

Jottings from the Bush.

"All in the Name of the Lord Jesus."

The leader of last week's RECORD concerning the financial troubles contained much that was excellent and timely, put in a forcible manner; but there was one half-sentence to which I take exception. It had little reference to the maintenance of the article, and was, in fact, almost a casual remark. But it touches on a subject of great importance, and as I am in lack of a text for my weekly quota of matter, I should like to comment on it. The editor has always allowed me the privilege of a "free lance," and many a friendly contest has been waged between his leader-writers and myself. One of the objects of a religious paper is that such subjects should be discussed by men of differing views from a Christian standpoint.

The article said—and all Christians will agree with the words:—"The Bible never hesitates to trace the whole set and meaning of Providence to God. He is still the Author of the gale, the flood, the famine, and the pestilence." Similarly we confess Him to be the author of favourable seasons and prosperous times. But the article proceeds:—"Men seek to amuse themselves by discovering a thousand secondary causes; but, above all, and beneath all, is the Omnipotence of God." It is to the tone of the first half of this sentence that I take exception. There are doubtless some who, in studying the secondary causes, forget the great Primary cause; but I think it unwise to depreciate the study of those causes: first, because they are of great importance to us; secondly, because religious men while acknowledging the great Primary Cause, will usually be unsatisfied until they have also fixed on a secondary one and if they have not found the right cause, they will fix on a wrong one; and thirdly, because the finding out of the real secondary cause will probably show a real obvious reason for the action of the All-wise, and in the case of a judgment such as that from which the Country is now suffering, will show the particular sins which have tended to cause it, so far as we can follow the Divine mind. Let me discuss each of these separately.

The study of the "secondary causes" is, I hold, of great importance to us. The meteorologists who study the secondary causes of gales, floods, and famines, so as to be able to warn us against them; the scientific agriculturists who show how to meet conditions of climate tending to famine; and physicians who trace the secondary causes of pestilence, and sanitary reformers who endeavour to remove them; all these I hold in honour as doing the work of God as nobly as if they were studying the moral laws of God in theology. And in the far more complicated questions of financial and social adversity, we ought to honour those who study carefully the "secondary causes" of such events, for it is they who in such times as the present can give the most valuable advice to our rulers. Political economy may have fallen into disrepute, because of the number of reckless amateurs who profess to know it, but it is as important as it is complicated—and that is saying a good deal! We want Christian men as our rulers, but unless they have knowledge as well as zeal, they will do harm rather than good to the cause of Christ.

The second reason why I depreciate any contempt of the study of "secondary causes" is because religious men who acknowledge the great Primary Cause, will usually seek also to find a secondary one in the sphere of ethics, and will be biased in their search. When I was nine years old my pony once bolted with me on my way home from school; when we neared the home gateway he did not slacken his pace, nor did I increase my efforts to pull him up, for the gate was open ninety-nine times out of a hundred. However, this was the hundredth time. The pony dashed round the corner, had all he could do to stop himself, and I described a curve over his head. Afterwards as I walked along, crestfallen and with bleeding lip, to meet my mother, it flashed upon me what had caused my mishap; I had forgotten to say my prayers that morning; I should not now trace cause and effect like that. It is true that the accident might be sent as a reminder of carelessness in religion of which neglect of prayer was one sign; but I should not now assert that the mishap was the result of one definite sin of neglect of prayer. But there are millions of heathen and thousands of Christians who do assert such things. They are right in ascribing events to the Ruler of all; but they are not satisfied unless they can point out the secondary cause—not the physical one but the moral one. If a hurricane destroys their crop it was they think, because their offerings were not sufficiently good when they last sacrificed; if the flood injures their dwelling, it was because they omitted some formality when they last paid their devotions. It is on these points—deficiency in offerings and remissness in worship that heathenism lays more stress; truth, honesty and love are not so important to it. We Christians are apt to choose our secondary cause according to our own temperaments. I alluded to this fact a few weeks ago in connection with criminal statistics. And I have no doubt, that it is quite easy for many of us to point to the precise cause why God has sent this trouble on us. A. will ascribe it to be secular education; B. will attribute it to it to Sunday-desecration; C. will attribute it to drink;

D. will name smoking as a cause; E. gambling; F. Ritualism; G. Puritanism; and so on. All of these things may have contributed to the result; but we shall be both more scientific, and more likely to arrive at the real reason for God's judgment, if we search out the secondary cause as we should do in other matters. If we cut our fingers we ascribe it to our fault in being careless, not to our faults in worship or defects in honesty.

When we have found out the secondary causes without reference to moral questions we shall probably go on to find out the real moral evils that led up to our troubles. What things have caused the banking failures? Excessive borrowing, Government extravagance, too grand public buildings, the land boom, strikes, locking up squatting capital in land so as to keep away selectors, rotten companies, too high dividends, and lastly a panic which, fatal as it has been, was somewhat excusable—these are some of the causes of our financial chaos. Now, unless I am mistaken, most of these arise from one cause—a desire to get rich or powerful at a greater rate than the ordinary one. Districts and townships have tried to get more than was their due from Government; individuals have sought greater profits than ordinary investments would bring, and this—which is the very spirit of gambling—has encouraged a self-seeking, regardless of the interests of others, which has led to strikes and lock-outs. Surely it is this obvious "secondary cause" which we ought to think that the Divine Ruler wishes to impress upon us, so that we may amend. We need to amend in all respects, but especially in that which has brought us to punishment.

There are always some so-called friends who will commend to the dissipated that he should "take a hair of the dog that bit him." And an advertisement which meets one's eye in nearly every paper, both metropolitan and country, has doubtless found response from many a man who is mourning that his own, or some one else's desire to get quickly rich has led him to poverty. (The punishment often falls on the innocent, here on earth; in the other world all will be righted). The advertisement holds out such fine hopes: "Forty nine thousand four hundred and sixty pounds worth for one pound."—why, this is not merely a hair of the dog, but the dog himself! Here is a splendid chance, is there not, of more than retrieving all the losses, and becoming a wealthy man. Only a pound, only a pound! That is what the deceiving spirit of gambling, which has already done so much harm, cries to its victims. "Try your luck only once more. £49,460 for £1!" It is a deceiving spirit—worse even to my mind, than a lying one. For what do you think are the chances of winning that amount with your one pound? One in a thousand, perhaps? No, my friend, guess again. One in a million? No, you must guess higher. One in a million million? No, nor in a million million million! You would have to repeat that word "million" ten times before you name the chance that you have of winning that £49,460. In other words, if you write the figure "1" followed by sixty noughts, you will have one chance out of that number of winning the specified sum. "They keep the word of promise to their ear, but break it to the hope." And it is to truth telling spirits of that kind that we owe many of our troubles. Most of them don't tell such big tales, but they all conceal the fact that "the greater the interest for your money, the greater the risk of losing it without getting any return at all."

COLIN CLOUT.

A HAPPY DISENCHANTMENT.

The following statement made by a lady now in Sydney, a letter of introduction to whom will in confidence be given to any one who desires it by the contributor of this article, affords a practical illustration of the life of the representatives of "The Church Extension Association," who are now swarming into our country and Diocese. Twelve more of these Sisters, it is understood, are on their way to Sydney. That members of other Protestant Churches should assist this movement is bad enough, but that members and Ministers of the Church of England should do so is truly a matter of astonishment. They surely "know not what they do." And it is the duty of every Christian to spread information on this subject. Let there be no heat but that of brotherly love. But there must at least be light, and if light hurts the eyes of any, it will only be of those who love darkness. The lady whose statement follows wishes to sever her connexion with the Societies of which she has been a member, and has learned to trust in the Lord Jesus Christ alone and in His one offering once made for salvation. She will give no more help to provide oil for "sanctuary lamps," for she now believes that there is no sanctuary, but the believer, and the spiritual body of all believing people, which is the sanctuary of God through the Spirit.

May many others have their eyes opened! "I went to stay with the Kilburn Sisters at Hobart on January 28th, and left them on March 25th of this year. Having been a member of the English Church Union, and of the Guild of St. Lawrence, as well as, for a time, of the 'Confraternity of the Blessed Sacrament,' I was in full sympathy with the Sisters, and had a promise from Sister May of having work found for me in Sydney.

The following facts came under my notice during my stay with them.

There are no table cloths or carpets used. Visitors, of whom I was one, are expected to be silent from nine at night till after breakfast next morning as well as at meal times. The Sisters have much longer hours of silence, in fact I never knew when they were allowed to speak, except after Vespers in the evening from 7 to 7.30. Prayers of the reformation "Day Hours of the Church" were repeated by me twice a day, at Tierce and Compline. The Sisters themselves observed all the seven "Canonical Hours." The altar was adorned with a large crucifix on the re-table, and two candles which were lighted at Vespers, conducted by the Sisters. The only Clergyman I heard of having administered the Holy Communion there was the Dean of Hobart. Tracts such as "Can we be saved outside the Church," and "Why we should pray for the dead" were given me to read. The following extract I copied from a book found by me lying on the table of the school-room in the house, a book which was used by one of the Sisters when she gave her Divinity Lectures: "Such may be saved but so as by fire. To such as these Purgatory or the Intermediate State is a state of cleansing and purification from stains and effect of their sins."

While I was in the Home the thought came to me 'This is nothing but the Church of Rome, and wholly out of harmony with the Church of England,' and I was seized with a feeling of disgust. When about to leave I was asked if I wished to see a Clergyman, the Dean of Hobart. I formed my own conclusions as to what that meant and declined. I have only written the above from a sincere desire to save earnest women of an ardent disposition from placing themselves under an influence which I believe to be inconsistent with loyalty to the New Testament and to the Church of England.

DEATH OF THE BISHOP OF GRAFTON AND ARMIDALE.

LONDON, May 1.—The Right Rev. James Francis Turner, D.D., Bishop of Grafton and Armidale, New South Wales, has died at Rome.

[The deceased prelate was the son of the late Right Hon. Sir George James Turner, D.C.L., many years a Judge of the Supreme Court of Appeal in Chancery, by his marriage with the youngest daughter of the late Mr. Edward Jones, of Brackley, Northamptonshire. He was educated at University College and Bishop Cosin's Hall, Durham, where he graduated B.A., with a fourth class in classics in 1851, became Licentiate in Theology in 1852, M.A. in 1853, and D.D. (by diploma) in 1863. He was ordained Deacon in 1852 and Priest in 1853. He held the position of Chaplain and Censor of Bishop Cosin's Hall in his University from 1852 to 1854; was Curate of Walton, Somerset, in 1857 and 1858; Rector of North Tidworth, Wiltshire, from 1858 to 1869, and Rural Dean of Amesbury in the same county in 1868 and 1869, in which year he was chosen Bishop of Grafton and Armidale, being consecrated at Westminster Abbey on February the 24th by the Most Rev. Dr. Tait, Archbishop of Canterbury, Dr. Selwyn, Bishop of Lichfield, and six other Bishops. Bishop Turner came to Australia the same year, and has since administered the affairs of his Diocese in a way that gained for him the affection of his Clergy and the esteem of his fellow-colonists. The Bishopric of Grafton and Armidale is that part of New South Wales included by a line running due west from Camden Haven to the Liverpool Ranges, thence to Walgett, and thence due north to the southern boundary of Queensland. The area is 70,000 square miles and the total population 53,000. The Church population is 26,000.]

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SWORN TESTIMONIALS

To Dr. W. A. MELLOR, Ophthalmic Surgeon.

STATUTORY DECLARATION.

I, ROBERT GRUBB, of Railway Bank, Dubbo, in the Colony of New South Wales, do hereby solemnly declare as follows:—Whereas I was totally blind of the left eye for twenty years (20), through receiving a kick from a horse. During that time I consulted several eye doctors, but they could do nothing for me. Hearing of your great skill as an Eye Specialist in different parts of the world, upon your arrival in Dubbo I lost no time in consulting you. I now most solemnly declare that after visiting you three times my sight has been restored. Although my eye was weak at first, it is getting stronger every hour, and I must say, after your restoring my sight, I feel sure you could restore anybody else, and I would recommend people not to wait until it is too late, but to consult you at once.

(Signed) ROBERT GRUBB.

Sworn before me this 6th day of March, 1893.

(Signed) J. CRAIGIE, J.P., Dubbo, N.S.W.

The Australian Record.

SYDNEY, SATURDAY, MAY 13, 1893.

NOTES AND COMMENTS.

Personalia. The Rev. Canon ROBINSON was a passenger by the Cintra, which arrived from Brisbane on Monday. The BISHOP of MELBOURNE has invited the Clergy in his Diocese to observe Wednesday, the 17th inst. as a day of Humiliation and Prayer in connection with the present troubles in Victoria. Mr. EUGENE STOCK reached London on the 6th ult., the Rev. R.W. STEWART had preceded him. Mr. WILLIAM RUSSELL, who has been seriously ill, is now in a fair way of recovery. The Rev. H. D. SEALY-VIDAL's engagement as Minor Canon of the Goulburn Cathedral, expired on the 10th inst, but pending some more permanent arrangement, has undertaken to continue his services until the end of June. The Rev. E. F. HUTCHINGS has gone to Moree, and the Rev. A. DALLAS has been transferred from the Tweed to the Parish of Narrabri.

The Lord's Supper. The article published in another column by PREBENDARY WEBB-PELOE on the Lord's Supper is most scholarly, and will prove a welcome and timely contribution to a lasting controversy. It is an historical account of the rite; a broad comprehensive survey of the manner of its administration, and its titles, and the opinions about it from earliest days downwards.

An Appropriate Appointment. A curiously appropriate appointment has just been made. To the Mastership of Selwyn College, Cambridge, vacant at the end of June by the resignation of the Hon. and Rev. A. T. LYTTLETON, the Council have appointed Bishop SELWYN. He is a son of the late Bishop GEORGE AUGUSTUS SELWYN, of New Zealand, and afterwards of Lichfield, in whose memory Selwyn College was founded in 1882. The new Master may be trusted to use his best energies towards increasing the Missionary spirit amongst Cambridge men.

Melanesian Mission. The report for 1892, which appears as a supplement to the *Church Gazette*, contains interesting accounts of the various works going on at the different stations. The school statistics are encouraging, and those interested in the management of them are well satisfied with, and most thankful for the progress made during the year. The report from Santa Cruz says there has been much to encourage, but there have also been times of trouble and anxiety. On the Mainland a new school has been started. At Te Motu the continual fighting stops any real progress. An account from the Florida District states the schools are in number 25, teachers 76, scholars 1,253, baptisms 306. Some visitors from Guadalcanar, staying at Florida, expressed their admiration of the schools and the changes wrought by them in the lives of the people. In September last year the BISHOP of TASMANIA held Confirmations at Delaga and Hogo. The report contains an interesting account of the island voyage of the BISHOP of TASMANIA, also of the work of Missionaries in the Islands and Districts attached to the Mission, and will well repay a careful perusal.

One-sided Criticism. An occasional correspondent from Sydney sends to *Church Bells* the following rather one-sided criticism:—"Lent has commenced, but one would hardly believe, looking in at some Churches and at notice boards, that such a season was at hand. Church life is desperately low just now, although, on the other hand, there are signs of improvement. At the Cathedral, where, without a Precentor, the music has gone down considerably of late, there are Daily Services at 1.15 p.m., but the attendance is disgraceful, as a rule. The people of Australia are all too fond of novelty. When Bishop BARRY started the 1.15 services the attendance was much better. Then, again, the preaching powers of the Cathedral staff are not of the grandest, and yet, Sunday by Sunday, the changes are rung on two or three men, and it is quite a rare thing for anyone to be invited to preach who does not belong to the charmed circle."

The Special Articles in the AUSTRALIAN RECORD this week include:—

ARRIVAL OF MR. STOCK IN LONDON. INTERVIEW.
THE LORD'S SUPPER, OR THE HOLY COMMUNION, BY THE REV. PREBENDARY WEBB-PELOE.
THE LABOUR HOME.

An Australian Clergyman's Balance-sheet.	The household consists of man, wife, young child, man-servant, and maid.	Income, £349 9s 3d; house, say, £80; total, £429 9s 3d.
Food, fuel, etc.	125 19 7	
Wages	48 0 0	
Keep of horse (necessary)	22 17 10	
Charity	29 7 6	
Insurance	33 2 3	
Rent	80 0 0	
Taxes (Clergy exempted)	0 0 0	
Stamps	5 2 4	
Books and stationery	4 19 11	
Club and tobacco	6 4 4	
Medicine	2 6 3	
Clothes	42 10 9	
Sundries	5 18 6	
Cash in hand	23 0 0	
Total	£429 9 3	

Clerical Oddity. The variety of costumes to be observed in London streets offers an interesting study to the man who walks with open eyes. The Clergy are sometimes more conspicuous for the oddity than the comeliness of their apparel. The other day on Holborn Viaduct a Clergyman's singular garb was the object of much scrutiny from the passers-by. Working its way upwards, the eye discerned first a pair of black trousers, then the skirts of a black cassock, then a dark tweed ulster, then a clerical collar of the latest style, and lastly a tweed helmet of staring, glaring, 'Arry-like checks. The clerical hands reposed in the ulster pockets, and the eyes of the wearer encountered those of other people with a self-conscious but still defiant stare.

A Sign of Clerical Distress. To travel in a cassock seems, by the way, increasingly fashionable in some quarters. It may interest any who follow the vogue to learn that many Churchpeople view the wearers with infinite concern and sympathy. In the innocence of their hearts they accept the cassock worn on a journey as one more sign of clerical distress, supposing it to be put on for warmth sake.

Smith's Dictionary of the Bible. Mr. JOHN MURRAY is shortly to issue a thoroughly revised edition of Sir WILLIAM SMITH's famous "Dictionary of the Bible." Of this work, which may be found—or ought to be—in almost every Clergyman's library, some 30,000 sets have been sold in three volumes. Now there are to be four volumes, and the price is to be four instead of five guineas. When the dictionary was originally planned the intention was to have it in two volumes. So volume one was written on that basis. Then it became three volumes. This meant that volume one was on a less full scale than volumes two and three, and an appendix was issued to supply the deficiency. Now the appendix is to be put in its proper place, and the subjects treated in volume one are expanded into two volumes.

Higher Education in India. More than four millions of people in India are under school instruction, fourteen millions are now able to read, and one and a-half millions read English. There are 2,280,000 Christians in India. Sixty-eight per cent. of those who avail themselves of higher education in the Indian Universities are Hindus, and only twenty-three per cent. are Mohammedans, leaving nine per cent. for the native Christians, who thus avail themselves of education more than any other class in proportion to their numbers.

How Accounted For. BARON DE HUBNER, a German scientist and statesman, asked a Fiji missionary how he accounted for the change he (the Baron) observed had come over the islands in the course of past years. The missionary replied, "You have seen only as a visitor; I have been here for years, and have seen the change going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And the Statesman, a Roman Catholic, and a foreigner, bowed his head reverently, and said, "So do I."

The Advertising Art. The methods of the modern advertiser are often as amusing as they are bold. The Mazawattee Ceylon Tea Company, recalling the lines of the poet Pope—
Coffee, which makes the politician wise,
And see through all things with his half shut eyes—
posted recently, in view of the great debate in the House of Commons, on the Home Rule Bill, to each of the 670 members, a half-pound tin of their freshly-roasted pure coffee, in the hope that "the morning cup will help to realize the poet's fancy, and assist our politicians to 'see through all things with half-shut eyes.'"

The Lambeth Judgment. The April issue of the *Church Intelligencer* refers in a leader to the "Growing Revolt against the Lambeth Judgment." The stupor which seemed at first to have overtaken Protestant Churchmen is beginning at last to roll off. One by one their representatives find tongue. The Midland Lay and Clerical Association view with deep sorrow the judgment of the Privy Council in the case of the BISHOP of LINCOLN (a) as tending to undermine and destroy the Scriptural teaching of the Church in reference to the Holy Communion, (b) as involving the revocation of the principles which previously had been uniformly upheld and had guided the Supreme Court in its former decisions, viz., 'that what the law does not ordain it forbids,' and (c) as opening the door for the introduction of usages purposely discarded at the Reformation, because of their Romeward tendency and unrecognised within our Church for more than three hundred years." A fresh repudiation by the Clergy of the principles of the Judgment was published in the *Times*, and was copied into our columns on the 22nd ult. In this document the signatures are headed by the representative names of DEANS FREEMANTLE and LEPROY, the Master of Corpus and Archdeacon FAIRBair.

The Philanthropic Work of Women. The Baroness BURDETT-COUTTS has been engaged for nearly one year collecting and editing a series of valuable papers dealing with the philanthropic work of women in Great Britain and the Colonies, which will be shortly published by Sampson, Low, Marston, and Co. Princess CHRISTIAN writes a paper upon the work done by the Royal School of Art Needlework; and the Baroness, in addition to a preface and analytical notes, contributes two papers. The book will also contain articles by FLORENCE NIGHTINGALE, Lady VICTORIA LAMITON, and Mrs. MALLESBON upon nursing; by Mrs. BOYD CARPENTER on the work of women in connection with the Church of England; by Miss WESTON and Miss ANNIE BEALE on what woman has done for our sailors and soldiers. Mrs. CASHEL HOLY gives a general account of women's work in the British Colonies and the East; and Miss SELLERS and the Hon. MAUDE STANLEY write upon movements for the benefit of girls. Papers will also be contributed by Miss HESBA STREITON, Mrs. MOLESWORTH, Mrs. SUMNER, the Countess CROMPTON, and the Hon. Mrs. STUART WORTLEY, "ROSA MULLHOLLAND," and other ladies engaged upon philanthropic work.

"The Witness of the Epistles." A Study in Modern Criticism, by the Rev. R. J. KNOWLING, Vice-President of King's College, London, is sure to meet with a hearty welcome in the theological world and in those lay circles where religious studies are cultivated. The work truly answers to its title as a study in modern criticism, being an attempt to estimate the net results of the lucubrations and speculations of the more recent foreign critics and the residuum of fact which must remain in our minds of the life of CHRIST, after all possible allowance has been made for their hypotheses and counter hypotheses. The writer manifests a very full knowledge of his materials, and it may be doubted whether he does not stand almost, if not quite, among English scholars in his familiarity with German and French thought. As a first essay of the kind, it is not only remarkable in itself, but full also of abundant promise for the future. The book demands the study which it manifests, and is valuable for the conclusions that it clearly though unobtrusively suggests.

The Gospel and Honesty. of Liberator notoriety, having presented £50 to the Lake-road Chapel, Portsmouth, some few years ago, the office bearers, says the *Daily Chronicle*, have resolved to send that amount to the Liberator Relief Fund. HOBBS was formerly a teacher in the Sunday School there.

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 disease hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and so 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. HUBERT NEWMAN Photographer,

Melbourne Age, September 26, 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 Kennon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinet-makers have rich tints peculiar to no other artists."

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 Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 15s 6d, 18s 6d, 21s per pair.
 Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 13s 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, 54d, 74d, 104d 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.
 Crimean Shirting (all wool), Plain, Striped, and Check, 134d to 2s 6d per yard.
 Fancy Havan Shirting, 74d per yard.
 Brown Hollands, 74d, 84d, 94d, and 104d per yard.

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 8.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., May 14.—11 a.m., The Precursor.
 3.15 p.m., Canon Taylor.
 7 p.m., The Dean.
 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sat., May 13.—The Primate will visit Berrima Gaol. Afternoon: Meeting of the parishioners, Berrima; the Primate. Evening, Parish gathering, Mittagong. Address by the Primate.
 Sun., May 14.—Mittagong, Morning and Evening. Preacher, the Primate. Afternoon, Confirmation, the Primate.
 Sun., May 14.—Anniversary, St. Andrew's, Summer Hill. Morning, Rev. J. D. Langley; Afternoon, Rev. J. Vaughan; Evening, Rev. A. E. Bellingham, M.A.
 Mon., May 15.—The Primate will leave Mittagong for Kangaroo and Robertson.
 Tues., May 16.—Kangaroo and Robertson.
 Wed., May 17.—Leave for Jamberoo.
 Wed., May 17.—Anniversary Tea Meeting, St. Andrew's, Summer Hill.
 Thurs., May 18.—Confirmation, Jamberoo. The Primate.
 Fri., May 19.—Confirmation, Shell Harbour. The Primate.
 Fri., May 19.—Musical Evening at Trafalgar House, in aid of Echo Farm Home.
 Sat., May 20.—Kama, Visitation. The Primate.
 Sun., May 21.—Kama, Morning and Evening, The Primate. Afternoon, Gerringong, The Primate.
 Sun., May 21.—Nineteenth Anniversary of St. Thomas', Balmain.

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

E. GREYHER.

Brief Notes.

On Sunday the Most REVEREND the PRIMATE preached at Berry morning and evening, at Kangaroo Valley on Tuesday, at Bowral on Thursday, and during the week presided at several meetings of parishioners in various localities.

The forty-fifth Anniversary Services in connection with St. Mary's Church, East Balmain, were held on Sunday.

On Sunday morning a free breakfast was provided at the Sussex-street Mission Church to 300 destitute men. The Bishop of Adelaide and Mrs. Kennion left for London by the R.M.S. Valetta on Wednesday last. During the Bishop's absence the Dean will act as Administrator of the Diocese.

Last week a meeting was held in the Working and Factory Girls' Hall, to bid good-bye to Miss Edwards, on the eve of her departure to Brisbane. A tea set and an address signed by 70 of the Factory girls was presented to Miss Edwards expressive of love and respect. Lady Darley presided.

The death is announced of Sir James Anderson, K.B., who was in command of the Great Eastern during the laying of the Atlantic cable, for which important service he was knighted.

Her Majesty the Queen will take her seat on a throne of Indian gold at the opening of the Imperial Institute.

The London Corporation intends to give a handsome wedding present to the Duke of York and the Princess May on their marriage day.

The German Reichstag has been dissolved by the Emperor, the Army Increase Bill having been rejected.

In memorial services were held in various Churches throughout the Grafton and Armidale Diocese in connection with the death of the Bishop.

The Twenty-Fifth annual session of the National Division of the Sons and Daughters of Temperance Benefit Society was opened on Tuesday at the Temperance Hall.

Sir Robert Duff, the new Governor of the Colony is expected to arrive in Sydney about the 29th inst.

The Rev. George Hay, preaching in the Canterbury Presbyterian Church, made special reference to the death of the Rev. J. Miller Ross, general agent of the Presbyterian Church.

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

OPEN COLUMN.

The Coming Clerical Conference.

THE Church will look forward with deep interest to the Clerical Conference, which has been arranged for in the month of June next by the Most REV. the PRIMATE. Such a gathering as this, convened for the social and intellectual intercourse of the Clergy, cannot fail to be of definite use to the whole Diocese. It would be to the advantage of the Church as a whole, as well as to the Clergy themselves, if it met together more often in this way for friendly intercourse and for the discussion of questions pertaining to the Parish, the Church, and the State. It is one of the greatest drawbacks in our Church life, that a Conference or a Congress of this kind is not a settled and regular thing. A yearly Conference of this kind would effect a paramount influence for good upon the Church in this Diocese. A triennial Australasian Conference would go further, and add a new power to, and impress with a higher authority, the Church of England in Australia. It is the Church's loss, that the Congress started during the preceding Episcopate has been allowed to lapse so long, and thus become irregular. Is there no means of resuscitating it?

But to leave this significant question, let us consider for a moment the uses of such a Conference as is to be so soon convened.

There is, firstly, the use of it accruing from personal intercourse of the Clergy, and a better knowledge of one another. It would seem that the Church amongst us has reached a time, when it will do no possible harm for its members to know one another better. There is great danger of members of a body drifting away from one another in thought and in common interest, and thus differences frequently arise and misunderstandings are often generated and kept up, through a simple lack of brotherly intercourse. In the majority of cases where a difference exists, or seemingly exists, everything might be put right by a moment's converse. Unkindly feelings and obstinate wranglings are very often the result of an imperfect acquaintance. Indeed, knowledge is the highway to unity. Knowledge unites. If men only would get to know one another better, they would soon find out how vast are the things upon which they agree, compared with the things upon which they really disagree. This then is one of the definite uses of a Conference of the kind to be held. Should we be wrong in stating it to be the most important use?

We next need to consider the intellectual use of such a gathering. This is always great. It cannot be said of the Church of England amongst us that it sets apart too much time for the mutual intellectual intercourse of the Clergy. The opportunities for talking and debating those subjects they have at heart are all too few. If there is no means given to dispense amongst others the knowledge one is acquiring every month, a most important way of using one's influence is obviously checked. The knowledge gained, the new ideas formed, are surely only powerful in proportion as they are used to influence others. If it is kept to self, its power and its use are clearly limited. Thus limited, knowledge cannot be much more than mere selfish intellectual enjoyment. So a second definite use of Conventions of such a character, is the opportunity for the intellectual intercourse that they afford.

A third definite use in them is that they are a means for discussing those questions of vital importance, whether relating to Church or State, which men of the time are thinking about. Each age has its own problems. And each age can alone solve the problems belonging to it. Every argument that can be brought to bear on one of these complex problems, with a view for its solution, is of some importance. There are great Church questions which need further enlightenment, as there are great State questions. There are those who think that the Church should not mix up with questions belonging to the State. But I have no hesitation in saying, that the Church that stands altogether aloof from national questions is behind the times, and slowly but surely alienating the people's sympathy. There is no question of a political character that does not affect the State, and therefore the Church should throw the weight of her vast learning and influence into it. There is no great question, no great reform, which the Church has not affected one way or the other. In a few cases, sad to remember, she has thrown the weight of her opposition against them; but in the vast number, it must be acknowledged by friend and foe alike, she has helped the State on to a succession of glorious triumphs.

Such are some of the definite uses which may result from the forthcoming Conference, the programme of which affords the greatest latitude for intending speakers. There are a variety of subjects set down to choose from, and there is ample time given for the thoughtful preparation of any subject that may be selected. It is to be hoped that what may be called the specialists will take up their own subjects, and deal with them in no uncertain way. Thus we may one and all look forward with the utmost confidence to a Conference which may be of great usefulness.

F. pro C.

A meeting for prayer in connection with the N.S.W. Church Missionary Association, was held at the Chapter House on Thursday afternoon, and a meeting of the Committee at the same place on Friday afternoon. Business: Training of Candidates.

THE LORD'S SUPPER; OR, THE HOLY COMMUNION.

By the Rev. Prebendary Webb-Peploe.

I need hardly say that we are approaching a wide subject, a difficult subject, and a most holy subject, but one which I hope may, in a certain degree, be made more clear to some this day, so as to leave no doubt of difficulty in their minds, as to the intention of the reformers of our Prayer-book when they set forth the existing laws and liturgy for the administration of the Lord's Supper.

I do not propose on this occasion to enlarge on the meaning of the word Sacrament, but will simply say in the words of the Catechism that it means "an outward and visible sign of an inward and spiritual grace," that our Church holds "two only, as generally necessary to salvation," that is to say, "where they can be had," and that those two ought to be received by all devout souls where possible.

I turn, therefore, at once to consider the Protestant character of the Holy Communion, as it was bequeathed to us by our forefathers, the compilers of the Prayer-book.

Of the institution of the Lord's Supper I do not need to say much. All will remember the exceeding beauty and simplicity of the narrative given in God's Holy Word. Again and again the Evangelists and St. Paul were called to set forth in the simplest manner, and therefore in the most majestic language, that "the Lord Jesus, the same night in which He was betrayed, took bread," &c. "After the same manner also He took the cup, when He had supped," &c.

And how any one can, on this description, found the ideas so often put forth now, and for centuries past by the Church of Rome, must seem difficult for any simple, honest mind to understand.

That in the Apostolic times but little was thought of rite or ceremony in the Lord's Supper is clear from what we read in the Acts of the Apostles. It is seldom mentioned, as you know, and all that we read of is the "breaking of the bread." See Acts ii. 42—46. There is a remarkable statement in the latter of those verses. It was "from house to house," or, as the margin says, "at home," showing that if there was any Liturgical form it was of the simplest and most primitive kind. In Acts xx. 7 we read that St. Paul "broke bread" with the Disciples before his departure from Troas, and in 1 Cor. x. the Apostle slightly mentions it again, while in Chapter xi. he gives us the history of the institution and the manner of administering the Lord's Supper, with, however, little Liturgical ceremonial or form of Service.

But we shall best understand the process of development if we rapidly run down the list formed for us by Dr. Waterland, and observe the different names which have been given to this service:—

1. The "breaking of bread" (Acts ii. 42) in A.D. 33.
2. The "Communion," from St. Paul's account (1 Cor. x. 16), in the year 57.
3. The Lord's Supper (1 Cor. xi. 20), in the same year. (I may stop to remark that there is some dispute as to whether the Lord's Supper was exactly the same as the Eucharist, as we now have it, or whether it was not the "Agape," or feast of love, after which came the Holy Communion. But it is quite clear, as Dr. Lightfoot has shown, that the Holy Communion was always in connection with the "Agape," and if not exactly equivalent to the Lord's Supper it is certain that the one accompanied the other.)

4. The Oblation, the Greek word being *prophora*, and this we find used by Clement of Rome in 96.

5. The Sacrament, used by Pliny in 103 or 104 in his letter to Trajan (though whether the word there meant only the oath of obedience by which Christians bound themselves, or the Lord's Supper, is not quite clear.)

6. The Eucharist, mentioned by Ignatius in 107.

7. Sacrifice, by Justin Martyr, in 150, and that is the first use of it as a sacrifice in any sense. The word is *theosis*, which, according to Dean Alford, means a sacrifice offered to God in which the victim's life is taken. But it is not perfectly clear that that word implies always that the sacrifice of life was involved.

8. Commemoration, the Greek word being in the First Epistle to the Cor. xi. 24, 25, *anamnesis*. This in Latin is *commemoratio*, or the commemoration of our Lord's work on the Cross. This word, or its equivalent, *memorial*, was apparently first made use of in 150 A.D.

9. Passover, which was brought in by Origen in 249 A.D., who always discerned mystical meanings in the Bible and liked to bring them into use in the Christian Church.

10. Missa, that is, "Depart" ("Ite, missa est"), "the Congregation is now dissolved," and this word first appeared about the year 353, from which time the Latin Church rose into power, and the term *missa* became the general name of the Holy Communion throughout the length and breadth of Christendom (i.e., wherever the Pope or Bishop of Rome had power).

Of course, this word "missa" held its place until the Reformation, when we come to a remarkable alteration of which I now desire to speak:—

On the liturgical changes that took place during the middle ages I cannot now dwell, though I will just say in passing that there was, generally speaking, a refusal on the part of the Church of England to submit to the Pope about this, which is the central falsehood of doctrine, as I may call it, in the Church of Rome. We read that in the

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early days when England was forming her own liturgies, force was brought to bear, in order to introduce the Roman use where the Rubric is as follows: "The words of consecration having been pronounced, the Priest immediately adores the consecrated host on his bended knees; he rises, and displays it to the Congregation," but the Sarum rubric which was in use in almost every part of England, differs from that, and instead of the words quoted above on the adoration of the host, the Priest is merely ordered "to elevate the same above his forehead, for it to be seen by the people." And thus the Church of England dogmatically refused ever to submit to the Church of Rome on this and other kindred points; though we cannot deny that in the Sarum "use" ("use" being a word applied to breviaries or liturgies) there is to be found very, very much directly akin to, and even borrowed from, the Church of Rome; and that those who followed that "use" or liturgy believed in transubstantiation, though they refused to bow down to the host.

In the year 1547 the Church of England was practically in this bondage, but directly Edward VI. ascended the throne, the Reformers, Cranmer and others, felt that even before the first Prayer-book was ready, there should be an English addition to the "Sarum use" or missal, which was the liturgy most generally adopted in England, and that it should be read to the people in such a way as to make them think more of the spirit and of a service of thanksgiving than of a sacrifice offered by a Priest.

Then in the second year of Edward VI. the first Prayer-book was published, and I now call your attention to the splendid changes introduced into the Communion Service, which changes formed the stepping-stone to a complete reformation.

At the outset, or commencement of this service in the first Prayer-book, one word remains which would probably distress us, for the heading runs thus: "The Supper of the Lord and the Holy Communion commonly called the Mass."

And it is said by some that the intention of the Reformers was to preserve the thought and meaning of that word Mass when they framed their heading for this service.

But we are at liberty to hold our own opinion, and I strongly deny this suggested explanation. Every line of the service seems intended to cast off the errors of the Mass as taught by the "Roman use," the "Sarum use," and others, and simply to convey the intention of a supper.

Why, then, did they retain this word?

My answer is—the people were crassly ignorant at that time, and that in order to define the meaning of the Supper of the Lord and the Holy Communion, which these poor people had never heard of, it was almost essential that our forefathers should say this service has been "commonly called the Mass," but that they did not mean it to be "the Mass" is clear, and the word, as I would believe, was placed there only as an explanation of a new term to the people.

Now all who have compared the Communion Service in the first Prayer-book with the Sarum Missal will have seen what a mighty advance was made in a twelvemonth. For instance, in place of the elaborate priestly robes, the only garments ordered are "a white alb plain, with a vestment or cope." The former of the three was a kind of long tunic reaching to the feet; the vestment was a garment reaching from the neck nearly to the feet, with an aperture for the head. The cope was an ancient garment with a cowl or hood.

Then, instead of "Altar," the place where the Communion is administered is called throughout, except in one solitary instance, "God's board." Once only (so far as I have observed) it is called the "Altar."

But there are still certain things which we should undoubtedly call evil, such as the permitting of "secret confession" to those who desire it. This is set forth in the exhortation. (In our present Prayer-book most of this exhortation is retained with slight verbal alterations, but with all the part upon "secret confession" omitted.)

The passage runs thus: "If there be any of you whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruples and doubtfulness." Now, notice how it continues: "Requiring such as shall be satisfied with a general confession" (which is therefore sufficient), "not to be offended with them that do use, to their further satisfying, the auricular and secret confession of the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest to be offended with them that are satisfied with their humble confession to God and the general confession to the Church."

Now, this is a great advance on the past days, when confession was absolutely exacted of those who desired to approach the Holy Altar, as it was called. Here it is a permissible act, but not encouraged.

Further, when we come to the prayer for the Church militant, which comes later in the first Prayer-book than in ours, we read: "Let us pray for the whole state of Christ's Church." The words, "militant here in earth" were not added until 1552.

And why pray for the whole of Christ's Church? Because they had not shaken off prayers for the dead, and so

we read at the end of the prayer: "We commend unto Thy mercy, O Lord, all other Thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace, etc."

Clearly, therefore, praying for the dead was one of the remnants still left of Roman superstition and middle-age darkness.

Once more: "Hear us, O merciful Father, we beseech Thee, and with Thy Holy Spirit and word vouchsafe to bless (bless) and sanctify (sanctify)," and here in those two words was placed that mystical cross which is found in all Romish and Romanising books—"these Thy gifts" (the money, I suppose), "and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son, Jesus Christ."

Once more. In the first Prayer-book of Edward VI. the name of the Virgin Mary remains, but only once, in the Communion Office: "And here we do give Thee Most High praise and hearty thanks for the wonderful grace and virtue, declared in all Thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesus Christ our Lord and God."

These may be called relics of superstition, but what a wonderful advance had been made towards the light and simplicity of God's truth! Observe, moreover, the verbal changes which display the same advance. At the close of the Communion Service (where there are certain rubrics, as in our own Prayer-book), we meet with one remarkable expression, where the bread is called "The Holy Loaf"—twice over, I am glad to say—while at the end of the rubrics we find these words: "And although it be read in ancient writers that the people many years past received at the Priest's hands the Sacrament of the Body of Christ in their own hands, and no commandments of Christ to the contrary, yet, forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that a uniformity might be used, throughout the whole realm; it is thought convenient the people commonly receive the Sacraments of Christ's Body, in their mouths, at the Priest's hands."

That is to say, in order to "avoid superstitions and wicked abuses," the bread is to be placed in the mouth of the recipient by the Minister.

Now, you may say, We dislike such a habit—so do I, and I have ever refused when people have tried to make me do it. Yet I thank God for this rubric, because it tells us that the Reformers meant to put a stop to wicked abuses caused by people taking home the bread to adore it. Their great desire was, evidently, to shake off superstition, and to make men see the simplicity of God's truth. How far, then, do we find that they had shaken off Romish superstition?

They had absolutely rejected the idea of sacrifice by the priest for the people. They had cast off all idea that by saints and angels we can in any wise be brought nearer to God; for turn back to the Sarum use, and what do we see? After enumerating the names of "the glorious Ever-Virgin Mary, Peter, Paul, Andrew, James, John, Thomas, James, Phillip, Bartholomew, Matthew, Simon and Thaddeus," there comes a long list of other names: "Linus, Cletus," &c., and then "all the saints" are named "by whose merits and prayers," the worshippers are taught to say, "grant unto us that in all (needs) we may be defended by the help of Thy protection, through the same Jesus Christ, our Lord." But even in the first Prayer-book of Edward VI. all these are omitted. No "merits" are known but those of Jesus Christ, and all mention of saints' or angels' intercession is removed.

Again, throughout the whole service it is stated that the priest delivers "the sacrament of the body of Christ," and "the sacrament of the blood of Christ," to each person. This is very striking, for it is no longer the delivering of "the body of Christ," but only the delivering of "the sacrament of the body," and moreover the Laity are now to receive the sacrament of the blood as well as the sacrament of the body. The Reformers knew what they meant, and they did not mean that the thing signified was taken by hand and mouth of the recipient, but that the soul shall be feeding by faith on the Lord Jesus, while the lips receive only the "sacrament" or "sign." Again, in the actual administration we have remarkable changes. In Edward VI. first Prayer-book, we read, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." There they stop.

Now in the oldest Liturgies that are known we find the words of administration were simply: "The Lord's Body," "The Lord's Blood." That is all, while the form of words given in Edward's first Prayer-book, seems to have been taken from the York and Hereford Missals.

But in the second Prayer-book a very striking change was introduced. From the words of the first Prayer-book it might have been thought when those words "The body . . . life" were pronounced and the bread and the wine were handed to the recipients that they were indeed the body and blood of the Lord Jesus Christ, and because this meaning was put on these words by some, another form was introduced, and the elements were simply administered with the words, "Take and eat," &c., "Drink this," &c. Looking, then, from 1549 to 1552, what find we as proofs of an advance towards Protestant simplicity? We notice that (1) the word "mass" is cut out altogether from the heading.

(2) The word "altar" is gone, and never mentioned

again, the word "table" being inserted instead, and also instead of "God's board." Moreover, it was to be a table of wood, and to have four legs, that it should not be possibly mistaken for "an altar." Furthermore, "The table at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the Church or in the chancel," &c. See Rubric 4 in our own Prayer-book, at the opening of the Communion service. You observe, then, that we are at liberty in the present day, and have been ever since the formation of our Prayer-book, to place the table in the body of the Church, lengthwise as a family table, that the people may gather round it in participation of the Holy Communion, and that this rubric remains unchanged to this day. Our forefathers saw the possible misuse that might be made of the service of the Holy Communion when they so carefully drew up the rubrics.

(3) In the second Prayer-book, at the time of administration, the words, "Take and eat this, in remembrance," &c., "Drink this, in remembrance," &c., were substituted for the former sentences, "The body of our Lord Jesus Christ," &c., "The blood of our Lord Jesus Christ," &c. (the two were combined as we now have them in 1559). But what could our forefathers have meant by this charge, if for one instant they entertained the idea that in the bread and wine were the very Body and Blood of the Lord, when they say, "Take and eat this," and the "this" is a piece of bread, and "Drink this," and the "this" is wine from a cup; and when they expressly bid us do this "in remembrance?" Again we are told to "Feed on Him," where? "In thine heart." How? "By faith." Then it is absolutely impossible by the laws of common sense, that the words can mean that you partake of Christ with the teeth, or corporeally and materially take His Body and Blood into your frame. Language can have no meaning if this is what our forefathers meant when they framed these sentences for the administration of the Lord's Supper.

(4) Once more, you will observe that in 1552, instead of the priest putting the bread into the mouth of the Communicant, it is ordered to be taken reverently into the hand; and I feel, as a minister, that it is my duty not to place it either in the mouth or upon the hands, but that it should be taken by the communicant, so (though I would, of course, avoid any disturbance or difficulty at the time) I do most strongly protest that the word "take" means actually take the bread with your own hand from the minister's. But if you receive you do not take. If I place bread on hands that are crossed (and I have often heard it said it is to make a cross whereon to receive the body of the Lord Jesus Christ, who died for sinners), there can be no meaning in the word take at all. Such actions are, I believe, contrary to the meaning of our Prayer-book; and as loyal Churchmen it is the duty of all to put forth their hands and take the bread in the service of the Holy Communion.

(5) Notice that in the early Missals many anthems were sung; for instance, in the Gallican Missal there were no less than four, besides "The Song of the Three Children" and an Introit. When we look at Edward's first Prayer-book we find that the *Agnus Dei* is the only song to be sung in the Communion. It says, "In the Communion time the clerks shall sing, 'O Lamb of God,' &c. But in the second Prayer-book the *Agnus Dei* is scrupulously omitted. It has, moreover, never been legally re-inserted, nor can some of us understand how it can be honorably reintroduced. Many desire that it should be restored in all Churches but our forefathers expressly saw fit to reject it, and my object is to show you the dangers which our Reformers foresaw, and to bid you uphold your rights and liberties as English Churchmen, and defend your Protestant and Evangelical Church. Again,

(6) In 1552 auricular confession was distinctly removed from our Prayer-book; Nor is there one word left on the subject, except in "The Visitation of the Sick." A man may go to a clergyman and "open his grief," and "by the ministry of God's Word he may receive the benefit of absolution," but in this dealing of the minister with the soul, priestly absolution is entirely put away.

(7) Once more: In 1552 there was the removal of all prayers for the dead, and all that we now say at the close of the prayer for the Church militant is: "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear," &c.; and (as I have already said) the words "militant here in earth" were added to the heading, to show that we do not pray for the whole of Christ's Church—departed as well as militant.

(8) But pre-eminently and prominently in 1552 was added what is known as the great "Black Rubric." And here, let me say, there are two parties in the Church who would prevent us from holding our rights: (i) There are those who are hurrying us back to Rome, and (ii) there are those who are so blindly narrow in their rendering of certain words in the Prayer-book that they refuse to accept the teaching of the Book as a whole (e.g., in their rendering of single words such as Regeneration, Absolution, Communion, &c.) They determine that these words shall have their own meaning, and not the meaning of the Prayer-book. In regard to the Holy Communion, then, they maintain that because certain words can express the idea that we do eat and drink the Body and Blood of the Lord, therefore the priest is supposed to make the elements into the Body and Blood, and so they refuse the Communion office of the Church of England altogether.

But see what the Reformers expressly say in the "Black Rubric": "Whereas it is ordained in this office for the administration . . . that the communicants should

receive the same kneeling (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine then bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored: (for that were Idolatry, to be abhorred of all faithful Christians), and the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

Can anything be more clear to a simple and honest mind? And should not one part of the Prayer Book receive its explanation from another? And now having shown, as far as time has permitted, the progress of Protestantism in our Prayer Books of 1549 and 1552, I do not pause to go into the different collects, &c., of the Communion office, and to show when they were framed, or from whence they were drawn, but will offer a few words in conclusion upon the general structure of our service.

It consists of three parts: (1) the Introduction which continues from the opening Lord's Prayer to the "Special Prefaces," and why? Because the whole of that prior part of the service is to lead the worshippers to repentance, to faith, and to love. And as you hear the Lord's Prayer, the prayer for heart searching, the Commandments, the Epistle, the Gospel, the Sermon, and the Exhortation on the Holy Communion, what is the thought that pervades them all? Surely they are the expression of the soul's need, and of the provision made for it in the heart and work of the Lord Jesus. You will observe that the Lord's Prayer in this part of the service ends with "Deliver us from evil" (without the Doxology), while after the administration, when the prayer is repeated, the Doxology is introduced. This will at once show that we have passed from penitence to praise. Just before the Prefaces come the comfortable words, and the short suffrages, "Lift up your hearts," etc., and then we take up our position as those who are accepted in Christ Jesus; who, having repented and believed and found peace in the Gospel, are now ready to offer up grateful thanks to our God.

Then follows the middle part, the "Office" itself, which includes the Prayer of Access, "We do not presume," etc., the Prayer of Consecration, and the actual Administration. These three make up the central and most solemn part of the Communion Service. But now notice the change that is supposed to have taken place in the attitude and action of the worshippers. The third part commences, and is carried on wholly in the spirit of praise for all that has been received, and to the end it is one great act of adoration and worship. The Lord's Prayer is said, and with the Doxology, because you are now full of gratitude and joy before God. Then comes the offer of yourself to the Lord, and this great service closes with the Gloria, the finest hymn of praise (perhaps) ever penned by one who could not claim to be absolutely inspired. And as we look at the Communion Office as a whole, we see that it is intended to carry us through humiliation into faith by love up to adoration, ending with that ever-blessed sentence, "The Peace of God, which," etc., with which we depart for the battle of life, strong in the Lord and in the power of His might.

And now in closing let me offer a few words only as to the real meaning and the spiritual doctrine of this blessed, simple "Holy Communion" feast which we have inherited from our fathers, and should so jealously guard in its simplicity. Consider then (1) the points in which, I suppose all would agree—and I am glad to think there are many points on which all do agree. There are points in which we differ both from Ritualists and Dissenters, but I would not speak against either of them except as not understanding the blessed simplicity and purity of our Liturgy and the privilege of being, as I could wish all to be, honest, Evangelical, Protestant Churchmen. I suppose, then, that all would agree that there is in the Holy Communion (1) a thankful remembrance of the work done by our Lord Jesus Christ on behalf of this poor sin-stricken world.

(2) At least a type or figure of the way in which the soul is nourished by feeding on Christ; that is to say, that as our bodies are nourished by bread and wine, so in some mysterious way our souls are fed when they feed on Jesus Christ by faith.

(3) A token, a proof, and a means of unity among all Christians; for we all partake of one bread and of one cup, and thus mean to imply that we are all one in Christ Jesus; and

(4) A blessed opportunity for re-consecrating ourselves to God; i.e., for offering ourselves and our services to Him and to His business.

Thus far we should have, I hope, complete unanimity or agreement of opinion, but a step further, and we shall, I fear, begin to differ.

But once more let me ask you to observe what was clearly rejected by the Reformers, and this will soon show us why men now differ. Every man must allow if he reads the Prayer-book honestly, that the Reformers distinctly intended to put away from the Communion office all idea of a priest who is sacrificing on behalf of the people. But do you understand the word "sacrifice" in

the sense I do? It is all important to be clear in our definitions. Let us consider a few which have been given to this word. Bellarmine, the Roman Catholic disputant, held that sacrifice is "an external offering made to God above, by which, in acknowledgment of human weakness and as a confession of the Divine majesty, something visible and permanent is in mystical rite consecrated by a legitimate minister, and transmuted so as to be altogether destroyed."

I dare say many would not understand this definition. We do not know whether Bellarmine did himself. It will, at least, be charitable to think that he did not.

Thomas Aquinas says: "The term sacrifice is properly applied to anything done for the honour properly due to God, with the view of propitiating Him."

That is more simple, certainly; but then it implies that there is no sacrifice except in the act of "propitiation"; and this is manifestly false, for even among the Jews there was no propitiation in many of their sacrifices, such as their peace-offerings and their thankofferings, &c.

St. Augustine's definition runs thus: "A true sacrifice is any work done to unite ourselves in holy fellowship with God, that is, it must be done with reference to that supreme good by which alone we can be truly blessed." Any "work," therefore, that tends to "unite us to God" he calls a sacrifice.

Marriott, in "The Grindfield Lecture on Terms of Gift and Offering," says it is "A gift or offering to God made as a religious act."

Should we agree to accept this as the definition of "a sacrifice"? Then in that case, of course, the giving of a penny to a beggar or a cup of tea to a poor woman may be a sacrifice.

But what I desire to impress upon you most strongly is that (in regard to "sacrifices") what our forefathers sought to remove was all idea of a propitiatory sacrifice on behalf of the people, and what we have to uphold is the absolute removal from all forms of prayer in the Church of England of this sacrificial idea, viz., of propitiatory act by one on behalf of another. And remember that the one central thought which is bringing mischief to-day is that the priest has power to do something on behalf of the people to render them acceptable to God. You must stand, therefore, firm as a rock upon this point, and remember that it is the laity who have now to fight this battle. It is absolutely opposed to the teaching of our Prayer-book; it is absolutely opposed to the teaching of Scripture, and we should endeavour as far as possible to prevent the spread of it in our land.

I was speaking to one of our Bishops with whom I had once worked for a little time before he was a Bishop, and I said, "I should like to know wherein we differ, and especially in regard to the Holy Communion." He answered, "I hold all that you hold, but a great deal more, thank God. You look chiefly at that side of the Holy Communion in which God gives something to you; I look at the side in which I present something to God." On my asking him, "What he presented to God?" he said: "I love to think of the way in which I present the memorial (I think he said memorial sacrifice) on behalf of the people, not so much in a propitiatory sense, but as placing it before God in remembrance of what Christ has done." "A pretty theory," I said, "from your own point of view, though not so from my point of view at all, but absolutely lacking in Scriptural or Prayer-book proof." "Well," he said, "time has run; I differ from you, and we must agree to differ in brotherhood." And so our discussion ended. But surely such words should prove what is coming upon us if things continue to progress as at present. Our Reformers banished altars, sacrifices, and the priestly power, leaving us simply an officiating "probyter;" yet as a specimen of what is going on this day, shall I read you the heading of a circular letter I received lately from a Clergyman of the Church of England who is begging money for his church: "In honour of the blessed sacrament of the Altar, and in reparation for the neglect of the Divine Mercy in that Holy Sacrifice and food of Christians," while the letter then proceeds to ask for assistance "by Lent savings or otherwise to furnish an altar of Christ now being restored to a village which has been deprived of it for many years." "As an act of reparation, and in the spirit of St. Mary Magdalene, it is desired to give special prominence to the restored altar, and in that work we invite the co-operation of all lovers of the Heavenly Gift."

I mention this openly, though with much pain, because I have no reason to condemn my poor brother minister, if he is honestly seeking to glorify God; but I do say that he, and all such as he, have no place whatever in the Church of England. They are not honest men, if they eat our bread while they teach in this manner the doctrines of the Church of Rome! Let them go that Roman Church to which they are really attached. And let us, who are the true members of the Reformed Church of this land, resist all assumptions of the priesthood in consecrating, in offering, and in administering this Holy Communion.

Notice, too, that all priestly power, as regards private and personal absolution before people, should come to the Holy Communion, and all idea of benefit or grace conferred *ex opere operato* in the sacrament itself was rejected by the Reformers most absolutely and for ever. Yet these things men are seeking to restore and to teach! Read carefully Articles 28 and 29 of the Church of England on the Lord's Supper, and learn what the Church really holds! No wonder that those who dislike such plain teaching say that the articles are the forty stripes save one laid upon the poor sons of Holy Mother Church. We say, "But

thank God for the clear and definite teaching of the Articles of the Church of England on true Protestant and Evangelical lines.

What, then, shall we find to comfort and cheer our hearts where so much has been turned to evil? Each man must honestly judge for himself. But shall I say what I think we ought to find in our Holy Communion office, the Supper of the Lord?

(1) That it is a seal of the soul's perfect acceptance before God by means of the once offered, absolutely complete sacrifice, which the Lord Jesus made of Himself upon Calvary for the sins of the whole human race. Can any words be more clear, explicit, and strong than those in our consecration prayer? "Who made there, by His one oblation of Himself, once offered, a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." I do not know if with the utmost pains even our thoughtful forefathers could have compiled a more perfect, complete, and yet simple sentence than that.

And if we turn to the Bible for proofs of its truth I would say, what can be stronger than John i. 2? and if that Altar in Hebrews xiii. 10 is the Altar of the Holy Table in our Churches on which the bread and wine are placed as the sacrifice, then remember the Priests have no right to take a morsel of that food, because it is specially said in Hebrews xiii. "that the offering for sin must not be eaten, but burnt without the camp."

What a glorious confirmation we have then of our simple Evangelical doctrine. I would commend to your attention Meyrick "On the Holy Communion," where, speaking of the "memorial" offerings in Leviticus ii. 2, 9; v. 12; and xxiv. 7, he says: "It is argued" (from these passages) "that the Holy Communion is proved to be a sacrifice presented to God. It is obvious that this argument taken alone proves too little and too much. If it proved anything as to the sacrificial character of the material offering, it would prove, not that it was a sacrifice, but that it was one particular part of a sacrifice, and that not the part which was to be eaten and drunk, but that part which was never to be consumed by either Priest or people, and which could not have been eaten or drunk without the greatest impiety." So that those who believe that in the Holy Communion there is a sacrifice for sin are at once put out of court by the teachings of Scripture and the Prayer-book.

(2) We ought to find in this service a reminder to the soul of the love of Christ, and the wonderful blessings which He has secured to us. I use this word "reminder" because the word "remembrance" is used in different ways—in the sense of reminding, in the sense of commemorating an event, and in the sense of a memorial. The Communion is a "reminder" to the soul of Christ's wonderful love, it is a "commemoration" of His death, and it is a "memorial" of what he did for sinners. The word "remembrance" is used seven or eight times in the course of our service, and it remains for you to decide whether you take the word in the three senses that I have mentioned. I think you may do so without any spiritual danger.

(3) We ought to find in the Holy Communion "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened by the bread and wine." If the Reformers held that the bread and wine become the absolute Body and Blood of Christ, how came the Catechism to be framed in the form that it is? When it says, "as our bodies are," &c., it is impossible that it can mean that the elements are the actual Body and Blood of the Lord.

And lastly, we ought to find in the Holy Communion a special means of closer incorporation with Christ, if we rightly understand our formularies. (Remember that I am only speaking now of the lessons to be learnt from the service as it stands.) The Exhortation says: "If with a true, penitent heart and lively faith we receive that Holy Sacrament . . . we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." Then, again, in the Prayer of Access, we read: "Grant us . . . so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us." That is to say, we dwell up there in Him for safety, rest, satisfaction and joy. He is dwelling in us down here for keeping, holiness, and blessing.

The simplicity of the Communion service is such that a child may take in the truth that is needful for faithful participation; but it is a simplicity so deep that no human mind can ever fathom all its great spiritual realities.

That it is a "means of grace" as well as "a remembrance of Christ's death," I humbly believe whenever the Communion is rightly received, and that the Body and the Blood of the Lord Jesus Christ are taken and received by the faithful in the Lord's Supper is a most sure and comfortable doctrine. Woe to the man who comes carelessly, irreverently, formally, or heartlessly. Blessed is the man who (perhaps even a few minutes before becoming conscious of his sinfulness, but awakened to his need and accepting the Christ) longs to offer himself to the One who has redeemed him, and goes forward desiring with all his soul to partake of the Christ. Who shall indeed be his "life." Blessed is that man, however poor, however ignorant, who now faithful in Christ Jesus, draws nigh with a true heart in full assurance of faith, and takes that holy Sacrament to his comfort. He shall find that as by faith he humbly takes the riches offered to him in Christ Jesus, his Lord, he may now go out without fear and without pain to "glorify God in his body and in his spirit, which are God's."

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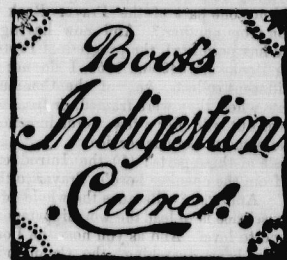
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I beg respectfully to inform you that I am a Candidate for one of the vacancies on the Board of your Society, to be declared, in accordance with the by-laws, at the Annual Meeting in May next.

For many years I have taken a deep interest in the welfare of the Society, and have at various times served on the committees which have been appointed to co-operate with the Board in making those changes in the constitution which its rapid growth and importance have necessitated.

For many years I have had knowledge of financial affairs of considerable magnitude, and as I have now retired from business, I am able most respectfully to place my time and the experience thus gained at your disposal.

The policy of your Board has ever been the exercise of zealous care in the administration of the Society's income and the investment of its accumulating funds.

I esteem this function of vigilant watchfulness for the future to be of primary importance, and to this policy, thus far successfully carried out, I give my unqualified adherence.

Should you honour me with your choice, I promise that this and every other means of promoting the interests of this noble institution shall have my best attention.

Yours truly,

JOSIAH MULLENS.

Burwood, March 1, 1893.

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For Churches, Schools, and Halls, prepared by

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PRINCIPAL CONTENTS.

Page	Page
Notes and Comments	Mr. Eugene Stock's arrival in
Coming Events	London
Brief Notes	Sunday-school Column
Gossip from the Bush	Consecration
OVER COLUMN:—	St. Augustine's Merewether 12
The Coming Clerical Confer-	Anglo-Israelism 12
ences	Is Pasting an Ordinance of
The Lord's Supper; or Holy	the Church of England 12
Communion	Newcastle Clergy Widows &
LEADER:—	Orphans' Fund 12
The Labor Home	Kilburn Sisters 12
Diocesan News	A Happy Disengagement 12

MAY XXXI DAYS.

MORNING LESSONS.	EVENING LESSONS.
1. 1st Cor. xxi.	1. 1st Timothy iii.
2. 1st Kings iv 20	2. 1st Kings ii
3. 1st Kings iv 20	3. 1st Kings ii
4. 1st Kings iv 20	4. 1st Kings ii
5. 1st Kings iv 20	5. 1st Kings ii
6. 1st Kings iv 20	6. 1st Kings ii
7. 1st Kings iv 20	7. 1st Kings ii
8. 1st Kings iv 20	8. 1st Kings ii
9. 1st Kings iv 20	9. 1st Kings ii
10. 1st Kings iv 20	10. 1st Kings ii
11. 1st Kings iv 20	11. 1st Kings ii
12. 1st Kings iv 20	12. 1st Kings ii
13. 1st Kings iv 20	13. 1st Kings ii
14. 1st Kings iv 20	14. 1st Kings ii
15. 1st Kings iv 20	15. 1st Kings ii
16. 1st Kings iv 20	16. 1st Kings ii
17. 1st Kings iv 20	17. 1st Kings ii
18. 1st Kings iv 20	18. 1st Kings ii
19. 1st Kings iv 20	19. 1st Kings ii
20. 1st Kings iv 20	20. 1st Kings ii
21. 1st Kings iv 20	21. 1st Kings ii
22. 1st Kings iv 20	22. 1st Kings ii
23. 1st Kings iv 20	23. 1st Kings ii
24. 1st Kings iv 20	24. 1st Kings ii
25. 1st Kings iv 20	25. 1st Kings ii
26. 1st Kings iv 20	26. 1st Kings ii
27. 1st Kings iv 20	27. 1st Kings ii
28. 1st Kings iv 20	28. 1st Kings ii
29. 1st Kings iv 20	29. 1st Kings ii
30. 1st Kings iv 20	30. 1st Kings ii
31. 1st Kings iv 20	31. 1st Kings ii

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 13, 1893.

THE LABOUR HOME.

THERE is, perhaps, nothing in these latter days of economic turmoils and pressures of all kinds, that more keenly and so generally demands and attracts the attention and interest of the public, as matters affecting labour and labouring classes. Perhaps, in no previous age has the battle-cry of labour, and everything pertaining thereto, been one so universally, among civilized races, the question of questions, and its solution into happier and more conformable limits and adjustments, a task, for legislators and philanthropists alike, the magnitude and severity of which have called forth such long-continued deep attention and energy.

What actual forms and issues may hereafter transpire from the present more or less chaotic conditions and positions of labour and capital, and their present attitude towards each other, it would be futile to reflect upon decisively, at this point, and probably rather ultra-prophetic in the end.

But, while these days of loud lamentation at the various difficulties and distresses in the world of labour, are upon us, it is somewhat comforting to observe, from time to time, the schemes and methods for alleviation and palliation of the hardships and distresses, that inevitably run current with such a state of things in the economic system.

The Labour Home (established in Harris-street, Pyrmont) is essentially one of the most characteristic features in Sydney, as one outcome of the times, and is, in itself, peculiar and most noteworthy, as an experiment and practical illustration of what stable, solid good can often be achieved by a single mind and will operating for the realization of some general well-being in seasons of distressful circumstances.

The Home was opened and formally established upwards of twelve months ago, the MOST REVEREND the PRIMATE being present, and giving his influential aid. Its original idea and modus operandi belong to the Rev. J. D. Langley of St. Philips, and the basis of the whole is upon the following lines:—

First, the tenement named "the Home," is a large airy structure, with all the necessary domestic and social requirements and appliances, together with a plentiful supply of beds—each one being singly partitioned off, thus affording the utmost privacy.

Attached to this Industrial Institution, are workshops of various kinds, for skilled and unskilled labour. Men out of work, and seeking employment, are admitted to the privilege of Bed and Board, in return for certain hours' work per diem (the value of which work goes towards meeting the expenses incidental to the maintenance of the place).

But the main benefit, and that which constitutes the chief and genuine interest and value attached to this original practical experiment in industrial ethics, rests on the principle that work and situations are sought and found by the officers composing the executive administration of affairs. The capabilities and qualities of the various inmates undergo a wholesome and genuine test, prior to their recommendation to the various employers of labour who may be seeking accredited workers. While the daily work required of each worker is by no means of an exhaustive nature, the greatest care is, on the other hand, taken, that the realized products of this system of labour do not come into any undue competition on their being sold at market.

At present the Home is, naturally, on a somewhat limited scale of usefulness, chiefly due from the want of sufficient funds necessary at its foundation; but already sufficient unmixd practical good has been effected to

guarantee the greater expansion of the project, as being one of the best of its kind attempted.

The scope and operations of the undertaking have been enlarged by opening a farm at Rooty Hill. This has done much good—giving employment to many men. In the course of a short time some return for the sale of produce

that there had been decided progress in the work of the Institute, and from the report of the Treasurer a credit balance was shown on the year's finances. The election of office-bearers resulted as follows:—Vice-president, J. A. Hendry; Hon. Secretary, C. C. Capper; Hon. Treasurer, George Lukin; Librarian, E. G. Moon; Committee, Allison Pain, M.A., R. M. Shannon, J. S. Stenning, G. W. A. Frith, A. Bastian, W. Hawley, R. Laverack, C. Deloery, M.A.; Editor manuscript journal, Allison Pain; Press correspondent, R. M. Shannon; Secretary athletic branch, R. Laverack.

St. Mary's, Balmain.—A very successful concert was held on Monday evening, the 1st inst., in St. Mary's Hall, in aid of the coffee and reading-room connected with St. Mary's Branch of the C.E.T.S., which has now been open for some time in Darling-street. The proceedings were opened with a hymn, followed by prayer by the Rev. M. Archdall, M.A. Several interesting items were then rendered by friends of the movement. The National Anthem terminated a most enjoyable evening. Many thanks are due to the Hon. Secretaries, Miss M. Savage and Chas. A. Leslie, for the energy displayed by them on behalf of the concert, and to Miss Young who acted as accompanist during the evening.

St. Paul's, Sydney.—The "St. Paul's Church News," says the Rev. E. S. Wilkinson has left us, and carried with him the good wishes of all. The Teachers of the Sunday-school presented him with a Clock, and the boys in Mr. Douglas' and Mr. Johnson's classes also made him a present. He preached his farewell sermon last Sunday evening to a large congregation.

The Incumbent was on the 3rd inst. informed by the Secretary of the Sydney Hospital, that the Directors would close the Branch from the 30th of next month, and let the Rev. C. F. Garney and himself have the building free of cost for the remaining two years of the lease. The building is to be used by them "for Dispensary purposes for the indigent sick in that proportion of the City in which the premises are situated. This appears at the first sight to be an attempt to cast a burden upon two persons in a poor part of the City, which should be borne by the great Sydney Hospital, which is an Institution not only receiving a large number of subscriptions, but is heavily helped by the Government. Mr. Garney is from home and his views cannot be had until his return. Mr. Buoy, about three months ago, put the case for keeping the Branch open as follows, in a letter to the press. The Dispensary is the principal place for outdoor patients. All south of Liverpool-street go there. It ministers, therefore, to the sick poor and around the Haymarket, Blackwattle Swamp, Ultimo, Redfern, Waterloo, Eveleigh, Chippendale, and adjacent parts. I have been courteously informed at the Hospital that the new cases at Regent-street last year numbered no less than 4,093. The total for the Hospital and Branch was not more than 7,716. The total daily attendance at Regent-street was 10,677. The Board now want all such sick people to journey to the aristocratic regions of Macquarie-street. How will it be possible for most of the sick poor to walk so far? How about the aged and infirm? Two or three attendances a week are necessary in many cases. Will it not be at the least a matter of much greater painfulness and inconvenience for such people to attend for treatment there than at a building comparatively near their homes? Delicate men and women need a place in a convenient position.

The Wardens, when the Commercial Bank of Australia suspended, opened a new rental account in the London Chartered. That has since suspended. The offertory account, with £21 to its credit, was in the Joint Stock Bank, also a Deposit Receipt of £180—a part of the estate of the late Mrs. Shute—and that Bank has suspended. On Tuesday, 25th ult., the Choir, kindly assisted by some members of the Liedertafel, gave a High Class Concert in the Schoolroom. The building was crowded, and the music much appreciated. There was no charge for admission, but a collection was made which yielded about £7.

St. Mary's, Balmain.—The forty-fifth Anniversary Services in connection with St. Mary's, East Balmain, were held on Sunday, the 7th inst. In the morning the Rev. W. Martin (St. Barnabas', Glebe), occupied the pulpit. The choir rendered Stainer's "Gloria," Vaughan's "O Deum in D," Jackson's "Jubilate," and the anthem "O Praise the Lord." In the evening the Rev. D. Lason (Glenmore-road) occupied the pulpit. The choir rendered Jackson's "Cantata" in F, Mammatt's "Deus Misereatur" in G, and the anthem "I will give Thanks." During the service Miss Alderson sang "He shall feed His flock."

St. Church, St. Laurence.—On Sunday morning last, the Rev. C. S. Smith observed that by all professing Church people "Ascension Day" ought to be as strictly observed as Christmas, Good Friday, or Easter; and

following the Archbishop of Canterbury at home, he would suggest that the ensuing three days previous to "Ascension" be set apart for special prayer: Monday, for our country and those who guide its destinies, more especially at this critical time, when all of every shade of opinion ought to be united in one great effort for its good, sinking all differences of opinion, religious and political; Tuesday for missions, and all engaged in mission work; Wednesday, for unity in the Church, now so unhappily divided.

The Labour Home.—The Weekly Meeting of the Committee was held on Friday afternoon, the 5th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present:—Rev. R. J. Read, Rev. D. H. Dillon, and Messrs. T. Sidney, W. H. Dibley, Thomas Elwyn, J. S. E. Ellis, the Hon. Secretary (Charles I. K. Uhr), and the manager (Edward Grether), and Clifford (Superintendent of the Farm). The Chairman reported as follows for the week ended April 29:—Number of meals served, 571; beds occupied, 190; temporary employment found for 5; permanent for 6; dismissed 1; remaining, 27. The Farm report was received from the Superintendent:—Number of meals served, 196; beds occupied 64; remaining, 12 persons. The adjourned discussion on the financial position of the farm was resumed by the Chairman, who stated that the funds were completely exhausted. It was resolved to make a strong effort to obtain the amount required. It was also decided to call a meeting of the ladies' committee to devise some scheme in the shape of a bazaar or "jumble" sale.

St. John's, Parramatta.—(The Social Problem.)—Dr. Harris, of the King's School, in an address at a social gathering of churchworkers at St. John's, Parramatta, on Tuesday evening, the 2nd inst., made some forcible remarks on the social problem. He said teachers, visitors, wardens, and ministers all could do substantial work for Christ and His Church by a serious effort to understand and an earnest will to solve the social problem. Class prejudice was the cause of much misunderstanding, and ignorance as at the root of prejudice. It should be recognised as a part of a Christian's duty to try and understand the social questions—to see them as they are, undistorted by self-interest or prejudice. Probably there was no one remedy. Social growths were slow and manifold; and rough and ready, off-hand plans for abolishing poverty would cause more harm than good. But churchworkers could try to contribute towards the gradual and natural solution by extending knowledge, by patience, by sympathy, by showing scrupulous fairness and Christian charity in their own dealing and in the sphere of their influence. No ignorant, hasty action, but Christian wisdom, patience and love are needed, and who dare say that these are powerless to regenerate the world? No work was more necessary than that of trying to bridge the gulf between capital and labour, and unless it was done nothing would be so tragic in its results. Had the principles of Christ been exerted in some of the so-called Christian countries, we would not have had to lament the dissensions which had arisen. Dr. Harris's remarks were loudly applauded.

Enmore.—The Incumbent, in his Parish Paper for this month, says with reference to the late Mission, full notice of which last month was almost impossible, as the paper was in the press during the closing. Now we can look back and feel very thankful such a Mission was held. Our Missioner, the Rev. John Dixon, never disappointed us, though unable to remain in our midst the whole time. The morning meetings were most helpful, and those who attended will not easily forget the very interesting expositions of God's Word then given. Then the afternoon meetings, though small in number were very instructive, especially the two relating to the reasons given by St. Paul, as revealed to him, why he was called to God. The Children's Services were made very attractive, and the singing was as it should be, hearty and cheerful. Several new hymns were learnt by the congregation during the Mission that will become regular favorites in the Church, and we may name especially two—"Like a River Glorious," and "Loved with Everlasting Love." The earnest sermons each evening in the Church will long be remembered, and much good must be the result. A smaller organ for greater ease in carrying for the open-air Services was generously lent by a Christian friend, and proved of great convenience. It is intended to purchase such a little one (only £6 being needed) for general use in services in the Vestry and out of doors when held. May the result of the Mission be, the coming down upon us of showers of blessing, and this can only be brought about by the patient, earnest, loving labours and the faithful, sincere prayers of God's people in our midst.

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Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to £25; 650 Accordions, from 3/6 to £3; 120 Banjos, from 2/- to £10; Zithers, from 2/1/-; Mandolines, from 25/-; Guitars, from 7/6; Cornets, 30/- to £30; Flageolles; Flutes, from 6/-; Drums; Anglo and English Concertinas, from 25/-; 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.

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St. Aidan's, Annandale.—A very interesting Children's Service was held in the Church on Sunday last, on behalf of "Foreign Missions." The Church was full, there being a large number of the Sunday-school children and their parents and other friends present. This was really the first service on behalf of Missions held in St. Aidan's and if the first is to be taken as a criterion of the success of the future services for Missions, then there is a great prospect of St. Aidan's Sunday-school being amongst the foremost in this great cause. The address on Sunday last was delivered by Mr. John Kent, whose interest in Missionary enterprise is well known, and the text taken was St. Mark xvi. 20th verse, "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." The address was much appreciated, not only by the elder people present, but also by the children, whose interest and attention, Mr. Kent maintained all through his address.

Picton.—The Incumbent of St. Mark's, Picton, conducted a series of six lectures, with the aid of lantern views, visiting some of the remotest parts of the Parish. The undertaking was a somewhat laborious one, but the result was encouraging financially and otherwise. The nett proceeds amounted to £11 4s 5d, which went towards the reduction of a long-standing overdraft in connection with the Church account.

Diocese of Newcastle.

St. Paul's, West Maitland.—About £120 is already in hand for the needful repairs to the Church, Parsonage, Organ, and Schoolroom, which was estimated to cost £750. Miss Lart and some friends are willing to give a series of entertainments in the more accessible towns of the Diocese. A series of weekly entertainments in West Maitland has been projected, and a competitive loan Art exhibition has been spoken of. A parishioner has offered a certain sum, provided that others also give in the same proportion.

Paterson.—The Rev. A. Shaw, of Waratah, preached at the special week-night services in the first week of May, at Paterson and Vacy. The congregations were good.

The late Bishop Turner.—An "In Memoriam" Service in connection with the death of the late Bishop Turner, will be held in St. Peter's Cathedral on Sunday. The Synod will have to meet within three months to deal with the vacancy in the See. The Archdeacon of Armidale (Dr. Ross) and the Archdeacon of Muswellbrook (the Rev. W. E. White) are mentioned as likely to be nominated. Another proposal is to place the Diocese under the control of the Bishop of Newcastle for, say, two years during the progress of reorganisation.—*Daily Telegraph*, 4th May. Archdeacon Ross has recently had the degree of D.D. conferred upon him by the University of Aberdeen.

Stroud.—I have received the "Stroud Parish Gazette" for the month of May. It is exceedingly well written and got up. Referring to the new Diocesan and Parochial Funds Draft Ordinance which will be brought before the forthcoming Synod, the Editor says,—"Something clear and definite is required, so that both Parochial Councils and people may know what is required of them. Under the present Ordinance the Diocesan Council is supposed to pay every Incumbent £100 a year from a General Fund. In order to do this the Synod had to agree to an assessment of parishes, and where the assessment has been paid, the stipends have been paid in full, but otherwise reductions have had to be made. The new Ordinance is expected to combine the principle of assessment with the former methods."

Carrington.—On Friday evening last at the Seamen's Institute Hall, a social was tendered to the Rev. G. M. Brown and Mrs. Brown, on their occasion of leaving Carrington to reside at Lambton, where Mr. Brown has been appointed Incumbent. A committee of ladies who are connected with the Church organised the entertainment, and in a suitable way determined to mark their appreciation of the efforts put forth by the guests during their sojourn at Carrington. Mr. Brown, though taking up his residence at Lambton, will still continue to work at Carrington, where he established the Seamen's Institute, which has met with great success. Mr. Gibbins, the energetic Secretary of the Institute, will remain at Carrington, and carry on the work amongst the seamen as usual. Mr. Brown will supervise the work and devote three days a week to visiting the seamen and will also conduct one service on Sunday. The Secretary will attend to the second service. General regret has been expressed at the necessity for the change. At the social last evening there was a large attendance of friends and well-wishers. Mr. W. Cook occupied the chair, and during an interval in the evening Mrs. W. Cook read an address from the ladies of Carrington, expressive of heartfelt regret at the departure of Mr. and Mrs. Brown, but wishing them long life and prosperity. Very handsome presents were then presented to Mrs. Brown by Mrs. Cook and Mrs. R. Stoker, on behalf of the ladies of Carrington. A most enjoyable evening was spent.

St. Thomas' Seamen's Institute.—The Seamen's Institute was again the scene of a very enthusiastic gathering last Tuesday evening at the Sailors' weekly concert. There was a splendid roll up of Seamen, 111 being present, besides some 40 people from the shore. As usual a capital programme was provided in the shape of songs, solos, and recitations, and refreshments were also provided. These concerts are fast growing very popular, and the Chaplain is to be congratulated on the success of his Mission.

Diocese of Goulburn.

Germanton.—On Saturday last, a very enjoyable picnic took place here in connection with the Sunday School. The children assembled in full force. During the day Mrs. Shaw received a pleasant surprise in the shape of a present of a photo stand and a pair of vases from the children as a mark of their esteem. During the past year the school has made good progress, for which the credit is due to Mrs. Shaw and Mrs. Joseph Smith, who at much inconvenience have devoted themselves to the work of the school.

Taralga.—(Visit of the Bishop.)—The Bishop of Goulburn recently paid his first visit to this district, entering it at Leighwood, one of its distant parts, en route from the Binda district, on Saturday, April 15th. He was met at Bolong River by the Rev. W. M. Martyn, Incumbent of Taralga, and Mr. W. Moore, of Rockwell. In the afternoon a service was held in Golsapie, where in spite of the inclemency of the weather (which continued more or less throughout the Bishop's visit), a goodly number had assembled from thence, going on to Taralga. On Sunday, April 16th, the Bishop preached in St. Luke's, Taralga, both morning and evening, and in the afternoon at Curraweela. On Monday, April 17th, service was held at Bannaby, where notwithstanding torrents of rain, a large number of persons had gathered together. On Tuesday, April 18th, a Confirmation Service was held in St. Luke's Church, Taralga, at which twenty-one persons, some of mature age, were confirmed. The Church was thronged, many being unable to find standing room. The Bishop delivered a very forcible address, explaining the rite of "Laying on of hands," and also an address to those confirmed, which ought not to be soon forgotten. After the service, the Bishop, with the Confirmations and their friends, many of whom had come from long distances, were entertained at a luncheon provided by the Taralga congregation. After luncheon, a Public Reception was held, at which an address of welcome signed by the Incumbent, Churchwardens and representatives from various parts of the district, was presented and replied to. On Wednesday, April 19th, service was held at Chatsbury: here again a large number were present. After service, the Bishop proceeded on his journey to Goulburn, having spent five days in this district. It is hoped that much good will result therefrom, especially in the bush portions, which had never before received an Episcopal visit.

Diocese of Bathurst.

Nyngan.—The Rev. A. N. Burton preached a special sermon last Sunday, on "Good and Bad Investments." There was a crowded congregation. During the offertory, Mr. Edgington sang "Comfort ye my people." The Incumbent, ably assisted by the Church officers, has nearly completed a thorough re-organisation of the Parish. The greatest success has so far attended the efforts put forth.

Diocese of Grafton and Armidale.

Archdeacon Ross.—The Peterhead Sentinel (Scotland) of March 7, 1893, says that the Senatus Academicus of Aberdeen University has conferred the degree of D.D. on the Venerable Archdeacon Ross, of Armidale, New South Wales. Archdeacon Ross is a native of Peterhead, and is the only son of the late Mr. Arthur Ross. He is a graduate of King's College, Aberdeen. Archdeacon Ross and his wife were in Scotland last summer, and spent some time in Peterhead.

Moree.—The Rev. E. F. Hutchings, M.A., proceeded to Moree last week. He preached at Narrabri on Sunday, the 7th inst., en route. The Rev. Lambert Kay, who has had charge of Moree for two months, may take temporary charge of Hillgrove. Tweed River Mission district is vacant through the departure of the Rev. A. Dallas to Narrabri.

Corrington.—A correspondent informs us that the population, within the limits of the Diocese of Grafton is over 124,000, and the Church population, according to the census of 1891—59,618. The area is over 70,000 square miles.

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Jottings from the Bush.

"All in the Name of the Lord Jesus."

All writers and printers ought to be very careful when they deal with the words "goal" and "gaol," for they have an unhappy liability to get mixed. Speakers do not need to be so careful, and the old Moore College story of the student who electrified his congregation by exhorting them to be good that they "might reach the gaol" has always been regarded by me as apocryphal. But it is sober truth that but for my own correcting pen the readers of a magazine would have been told to "press onward, upward, till the gaol ye win," and an article entitled "Free Criticism" in the *Cumberland Mercury*—which some unknown friend has sent me—speaks of the honest speaker of truth passing "towards the gaol of his high calling." We may be thankful that here the misprint is only looked on as a joke; in Russia and many an Eastern country it would state a disgraceful fact.

The article above mentioned contains a criticism of a sermon preached with reference to the present financial troubles. It says:—"The sermon fell upon ears deafened by recent bank explosions, and the reverend gentleman could hardly have chosen a time more unfortunate for his assertion that 'the millions and millions of years to come' are what we should be thinking about, rather than the fixed deposits of the present." The report of the sermon in the same paper does not support the assertion that the preacher spoke thus:—It shows him to have mentioned the thought of immortality as a comforting, calming, steady thought. And surely, if there are, as we believe, millions and millions of years to be spent by us after this life, this is a very suitable thought for warning and for comfort at such a time as the present. To be so absorbed in dreams of the future life as to neglect one's duties in this, is wrong; so is the semi-atheistic excuse for carelessness "It will be all the same a hundred years hence;" but the philosophy which would neglect the future and treat this world as if it were all our life is practically atheistic, surely, and far from the model of our Saviour's teaching. For my own part I cannot think of two more suitable lessons to inculcate at such a time as this than the two which that preacher chose:—"A man's life consisteth not in the abundance of the things which he possesseth," and "Be not anxious, therefore, for the morrow."

The critic goes on as follows:—

"No man has the right to criticize, who has not the power to act; which statement, applied to the above, means that we have no right to criticise a preacher unless we can preach the true Gospel ourselves. We, therefore, in all earnestness, offer the following sample sermon, not only as breathing the true spirit of Christianity, but also as being peculiarly applicable to the present evil times upon which we have fallen:—

"Dear Brethren,—My text is the Lord's Prayer—as usual. Let me once again direct your attention to the great sin of pining for a spiritual world beyond the stars, when our Lord Himself, in His beautiful prayer, never asked for anything more than that this present world should be spiritualised. He never separated His spiritual teaching from His practical work. He fed the multitudes He taught. He—but I have already kept you too long. Let us all, in these trying times, simply learn the Lord's Prayer, and try to act up to it. Confining, as it does, the whole scope of religion to its practical application to the things of this life, I feel, as a Minister of Christ, that I have an absolute right, nay, it is my absolute duty, to attack the political and social wrongs of every day, even as He did in His. I shall therefore preach next Sunday (D.V.), on the Lord's Prayer, coupled with the Land Question. I have also to announce that this large, well-roofed and commodious Church will be thrown open every night through the coming winter for the shelter of the homeless. The churchwardens and myself, assisted by the choir, have made all arrangements for proper supervision, and will see that the weekly collections are properly expended in alleviating the sufferings of the poor. I take these steps, I speak thus plainly because I truly believe that my Church has a higher and nobler function than merely to 'teach pigs to die without squealing.'"

The above extract is a long one, but I give it because, while the tone is reverent, it shows both the weakness and strength of those Christian views which in England would probably be called "Labour-Church views." I yield to no one in my desire to see the conditions of labour modified for the better, but I cannot help thinking that such teaching represents only one part of what Christ our Master taught. The fair and honest critic "gives himself away" from want of knowledge of the conditions of the problem of preaching. Charles Lamb is said to have asked a Jewish old-clothes man why he said "Ogh Clo!" instead of "Old Clothes": the man looked him straight in the face, and said, "I can say 'Old Clothes' as well as you can, Sir, but if you had to cry out those words five times a minute for some hours every day, you would say 'Ogh Clo!' just as I do." And the first criticisms that I should be inclined to make on the above sermon are:—First, that the sermon is too short: unless worship is the only purpose of meeting in Church we want something longer. To apologise for length after only four sentences

is to reduce preaching to an absurdity. Second, no congregation would keep together long, if the text was always the same, even where, as in the above case, the sermon has nothing to do, apparently, with the text. And if the congregation did like it, it would still be inadvisable, for it would be giving one's people only one part of the manifold counsel of God.

Would the practical work initiated, with the best motives, by our amateur preacher be a success? If so, I feel sure that we clergymen would follow it. We know that most of our hearers think that they could preach better than we do, but I think that we are prepared to consider their hints, although at times we may be inclined to imitate a friend of mine, an up-country editor, who lately wrote:—"There are 586 men living in this town, and 585 of them know how to run this paper better than it is run at present: the 586th is the man who is running it." Well, would the laudable idea of housing the homeless in the Church be practicable? The schoolroom might be given up, if all meetings were abandoned, and the Sunday-school were relegated to the Church. But apart from the sentimental ideas connected with the House of God—ideas which, I own, would have to give way in cases of necessity, such as flood or war—there are certain things connected with the housing of the dirty which would not dispose people to attend the Church for worship until it had been purified. So, as there are buildings which can be used for housing the homeless in Parramatta, it would, in my opinion, be better to utilise them for the purpose. The Labour Home at Rotty Hill has the machinery for helping the workers in the best way: it is badly in want of funds: would it not be better to subsidise it rather than start a sort of rival establishment? And as for the collections all going to the poor, one cannot help asking whether in Christian morality there is to be one law for clergymen and another for laymen. If it is thought right that the clergyman should give up half his income let him do so, but let laymen do the same. I am not afraid of a comparison as regards charity, as things are, and if other Christians increase their charitable contributions, I believe that the Clergy will not be found wanting. But I do object to the suggestion conveyed in the model sermon that the clergyman, the vergor, the gas company and the sacramental-wine-seller should give up far more in proportion than the rest of the community.

On the general question of the clergy's relation to social politics I have always held that while, out of the pulpit, the Clergyman ought to urge on particular social reforms, he should in the pulpit, where he cannot be answered, confine himself to the plain unmistakable principles of Christian morality. And I am much mistaken if before he had got far in his sermon on the Land Question, our kindly critic would not be found to be laying down some very questionable doctrines as to the right or wrong of the ownership of land. It is from experience as to difficulties in this matter that I speak. Other parts of the "sermon" are worth discussion, but I must leave them untouched.

COLIN CLOUT.

LIFE'S PHANTOM.

A little pomp, a little away,
A sunbeam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave.

A BIRTHDAY THOUGHT.

As past the milestones we are winding
How many sweets in life we're finding,
After, perhaps, or near,
But if each other we're befriending,
Life will bring joy until it's ending,
Without a needless fear.
Then let us kindest feelings cherish,
All animosities bid perish,
And then our pathway clear,
We'll work without a fear of rusting,
In Providence the future trusting
With heaven always near.

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 6d 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 8 of this issue.

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TEA MERCHANTS
Corner KING & KENT STS. SYDNEY,

CORRESPONDENCE.

A HAPPY DISENCHANTMENT.

To the Editor of the Australian Record.

SIR,—Is it not a pity that under the above head the controversy respecting the operations of "The Church Extension Association" and its agents the Kilburn Sisters should be re-opened. On the unsupported testimony of one lady without a name you have published certain "facts." Surely if the matter is of such great moment you ought in fairness to your readers give the lady's name that they may be able to judge of their value. I have carefully read and re-read the "facts," and can come to no other conclusion than that this lady cannot even resign small worldly things for the sake of the "Lord Jesus Christ alone," but because "no carpets or table-cloths" are used, and that silent meditation is preferred at certain times to, I presume, gossip, she must needs throw up the work of nursing, teaching and training the lambs which Christ teaches us should be fed, cared for, and brought into His Church.—Yours obediently,

JAMES H. WATSON.

May 8, 1893.

THE KILBURN SISTERS.

SIR,—Truly the correspondence regarding the Kilburn Sisters appearing in your columns is indecent, in that the pros and cons of the question have been thoroughly threshed out in the earlier letters upon the subject. It seems to me that the eagerness to put forth views that the fact of the Sisters having feelings which should be respected is ignored, and what moreover is of high importance, namely, that these ladies are possessed of no mean educational attainments.

If this question of giving the Kilburn Sisters recognition—a knotty matter—is ever to be set straight the initial step towards that desirable end is for the Primate to set the example of loyalty by rendering cheerful allegiance to his superior the Archbishop of Canterbury, this he promised to do in the most solemn manner at his consecration in St. Paul's Cathedral, London. Dr. Benson acknowledges the right of these "Sisters" to work in the Church of England. The course for our Diocesan to pursue does not require me to explain further, it is too obvious. If however the simple art of fairness to the "Sisters" is not done, at least let me demand for them immunity from insult, for the attitude of the greater portion of your correspondents amounts to little else.

The opponents to the Kilburn Sisters being recognized, dare to assert their right to control the religious thoughts and acts of those who think differently from them. Could there be anything more *popish*—more *romish*.

Yours very truly,

FRED. T. FITZMAURICE.

Festival of S. S. Philip and James, A.D. 1893.

IS FASTING AN ORDINANCE OF THE CHURCH OF ENGLAND?

SIR,—In a former letter I believe I proved that no one can justly be regarded, according to Holy Scripture, as acting sinfully who eats two or three meals a day, all the year round, "to the glory of God," all the while "keeping his body in temperance, soberness, and chastity." To any one who constitutes himself a judge of others in this matter, a Christian man who so acts may answer in the words of St. Paul: "With me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not mine own self. For I know nothing against myself. Yet am I not hereby justified. But he that judgeth me is the Lord."

Fasting is Scriptural if observed to keep under the body and as an act of humiliation. But the Bible does not impose it as an obligation on each and every Christian. It is a relative not a positive duty. It might be as sinful for some to abstain from food for a single day as for others never to fast.

The Church of England is in harmony with Scripture in this matter. When King Edward VI. felt it necessary, for the encouragement of fishery, to prohibit flesh on fast days, he warned his people as follows: "Not minding thereby that his subjects should think any difference to be in the days or meats, or that one should be more holy, more pure, or more clean than the other: for all days and all meats be of one and equal purity, cleanness and holiness; that we should in them, and by them, live to the glory of God, and at all times, and for all meats give thanks unto Him, of the which none can defile us at any time, or make us unclean, being Christian men, to whom all things be holy and pure, so that they be not used in disobedience and vice."

The Homilies recognise the same principle. Referring to the edicts of Princes, "the second part of the Homily of fasting" says: "By which positive laws though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drinks, which God by His holy word hath left free to be taken and used of all men, with thanksgiving in all places and at all times; yet for that such laws of princes and other magistrats are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy, all subjects are bound," &c. "This law," observes Latimer, "is but a matter of policy, not of religion or holiness."

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G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBROUGH STREET, SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. —All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
N.B.—Private inquiries conducted, combined with the utmost secrecy.

Cramer, in his Articles of Visitation, A.D. 1648, inquires: "Whether they have declared and to their wits and power have persuaded the people that the manner and kind of fasting in Lent, and other days in the year is but a mere positive law; and that therefore all persons having just cause of sickness or other necessity, or being licensed by the King's Majesty, may moderately eat all kinds of meat without grudge or scruple of conscience."

The Church of England says: "Fasting even by Christ's assent, is a withholding of meat, drink, and all natural food from the body for the determined time of fasting." But so far from enjoining this, the Church, in the second part of the Homily, refers to diversities in manner of fasting, as practised in different Churches, some abstaining from all food, some eating fish, some water fowls as well as fish, some abstaining from eggs and herbs. "And," says the Homily, "a thousand such-like diversities may be found in divers places in the world."

Thus, the Church deliberately avoids an injunction upon the subject. "D." quotes the text "this kind goeth not out but by prayer and fasting," either without himself knowing or else without letting his readers share his knowledge, that the words "and fasting," are omitted in the Revised Version as not supported by MS. authority.

And he refers to the tables of fasts in the Prayer Book either without knowing, or else without letting his readers share his knowledge, that the manner and kind of these fasts was "but a mere positive law" of the State to break which persons "having just cause of sickness or other necessity, or being licensed by the King's Majesty," might be permitted.

The Church's teaching on this subject of fasting is most clearly and beautifully given in the Collect for the First Sunday in Lent: "O Lord, who for our sakes didst fast forty days and forty nights, give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

How different is this Collect, composed by our Reformers in 1549, from the Roman one which they rejected. "Grant that what thy children endeavour to obtain of thee by abstinence, they put in execution by good works."

I really hope brother "D." will for the future use his "wits and power" for some better purpose than to "persuade the people" that in order to obey the Bible and the Church they are bound to inflict headache upon themselves by not eating enough food! Surely English Churchmen have not so learned Christ!

"If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, 'Handle not, nor taste, nor touch' (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and severity to the body; but are not of any value against the indulgence of the flesh." (Col. ii. 20-23). Or as Lightfoot paraphrases this passage: "All such teaching is worthless. It may bear the semblance of wisdom; but it wants the reality. It may make an officious parade of religious service; it may vaunt its humility; it may treat the body with merciless rigour; but it entirely fails in its chief aim. It is powerless to check indulgence of the flesh."—I am, etc.,

MERVYN ARCHDALL.

NEWCASTLE CLERGY WIDOWS' AND ORPHANS' FUND.

SIR,—The Report of the above for the year 1892 shows that £8,328 19s. 7d. of capital are invested at fixed deposit in two of our New South Wales Banks. I hope at next Synod to find from the Report of the Trustees that these investments have been transferred to Government Funded Stock.—Yours, etc.,

A MEMBER.

ANGLO-ISRAELISM.

SIR, I am quite willing—Colin Clout notwithstanding, to risk my reputation for "common sense" by accepting the word "fair" in the passages of Holy Scripture I have quoted, as meaning fair, and not dark, as the Translators evidently intended to mean.

I cannot believe that David, who is described as "ruddy," and of a fair countenance, (1 Sam. xvi. 12) was "ruddy," and of a dark skin. I cannot believe that Esther who is called "fair and beautiful" was not fair, (Esther, ii. 7.) Esther had not, nor had the Jews, the marked Jewish countenance which they have to-day. Otherwise she would have been known as a Jewess although she "had not showed her people, nor her kindred" (v. 10). If this belief is a mark of want of "common sense," I am in good company, for I have the Translators of the Jewish Scriptures with me, and also those Ancient and Modern Painters who represent the Virgin and Child as both having a fair skin. This, however, is of such small importance that I shall not refer to it again. The evidences that the Anglo-Saxons are Israel both from Holy Scripture, and the World's History, are so many and so strong that if it were proved that the Jewish countenance is derived from Abraham and Sarah, it would prove nothing more than when God determined that Israel should be lost to the world and to themselves and in carrying out that decree changed their "tongue" and called them "by a new name." He also changed the color of their skin. If the contention about the word "fair" were as important as the

mistranslation of Gen. ix. 27, it might be worth while to continue the argument. In this verse the Translators, believing that we are Gentiles descended from Japheth, and in order to make our history, square with prophecy, have inserted the pronoun "he," to make it appear that Japheth shall seize the inheritance of Abraham's seed, and dwell in the tents of Shem." This he has never done, and never will do.

If Colin Clout wishes to dispute the truth of Anglo-Israelism, and will omit all personalities from his letters, and you are willing to insert them, and my replies in your columns, I am willing to cross swords with him, and will make my replies as short as the case will admit. But such a controversy would occupy much time, and I am not anxious to enter upon it, though I will take up the glove if he throws it down.

Your obedient servant,
2/5/93. ZACHARY PEARCE POCKOCK.

ST. AUGUSTINE'S, MEREWETHER.

SIR,—The account of your Newcastle correspondent as published in your issue of Saturday is not quite correct, though the error is not important.

The Rev. G. M. Brown officiated at the Evensong on the first Sunday after the late Incumbent's departure, but has not been able to give any further help, as he is on the point of leaving, or has left, Carrington, where he has done such good work under such great difficulties.

At the request of the Bishop and Churchwardens, I am at present helping as far as I can, taking the 8 a.m. Celebration, which would be otherwise discontinued and commonly returning for Evensong. The other services are performed by Laymen, some of whom have done much for this Church in the last few years.

There is, as far as I know, only one very serious case of illness. Mr. Bode of St. John's is very kindly visiting the sufferer.

The arrangement is only from week to week and all hope that it may soon be changed for something more satisfactory.

I am, sir,

Yours faithfully,

H. S. MILLARD.

The Grammar School, Newcastle, May, 1893.

YOUNG PEOPLE'S SCRIPTURE UNION.

A meeting of local secretaries was held in the Y.M.C.A. Rooms, Sydney, on Friday, 28th ult., for the purpose of welcoming Mr. J. H. Greene, a deputy from the Children's Special Service Mission in London. After a pleasant tea and a half hour spent in social converse, the Rev. J. D. Langley took the chair and opened the formal proceedings. Mr. Greene gave an account of his tour, which had included South Africa, Victoria and New South Wales, and he hoped would include Queensland and Japan before he had to return home. He spoke of the work being done in various lands, and mentioned that the Union in England had this year received an increase of 20,000 members. He said he had visited already several places in this Colony, and he offered to address meetings or conduct missions to children where required so far as arrangements could be made for the time at his disposal. A number of those present took advantage of this offer and several addresses were arranged for. Several of those present gave an account of the work being done in their several branches, and a few very encouraging pieces of information were given. One of the hon. secretaries intimated that it was proposed to renew the visitation of Branches this year, and asked for the names of those willing to help. There were exhibited during the evening maps of the Colony and of Sydney showing the distribution of Branches of the Union. There are about 250 Branches in the Colony, mostly in well populated districts and along the railway lines, but some in the far interior. The membership is close on 18,000 and is steadily increasing.

Mr. J. H. Greene's visit has drawn to a close. During his stay in the Colony, he addressed Children's Meetings at Katoomba, Bathurst, Goulburn, Bowral, Mittagong, Parramatta, Castle Hill, Ashfield, Burwood, Newtown, Marrickville, Balmain, St. Philip's Church Hill, St. Paul's Redfern, The Clergy Daughter's School, Waverley, The Presbyterian Ladies' College, etc., mostly, but not all, in connection with the "Scripture Union." We cannot give an account of the proceedings at all of these, but what was done at one will suffice. The meeting at Burwood was held in St. Paul's schoolroom, and was attended by members of several of the Burwood branches of the Union. After the Rev. A. R. Bartlett had opened the meeting and spoken to those present, reports prepared by the Secretaries of the local Branches were read. There are five Branches in Burwood with an aggregate membership of nearly 400. One of these has a specially interesting origin and history. When Mr. Greene addressed the meeting he spoke of "God's Word," telling of some things it is like, as "Bread," food for the soul, a "Sword," a "Light," "Medicine," "Water." He also told what is being done by the Union in England and elsewhere, and earnestly urged the regular study of the Bible.

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WEEKS WHITE.



WEEKS WHITE.

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LET THY WORDS BE FEW.

We make a great many mistakes about prayer; and one of them is that we don't think we have prayed properly unless we have prayed a certain time. Say we allot ten minutes for prayer, then we must pray the ten minutes out. We are angry with ourselves if we can pray but a few moments. But a few moments of real prayer are better than many minutes of only formal prayer. There were those of old who, for a pretence, made long prayers; there are those now who, in earnest, would do the same. "For my own part," says a friend of ours, "if one may talk of a 'best' in the matter of one's prayers, I find that the best prayers I can make are very short ones indeed. Sometimes they are only one sentence, and they are by no means always said upon my knees. They are offered up while I am walking about, or lying awake at night, or riding in the train. I have a long staff that I often walk about with, and many a prayer I have offered on the top of that staff." Jacob worshipped leaning on the top of his staff, and so do I. When Bengel the great commentator, was too weary to pray, all he said was, "Lord, Thou knowest that it is between us to-day as it was yesterday; and so he went to sleep. A young man who was worn by sickness and suffering had only strength to pray in short and broken sentences. His heart was filled with foreboding as Satan whispered that the great God could never listen to such a prayer. Suddenly he came upon these words: "God is in heaven, and thou upon earth; therefore let thy words be few." "Ah!" he said, "I have found a verse written expressly for me, God will accept the few words I can utter; now I will trust and not be afraid." If no man is heard for his much speaking, no man is rejected for his little speaking—if compressed into that little be the earnestness of his heart.

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

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

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THE LABORATORY

434 GEORGE STREET, SYDNEY.

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.

33 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 ARROWROOT 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, dullness and sleepiness, yellow eyes and skin, spells of dizziness, hot hands and cold feet, bad taste in the mouth, loss of appetite, broken sleep, nervousness, loss of inclination to exertion or work, low spirits, irritable temper, the gulping of a nauseating wind or gas, distress after eating, and wandering pains and uneasiness all over the body.

These things signify liver complaint; and the cause is indigestion and dyspepsia. If long neglected there are plenty of worse consequences to follow. The success of 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, 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 titles peculiar to no other exhibitor."

Under the Patronage of His Excellency
the Governor

12 Oxford-st., Sydney