our Saviour and His Disciples were at the table prepared for that meal. Of this fact the Gospel narrative leaves no doubt. The only dispute raised here is by those who argue that, as it was "after supper" that the elements were administered, the meal being greatly prolonged, the period of institution was so late as to make it past midnight when the event took place. A careful study of the Gospel harmony will soon convince anyone who has the slightest acquaintance with that study that the theory of a midnight celebration is untenable. Briefly, the case stands thus. When Judas left the room, "it was night" (John xiii. 30). But Judas left the room immediately on receiving "the sop." The giving of the sop enabled St. John to identify the traitor. The remark which preceded this significant action, I mean the announcement of the betrayal, is associated by the three Synoptists most closely with the words of Institution. In St. Matthew and St. Mark it actually precedes them. Thus it becomes clear that it was still night, not yet morning, when the Lord's Supper was already instituted. It is abundantly evident that the notion that the institution was delayed until after midnight, is begotten of invincible prejudice. It is itself a most emphatic testimony to the impossibility of finding any way out of the fact that the Sacrament of the body and blood of Christ was instituted at supper. The very remarkable reasoning by which it is maintained that in 1 Cor. xi., "the Lord's Supper" is not a name of the Sacrament, but of the Corinthian abuse of it, is a specimen of the same sort of unreason and utter prejudice. What are we to think, besides, of Churchmen who in the madness of their partisanship, pour contempt on the nomenclature of both Catechism and Articles, which agree in speaking of the "Supper of the Lord,"—in order to insist on its being received in the morning alone?

The Passover, however, was beyond all question an evening meal, and was so taken for fourteen centuries. In fact it is so still, after more than thirty. The evening was an essential point in this festival. According to Jewish reading of the Passover rubrics, the time is defined within half an hour. "Between the two evenings" is understood to mean, not, as some Christian commentators have thought, between sunset on Thursday and sunset on Friday, but between sunset and the appearance of the stars on Thursday evening. Possibly the interval between the evening in Matt. xiv. 15 and the evening in verse 23 of the same chapter—the hour of the feeding of five thousand—may be a more Scriptural view of that space of time. But that Passover-time was evening-time is certain, and the reason is as certain as the fact itself. As I have some ground for supposing that this point is not generally understood, I shall take the opportunity of saying so much as may suffice to make it clear. The Passover commemorates the Exodus. But it is not generally known that the hour of the Exodus is commemorated by the Passover in a double way. First, the Passover was ordered to be slain on the fourteenth day of the month at even, i.e., "between the two evenings," as has been already said. The evening of the fourteenth day means the evening at the beginning of that day: for example, if Friday be the fourteenth day, the evening is Thursday evening. The Passover commemorates this feast, as held by Israel in Egypt. But besides this, it also commemorates the hour of the Exodus itself, which was exactly twenty-four hours later. This fact is not generally known. The common supposition is that the Israelites left Egypt in the middle of the night. A glance at Exodus xii. 22 will be enough to dispose of this theory: for there Moses says plainly, "None of you shall go out at the door of his house until the morning." In Numbers xxxiii. 3 we have the account of the matter thus, "And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the Passover, the children of Israel went out with an high hand in the sight of all the Egyptians."

Now remembering the fact that the Old Testament day began at sunset, we see that the earliest possible moment of departure, on the fifteenth day, was the hour of sunset. Referring to Deut. xvi. 6, we read as follows:—"At the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou comest forth from Egypt." What happened, then, was evidently this. On Thursday evening (which by the Jews is reckoned as Friday evening), they ate the Passover with loins girt, shoes on, staff in hand, everything prepared for an immediate departure. At sunrise they left their houses in

haste, and repaired to the appointed rendezvous at Rameses, where the whole congregation mustered in the course of the day. At the going down of the sun, when the pillar of fire appeared and all was ready, they set forth in order on their first march. Meanwhile the "Egyptians," as the Book of Numbers carefully informs us, "were burying all their firstborn, which the Lord had smitten among them" (Num. xxxiii. 4). Thus the hour of the Passover, as I said before, commemorates the double event; the sacred meal of the fourteenth evening, and the solemn Exodus of the fifteenth, "at even, at the going down of the sun," a time as to which no doubt or question can possibly be entertained.

This Ordinance our Lord carefully observed. With a deliberate reference to it (according to St. Luke's narrative) He prefaced what He had to say regarding the Sacrament of the Gospel which was to take its place. "With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Shortly after follow the sacred words of institution which we obey to this day. I cannot pretend to define what the reason was which prevailed with our Divine Master to choose the time that He did. He might, had He been so minded, have appointed the time of His own exodus, the early dawn, when He left the tomb, as "the season when we came forth out of Egypt." But He has not done so. I feel, therefore, that the question which I have placed at the head of this paper is no unreal one. By what law can we justify the alteration made in the practice of the Churches, in which our own Church has deliberately acquiesced, and administer the Sacrament, which our Master instituted in the evening, habitually at a different hour? What is the history of the alteration? To this question the answer given by the opponents of Evening Communion are most meagre. The theory of the Primate (the Archbishop of York), that the abuses of the Corinthian celebration were the occasion, seems to be pure conjecture. He himself quotes no evidence in support of it. The learned Charges of the Bishop of Sarum (Wordsworth) appear to furnish the most complete account of the change that it is in our power to obtain. Yet even here, much that is alleged is supposition, as may be seen from his own words.

Dr. Waller then examines the Bishop of Salisbury's argument, and thus concludes:—

The only justification for Morning Communion that history supplies is that of necessity and convenience. Authority in the way of command there is absolutely none. If the present agitation against Evening Communion is continued much longer, I, for one, shall feel tempted to take higher ground. If it is to be a matter of law, to the law let us go. And then it will appear that all administration except at sunset must be forbidden, alike by the law of Moses and the law of Christ. "The Disciple is not above his Master." If our Lord has not forbidden the alteration of the hour which He instituted, He has assuredly not forbidden the observance of it. There were things in the law of the Passover which the Jews ventured to change. The position of the partakers was one. The standing position as commanded by Moses was exchanged for a recumbent attitude. But the hour was not changed. Why should we change it? Not for reverence sake, certainly, unless the Christian is more disorderly than the Jew. For convenience, then, that the slave may be able to partake? If that was a good reason one way in Trajan's time, it is just as good now. If it was good as against Christ's Ordinance, it is good for returning to it. I find it hard to listen patiently to the groundless nonsense that is put into print by way of objection to Evening Communion. If a single instance of scandal arising out of it had been adduced by any one writer, from the Archbishops downwards, one might listen. But so long as Corinth, fasting, and imagination pure and simple, are the only reasons adduced against the practice, the effect on my own mind is to dispose me to insist on Evening Communion as the only practice which is in strict conformity with the institution of Christ. Why should we not paraphrase a fragment of our Twenty-seventh Article in the following way? The administration of the Lord's Supper in the evening is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

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TEXTS AND MOTTOES

For Churches, Schools, and Halls, prepared by

ALFRED COOK, Bland-street, Ashfield.

MAY XXXI DAYS.

MORNING LESSONS.

EVENING LESSONS.

1. Dent. xvi to 18 Romans viii to 18 Isa. xi, or Ezek. i, v 16, or Acts

2. Genesis xi to 10 1 Cor. xii to 14 Num. xi, 16 to 31 1 Cor. xi, 27 & xiii

3. Joel ii, 21 1 Thos. v, 12 to 24 Mech. iv, to 8 1 John iv, to 14

4. 2 Kings xviii to 17 John viii, 31 1 Kings xviii, 17 1 Thos. iii.

5. 2 Kings xix, 31 1 Kings xix, 17 1 Kings xix, 17 1 Kings xix, 17

6. 2 Kings xix, 31 1 Kings xix, 17 1 Kings xix, 17 1 Kings xix, 17

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 20, 1893.

## WHITSUNTIDE.

WE cannot too frequently dwell upon the office and work  
of the Holy Spirit, and we should constantly remember  
that we live in the dispensation of the Spirit. In the pro-  
gress of the ages, the spring time of the world's life has passed  
away, the time of seed sowing and germination has gone,  
the brief hot summer is over; and we are now enjoying the  
beautiful harvest days of the Christian economy—the Holy  
Spirit has been poured out from on High.

This subject like many others in connection with our  
Holy Religion has excited the hatred and contempt of some.  
Nor can this be wondered at? If our Saviour whose  
character was pure and sinless, whose works were love and  
grace, whose life was one continued ministry of doing  
good;—if He was charged with being possessed by an evil  
spirit; if He was hated, and evil spoken of, no wonder that  
many now regard the work of the Holy Spirit as being un-  
important, and tell us that our adoration of that same Spirit is  
superstition and folly.

We believe in the Holy Ghost. We believe that on the  
Day of Pentecost the Holy Ghost was given by the Father  
to the Church of His Son; that on that day the promise of  
the Saviour to His disciples was verified, "Ye shall receive  
power from on High." Geologists tell us of subterranean  
forces which lift continents inch by inch through the march  
of centuries; but there was given to the Church at Pente-  
cost a force which changed 3000 men, full of hatred to  
Christ and His religion into humble and devoted followers; a  
power which enabled twelve poor fishermen to breast the  
current of the world's sin; a power which enabled 120 of  
the common people, among whom were not many wise, not  
many mighty,—to preach the Gospel so convincingly that it  
took a firm foot-hold in the world; a power by which popu-  
lar abuses, considered by the habit of centuries well nigh im-  
pregnable, were broken down, and the stubborn prejudices  
of human nature gave way; a power which is mighty  
in the Church now, witnessing as to the new creation; open-  
ing the understanding, bringing comfort to anxious hearts,  
giving aid in prayer, revealing Christ, and blessing the faith-  
ful in the reception of the Sacrament of the Lord's Supper.

The first, the mid-most, and the last question which every  
worker in the Church should propose to himself is, "Am I  
endowed with the Holy Ghost?" The Scriptural command is,  
"Be ye filled with the Spirit," and this fullness is the  
blessing of Pentecost. The life blood must flow through  
every artery, even to the finger-tips, or else there is feeble-  
ness, paralysis, death; so if our spiritual life is to be main-  
tained with efficiency and vigour, the Holy Spirit must send  
His influence through every channel of our being, controlling  
intellect, heart, will, business, family, and anticipation of  
the future; for unless thus stimulated our spiritual life  
must stagnate and cease.

On the Day of Pentecost, gifts were distributed to the  
disciples—for "there appeared unto them cloven (distrib-  
uted) tongues, like as of fire, and it sat upon each of them."  
So now gifts are distributed to every member of the body of  
CHRIST. Our experience may not be identical; our sphere  
of action, or department of labour, may not be the same;  
but every Christian is gifted with a talent which ought  
to be used somehow or somewhere for the glory of God.

The tongues of flame at Pentecost symbolised energy,  
earnestness; and in the exercise of our gifts as we declare  
the way of life, our hearts must glow with desire, and our words  
must burn with earnestness. We are too cool and automatic.  
We need more of that humble enthusiasm, tireless energy,  
profound feeling, and warm sympathy, which the Holy  
Spirit alone can give. There must be the inward baptism  
of the Holy Spirit, then there will be the outward confession  
of CHRIST.

How may the dispensation of the Spirit become to us a  
very Pentecost? By adopting the simple method and plan  
of the early Church. The spirit of worldliness must be ex-  
pelled. We must pray perseveringly, and with unflinching  
faith. We must not be divided in interest—some praying,  
others pleasuring. We must not be seeking to effect a  
compromise between heaven and earth; but we must all  
share in intense desire, all persevere in absorbing prayer,  
until the Spirit be poured out from on High; then darkness  
will be removed, health restored, hopes brightened, our  
course renovated, and salvation in its fullness enjoyed. Let  
us "pray with all prayer and supplication in the Spirit,  
and watch therewith with all perseverance.

If ye then being evil, know how to give good gifts unto  
your children, how much more shall your Heavenly Father  
give the Holy Spirit to them that ask Him?

## AGITATION AGAINST DIS- ESTABLISHMENT.

A great demonstration took place in the Albert Hall,  
South Kensington, on Monday last, to protest against the Bill  
introduced into the House of Commons by the Government  
to suspend the appointment of new Clergy in Wales as a  
step towards disestablishment.

Divine Service was held in St. Paul's Cathedral at 11  
a.m., which was attended by His Grace the Archbishop of  
Canterbury, His Grace the Archbishop of York, the members  
of both Houses of Convocation, the Bishops, and  
many thousands of Clergy.

A great meeting of Churchmen was held in the afternoon  
in the Albert Hall. Resolutions were passed protesting  
against the Welsh Church Suspensory Bill, at which the  
Archbishop of York, Lord Selborne and the Duke of Argyll  
were among the speakers.

A Congress of Bishops and other dignitaries of the  
Church was held in London on Tuesday last, to pro-  
test against the Welsh Church Suspensory Bill.

The Archbishop of Canterbury said that the Church of  
England has really been the means of building up the  
nation, and is the proudest and freest of existing establish-  
ments and institutions.

The Archbishop of Canterbury was cheered when he said  
that Nonconformity was preferable to no Church.

## Australian Church News.

Diocese of Sydney.

Working and Factory Girls' Club.—The Council  
and Committee of the Working and Factory Girls' Club met  
on the 8th inst. The Rev. Dr. Harris presided. The work  
is progressing satisfactorily, and young women and girls  
employed in the factories and business houses are received  
as boarders on application to the lady superintendent, Miss  
Edwards. The nightly attendance of Factory girls at the  
classes averages from 40 upwards. Several ladies have kindly  
joined the band of evening workers, and Mrs. Fothering-  
ham and Mrs. Villeneuve Smith help with the class for  
women, held on Thursday afternoon. Left-off



**St. Mary's, Balmain.**—The juvenile Branch of the Church of England Temperance Society (assisted by other ladies and gentlemen), gave an excellent rendering of that beautiful Service of Song entitled "The Man who spoils the Music." The performance closed at 9.15 with the Benediction, after which two new members joined the Society. The meetings are held fortnightly, the adult Branch meeting on the first Monday in every month, and the juvenile on the third.

**Darlinghurst.**—At the weekly meeting of St. John's Literary Institute, on Tuesday evening, the subject for debate was "That New South Wales should have a voice in the selection of the Governor." Mr. Bastian opened in the affirmative, and was supported by Messrs. A. H. Delohery and J. A. Hendry. The following members, among others, also took part in the debate:—Rev. A. W. Pain, Messrs. C. C. Capper, George Lukin, E. M. Pain, and J. S. Stening. The motion was ultimately negatived by a substantial majority.

#### Diocese of Newcastle.

**Clerical Meeting.**—This was held on the 10th inst. at the Parsonage of the Rev. W. F. James, at Stockton. The portion of Scripture was i. Cor. 5, and the afternoon subject was "Sermons." A pleasant and profitable day was spent, each member present contributing to the discussion of both the morning and afternoon subjects. At the conclusion of the meeting, the Clergy were taken a short trip in the harbour in Mr. James' fine boat, "The Sunbeam." The whole day was enjoyable. The next meeting will (p.v.) be held at the Parsonage of the Rev. A. Shaw, of St. Andrew's, Waratah. It was decided that each member present should forward some suggested subject to the Secretary, Canon Simm, who would make a selection of one particular subject to be entertained at the next meeting.

**Mr. Field's Mission.**—At the Clerical Meeting, one of the Clergy present gave a most interesting account of Mr. Field's Mission. He stated that he was attracted one week-day, in Sydney, by seeing a number of persons near the General Post Office, listening to a person preaching between the hours of one and two o'clock. He joined them and listened to Mr. Field and another, and to some beautifully given out and well sung hymns. Being asked, he himself preached for ten minutes, to those assembled with much freedom and acceptance. "Blessed are ye that sow beside all waters."—Isaiah xxxiii. 20.

**Dungog.**—At the Easter Meeting held on 4th April, a resolution was unanimously passed, urging the desirability of erecting a Parsonage on a site near the Church. The offertories in Christ Church, Dungog, for the month of April, amounted to the sum of £14 7s 7d. At the Easter Meeting at Clarence Town, the Incumbent said it was his pleasing duty to congratulate them on the advance in Church work.

**Christ Church Cathedral.**—The erection of the second portion of the Cathedral has now been carried as far as the funds available will allow. The building presents a massive and imposing appearance, standing as it does on an unrivalled site, and the progress is very marked.

**The late Rev. Chas. Walsh.**—We regret to see announced the death at the end of last week, of our old friend and brother, the Rev. Chas. Walsh. He was many years a Clergyman in this Diocese, having arrived here in the year 1860, from New Pounland, where he was a Missionary under Bishop Field, in connection with the S.P.G. Mr. Walsh was stationed at Paterson, from August 1860 to the early part of 1861. After that he became Incumbent of St. James', Morpeth, and subsequently of Holy Trinity, Lochinvar. He received £200 p.a. State Aid, and his first appointment under the Colonial Government is dated August 1st, 1860. The last Synod report in which Mr. Walsh's name appears is that for the year 1888. He always took a lively interest in all Synodical matters, and especially in the Clergy, Widows' and Orphans' Fund, in the formation of which he was much associated with the late lamented Mr. Keene, the Government Geologist, who was its virtual founder. Having served twenty years in the Diocese of Newcastle, Mr. Walsh was entitled, by the rules of the Fund, to retain his interest in it by paying a double annual subscription (£10), which he did, and his widow, Mrs. Walsh, will now receive a pension of £80 from that admirable Fund. Mr. Walsh was much beloved by his older friends and brother Clergy of the Diocese, to whom he was best known. Our best wishes and sympathy are with Mrs. Walsh, and his amiable daughter, Miss Walsh, under their severe bereavement.

#### Diocese of Bathurst.

**Borenore.**—The Mission which Mr. Abramowitch conducted at Borenore, was brought to a close last Friday, the 5th inst. The people appreciated the services throughout very well indeed. The attendance was far better than expected, considering the unpropitious and unsettled character of the weather. Even on Tuesday (2nd inst.), when it was very stormy, there was a good number present, including some people from Molong, etc. We are glad to say that the work was attended with a good measure of success.

**Warren.**—The Bishop of Bathurst visited Warren on Saturday, and preached in St. John's Church on Sunday, both morning and evening. The Bishop, besides visiting the Hospital and Public School on Monday, was present at

a social gathering of the Parishioners at the Parsonage in the afternoon, and attended a meeting of the Churchwardens and Parochial Council in the evening.

#### Diocese of Grafton and Armidale.

**Boggabri.**—A Special Service was held here on the 13th inst., and subsequently a meeting of the Members of the Church. The Rev. J. T. Evans officiated. At the meeting a movement was set on foot, to obtain the necessary income for a Clergyman who will act as assistant to the Rev. A. Martin of Gunnedah. There is every prospect that the object of Mr. Evan's visit will be attained in a very short time, as the matter has been taken up enthusiastically.

**Narrabri.**—The Rev. J. T. Evans, M.A., visited this town on the 13th inst., and on the following Sunday, preached at St. Matthew's Church. His subject in the morning was "The Object of Church Work." He also catechized the children at the Sunday-school. It is understood that Mr. Evans is anxious to arrange for a Mission Reader to work in the outlying districts. He left for Moree on Tuesday.

**Moree.**—The Rev. Lambert Kay preached his farewell sermons on Sunday last. The Rev. E. F. Hutchings officiated on the same day at Binnewy and Pallamawallawa.

**General.**—It is not anticipated that a Synod will be held for the election of a Bishop before September.

### SELECTED ARTICLE.

(London Record.)

#### Roman Catholic Optimism.

We are told that "a very large assemblage" met the other day at Westminster to welcome Cardinal VAUGHAN on his return from Rome; and we have read with much interest the speech he delivered on that occasion. Severed as we are intellectually, by a great gulf from those who may be in sympathy with the objects of the meeting referred to, we cannot but confess to a sense of moral refreshment at the optimistic spirit in which the Cardinal's speech is conceived. He is well aware of the difficulties that confront him—"the false theories and destructive criticism" which assail his Church from within, and "the forces of evil and of disorder" that are at work without in social organism; yet, in spite of all these difficulties, he seems perfectly confident of the power of Roman Catholicism to cope with, and solve, the complex problems of the day. It is, we think, refreshing to find a man, in these pessimistic times, who has apparently so much faith in his own cause and in its ultimate success. Two things only he regards as essential to that success: the awakening of a more vigorous social effort, and the education of the laity in the principles of a "Catholic philosophy."

From the emphasis with which the Cardinal speaks of this twofold need in his school of thought, a cynical mind might, perhaps, infer that, on the one hand, the social vitality, and, on the other, the intellectual vitality, of the Roman Catholic Church in England is at a very low ebb; and might even suggest that it is unwise to thrust forward as a champion of the people a body that has never, as a body, made social good even one of its main objects. In this aspect, the Cardinal's remarks—and much of the same kind that can be seen or heard elsewhere—might seem to some of us to possess the qualities of a judicious advertisement. We do not desire, however, even to suggest here anything but what charity will permit us or truth compel us to utter; and we therefore recognise with pleasure the insight and hopefulness which characterise this part of the Cardinal's speech. As we said last week, we feel that there is room in the large field of social activity for workers of all sects and parties; that here might be, to some extent, a common meeting-ground for all Christians; and that, in these days of pressing claims and needs, there may very easily and profitably be among us an honourable competition in social work. Absolutely as we distrust Rome, we cannot contest its right to enter this field. Indeed the Cardinal's words, and his motto, *Amara de servire*, may have an inspiration for others besides his immediate followers. But when we turn to the first need of Roman Catholicism in this country—the need, as Dr. VAUGHAN now says, of training the laity in a thorough course of logic and of mental and moral philosophy—we find a very significant fact before us. The Cardinal evidently feels very deeply that, as men read and think more, or (to use his own words) as they "cast their souls into the vortex formed by the conflict and conjunction of innumerable rationalistic currents," they fall away from Roman Catholicism. This is exactly what we should expect. "A little learning is a dangerous thing"—and, in this instance, we know that it is not merely dangerous but fatal. What, however, is the Cardinal's antidote for the intellectual poison that is so deadly to the Roman Catholic system? It is, singularly enough, a "philosophy." He proposes to meet "popular and scientific rationalism" by some rationalism of another kind. But what precisely this philosophic education is to consist of, or what precisely are to be the lines on which it is conducted, he has nowhere told us. Is it to have a metaphysical side? But, if so, what will become of the theory of transubstantiation? Is it to have a historical side? But, if so, what will become of the doctrine of the infallibility of the Pope? In short, we suspect that under a very general phraseology is hidden only the old idea of training

the people in the ordinary principles of Roman Catholic theology. In that case, there is nothing noticeable about the Cardinal's attitude, except the naïveté with which he confesses the weakness of his Church. Whether he can do anything to strengthen it will depend on the exact conceptions which underlie his vague proposals. A cure for rationalism may be found in a religion of authority; but the last way to save men from rationalism is to teach them to think.

On the whole, we cannot look for much practical result from utterances like these. Cardinal VAUGHAN sees clearly enough the character and quality of the times; but he does not, or will not, recognise that the day of Roman Catholicism in this country is long since past. It enormously increases its forces in England; it assiduously pushes itself to the front; it wins a few recruits from the ranks of extreme High Churchmen; but it is no nearer the coveted "conversion of England." The very facts to which Dr. VAUGHAN refers in his speech show—that we have seen a thousand times before—that the English genius and temperament are not made for such a form of faith. The racial characteristics of the people must assert themselves, and assert themselves on other lines. That is why Roman Catholicism has never really taken root in English soil. There is, indeed, something almost pathetic in the sight of this small and struggling community trying to maintain itself, and to grow, in defiance of natural laws; its task is the task of a Sisyrhus, and yet it toils on, with a persistence not without its moral for other organizations. If it wins a little success at a given time or place, heredity and national character are always at hand to rob it of its gains; and so, if we read history aright, it will be till the end of the time. Just now, perhaps, its prospects are, if possible, less bright than usual. The death of two Cardinals has written "Ichabod" on its gates; nor do we think that the efforts of a third will be able to restore its departed glory.

### WORRY.

Nor a few Christians live in a state of unbroken, unrelieved anxiety, and others fret and fume terribly. To be perfectly at peace amid the hurly-burly of daily life is a secret worth knowing. What is the use worrying? It never made anybody strong; never helped to do God's will; never made a way of escape for anyone out of perplexity. Worry spoils lives which would otherwise be beautiful and useful. Restlessness, anxiety, and care are absolutely forbidden by our Lord, who said: "Take no thought"; that is, no anxious thought, "saying, what shall we eat, what shall we drink, or wherewithal shall we be clothed?" He does not mean that we are not to take forethought, and that our life is to be without plan or method; but that we are not to worry about these things.

When standing some time ago in a large manufactory, I saw machinery at work on all sides of me. Men were using oil to prevent friction being caused by the swift revolution of wheels and the quick motion of bars and pistons; everything was kept well lubricated. A full trust in God's love and providence is the oil of human life. It lubricates all the wheels in the human machine.

We may think for to-morrow, and next week, up to the point of painfulness, but the moment we begin to be anxious we begin to sin.

The people who get through most work with the least amount of wear and tear are the people who are content in daily life to do the will of God. When God cares so much for us, it is a shame for us to be anxious about ourselves. What creates this killing care? Frequently it is an over-weening estimate of one's own importance. We bring the great big I into everything we do, and feel not a little ill-used if other people have not so much regard for it as we have ourselves. So long as that lives we must be anxious; we have imposed upon ourselves the task of caring for it which we cannot perform. The I is not to be taken care of, but to be crucified, and rest from anxiety will be found in the death. It may be that we have set our minds on being rich. Christ would correct us even in this: "Lay not up for yourselves treasures upon the earth." Why? "Where your treasure is, there will your heart be also." Riches without Christ fill the life with care, selfishness, and sin. God is quite content that we should have wealth if our heart is right. But perhaps your anxiety comes from thought for to-morrow; you fidget and fret about next week. "To-morrow," says the Master, "shall take thought for the things of itself."

The plan of your life, if you are fully the Lord's, is mapped out in the sky. Come weal or woe, sadness or brightness, prosperity or adversity, God will take thought for to-morrow, as He did yesterday, and the day before, and last year. "Remember the years of the Right Hand of the Most High." Worry is deadening, paralysing; it spreads over the soul like a mist and fog; it ensures failure it grieves the Spirit of God. We should feel very much offended if our children manifested by their words and acts a fear that we did not care for them. God holds in his hands all our earthly concerns. He steers our life in a course where no rooks can wreck it. It is not for us to meddle with the chart or compass, the all skillful Pilot will do His own work perfectly if we will let Him.

The only true, sure, and peaceful life is in covenant keeping with God. He does the keeping, we the trusting. Scale the height of a life abandoned to God, then you will look down on the clouds beneath your feet. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee," because he trusted in Thee.

### A THANKFUL TABLE.

By ARCHDEACON FARRAR.

I HOPE that none of you neglect the good old simple, beautiful English practice of saying grace before meat, and that by teaching the significance of it to your children you save them from the inexpressible calamity of living lives which do not habitually look upwards to their source. Why should we live in this world as orphans by not knowing our heavenly Father, or strut through the world in silly disregard of Him? I find that sometimes at the tables of the rich the practice of saying grace is falling into neglect, and I am deeply sorry for it. I cannot bear to sit down to the simplest meal, much less to God's choicest bounties, to tables radiant with His richest fruits and His loveliest flowers, without humbly and thankfully acknowledging the Giver. The very Pagans did so. The mighty hunter lifting a bright eye up towards the crescent moon, with thankful heart called on the lovely wanderer that bestowed that timely light. The weary traveller slaked his thirst from the rill or gushing fount, and thanked the Naad. Are we to be worse than they? What a happy anecdote is that St. Francis of Assisi, who on sitting with Brother Matteo to eat his poor scraps from a table of natural rock beside a gushing fountain, kept exclaiming again and again, "We are not worthy of such a treasure." "How can you talk of a treasure?" grumbled his companion, "when poverty is so hard upon us." "What we have is our treasure," answered St. Francis, "and this table is to me rich and precious, for nothing has been prepared by the work of man, but all by the hand of God." And what but godless indifference can prevent us from thus acknowledging Him who giveth food to all flesh? Is it the immense pretentiousness of science? What is our vaunted science—of which in its own proper sphere no one would speak more gratefully or more exaltingly than myself—but out of its sphere what is our vaunted science but the soaring of an insect? We live on the products of the earth growing in the soil by Nature's gift, changed by the stupendous alchemy of nature into the grazing cattle or the winged birds. Did science make the grass to grow upon the mountains and the green herbage for the service of man? Did science create the warmth and the moisture which causes the dead ground to germinate and roll over with laughing and sunny fields in furrows of golden grain? Was it our petty science that kindled the great sun flaming in the zenith, or supplied its millions of leagues of torrent and tumultuous fire? Was it science which drew up the water by evaporation through the pellucid air from "the inviolate sea" and winnowed it in the pure laboratory of the ether with the wind of all winds, and made them hang in the rainbow arch, or gleam with crimson and amethyst when they drift upward the sunset as with the plumage of an angel's wings? Was it science that poured them down gently to earth again in the refreshment of God's silvery rain, or caused them to glide at evening into the bosom of the rose, or hang like diamonds of God in the twinkling herbage of the morning fields? Can science truly dare to deny the supernatural, when it is infinitely impotent to perform the most insignificant of those stupendous miracles which in their boundless complexity surround every instant of our existence? Could all the science in the world create one single grain of wheat? Science cannot even define what life is. How then could it have thrilled into organic matter that spark of the sacred fire? Let us put away these follies of unbelief, which in the name of pseudo-science-for true science is humble and adores—bid us thankfully take the daily gift while we ignore the Giver. Let us rather know the filial joy of humble thankfulness, like those early Christians who, breaking their bread at home, took their food with gladness and singleness of heart, praising God, otherwise we do but bar God out of our hearts with His own gifts, and make our life like the "pleached bower," where honeysuckles, ripened by the sun, forbid the sun to enter.

The funeral of the late Rev. Charles Walsh, formerly Incumbent of Lochinvar, Hunter River, and a resident for several years of Petersham, took place on Sunday afternoon at Rookwood.

The Central Committee of the New South Wales Local Option League met on Monday. Sub-committees were appointed to carry out the object of the League.

A meeting of the Council of the Church of England Temperance Society was held at the Chapter House yesterday afternoon.

### 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 the policy for £500 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.

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

### SCIENCE AND REVELATION.

#### The Scientific Method.

By SIR G. G. STOKES, BART, F.R.S., M.P.

THE subject matter of natural science deals with the investigation of what are called second causes, and with the tracing of the consequences which flow from them. This process calls into play faculties analogous to those which are exercised in the study of mathematics. It fosters honesty and love of truth. The discovery of physical truths by the trained exercise of our natural powers is highly fascinating. But by itself alone, without the compensation afforded by the exercise of faculties of a totally different kind, it seems to have some tendency to lead man to look on the exercise of his natural reason, unaided except in so far as he may be assisted by his fellow men, as the sole method by which he can arrive at truth. Noble and useful as the study of science is in itself, useful not merely for the material advantages which its pursuit is sure to confer on mankind, but also for the exercise of the intellectual capacities and moral qualities which it calls into play, still by itself alone it is not competent to supply the wants of our mortal nature. I believe that a too exclusive devotion to the tracing of phenomena to their causes, by which word I mean, of course, those second causes which alone are the subject of scientific investigation, may have a tendency to make the scientist rest satisfied with the result that can be obtained by this method of investigation; to lead him to look on those second causes to which he has referred the phenomena that are directly observed as having a sort of self-existence, which he declines to look behind. It may lead him perhaps to regard all that lies beyond what can be made out by this method of investigation as unknowable; perhaps even to deny that there can be anything beyond, and to assume that the investigation of the laws of matter must theoretically be sufficient for accounting for the whole system of nature, though, of course, nobody can pretend that we have actually advanced so far in our science as to be able to give such an account. The former position is that of the agnostic; the latter can hardly be distinguished from that of the downright atheist.

But in saying that the pursuit of science may tend in either of these directions, I hope that I may not be misunderstood. I would not for a moment admit that there is anything in the pursuit itself leading to any such conclusion. Nor, again, would I admit that scientific men are as a rule sceptics. Of course there may be sceptics among them, just as there are among those who are not scientific. And I think it likely enough that they get credit for more scepticism than they deserve, and that for the following reason. Those who are earnest maintainers of religious faith know, many of them, but little about science. They may have been accustomed from early years to suppose some things which really lie in the domain of science to be affirmed by what they believe to be revelation; and when they find some of these things rejected by scientific men on weighty grounds, which to them are unintelligible, they are disposed to think that such men must be sceptics, whereas the root of the error lies in their own misapprehension of what revelation involves.

Doubtless, harm has been done, and scepticism encouraged, by the well-intentioned but mistaken zeal of some who, in maintaining what they fancied was involved in revealed truth, have rejected what is believed on weighty scientific evidence to be true by persons competent to examine the evidence, and who have treated as sceptics the scientific men who upheld something contrary to what they themselves erroneously supposed to have been taught to be revelation. But such mistakes are in good measure a thing of the past, at least among those who combine with their theological learning some amount of scientific knowledge, or who, if they know little of science themselves, are ready to respect the conclusions of scientific men.

But we are not to jump from one extreme to the other; and because harm may have been done in the past by an obstinate rejection of scientific evidence, we are not bound to show how the faith is to be maintained in the face of every scientific conjecture, assumed to be true, which may have been thrown out, or even to some extent favourably regarded, by scientific men. We are bound to believe that what has been revealed and what can be established on proper scientific evidence cannot be in opposition, but the same immunity from opposition to revealed truth does not belong to a mere scientific conjecture. Should the conjecture be erroneous, it may very well be that it is in opposition to revealed truth; and, therefore, if we attempt to reconcile revelation with it, it may be that we shall be led to present revealed truth in a maimed and imperfect form.

It is, if I mistake not, chiefly if not entirely in the region of what I may call scientific romance that apparent opposition may arise between what is put forward as scientific and what is rightly regarded as taught by revelation. I say "what is rightly regarded," because there may, of course, be such a thing as what I may call theological romance, just as there may be scientific.

You can no more filter your mind into purity than you can compress it into calmsness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet.

### NOTES AND ILLUSTRATIONS.

#### WANTED—AN EASY PLACE.

Not long ago a young man told us that he was going to leave his present situation in order to get another with higher work, more liberty, and more money. This young man is quite right to try and improve his circumstances; but before giving up the work in which he is at present engaged he should ask himself, What is higher work? Any innocent work may be high or low; all depends upon the spirit in which it is done. Everyone has heard of the young man who, on going to a great art school, was put by the teacher first to sharpen pencils. He did this cheerfully, and then was promoted to higher work, until at last he became a great artist. Then as to liberty. All the freedom for which we should wish is to be able to do what we ought, and not merely what we like. Nor should we think too much about payment. One place may have less pay and yet be better than another which produces more money. It may have fewer temptations, and more moral and intellectual advantages. Many people want what they call "easy places"—places with little work and much pay—but these places may dwarf their faculties and make them little men instead of great.

There is only One who can take our lives with all their fault and sin, their broken strings and jagged chords, and bring from them the music of love, joy and peace. It is related that once Mendelssohn came to see the great Freiburg organ. The old custodian, not knowing who his visitor was, refused him permission to play upon the instrument. At length, however, after much persuasion, he granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The old man was spell-bound. At length he came up beside the great master and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!" There comes One to us and desires to take our life and play upon it. But we withhold ourselves from Him and refuse Him permission, when if we would but yield ourselves to Him he would bring from our souls heavenly music.

"We are but organs mute, till a master touches the keys—Verily vessels of earth into which God poureth the wine; Harps are we, silent harps, that have hung in the willow tree, Dumb till our heartstrings swell and break with a pulse divine."

I once heard of some blind men who were taken to a menagerie. They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterwards what kind of a creature the elephant was. One man, who had touched its tail, said the elephant was like a rope. Another of the blind men who had touched his hind limb, said, "No such thing! The elephant is like the trunk of a tree." Another, who had felt its side, said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of those things; it was like a leather bag. Now, men look at truth at different bits of it, they see different things of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing. In reality, we can only see a very little bit at a time; and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes, and my views are just what I see; and what I see depends on just where I stand, and what you see depends on just where you stand; and truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it.

In Melbourne 580 families representing 2432 persons have been registered as willing to go to the proposed village settlement at Korumburra.

The Temperance Party in New Zealand have decided not to vote at the next general election for any candidate who will not support Local Option.

The Archduke of Austria has arrived in Sydney. Information has been received that it is the intention of Her Majesty the Queen to confer on Sir Alfred Stephen the distinction of a Privy Councillor.

Man carries under his hat a private theatre, wherein a greater drama is acted than is ever performed on the music stage, beginning and ending in eternity.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.

We have much pleasure in stating that the Australian Mutual Provident Society has extended its whole life tables so as to include rates for young people, aged from 15 to 19 years. The lowest age hitherto quoted has been twenty, and persons under that age have been called upon to pay the higher rate for the lowest published age. Now, however, they will enjoy the full benefit of their youth, and we have little doubt the concession will result in a great number of young people effecting policies under these tables—which, after all, are the really true life assurance tables. A lad of fifteen can now effect a policy for £500 for £2 0s 5d a quarter, or £7 17s 11d a year, and there can therefore be little excuse why any such should remain uninsured. For further particulars we would refer our readers to advertisement on page 5 of this issue.

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## CORRESPONDENCE.

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Correspondence must be Brief.

## THE REV. M. ARCHDALL ON FASTING.

To the Editor of the Australian Record.

Sir,—The Rev. M. Archdall, in writing his letter, published in your issue of the 8th ult., either forgot that in the article which gave rise to this correspondence, a distinction was drawn between "Fasting for Fasting's sake," and "Fasting as the Scriptural way of showing penitence, the common sense way of seeking for strength of will"—or else I may congratulate myself upon having converted him to my opinion, inasmuch as he now acknowledges that "Fasting is Scriptural if observed to keep the body under, and as an act of humiliation," which is exactly my argument. He goes on, however, to say, The Bible does not impose it as an obligation on each and every Christian. Neither, to go back to my original parallel, does it so impose public worship. The obligation in each instance arises from the nature of the case. When a Christian has no cause for self-humiliation on account of sin, and at the same time has perfect self-command, then may he safely ignore the Scriptural sign of grief, the Scriptural remedy for weakness of will.

I would again remind your correspondent that the word Ordinance does not necessarily mean a definite command. The Church of England follows the New Testament in not imposing Fasting as an obligation; nevertheless, also after the New Testament model it recognizes Fasting and arranges for the observance of it. It does so by setting apart times and seasons as Days of Fasting or Abstinence, embodying in its rubrics certain laws, which are laws whatever the term "mere positive" may mean. It does so also in the teaching of the Collect for the first Sunday in Lent, which, both by quoting our Lord's example, and by declaring the end sought to be obtained, "clearly," suggests special abstinence from luxuries and lawful things, not merely abstinence from the sin of excess.

Blakeney, from whose work on the Prayer Book the major part of Mr. Archdall's letter is almost literally transcribed, himself summarises his argument as having proved that Fasting is altogether outside church rule, but that the Church of England does not enjoin any mode of fasting . . . but leaves her members at liberty to use such an abstinence, etc." (vide summary at end of chapter). The same author in the same chapter quotes from the Homily on Fasting these words: "Of this sort of works is Fasting, which of itself is a thing merely indifferent but is made better or worse by the end that it serveth unto. For when it respecteth a good end it is a good work; but the end being evil, the work itself also is evil." And further says: "The Homily states the threefold object of Fasting, (1), to tame the flesh, 1 Cor. ix. 27; (2), that the spirit may be more earnest in prayer; and (3), as a witness of our humble submission to God. Clearly the Homily recognises Fasting, and that, too, as a means of grace.

Blakeney also quotes Bishop Pilkington as follows:—"When he has proved the Protestants upon their wilful lusts, and not for such necessary considerations as are here rehearsed, have contemptuously broken the fasting days appointed by common order he may well rebuke them." And again, "I speak not this because I would have men to break the common appointed order of fasting without lawful cause. Let every man obey the ordinance of the rulers, which command not anything contrary to God."

I gather, therefore, from a careful study of the authority upon whom Mr. Archdall relies, that I am quite justified in holding that Fasting is an ordinance of the Church of England.—Yours, etc., D.

## THE HAPPY DISENCHANTMENT!

Sir,—Will you permit me to throw some light upon what perplexes a "lady now in Sydney" who is "left alone, and unaided to pursue the perilous path of inquiry." In the "English Church Union" "Guild of St. Lawrence," "Confraternity of the Blessed Sacrament," she did not find the light for which she was looking, and, as might be expected, left the society of the Kilburn Sisters in "disgust," not being in sympathy with their self devotion, and manner of life, she ascribes what she saw, and cannot understand, to "the Church of Rome," and what is not in accord with her "private judgement" as "out of harmony with the Church of England." Her remark "pre-reformation prayers" stamps her as one of those who regard the Church of England as a religious set set up at the Reformation, instead of, what it is, the "One Catholic and Apostolic Church" in England, and like many others she condemns as everything Romish, that does not square with her limited understanding.

She takes alarm at the questions "Can we be saved outside the Church?" and "Why should we pray for the dead?" The 25th chapter of St. Matthew will throw some light upon the first question, if carefully read, and will show that many who have never heard of a Saviour will be

saved, for those will "be judged without the law." But "if we (baptized Christians) sin wilfully after we have received the knowledge of the truth there remaineth no more sacrifice for sin" (Heb. x. 26). In Matt. xxv. we read that wise virgins took their lamps and oil in their vessels, and went forth to meet the bridegroom, and at the cry, "Behold the bridegroom cometh" "they that were ready went in with him to the marriage, and the door was shut." These forsook all worldly occupations and pleasures, and dedicated themselves entirely to the service of their Lord, as holy men and women do and have done in all ages of the world and to them was allotted the place of honor at the Marriage Supper. To a second class who had received talents, and had gained other talents, it was said "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." To a third class who had never heard of a Saviour, it was said, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." And to their cry of holy joy "Lord when saw we thee an hungred and fed thee, or thirsty and gave thee drink?" the reply was "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "For as one star differeth from another star in glory, so also is the resurrection of the dead." (1 Cor. xv. 43.)

And why should we not pray for the dead since the dead pray for us, as the parable of the rich man and Lazarus testifies? The dead pray for themselves, "How long, O Lord, Holy and true, dost Thou not judge and avenge our death on them that dwell on the earth?" (Revelation vi. 10.) We do pray for them in the petition "Thy Kingdom come," and by joining our prayers with theirs, break down that wall of selfishness so apparent in this nineteenth century religion, by praying "Thy Kingdom come," that we and they may enjoy its blessedness.

In the first prayer at the end of the Communion Service the words "we and all Thy whole Church" include "the Church militant," and "the Church triumphant." The plea that the eternal state of those who depart this life is fixed, and that therefore they must not be prayed for, forbids, also, prayers for the living. "For whom He did fore-know, them He also did predestinate" and the Kingdom is prepared for them "from the foundation of the world." The time is fixed for Israel to return to Paradise, but they will not possess it until they ask for it. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." (Ezek. xxxv. 37.)

Although the Romish Doctrine concerning purgatory is condemned in Art. xxii. we know that those who die do not go to heaven, "no man hath ascended up into heaven but He that came down from heaven. And that sins not entirely blotted out in this life may be cleansed in the next, is evident for our Lord's assurance that "blasphemy against the Holy Ghost, shall not be forgiven, neither in this world nor in the next."

But I will dismiss these attacks upon the Kilburn Sisters with words quoted by the Bishop of St. Asaph, from that renowned orator, Edmund Burke: "Because half a dozen grasshoppers under a fern make the field ring with their importunate chink while thousands of great cattle repose beneath the shadow of the British Oak, chew the cud and are silent; pray do not imagine that they who make the noise are the only inhabitants of the field: that they, of course, are many, or that, after all, they are other than the little shrivelled meagre, hopping, though loud, and troublesome insects of the hour." The Kilburn Sisters are devoting their lives to the religious instruction of the children of the Church, to giving the lambs of Christ's Flock that spiritual food which is denied them in Public schools. As the Marquis of Halifax said of Board Schools in England, "They are giving nothing that deserves the name (of religious instruction). Liberty is a good plea to urge against the Church; but is seldom recognized when her rights are in question. However, we shall triumph in this conflict if we show that we will have the liberty to have our children taught our religion, and not to have the religion of others forced upon them."—I am, sir, yours faithfully,

ZACHARY PEARCE POOOCK.

## To Correspondents.

J.H., (MEREWETHER).—We cannot publish the letter sent respecting this district in its present form. The offensive expressions must be excised. Send us facts—keep clear of personalities. "Bowral," "Wickham," "Paddington," too late for this week.

—ED. A. Record.

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Revolution in the Music Trade!!—For cash or on time payments, 700 Violins, from 3/11 to 2/5; 550 Accordions, from 3/6 to 2/3; 120 Banjos, from 2/- to 1/10; Zithers, from 2/1/-; Mandolines, from 2/5/-; Guitars, from 7/6; Cornets, 30/- to 4/30; Flageolets; Flutes, from 6/-; Drums; Anglo and English Concertinas, from 2/1/-; German Concertinas, from 2/11/-; Niger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every mail; New Waltzes every week; New Songs by every mail. Pianos Exchanged and Tuned. Any kind of instrument thoroughly repaired by experienced English workmen. Write for full particulars: the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

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## Mission Notes.

The wages of a Japanese are rarely more than sixpence a day, but last year the converts gave £5,400 for mission purposes.

It is calculated that there are 6000 Protestant missionaries at work in the world; being one to 166,000 of the unevangelised.

In 1849 there were only twelve medical missionaries in all the non-Christian world; now there are 400, and every year sees an addition to the number.

During 1891, the sum of £1,421,500 was entrusted to the British and Irish Societies for Foreign Missions. Of this large sum the Roman Catholic Missionary Societies received only £9000 or about 158th part of the whole.

At the beginning of the century the Bible was accessible to but one-fifth of the population of the world. Now it may be read by nine tenths of the people of the globe, so rapidly has its translation been carried on.

This is how a boy closed his essay on missions: "It's my opinion that all the folks in the world what has got the Bible ought to send it to all those what hasn't"—a sentiment good in intention if not quite correct in its English.

Afghanistan has six millions of a population, and no missionary; India, one missionary to 275,000; Persia, one to 300,000; Tibet, one to 2,000,000. If 40,000 missionaries were sent to India, there would still be only one to every 50,000.

There are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work there in 1616, but not a trace is now left of their labours. Protestant missionaries gave the people the Bible, the Roman Catholics gave them their opinions about the Bible.

One in ten of the Europeans on the Congo are missionaries. There is about a thousand in all.

Mr. Eugene Stock will address the Church Missionary nions in Exeter Hall on the 30th inst.

## THINGS TO REMEMBER BY.

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

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

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

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

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

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

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

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

"Yours truly,

"ISABELLA LIDDELL McEWAN,

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September 17th, 1891."

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

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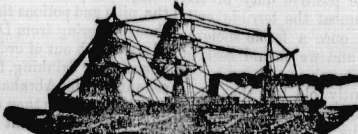
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## SUNDAY SCHOOL COLUMN.

[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.]

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

Its first report is as follows:—

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

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

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

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

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

A Chrysanthemum Show in aid of St. John's Sunday-school, Young, realised a profit of about £20.

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

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

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

## TEST EXAMINATIONS FOR TEACHERS.

## RULES.

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

## I.

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

Write out, not exceeding 25 lines, the "skeleton" of a lesson on the Call of Gideon, as far as to his destruction of the idolatrous "grove."

## C. E. T. SOCIETY.

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

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

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

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

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

"1st—A Three Days' Mission including Sunday, or if unable to do this,—  
"2nd—Temperance Sermons by special preachers on a Sunday in June, and a public meeting on the following Monday evening.

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

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

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

"Hoping to have a reply at your earliest,

"We remain yours faithfully,  
"E. A. COLVIN, Hon. Cler. Sec.  
"CROSBIE B. BROWNIE, Hon. Lay Sec."

## FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,  
13 DARLINGHURST ROAD.

## AN INFALLIBLE CURE FOR NEURALGIA.

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

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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 admittedly 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.

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434 GEORGE STREET, SYDNEY.

## The Australian Record.

SYDNEY, SATURDAY, MAY 27, 1893.

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## NOTES AND COMMENTS.

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

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

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

**Sale of Liquor.** The Christiania (Norway) Company for selling liquor on the Gothenburg system has published the following statistics:—Christiania, with 160,000 inhabitants; has only 27 shops, cafe-restaurants, etc., retailing liquor from the Company; Stockholm, with 260,000 inhabitants, has 143; Gothenburg, with 106,000 inhabitants, has 40 places for selling liquor from the Company. The Company of Stockholm, 1892, sold 3,381,000 litres of liquor, the Company of Gothenburg, 1,441,000 litres, the Company of Christiania 422,000 litres.

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

	Men.	Expenditure.
1869	6,958,000	£120,000,000
1893	12,563,000	£200,000,000
1900	22,430,000	(probably) £300,000,000

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

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

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

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

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

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

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

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

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

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

## AUSTRALIA TO THE RESCUE!

## A NEW EUCALYPTUS!!

The discovery of a new Eucalyptus, The *Mia Mia*, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S *MIA MIA*, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—480 OXFORD STREET, WOOLLAHRA.

J. HUBERT NEWMAN  
Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon of Adelaide. It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of light every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other studios."

12 Oxford-st., Sydney