

# The Australian Record.

SYDNEY, SATURDAY, JANUARY 7, 1893.

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

## Notes and Comments.

1893.

A wonderful stream is the River of Time,  
As it runs through the realms of Tears,  
With a faultless rhythm and a musical rhyme,  
And a broader sweep and a surge sublime  
As it blends with the ocean of Years.

—Taylor.

That great mystery of Time, were there no other; the  
illimitable, silent, never-resting thing called Time, rolling,  
rushing on, swift, silent, like an all-embracing ocean-tide, on  
which we and all the Universe swim like exhalations, like  
apparitions which are and then are not: this is forever very  
literally a miracle; a thing to strike us dumb, for we have no  
word to speak about it.—Curlye.

Write it on your heart that every day is the best day in the  
year. No man has learned anything rightly until he knows  
that every day is Doomsday.—Emerson.

The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that time has made;  
Stronger by weakness, wiser men become,  
As they draw near to their eternal home.

—Waller.

Time is eternity;  
Pregnant with all eternity can give;  
Pregnant with all that makes archangels smile.  
Who murders Time he crushes in the birth  
A power ethereal, only not adorn'd.

—Young.

**Life Building.** With our first issue in this Year of Grace,  
it is well for each to see in what way they  
can build up their life. The living present is the opportunity  
for improvement. Professor Henry Drummond answers the  
question "How is life to be built up?" in the following words  
—words which should be embodied in every life:—"Let me give  
you an outline of a little Bible reading:—The definition of an  
ideal life: 'A man after my own heart, who fulfils all my  
law.' The object of life: 'I come to do Thy will, O God!' The  
first thing you need after life is food: 'My meat is to do the will  
of Him that sent me.' The next thing you need after food is  
society: 'He that doeth the will of my father in heaven, the  
same is my brother and sister and mother.' You want educa-  
tion: 'Teach me to do Thy will, O God!' You want pleasure:  
'I delight to do Thy will, O God!' A whole life can be built  
up on that one vertical column, and then when all is over, 'He  
that doeth the will of God abideth for ever.'"

**Sunday School Institute.** Three very excellent addresses  
have been published by the Sun-  
day School Institute of the Diocese of Sydney, entitled (1) "A  
New Year's Greeting to Sunday School Children," by the Rev.  
A. B. Bartlett, M.A.; (2) "A New Year's Address to Sunday  
School Teachers," by an anonymous writer; and (3) "A New  
Year's Letter to Parents," by the Rev. J. W. Debenham, M.A.  
These addresses should have a wide circulation, and the office-  
bearers in our schools should make a special effort to place  
them in the hands of those for whom they are written. There  
is also published by the Institute "Daily Bible Readings for  
the Year," the object of which is to promote systematic Bible  
reading among young or busy people for whom the Church's  
Daily Lessons are too long. The Bible cards can be obtained  
for seven shillings per hundred, and the New Year's letter for  
five shillings per hundred. All applications for supplies should  
be sent at once to the Rev. E. C. Beck, Mossman's Bay,  
Sydney.

**Our Colony.** Throughout the length and breadth of New  
South Wales there must be great rejoicing at  
the splendid rains we have had during the past month. The  
holidays, it is true, have been to a large extent spoiled. Many  
arrangements that were made, we have no doubt, had to be  
cancelled. But against this we must not forget to put the  
vast amount of good that the rains have done. When we think  
that but for these refreshing showers, New South Wales  
would have been by this time almost on the verge of bank-  
ruptcy, we may well rejoice, although our pleasures have to  
some extent been lessened.

**The Recent University Examination.** We are glad to see by the  
University lists that Mr. F. S.  
Boyce, son of the Rev. F. B. Boyce, of St. Paul's, Sydney,  
attained such a high place in the Final Arts Examination. He  
came out first in English, bracketed first in History, and third  
in Latin. Mr. Boyce's school days were passed at Rugby. We  
believe he is going in for honours. We notice also that Mr. P.  
W. Dove and Mr. F. Kellett have passed this same examina-  
tion. We understand that Messrs. Dove and Kellett will now  
enter upon a theological training with a view to presenting  
themselves for Holy Orders. Mr. A. H. Garnsey, son of the  
Rev. C. F. Garnsey, of Christ's Church, has passed a highly  
creditable second year's examination in Arts, and Mr. J. F. S.  
Russell and Mr. A. F. Pain, son of the Rev. A. W. Pain, of St.  
John's, Darlinghurst, have also passed their second year.

**Curious "Finds."** Mr. Petrie in his "Ten Years' Excava-  
tions," tells what curious "finds" were  
made in Egypt: "The smaller 'finds' on some dozen sites  
were very curious—flint tools brought almost to the perfection  
of steel; cold iron instruments 2700 years old; bushels of old  
letters, private accounts, wills, and such like documents; end-  
less jars, statues, paintings, and other ornaments; children's  
toys in great variety, including a sort of Noah's ark, and a  
favourite doll buried with a little girl; innumerable mummies  
and skeletons, one indicating that 'housemaid's knee' was  
known in Egypt; a quantity of books, among the rest a work  
on medicine, another on veterinary practice, and grammars and  
school books galore. In a wine cellar of the time of Psamtik I.  
an amusing discovery was made. All the wine jars had been  
tied down securely, and closed with wax seals. The butler  
had substituted in several cases inferior liquor for the choicest  
brands, and had concealed his frauds by altering the seals. He  
had forgotten, however, to inspect the jars on which had been  
impressed the original date. Two thousand five hundred years  
after his death his trickery is published to the world. Another  
dodge practised at this date in 'bonded stores' has left its own  
evidence. In one jar a fine hole had been pierced just below  
the neck and a straw inserted, through which the fluid had been  
sucked.

**Advanced Ritualism in England.** There can be no doubt that Ritualism  
in England has now reached its ex-  
tremest point—a point which the Tractarians themselves never  
for a moment anticipated it would reach. There is a "great  
gulf fixed" between the Ritualism of to-day and the movement  
which had its rise in the third decade of this century. A few  
quotations will place before our readers the position of  
Ritualism to-day in England. The *Irish Ecclesiastical Record*,  
an official organ of Romanism, said a while back: "We could  
desire no better preparation for joining the Catholic Church  
than the Ritualist's Preparatory School; and the fact that from  
them we have secured the majority of our converts, strengthens  
us in our view of it." The public have no right to be in the  
dark on this matter. It is just as well to know the  
facts—for it is from facts that a decision is arrived at with  
regard to future working and thinking. But this is not all.

**"Sowing the Seed for a Rich Harvest."** Another organ of the Papacy, *The  
Month*, says: "The Ritualists are doing  
a good work which, in the present state of the country,  
'Catholics cannot do in the same proportion.' They are pre-  
paring the soil and sowing the seed for a rich harvest, which  
the Catholic Church will reap sooner or later." Nor is this  
all. In Folkestone alone, it is announced by the  
Roman Catholic Priest of that place to a reliable authority that  
during his six years' residence in the town he had received  
into the Church of Rome 360 adults, and that they nearly all  
came from the two leading Ritualistic Churches of Folkestone.  
That gives an average of sixty per year or thirty from each  
Church. It is surely to be hoped that Ritualism has reached  
its highest mark of "flood tide," and that it has at least begun to  
"ebb." Rome herself has defined Ritualism to be the  
"Preparatory School for Rome." Is it a wonder then, after  
what the English Press has said about the Kilburn Sisterhood  
in England and elsewhere that its establishment is opposed here  
But as the *English Record* says they carry on their work "with  
absolute disregard for the Bishop's wishes and contempt for his  
authority."

**The Lincoln Judgment.** As a result of, and as a protest against  
the Lincoln Judgment, it is announced that  
many Evangelical Clergymen in England are removing their  
Communion Tables from the east wall, into the position  
sanctioned by the Rubric.

**M. Zola and the Cambridge Union.** The Cambridge Union has so far, it is  
gratifying to learn, vetoed the resolution  
brought forward proposing to purchase the entire works of M.  
Zola, for its subscribers. The voting, however, was not very  
decisive against it, so a poll has been demanded. Zola's  
genius is mischievous, and tends to the subversion of morality.  
Such works debase and degrade the mind, and are far better  
left unread. Says an English contemporary very forcibly "The  
second and third class minds alone have for their creed, that  
miserable despair of humanity, perpetually implied in Zola and  
Ibsen. Such men, faithless to the instincts of art,—which is  
always on the side of what it signifies, that is to say 'excel-  
lence'—faithless to themselves and to their age, and to the  
overwhelming extant signs of progress towards good and happi-  
ness on the part of the race, do vast public damage."

**The C.M.S.** The C.M.S. *Intelligencer*, in discussing the  
report of the Society's Committee of Estimates,  
says that, according to its authority, "there may be looked for  
next March a deficit of £6190, and in March, 1894, of only some  
£1500. This anticipation arises mainly from the fact that a  
large legacy left to the Society will, it is assumed, be paid  
during the financial year 1893-4." It must be borne in mind  
that this legacy is a very large sum, and that but for its ap-  
pearance the accounts for 1893-4 would threaten an enormous  
deficit. The needs of the Society have hitherto been met in a  
very wonderful manner.

**Statistics.** Two Church papers, the *Free Church*,  
Scotland (monthly) and the *Baptist Missionary  
Herald* have been attempting to compute the Missionary  
statistics of the world. The *Herald* estimates the number of  
societies at 280, with 7000 missionaries of all grades, 36,000  
Native workers (of whom 4,250 are ordained), 2,000,000 com-  
municants, and 2,200,000 adherents. These, it will be noticed,  
are only round numbers. Evangelical Christian communicants  
are reckoned at 35,000,000 with 105,000,000 adherents;  
Mahomedans at 175,000,000; Pagan and Heathen at  
882,000,000; Jews at 8,000,000; Romanists at 205,000,000;  
and the Greek Church at 90,000,000. The *Herald* has collected  
from one hundred societies in Great Britain, Europe, the  
United States, and Canada the following figures: Stations, and  
out-stations, 11,388. Missionaries: 4693 male; 3228  
female. Native Christian workers, 46,083; Communicants,  
726,883; total number of missionaries, 7921. Dr. Pierson  
considers that 50,000 missionaries would be needed to evan-  
gelise the world.

**Missions.** The Norwegian Society has recently held its  
Jubilee Meeting at Slangerup. The Rev. G.  
Cousins, one of the Secretaries of the London Missionary  
Society, who has attended these meetings as a deputation,  
reports, in an interesting article in the September number of  
the *Chronicle*, the zeal and energy of these Scandinavian  
Christians. He says "They came from all parts of Norway  
and they belonged to all sections of the community. About  
two hundred of them were ministers. There were University  
professors, ship owners, merchants, and representatives of the  
commercial classes. But the great majority were farmers,  
crofters, fishermen and plain country folk." Mr. Cousins  
concludes his article with the cheering words—"Personal  
acquaintance with the Norwegian Missionaries, familiarity with  
their Madagascar work and the additional insight into the  
Society's methods while attending the Jubilee afforded alike,  
constrain one to bid the Society God-speed, and to express the  
fervent hope that the second fifty years of its career may furnish  
as worthy a record as the first fifty years have done."

**Crossing the Bar.** The idea of Christ as the Pilot in  
Tennyson's "Crossing the Bar" was  
probably suggested by an inscription in the old churchyard at  
Freshwater. Mr. E. Hull, who illustrated "The Laureate's  
Country," has drawn attention to "the kindred thought there  
is in the highly-polished poem and the humble gravestone  
verse."

**J. ROBERT 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 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 clear-  
ness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high  
lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has  
a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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the Governor.

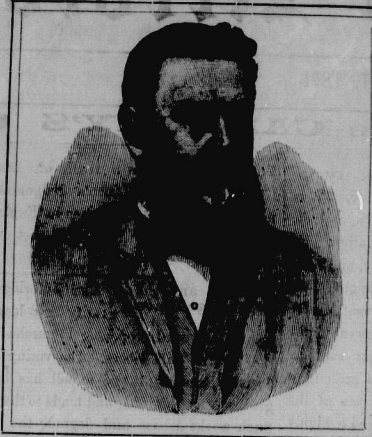
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Our cakes are splendid, hot or cold—  
Ta-ra-ra-boom-de-day, &c. (Eight times for puff paste.)  
Is not extravagantly high  
You'll say when KITCHENER'S once you try;  
If you have taste, it makes you sigh—  
And wish you had a store close by.  
While the wife rolls out her paste  
Husband clasps her round the waist,  
And asks his darling, thus embraced,  
To bake the cakes they long to taste—  
Ta-ra-ra-boom-de-day, &c. (Eight times while the wife coaxes a new dress out of him.)

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Appetite to entice,  
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If you also, and always,  
Use **WAUGH'S BAKING POWDER**

**WAUGH'S BAKING POWDER**  
Purest and Best;  
Good advice therefore is  
To refuse all the rest.

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January 7, 1892.

THE AUSTRALIAN RECORD.

## The Coming Week.

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

## ST. ANDREW'S CATHEDRAL.

Daily Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.  
Sun., Jan. 8.—11 a.m., The Dean.  
3.15 p.m., Archdeacon Gunther.  
7 p.m., Rev. R. J. Read.  
8 and 11 a.m., Holy Communion.

## DIOCESAN.

Tues., Jan. 10.—Annual Meeting Lay Readers Association, Chapter House, 5 p.m.  
Thurs., Jan. 12.—Monthly Prayer Meeting, C.M. Association, Y.M.C.A. Rooms, 4 p.m.

## LABOUR HOME, 557 HARRIS STREET.

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

E. GREYHER.

## Brief Notes.

The Universal Week of Prayer commenced on Sunday last. During the week numerous meetings in connection therewith have been held in various localities.

The Y.M.C.A. social gathering at Pearl Bay on Monday last was attended by about 1100 persons.

The Rev. J. W. Debenham after consultation with the Primate has fixed on the 31st inst as the date of his resignation.

The fourth Convention at Bowral for the deepening of the Spiritual Life was held in Mr. B. Short's grounds on Monday and Tuesday last.

At the last meeting of the Band of Hope, Bowral, Dr. Morgan presided and gave an address.

A Royal Commission has been appointed to inquire into the question as to the best means of ameliorating the condition of the aged poor. Among the members are the Prince of Wales, Lord Brassey and others. The Times condemns the exclusion of the Clergy of the Church of England from the Commission.

To the new number of the Nineteenth Century Lady Jersey contributes an article headed "Three weeks in Samoa."

Judge Higinbotham, Chief Justice of Victoria, died on Saturday last.

Early on Sunday morning a serious accident occurred to a mixed train near Wattleupara, siding on the Blayney line. The engine-driver, Willoughby, was killed and several of the passengers were injured.

The death is announced of Dr. Falding of the Yorkshire College.

Terrific gales have occurred in the Atlantic. The Herald of Saturday last contains an interesting chronicle of occurrences in 1892.

The cotton operatives in the North of England have lost £200,000 in wages owing to the recent strike.

Lord Salisbury has reduced the rents on his Essex estate by 20 per cent.

During the ten months which ended in October last 160,000 immigrants described as degraded and illiterate arrived in the United States.

The London Sunday Sun says that the late Chief Justice Higinbotham was a great judge and one of the soundest statesmen in the Colonies.

A special service for the London unemployed was held in St. Paul's Cathedral on Sunday last.

A destructive fire occurred at Kempey on Monday morning. Thirteen houses and shops were burnt down.

The distribution of prizes to the boys of All Saints' Choir, Petersham, took place last week in the smaller room of the Church School. The Rev. C. Baber, Incumbent, presided.

## DR. TYSON'S SANITARIUM.

## THE DISEASE OF DRINK ERADICATED.

## WE DID YOU HOPE.

However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanitoriums in America; over eighty at the Melbourne institution, where Mr. Pantom, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantom, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate forever from the system all desire for alcohol; this we will do by the administration of minute doses of our vegetable Cure, without the use of Quinine or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanitorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt Street, Sydney.

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(NEXT TO LASSETTER'S).

## Open Column.

## The Relation of Employers to Employees.

[CONCLUDED.]

I must begin by apologizing for allowing my turn in this Open Column to pass, two months ago, without my sending the conclusion of my article on this subject. Illness compelled me to trespass on the kindness of one of my fellow writers to supply my place.

The sixteen weeks that have elapsed since my first article, have probably preached the need for co-operation, and the mistake of collisions far more forcibly than any words of writer or speaker. And therefore, I may hope that time has done for my readers what I had hoped would have resulted from a vigorous correspondence in the Record. The assertion of the one correspondent, who noticed my article, that I had "turned a summersalt," was regarded by me in the light of a compliment, for I believe that it is only by looking at the subject as it appears to both sides that any desirable result will follow. Dr. Garrahan has done good service in this respect, by addressing the two sides, and discussing the matter with them separately.

The relationship of the two parties must be that of either agreement or warfare. How a state of social opposition may pass into physical warfare we have seen, unfortunately by examples in various parts of the world, during the past few months; in fact, if the telegrams are correct, which tell of the poisoning at Homestead, deeds have been done which would be deprecated in actual warfare by all civilized nations. In the savage interjections of some of the Broken Hill crowd, and in the precautions which had to be taken for the safety of the trains during the strike, we find that the same murderous spirit—for that is its real nature—is also found in our own land.

If we ask how it is that men who would have helped to lynch Deeming can imitate his spirit, we find it in the fact that they are acting as if they were at real war, and the killing spirit is aroused within them. This spirit (the disastrous result of which can be seen in many an almost causeless feud, from the fights of the "blue" and "green" factions of Constantinople, through the Guelphs and Ghibellines of the middle ages, and the Irish faction fights of modern times, down to the fights of the Abercrombie Street and Regent Street "pushes,") is not only sinful, but criminal, and, while every effort should be made to make the law apply equally to the acts of federated employers or federated employees, I trust that the law against conspiracies tending to violence may never be relaxed. Such a law will, in nine out of ten cases, not apply to the masters, who have little temptation to violence, but will only apply to the men. Yet we, as Christians, not only consider the crime but also the sin. And the sin is just as great (although the law can take no cognizance of it) when a master says, "Let them starve: it serves them right" or "I hope that no one will ever employ that man again," as when a unionist wishes to lynch a free labourer. For to starve a man to death or to force him to crime in order to earn his bread is as much a murder as any stroke of sick or dagger.

As long as the two sides look on each other as enemies, neither will see the sin of such words or acts. They will seem as natural as the hope of a soldier before Waterloo that so many of the enemy might be killed as to end the war, or as the energetic acts of the same man on the field of battle. It is our part, as Christians, to preach love and goodwill, and to urge on both parties the need for employing the machinery for conciliation and arbitration which is now provided.

How far this will be done is uncertain. The passions of men are apt to be deaf to all lessons of experience, and all warnings of onlookers. If any employer refuses to see that a victory such as at Broken Hill costs as much money as would have been lost if the masters had yielded the point he is wilfully blind. The "honour" and "dignity" of the victory will not pay the money bill. And as for the employees, not one of them can surely fail to see that, as things have turned out the result has been disastrous; while if the masters had been conquered by the falling in of the mines, the men would have lost their employment, although a few might have gained better terms. In the Homestead strike the alteration of wages only affected a few hundreds out of the thousands employed; in the Carmaux strike I believe the case was somewhat similar. Conciliation in any of these cases would have saved much misery and much expense. And if experience teaches that conciliatory words and actions are wiser than strife, the generations to come will wonder how people could possibly have been so foolish; just as we look back on duellists with an air of superior wisdom. And when social war has given place to arbitration and conciliation, perhaps reflection may suggest that international arbitration and conciliation might, in like manner, take the place of the strife of armies provided with every weapon which the ingenuity of man can invent for the destruction of his fellow-men.

"Ah! When shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea?"

The family friends are ANNOT'S MILK AND BROWNROOT BISCUITS, useful for both young and old.—ADVT.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

The "itch of disputing" is, as I said last week, a great evil in the Christian Church, but it leads to something far worse—the habit of thinking evil of those from whom we differ. The possession of correct opinions does not compensate for the loss of the most excellent gift of charity without which whosoever liveth is counted dead before God. An epigram which ought never to be forgotten by a controversialist is the sarcastic phrase, "They hated one another like people who differ about baptism." The controversies of some religious newspapers are instances of this. In days gone by I used occasionally to see copies of the Freeman's Journal and Protestant Standard; I do not see them now:

"Nor can I not believe but that hereby  
Great gains are mine; for thus I live remote  
From evil-speaking, rancour, never sought  
Comes to me not; malignant truth or lie"

Perhaps the Protestant Standard has turned over a new leaf in this respect; but that the Freeman's Journal still continues in the old style I infer from an article which has been quoted from it in one of the local papers published in this district, and on which I propose to comment. It seems to fit the concluding words of the above quotation from Wordsworth; so far as it tells the truth, it is a "malignant truth," so far as it does not tell the truth it is—well, the other thing. In either case its virtue is not enhanced by the fact that the words are written by a Christian man, endeavouring to help on the cause of Christ by writing in a religious paper, concerning other Christian men who are endeavouring to help the cause of Christ by preaching His Gospel and who worship the same God and Father of all.

The whole article is too long to copy, even if it were worth copying. But the first two sentences run thus:—"Truthful Labouchere has just drawn attention to the fact that the stipend of our Primate Smith is £4000 a year; by far the largest revenue which any Anglican Bishop outside England, draws from his See, and more than double the income of any other Australian Prelate. The question now arises: What does he do with it?" On which my comments are:—1. Mr. Labouchere has many virtues, and in private life he may be truthful, but as editor of Truth he does not hesitate to make assertions on mere suspicion, so that we may parody Madame Rolands famous observation and say, "Oh Truth what lies are told in thy pages." If correctly reported in the Freeman, this assertion is one of them. 2. For it is not a "fact" but a fiction that the Primate receives £4000 a year. I learn that as I and everyone else supposed, the stipend of the Primate is a little over £3000 a year. Considering the sums gained by the heads of other professions this amount is not at all too much. Probably the leader of the bar receives three times as much. The Bishopric of Sydney and the Primacy of Australia ought to have a stipend at least three times as much as a Canonry at Westminster Abbey—especially as money in Europe goes from 25 to 50 per cent. farther in the purchasing power than in these Colonies. That most of the other Australian Bishops have too small stipends is a well-known fact which has the disadvantage of almost prohibiting the election to these Sees of any Bishop who has not private means. 3. The question with which the extract ends is an impertinent one. What business is it of the writer's as to how the Primate may spend his income, any more than it concerns the Primate to enquire how the writer spends his? If any one in receipt of a salary does his work properly, it is only a gossip or a snob who wants to know how he spends the money—unless indeed that salary is given on the implied condition (as in the case of the Lord Mayor of London) that hospitality shall be bountifully exercised. In the case of the Primate I believe that nearly, if not quite, a third of his income is spent in contributing to the help of individuals or good objects, and I am told by an authority well qualified to judge, that no Bishop of Sydney has ever been so liberal.

The second paragraph of the article is as follows:—"That there is something radically wrong with the Clergy of the Anglican Church in England has just been made painfully apparent by a return which proves that during the past year there have been no less than 629 convictions against them. The exact record stands thus:—"Breaches of promises, 14; cruelty to animals, 18; bankrupts, 254; elopements, 17; suicides, 12; drunkenness, 121; assaults, 109; various other charges, 84. These are sad proofs of human frailty indeed, and they tend to show that the turf is not the only institution that requires purification at the present." Now if this paragraph was not evidently "malignant" I should trust it and deplore the facts. But I own that I view these statistics with much distrust. Who authorised, and who made, a return of "convictions," and yet chose to include among them such things as bankruptcy, elopements and suicides? The bankruptcy of a poorly paid curate is far more his misfortune than his fault, and to brand it with the name of "conviction" is both false and unjust. Again, what is the authority for such a vague charge as "elopement," and why is a civil action for breach of promise called a "conviction"? These things show such animus that one distrusts the whole "return" and wonders how many of the remaining 344 "convictions"—especially the 84 "other charges"—are

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January 7, 1898.

genuinely such. And what is still more important is the question, "Are the misdeeds of those Clergy, who have been deprived or refused licenses on account of misconduct, still reckoned as being those of 'Clergy of the Anglican Church?' If they are, the supposed 'return' is just of no value at all.

COLIN CLOUT.

### Australian Missionary Notes.

By the General Secretary of the Australian Board of Missions.

#### INTRODUCTORY.

The first number of *Missionary Notes*, issued in October last, has been as widely circulated as possible throughout the Dioceses of Australia and Tasmania, and wherever an opinion has been expressed it has been one of approval of the modest effort to disseminate information of what is being done in the Foreign Mission field in and around Australia. The General Secretary since leaving Sydney on November 1st, has spent nearly a month in Melbourne, chiefly in the Archdioceses of Beechworth and Gippsland. The City of Melbourne, with its suburbs, and the Archdiocese of Bendigo will, D.V., be visited by the General Secretary in the coming Whitsuntide—that being the season specially set apart for Foreign Missionary effort in the Melbourne Diocese. For the Eve of St. Andrew Mr. Whittington was in Adelaide, where a central meeting was held in the Town Hall Exchange Room, under the presidency of the Bishop, to inaugurate the Missionary visitation of the Diocese. On St. Andrew's Day Mr. Whittington preached in St. Peter's Cathedral, special intercessions for Missions being offered, in accordance with the suggestion of the Archbishop of Canterbury and the English Convocations, that the week in which St. Andrew's Day falls should be observed in this way by the Anglican Communion throughout the world. As in the Melbourne Diocese so in Adelaide the General Secretary has principally occupied his time in the country districts, chiefly in consequence of the Rev. C. Bice, of the Melanesian Mission, having recently been actively engaged in the capital cities of the two Dioceses, but also because comparatively so very little has been done as yet outside the chief towns of Australia in the cause of Foreign Missions. In January the General Secretary hopes to do some work in the Ballarat Diocese and then proposes passing over to Tasmania in February. He will not, as he intended, go on to Western Australia just now, the Dean of Perth having strongly urged the postponement of the visitation of that Diocese. By March Mr. Whittington plans to get back to head quarters in Sydney, and to remain in New South Wales until the end of the Easter season. He will be much helped in his work if the Clergy will send to his central address (Chapter House, Sydney) their suggestions as to when and how he can best use his time in their respective parishes.

A meeting of the Corresponding Committee for the Melbourne Diocese of the Board of Missions was held, with the Bishop in the chair, while the General Secretary was in Melbourne and the suggestion was made that advantage should be taken of Mr. Whittington's presence in the Diocese to have a conference between representatives of the different missionary organizations to consider in what way unity of effort in mission work could be promoted. Accordingly, a conference was summoned, and delegates representing the C.M.S., the Aborigines' Mission, the Chinese Mission, and the Melanesian Mission met the members of the Board of Mission Corresponding Council. The Bishop presided, and after an earnest discussion, in which much unanimity of feeling was shown, the following important resolutions were carried *unanimously* upon the motion of the Registrar of the Diocese, Mr. W. E. Morris:—(1) That in the opinion of this Conference, it is desirable (1) That the Missionary organizations in the Diocese, while independently promoting particular Missions, should combine to methodize their arrangements, so that they shall not clash, and should also unite in endeavouring to create and cultivate in members of the Church in the Diocese, a wider and stronger interest in Missions to the heathen at home and abroad. (2) That in order to effect the suggested combination, the managing bodies of such Missionary organizations be invited to join one General Committee, to which all questions of common interest may be referred for consideration and subsequent action. (3) That in the event of such General Committee being formed, the proper authorities be moved to order that the Constitution of the Melbourne Diocesan Corresponding Committee of the Australian Board of Missions be so modified that it shall include the members of such General Committee. (4) That until the next meeting of the Church Assembly of Victoria, the Diocesan Corresponding Committee be invited to unofficially associate with itself the Board's and Committees of the Existing Missionary Associations.

During the successful Convention for the Promotion of the Spiritual Life, held in November, in St. Barnabas', George-street West, Sydney, under the presidency of Archdeacon Langley, of Gippsland, an earnest Missionary meeting took place. The Rev. W. Martin, Incumbent of St. Barnabas', spoke of the work of the C.M.S.; the Rev. F. T. Whittington dealt with the reflex action of Missions upon the life both of the individual and the corporate Church; and the Rev. Newby-Fraser urged the imperative character of our Lord's command to evangelize the nations;

while Mr. C. R. Walsh called attention to the stupendous extent of the Foreign Mission field. Archdeacon Langley summed up the meeting in a speech, in which he insisted on the obligatory nature of Missionary enterprise upon every Christian.

The Rev. D. J. Garland, Organising Chaplain in the Diocese of Perth, when recently in Sydney, brought under the notice of the Primate, by instruction of the Bishop of Perth, the need there was for mission work among the Malaysians and Chinese, who are settling in numbers in the northern parts of Western Australia. Bishop Parry asks that the Australian Board of Missions should help his struggling Diocese in the effort to bring Christian influences to bear upon these alien settlers, and added that he understood a native Catechist from Singapore could be obtained, who was qualified to deal with both the Malaysians and the Chinese. The Primate assured Mr. Garland of his sympathy with the Bishop of Perth's suggestion, and promised to bring it under the notice of the Executive Council of the Board of Missions.

#### NEW GUINEA.

Archdeacon King sends the subjoined letter, and the accompanying excerpts which should do much towards making it clear that Missionary labours in New Guinea are intricate as well as arduous.

To the Editor.

Sir,—The following extracts from letters received from the Rev. Copland King, our Missionary in New Guinea, will, I think, be read with interest by many of the friends of the Mission. These letters were not written with a view to their publication, but they may help us to realise some of the difficulties which beset our Missions, especially in an entirely new country, and may well lead us to pray for our Missionary that wisdom and grace as well as bodily health may be given to him and his brave companions in this advanced post of the Christian Army.—I am, &c.,

R. L. KING.

EXTRACTS.

Dogura, Bartle Bay, N.G.  
 \* \* \* I do so feel the want of experience. Having none of my own, I should feel so glad of that of others. I suppose books on Missions and the lives of Missionaries generally do not go in for these little details. Pateon's life does so to a considerable extent. But, generally, the view taken is that of an outsider, and no books seem to be written with the express purpose of giving hints to the Missionary. Take, for example, the introduction of new ideas to supply deficiencies in the language. Of course, people say that you can give a meaning to the word by explanation. But that is easy or not, according as the word is or is not well chosen. One could put a new sense on an old word, as the Society do in describing God. ("I am the Great Spirit.") How do the Melanesians describe God and the Holy Spirit? The boys here do not seem to use the word for "holy" in any other connection. And "hallowed" in the Lord's Prayer becomes "made taboo," introducing the phrase "taboo"—a word surrounded with heathen associations. Then as to new words, "sheep," "oxen," "kingdom," "Church," "Baptism," "Gospel," etc. Some missionaries are very fond of Greek. For "sheep," Melanesia uses *siyu*. Here the difficulty is to get the natives to attach any meaning to the word. *Basileia* is used in the Lord's Prayer. But what do the natives understand by it? At Wedan I have a word for "subjects," or those who are under the chief. But we can hardly express the abstract idea of "kingdom" by one native word. It is on the question as to what principle to go upon that I want information. And then, if there are rules (in use) in Melanesia it might be better to follow them in view of a (future) possible connection between the two Mission fields.

Thus again, one wonders what should be done as to postures in worship. I don't like letting the people squat the whole time; but the shingle floor is very trying to kneel on.

Another question is as to rules for Sunday Observance, and a good name for Sunday—not *Sabati*—and I don't want it to be called Service Day—as if Sunday was meant for a time when you could go to service and do what you like after.

There are a good many questions like these pressing on one for an answer. When we get teachers we shall have a whole host more.

Of course it may be possible to puzzle things out; try first one course and then another. But that would mean a great waste of time, and a lot of trouble to the people (afterwards) to unlearn the mistakes. We expect to have to revise everything as we go along. But the more carefully we work now the less we shall have to change. What we can give now will have the strongest force hereafter.

A very nice letter has come from Mr. Bice, on "Cooperation work by Mission boys," or training the boys services, postures, and Sunday observance. His remarks are so kind and sensible that as soon as possible I shall ask for a renewal on further details.

I think that better influences are being felt along the coast. Occasionally we manage to pay visits to our boats to different places; and more often people from neighbouring tribes come and visit us. Of course old Geveku, the Wedan chief, who generally pilots them

round the premises, showing pictures, etc., tells them what we think about wars, cannibalism, theft, and so on; and they are willing to put down the two first at any rate. And thus the places become more suited for Mission stations, such as we hope to plant all along the coast. When I was at Camden I tried to show that our work was twofold. First, gathering out the stones; second, planting the seed. The one cannot do much good unless the other is attended to also.

The great need of the Mission at the present moment is a second Missionary in Holy Orders. The second Mission Station is ready; but where is the man to occupy it?

R. L. KING.

THE MISSION HOUSE IN NEW GUINEA.—In a recent letter received by the Rev. C. J. Godby, hon. sec. of the New Guinea Association for Melbourne Diocese, the Rev. Copland King describes the mission house lately completed. He says:—"I write on the occasion of our having moved into full occupation of the house, the money for which was principally subscribed by Victoria as their share in the outfit of the New Guinea Mission. It seems strange that now, after a year's mission work, we are only commencing our use of that which we were meant to start with. But there have been many drawbacks and hindrances in the work. It was not till I came up in April, bringing with me two carpenters from Brisbane that the house had a chance of getting finished. But Messrs. Katerns and Head, favoured by fine weather and good health, have worked well and steadily at the building, and we are now in a position to send them off and to undertake the rest of the work ourselves. The means of communication with Australia are so scanty that we have to make use of what we can get, even at the risk of a little inconvenience, and it is better for them to leave us some of their work to do than to stay until everything is done and then have several weeks waiting for a trip home. You will remember the general form of the house. In the centre is the chapel with a high gable roof, facing nearly east and west, and above it a turret surrounded by a large gold cross. The chapel is 31ft x 19ft, and the walls are 12ft high. A three-light window is in the east wall, above the reredos. On each side of the chapel are the two wings, each containing two bedrooms, each measuring 10ft by 14ft. These bedrooms are each fitted with large glass doors with fanlight; and have louvres as well, so that they are well lighted and well ventilated. The chapel is separated from them on each side by a passage 8ft wide. I think these passages would make nice classrooms, or they may be used as sleeping places in summer time if required. At the back of the chapel is a large square 17ft long, which we have partially enclosed as a dining room. It is rather airy when there is a breeze blowing from certain quarters, but I think it will be beautifully cool in summer. Then beyond this there is a large room, marked on the plan as kitchen which has now been appropriated to the use of Mr. and Mrs. Tomlinson, and at the side of this there are a pantry and a laundry, the latter of course for crockery, etc., which might get into danger if it had to be taken far. Water is laid on this room. Now all that I have so far described is surrounded by a broad verandah 8 feet by 12 feet wide, the last two rooms mentioned being the only ones not completely sheltered. And all this is a distance of 8 feet above the ground with 3 flights of steps in the most convenient places. On the ground floor under the same roof are 3 rooms: first, a store-room, 23 feet by 18 feet, and one needs to go in extensively for 'stores' here; secondly, a bathroom, shower and plunge, and thirdly, a room in which food can be prepared for cooking. The cooking itself is done in a small detached building too small and too hot to allow of any unnecessary work being performed in it. The rooms on the ground have cemented floors, which guarantee dryness and coolness. We are supplied with water by 4 large tanks, two of which are raised so as to supply the house proper. Another will be for kitchen use, and the last will be a reserve in case of drought. I described four bedrooms. They are all exactly alike, except that the two which face the chapel are rather darker than the others, and consequently Mr. Kennedy and I have chosen to occupy the two outer ones. One of the inner ones at present is our 'common room,' where we keep our medicine chest, our 'trade,' part of Mr. MacLaren's library (which was left to the mission) and other such things. The fourth room is fitted up as a bedroom awaiting the next man who shall join our staff. Of course, so far as our work at present is concerned, our quarters are palatial and extravagant. Ours is by far the largest and best house in New Guinea. But the idea has been all through that the house should be built for future requirements as well as present use. And when we have a large central school or training college here the house will show itself remarkably well adapted for any extension that may be required for an enlarged staff. The site is admirably adapted for such a head station and the position is one which commands about a third of our coastal district with easy access to the rest. We might have had a better anchorage in other places. But here, at any rate, we are free from reefs and shoals. So here, in order to use to the full the advantages of our position, we want an increase in our staff. We want to station men at different positions along the coast, and as we win the confidence of the natives, they will be ready to come and live with us, and give us the opportunity of putting them under systematic training. At present there are six boys

January 7, 1898

THE AUSTRALIAN RECORD.

attached to our station, of whom two are away. We give them an hour's regular schooling every day and keep them employed in household and other occupations. Their quarters are in houses built of native material (in one of which Mr. Kennedy and I have been living). At present we have no school material; we are expecting it by the next mail. We also have school every day in Wedan and Wamile, where the constituency is larger but the attendance not compulsory. Mr. Tomlinson works in the nearer village and Mr. Kennedy in the further one. Mr. Kennedy's constitution is proving exceptionally strong, as he seems not to mind the heat at all, and has so far withstood without any illness the exposure of many trips in the open whaleboat. A word about our Dedication Service: The 10th of August last year was the date of the first service for Mr. and Mrs. Tomlinson when they left St. Mark's Fitzroy. That very same day Mr. MacLaren and I landed for the first time in Bartle Bay, and on the anniversary, the 10th August, 1892, we dedicated our Chapel to St. Peter and St. Paul. The service was choral evensong, with special Psalms and lessons and special prayers. We were drawn up by Canon Whittington and myself while we were at Kwato, and the text of the sermon was from the 1st lesson, the favourite verse of Bishop Pateon, Isaiah lx. 5—"Thine heart shall fear and be enlarged." Mr. Kennedy officiated at the organ. Our chapel hours daily are 6.30 a.m. and 8 p.m., and on Sunday 7.30 a.m. H.O., 11 a.m. and 8 p.m. I have not told you much about our Mission work in this letter. Another time I hope to be able to give you a full description of it. For the present I must conclude by asking your continued prayers that the work we have been permitted to commence may not be allowed to drop, but that the memory of him who has given his life for New Guinea may stir us all up to serve Him more faithfully Who has given His life for the world."

#### A NEW GUINEA MISSIONARY ASSOCIATION.

In the Diocese of Melbourne it has been thought well in order to secure for the New Guinea Mission regular and systematic support to form, with the consent of the Diocesan Corresponding Committee of the Board of Missions, a "New Guinea Mission Association," for which the subjoined regulations have been framed:—1. The association should consist of incumbents of parishes and other clergymen, collectors authorised to secure regular contributions for the Mission, superintendents of subscribing Sunday schools, annual subscribers, and members of branch associations. The objects of the Association will be:—(1) To make constant intercession with Almighty God on behalf of the New Guinea Mission. (2) To obtain a regular supply of funds for the support of the Mission. (3) To arouse and foster interest in the missionary works of the Church of England in Australia, especially the work of the New Guinea Mission, by organising meetings and disseminating information and news received from New Guinea. (4) To promote the establishment of branches in parishes and districts, and other organisations for the furtherance of the Mission. (5) To hold regular and occasional meetings of members for the purpose of devotion, and to receive reports from the Mission. (6) To exercise such powers as may be conferred by the General Synod. It is advisable that the Executive of the Association consist of a president (the Bishop of the Diocese, if willing to act), a vice-president, honorary secretary, and treasurer, to be elected by the annual meeting of the Association. The hon. sec. shall carry on all correspondence with New Guinea, forward reports and communications from the Mission to branch associations, and perform other usual duties of Hon. Sec. The treasurer shall receive all subscriptions and contributions, and forward them to the proper quarter, and present audited accounts to the Annual Conference of the Mission. An office of prayers and intercessions for the Mission could be distributed for the use of members of branch associations. The Association should hold an Annual Conference upon or near the eve of St. Peter's Day (June 28), at which the office of the Association should be said for the success of the Mission; reports should be received and officers elected. The Annual Communion of the Association should be made in some central Church, and a sermon preached on the day after the Annual Conference, if possible, on St. Peter's Day.

II. BRANCH ASSOCIATIONS.—It is advisable that branch associations be formed in parishes and districts, such branches to consist of the incumbent, or some other clergyman or layman approved by him, as president; collectors and regular subscribers to the funds of the Mission within the parish; and such others as may be desirous of promoting the good of the Mission by their prayers and work. It is recommended that each member of a branch association should frequently say the prayer of the Association for the Mission, and undertake to subscribe or collect a definite sum annually for the Mission Funds. There should be regular meetings of each branch association, at which the Office of the Association should be said, and afterwards the business of the Branch should be transacted and correspondence and communications from New Guinea be received. It is desirable that members of branch associations, if communicants, should meet to receive Holy Communion together at least once a year. The first Sunday in Advent is recommended for this purpose.

III. BRANCHES FOR CHILDREN.—As it is of particular importance that the young should be interested in the missionary work of the Church, it is desirable that a children's branch of the New Guinea Mission Association be formed in every parish under a few simple rules to be locally adopted.

FINANCIAL.—In the statement of accounts for the New Guinea Mission for Melbourne Diocese it is shown that for the year ended June last, £313 19s 11d was received.

A New Mission Vessel.—A contract has been let for building a cutter of about 14 tons, ketch rigged and measuring 49ft. x 11ft. 6in. x 5ft. 9in., for use in New Guinea. The cost will be about £500. It has long been felt that such a vessel was an imperative necessity as the open whale-boat *Tasmania* is not suitable for the voyaging between Samarai and Bartle Bay. The new craft will be properly decked and provided with cabin accommodation. She will probably be despatched to New Guinea in March.

NATIVE TEACHERS.—The Executive Council of the Board of Missions have decided to send up to Bartle Bay in the new vessel, four Melanesians who have volunteered for service in New Guinea. Two of these recruits for the mission staff were recommended from the parish of Ashfield, by the Rev. Dr. Corlette, and two are from Brisbane, where they are in the Pro-Cathedral class to which the Rev. F. T. Whittington gave regular instruction when he was one of the Bishop of Brisbane's Chaplains. Both the Administrator of British New Guinea, Sir. William Macgregor, and the Premier of Queensland, Sir. S. W. Griffith, have strongly urged that native teachers be employed in the Anglican Mission in New Guinea.

#### Melanesian Mission.

By the courtesy of Mr. E. N. Rogers, the hon. treasurer of the Melanesian Mission in the Diocese of Sydney, the following items of information from the Mission have been received. From Norfolk Island a few months ago, Mrs. Palmer, the wife of the acting head of the Mission, wrote: "A wedding at St. Barnabas' is naturally a whole holiday. From an early hour in the morning the 'vanna' is alive with eager faces and dusky forms. The service takes place at 9.30 a.m., when the beautiful chapel is quite full. The bridegrooms, resplendent in new collars and ties, in addition to the ordinary shirt and trousers, are in the vestry with their best men. Thither also come the brides, attended by their white 'mothers,' the ordeal of a march up the aisle being too severe for them. Print skirts (blue) white jackets, a necklace of beads, and highly scented pocket handkerchiefs and white 'vinaes' stuck into their woolly heads as pins into a cushion, form the costume. Two couples were married last Tuesday. Usually Melanesian brides are so shy that they turn their heads away from their future lords and their voices are inaudible; but 'Mabel' and 'Kate' spoke out, and promised to love honour and obey so clearly as to make their 'mothers' quite proud of them. (The question of women's rights and the franchise for women has not yet agitated Melanesia!) The service is bright and hearty and most reverent throughout. After service, adjournment to the Mission store takes place, and the happy couple are presented with kettles, frying pans, spoons, pails, etc., then and there purchased. The rest of the day is spent on the cricket ground, where the girls have their own games apart from the young men, these more quietly disposed sitting about under the shade of the trees and looking on. On this occasion Mr. Brittain regaled the young men with tea, cakes etc., at his rooms, while Mrs. Palmer feasted the girls. Then in the evening came a charade at the house of Mrs. Comins—immense fun. Soon after 9 o'clock the girls escorted the brides to the little houses, that were henceforth to be their homes, and by 10 o'clock, after evening prayer and thanksgiving in the chapel, the bright and happy day came to an end.

The Rev. J. Palmer, writing on board the "Southern Cross," at sea, on August 24th last says:—"We left Norfolk Island on Friday, the 19th inst. For two days we had a N.E. gale, with rain, and the wet came in a great deal, especially in the saloon. It was very uncomfortable, and it means destruction to many things. It is now calm, and we are steering for Neugene (Loyalty Islands). Britain is left behind at Norfolk Island, and is to be dropped at his station in the New Hebrides at the end of the voyage. The visit of the Bishop of Tasmania has been very happy; he is kind and genial, and does not expect great things. They landed on Saturday, the 13th, and on Sunday he held two confirmations in town, and at St. Barnabas'. I could not go to that in the morning. We had a very happy service in the evening; the chapel looked lovely. The Bishop gave his address in English, I translating. He read most part of the service in Mota, and very well he did it, slowly and impressively, making but few mistakes. Ten boys and four girls were confirmed, chiefly from the Banks Islands, so I felt a special interest in them. On Tuesday we had the ordination (of William Vaget). Morning prayer at 7 a.m., and the ordination at 8 a.m. We invited only a few Norfolk Islanders, so as not to crowd out our Melanesians. I presented and gave the address, Brittain read the Litany, and the Bishop asked the questions in Mota; William answered clearly and calmly, and with great seriousness. All those confirmed on Sunday communicated. It was a very solemn and happy service. After service, we had breakfast together in the hall. The rest of the day (a lively one) was spent in cricket, etc, dinner being spread on the grass. In the evening, the hall was turned into a dining room, and we had a large party of all the heads of families on the Island to meet the Bishop. It was very pleasant. Next evening came the annual dinner of the Horticultural Society; and the Bishop told us much that was interesting about Tasmania. He has given us a

lecture on Dean Stanley; also a special address in the Chapel, which was very helpful—we look forward to a happy time with him aboard, "if only the weather is favourable."

Mrs. Selwyn, writing from Witley, on August 19, said "The Bishop had another attack of nimitis, brought on by ague, on June 9; we were very anxious about him for some weeks. D.G. he is much better now. Except that the leg is still sadly short and tucked up, he seems almost himself again. He preached three times at Southsea, ten days ago, to congregations of 1700 and 1800, and £56 was given for the Mission. Though very tired, he was none the worse. He is to have the leg stretched again, and a tendon probably cut, and then the doctors order him abroad, or to Penzance for the winter."

The Bishop of Tasmania returned to his own Diocese, after his visitation to Melanesia, towards the end of November. He speaks enthusiastically of what he saw in the Islands of the Pacific, and there can be no doubt that the Melanesian Mission will benefit largely and permanently from one of the Australian Bishops having made himself personally acquainted with the work of the Mission.

The Rev. Charles Bice has been actively carrying on his deputation work, chiefly in the Dioceses of Melbourne, Ballarat, and Adelaide. In the last named Diocese, he met with a specially cordial welcome, and received very encouraging support.

#### Missions to the Chinese.

In the Dioceses of Sydney, Melbourne, Brisbane, and Riverina definite work is being carried on by Chinese clergy and catechists among the many thousands of their countrymen who have recently settled in Australia. Recently, Mr. C. H. Cheong, of the Melbourne Mission, visited England to plead for a reform of the opium traffic. A site has been secured in Little Bourke-street for the building of a Church for the Chinese of Melbourne.

The Rev. G. Soo Hoo Ten, of Sydney, reports that his present regular programme of work is as follows:—On Sundays, at Botany, service at 2.30 p.m., at the Chinese Church; in St. Andrew's Schoolroom, Pitt-street, Sydney, service at 7.15 p.m., and on Wednesday, at 7.30 p.m.; on Tuesdays at St. Silas' School, Waterloo, service at 7.30 p.m.; once a month at West Botany, in the Wesleyan Church on Thursdays at 7.30 p.m. Choir practice at my house on Thursday nights; and on Fridays, a Bible Class at 7.30 p.m. On a Sunday afternoon in September, the Rev. F. T. Whittington visited the Botany Church.

In Brisbane Diocese, the catechist, Mr. King Tim, is working to the satisfaction of those who supervise him, and he is also steadily going on with his own theological studies. During the year ended December 31st, 1891, 19 Chinese were baptised and 14 confirmed, these latter having been prepared under the direction of the General Secretary of the Board of Missions as part of his last work before leaving his mission chaplaincy under the Bishop of Brisbane.

Mr. King Tim has also visited Rockhampton, in Central Queensland, where Bishop Dawes gave him every assistance in trying to break ground among the large number of Chinamen of the locality.

During the General Secretary's visit to Melbourne in November, he attended the annual meeting of the Chinese Mission in Victoria, and was called upon to second the adoption of the report, which had been moved by Mr. Cheong in a singularly able and interesting speech. Mr. Eugene Stock also spoke. Plans have been prepared for the Church building for the Chinese in Little Bourke-street, and the movement promises soon to be in active operation.

#### Fragments of Thought.

A good creed and a bad practice sometimes, perhaps often, go together, but they are nevertheless a fatal incongruity. They may please the man himself and the devil, but that's all. They don't deceive even the world, and assuredly the evil-doer will find that his good creed will go for little on the great day.

Stones are not to be thrown at random; neither are idle words.

Enough that God wills it to be so. Nothing more is needed. He knows best. When I leave all my way to His direction, my only work is to go where He leads.

If you lose a pin in God's service you will find a pearl in its stead some day.

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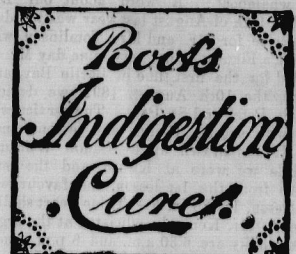
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## JANUARY, XXXI Days.

MORNING LESSONS.			EVENING LESSONS.		
8 B. Isaiah li.	Mat. v. 13 to 33	Isaiah lii. 13 & liii. Acts iv. 32 to v. 1	Isaiah lii. 13 & liii. Acts iv. 32 to v. 1	Isaiah lii. 13 & liii. Acts iv. 32 to v. 1	Isaiah lii. 13 & liii. Acts iv. 32 to v. 1
9 M. Genesis xi. to 10	Mat. v. 33 to 33	Genesis xii. Acts v. 17	Genesis xii. Acts v. 17	Genesis xii. Acts v. 17	Genesis xii. Acts v. 17
10 T. -xiii.	Mat. v. 19 to vii. 7	-xiii.	-xiii.	-xiii.	-xiii.
11 W. -xv.	-xv.	-xv.	-xv.	-xv.	-xv.
12 TH. -xvii. to 23	-xvii. to 23	-xvii. to 23	-xvii. to 23	-xvii. to 23	-xvii. to 23
13 F. -xviii. 17	-xviii. 17	-xviii. 17	-xviii. 17	-xviii. 17	-xviii. 17
14 S. -xx.	-xx.	-xx.	-xx.	-xx.	-xx.
15 S. Isaiah li.	Matthew ix. to 15 Isaiah lii. or lxi. Acts ix. to 23	Matthew ix. to 15 Isaiah lii. or lxi. Acts ix. to 23	Matthew ix. to 15 Isaiah lii. or lxi. Acts ix. to 23	Matthew ix. to 15 Isaiah lii. or lxi. Acts ix. to 23	Matthew ix. to 15 Isaiah lii. or lxi. Acts ix. to 23

## PRINCIPAL CONTENTS.

Notes and Comments	Page	A Clerical Scandal List	Page
The Coming Week	5	Diocesan News	10
Brief Notes	6	Deaconesses and Sisterhoods	14
OPEN COLUMN:		CORRESPONDENCE:	
The Relation of Employers to	5	Perversion of Scripture	12
Employees	5	Correction	12
Jottings from the Bush	5	Newcastle Diocese—Sunday	12
Australian Missionary Notes	6	School Examination	12
LEADERS:		The Record and its Sub	12
The League between the	6	scribers	12
Sunday School and the	6	Christmas or Xmas	12
Church	6	The Kilburn Sisters	12
Thoughts on Church Finance	9		
No. 1	6		

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 7, 1893.

THE LEAKAGE BETWEEN THE  
SUNDAY SCHOOL & THE CHURCH.

ONE of the most practical questions that can come under  
discussion is that of the serious leakage between the  
Sunday-school and the Church. That it is serious requires  
no proof. What becomes of the lads who leave Sunday-  
school at the age of about sixteen? Is it possible to  
trace their whereabouts during Church hours? Can we  
say in what way they interest themselves in Church work?  
During Church hours some are to be seen standing in  
groups at the street corners, some are riding their bicycles,  
some are out sailing, some are driving, others walking,  
some are loitering lazily and aimlessly in their homes.  
Thus Sunday by Sunday, our youths are drifting away  
from the Church and its sphere of influence. Only a very  
small percentage of them attend Divine worship or find  
their way back again after years of prodigal-like wandering.  
Thus the Church of Christ is being weakened, and the  
cause of indifference and unbelief strengthened.

The question, then, is, How can this leakage be  
stopped? We should like to see a Discussion take place on  
this question in our columns. It concerns every parish in  
the Colonies—and every member of the Church should  
think over it with a view to its remedy. Such considera-  
tion would strengthen the Church of the future. We  
shall endeavour to offer what we consider to be a practica  
and reasonable solution as to the "way out." The  
main cause of the leakage is surely to be sought  
where it exists and this is in the Sunday-school itself. For  
we are brought face to face with the very practical question,  
Why do our young men leave this institution when they  
arrive at the age of about sixteen or seventeen? The  
answer, we fear, is not far to seek. It is in too many  
instances, because there is no teacher capable of interesting  
them, of holding them together. The most critical period  
of a man's life, is, say, between sixteen and twenty. It is  
just the time when he begins to think seriously, when his  
mind develops most rapidly. It is at this time that he  
becomes very susceptible and impressionable—susceptible  
of kindly interest and also of coldness and disinterested-  
ness. Therefore, at this period, he looks for someone as a  
teacher, to whom he can look for guidance and help. This  
person must possess a strong character, must be intelligent  
must above all things, show a kindly interest. If lack of  
interest is detected, the class from that moment will begin  
to "thin."

Another question here presents itself: Is such a person  
to be obtained? Yes. We believe we are not wrong in  
believing that in every Parish there is such a person, and  
what is wanted is that the experienced and intelligent lay-  
man should be encouraged to come forward and devote a  
couple of hours on Sunday to the Religious instruction of  
these young men. So long as he remains in the back-  
ground so long must this serious leakage continue.  
We say deliberately that the senior parishioners hold the  
power, in a large measure, of solving this problem. If  
four or five Laymen in the larger Parishes, less in the  
smaller, would only come forward they could easily  
get classes of from eight to ten young men each. Many  
of the youths who stroll about the street, are simply  
hungry and thirsting after righteousness, and alas, too,  
there is no one to lead them to Christ. We have  
no doubt that if the Clergy were to suggest this  
either from the pulpit or in conversation, the feasibility of  
it would be acknowledged, and some of our intellectual  
godly laymen, would offer their services in this most impor-  
tant branch of religious work. In this way the Sunday-school  
would be thoroughly re-organised.

But something more than this is needed if we are to  
successfully check the "drift." In addition to being  
taught on Sunday, the young men need to be interested on  
the other days of the week. Healthful, intellectual and bodily  
exercise needs to be encouraged as well as religious training.  
If the Church wishes them to attend its religious classes and  
is unwilling to interest herself in their intellectual progress  
and healthful amusement, then she cannot expect to keep  
hold of them. Young men are quick to see if a person  
really means to be their friend, their friend on the week-  
night—in gymnasium or in Debating Society, as well as in  
the pulpit or in Sunday-school.

Therefore, as far as practicable, the Religious instruc-  
tor ought to make an appearance sometime through the week,  
and it is the duty of the Clergyman to promote, by every  
means in his power, the Literary and Debating Unions and  
so forth. Why is it that these Literary and Debating  
Societies connected with Churches are a success and others  
a failure? Let the members speak for themselves.  
"Because," they will tell you, "the Clergyman, who is the  
President, in one way or another is regularly each night in his place,  
in the other case because he is irregular." These  
institutions are undeniably a great power in a  
Parish. They help very materially to stay the leakage,  
because they draw young men around the Church, and  
they must, therefore, become more or less attached to it.

These are just one or two practical suggestions. They  
seem to be important. This question, as we have already  
said, is of wide and deep significance. Any information  
with regard to it, any further suggestion must prove useful.

## THOUGHTS ON CHURCH FINANCE.

[No. 1.]

**MONEY** is not the motive power by which the Church  
is propelled, but it is the lubricant absolutely  
necessary to the good order of all her machinery, and  
without which efficiency and progress are simply impos-  
sible. In saying this, we do not lose sight of the essential  
importance of spiritual power—the tender and mighty  
grace of the Lord the Holy Ghost, in the life and work  
of the Church—but we give reverent recognition to the  
truth that, in the economy of God the lower prepares for,  
is often indeed the condition of the higher. "Bring ye  
all the tithes into the storehouse, that there may be meat  
in Mine house; and prove Me now herewith, saith the  
Lord of Hosts, if I will not open you the windows of  
Heaven, and pour you out a blessing, that there shall not  
be room enough to receive it."

Nor do we ignore the value of the gifts and learning,  
the zeal and labour of many of the Church's sons and  
daughters, who are consecrating their lives to her service,  
and ever offering the labour, which is the truest prayer,  
for her prosperity and advancement; but we venture to  
affirm that the success or otherwise of our work is, after  
all, largely a question of money.

If the unassisted prosperity and wealth of many of her  
members is the cause of their spiritual atrophy and death,  
the want of wealth to sanctify—nay, the abject poverty of  
the Church—is one of the truest and commonest causes of  
her limitation and weakness.

The contrast between the material advancement of these  
Colonies and our Church's progress, is striking and sad in  
the extreme. In city, and town, and village we see a  
marvellous and constant improvement and progress; but  
in the great majority of instances, the Church is left  
behind. In almost every community, the population has  
vastly outgrown the Church accommodation.

Our growing wealth and culture expresses itself in the  
dignity and strength of our public buildings, the magnifi-  
cence of our marts, and the beauty and luxury of our  
homes. Our Banks and Warehouses, Theatres, and even  
our Public Houses, are of stone and marble; but we build  
our Churches of brick and compo, or slab and mud!

And what shall be said of their architecture? The con-  
duct of our Church builders too often accords with the  
descriptive ditty—

"They build a front like St. Paul's,  
Or Westminster Abbey;  
And then, as if to cheat the Lord,  
They leave the back part shabby."

Why is this? Because our Bishops and Clergy and  
earnest Laymen are wanting in the taste and ambition  
which prompts to loftier ideals and nobler accomplish-  
ment? No. But because they are denied the means of  
doing more—and this often with infinite struggle and  
pains—more than the smallest and humblest things.

In our Educational work we suffer the same limitation.  
Grammar Schools, and Superior Schools for Girls, are  
needed in almost every large town. Our people often have  
to send their youth to other Churches for training, in the  
most momentous period of their school life—because, for-  
sooth, we have no money to build and endow Schools and  
Colleges!

In the Country Districts we cannot even supply Religious  
Instruction to the Children of the Church in the numerous  
and widely-separated Public Schools, because we cannot  
afford to increase the number of our Clergy or to employ  
Lay Teachers.  
Our Sunday-schools are for the most part crowded into  
buildings—often hired rooms, the associations of which  
are by no means congenial to our work—so small and ill-  
adapted, that effective teaching and discipline are impos-  
sible; and this solely because we have not the means  
of providing proper buildings and appliances.

If we glance at the position of the Clergy, we are com-  
pelled to say that the view is most saddening. Several of  
our Bishops are so insufficiently endowed, that our Chief  
Pastors have scarcely the means of obtaining the assis-  
tance they require—the expense of the long and frequent  
journeys the efficient working of their territorially im-  
mense Dioceses demand, or the showing of that hospi-  
tality and philanthropic liberality, which are among the  
Scriptural obligations of their great office. In many cases  
our Bishops can only approach what is required of them  
in these regards, by the exhaustion of their private means.  
The position is unjust and cruel to them, and it is  
scandalous and suicidal to the Church.

And what is the condition of the Clergy? We venture  
to say that it is most unsatisfactory. In almost all the  
Parishes they are ill-paid; in many, they can have no  
certainty that they will be paid at all. If they are paid,  
it is not often so irregularly as to involve much inconve-  
nience, not only to themselves, but to their tradespeople.  
We have known instances in which the Stipend has been  
three, six, and even nine months in arrears!

In some Dioceses the Clergy are paid directly by their  
Parishioners. If they don't succeed in gaining and

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keeping the favour of the people, or their leaders, the "supplies are stopped," and the poor parson, however godly and learned, gifted and faithful, is "starved out," to make way for some other unfortunate, upon whom the same wicked tyranny of the purse will be practised, and himself to find elsewhere, a new experience of this worst form of a degenerated Congregationalism.

But even where the promised Stipend of £200 or £300 per annum is duly paid, the Clergyman (especially if a man with a family), is very poorly off. After deducting his payments for Clergy Widows Fund (which, of course, he pays punctually if he is a man of sense), horse-keep, travelling expenses, and in some cases rent, it is difficult to see how he can live; insure his life, educate his children, and give to the Church and the poor, &c. Unfortunately the poorest parishes are often the most expensive. Under such conditions that men of superior gifts, attainments and experience, and these are the men needed in all Parishes, especially in their formative period, are not easily found. The late Bishop of Melbourne said truly that there was "nothing harder than to catch such men, unless it was to keep them."

Can it be expected that competent men will bury themselves and their families alive in the bush, on the chance of receiving £200 per annum.

It speaks eloquently for the self-denial and devotion of the Clergy, that from a sense of duty, of Divine vocation to the work of the priest-hood, so many of them submit to such hardship and injustice. Is it any wonder that many of them become dispirited and therefore inefficient.

A late distinguished visitor, the Bishop of Rochester, urged the people of this Colony to give their best sons to the ministry of the Church. Rich men who have some fortune to give their sons, might do this, if the young men feel God's call. But if any others do it, they condemn them to a life of worry and suffering, which any man may avoid if he can. If God really called a man to such a lot, he should accept it, and bear its trials bravely as "a faithful servant and soldier of Jesus Christ." But is it the grace of God or the greed or carelessness of those who call themselves His people which inflicts these wrongs? We must be pardoned if we say that in our opinion such a state of things is simply a disgrace to the Church, for it exhibits either a gross selfishness and pitiable want of the first elements of Christian life on the part of the masses of her people, or a most deplorable and culpable want of organization, and of administrative ability on the part of her rulers.

It is to us a matter little short of amazement that first-class business men, numbers of whom are to be found in the different Synods, Diocesan and Parochial Councils, of the Province, can tolerate and allow the financial failure and mismanagement which is almost universal, to continue year after year. It is sometimes said that the Clergy ought not to interfere with the temporalities of the Church, but devote themselves exclusively "to the Word of God and prayer," i.e., the spiritualities of their office. The majority of them would gladly do so, but if they did, what would become of the Parishes? If only our men of business would apply to Church work anything like the zeal and ability they display in the management of the financial institutions and commercial enterprises with which they are associated, the Church's weakness in these regards, would give place to strength—barrenness to fertility, and ashes be exchanged for beauty.

#### A Clerical Scandal List.

The Bishop of Tasmania writes to the *Hobart Mercury*: "A letter was published in England a short time ago giving a list of offences committed, or supposed to have been committed, by Clergymen of the Church of England. This was copied a few weeks ago into your columns. I shall not ask you in vain to insert the enclosed extract from a speech made in November last by the Bishop of Rochester to his Clergy and Laity. I venture to think it will rouse indignation of all right-minded men against those who bring charges which are worse than anonymous, because they pretend to be authenticated by a name, which is, after all, a mere sham."

The following is the extract referred to:—"Congratulating the conference on the passing of the Clergy Discipline Act, the Bishop said:—"It is the policy of some of the opponents of the Church to reiterate and make the most of every case of clerical scandal, well knowing that no other argument is so potent, and, as far as it goes, it is right that it should be potent. The very last thing we want is that such blots, when they are found, should be hidden or condoned. We are grateful for any honest help in bringing them to light. What we have a right to object to is that currency should be given to whole-sale charges which we have no possible means of testing. I will give a single example of what I mean. A few weeks ago a letter appeared in the *Pall Mall Gazette*, containing a remarkable list of a year's offences committed by the Clergy. The list had been compiled, to use the writer's own words, 'as simply by scanning the daily papers.' The letter was, as newspapers express it, authenticated by the full name and address of the writer. Without such name and address it would scarcely, I suppose, have been worth publishing. The address was in the diocese. So soon as I saw the letter I wrote courteously to the address published, asking for any further information which the writer would consent privately to give, to enable me to ex-

amine the statistics with more detail. For several days I heard nothing; meanwhile other papers including one which exercises a wide influence, called attention prominently to the significance of the letter. At last I received my own note back again. The post-office officials had done their best, and the note had travelled round the neighbourhood; but though the supposed address was quite explicit, no such person could be found. I then wrote privately to the editor of the *Pall Mall Gazette*, asking if he could help me to discover the author of the letter he had published, with name and address, but I received no answer or acknowledgment whatever. Well, it is not easy to deal with controversialists of that sort. (Cheers.) However, I, for one, rejoice in the fierce light which beats upon the Clergy of the Church of England. Its increased fierceness in recent years, and the industry with which each charge is trumpeted abroad, is an evidence of the high standard which public opinion demands of the Clergy of our Church.

## Australian Church News.

### Diocese of Sydney.

**Bondi.**—An interesting service was held at St. Matthew's on New Year's Eve. The occasion was the unveiling of a marble tablet to the memory of the late Rev. John Wright Pope, who died in September last. The *in memoriam* sermon was preached by the Rev. S. S. Tovey, B.A., who was assisted in the service by the Revs. R. McKeown, and J. Best, the Incumbent. In the course of a very earnest and touching address, the preacher referred to the many good qualities in the departed Clergyman which had endeared him to his parishioners. In the face of depressing physical ailments, Mr. Pope, he said, had obtained a hold upon the affections of the congregation, and especially the young men, which would not easily be loosened. The secret of his success in the parish had not been so much his physical or his intellectual powers, but his capacity for sympathy and his intense sincerity of purpose. His sun had gone down while it was yet day, but his memory remained, and with it lessons which could not but have a chastening influence upon those who were left behind. The tablet is of black marble, with a raised scroll in pure white, upon which are inscribed the following words: "In loving memory of the late Rev. John Wright Pope, of Cornwall, England, age 33 years, Curate of this Church from March, 1890, to September 13th, 1892, this tablet is erected by his friends and parishioners. His sun is gone down while it is yet day." The tablet is placed immediately over the pulpit, facing the congregation. A similar memorial has been erected in St. Mary's, Waverley, in which parish Mr. Pope held the position of Assistant Clergyman for some time.

**The Cathedral.**—A midnight service was held at St. Andrew's on New Year's Eve, and was largely attended. The prayers were intoned by the Rev. R. J. Read, and the sermon was preached by the Very Reverend the Dean. The shortened form of service was used. The hymns included "O God, the Rock of Ages," and "For Thy Mercy and Thy Grace." The text taken by the Dean was selected from the 29th and 31st verses of I. Corinthians, Chapter vii.: "The time is short," and "The fashion of this world passeth away." In expounding the teaching of these passages, the Dean alluded to the trials and difficulties of the year then closing, and notwithstanding those, to the many blessings for which God had to be thanked. He had, he said, often thought, and could not refrain from observing, that much of the distress which had been felt might have been prevented if two or three things had existed, in which we, as a people, were sadly deficient. One was self-restraint, or self-denial; another was frugality, or thrift; and another was making provision for the future. It was evident to every careful observer that these qualities were not generally found in our population. Very easy circumstances in the past had created a spirit of too much self-indulgence. In what were called the prosperous times the necessity of frugal, careful and cautious living had not been felt, and people had exercised too little foresight in providing against possible adverse times. Such times were almost sure to come by sickness, bereavement or other accidental circumstances, and it was folly for people to think that they would not reach them. Good would come out of evil if wisdom were learned by the adversities which had befallen the Colony in the year which was so near its end.

**Working and Factory Girls' Club.**—On Thursday evening, the 29th ult., the members of the Working and Factory Girls' Club were entertained, at the expense of the Fresh Food and Ice Company, at a Christmas treat in the shape of a substantial tea. Over 200 girls were present, and after the reading of apologies for non-attendance from Lady Darley, Mr. Justice Stephen, Mr. W. Trickett, M.L.C., and the Rev. A. R. Bartlett, a start was made on the many good things provided. The tea consisted of ham, beef, cake, and fruit, and tea and coffee, and was greatly appreciated by the neatly dressed girls. The wants of all having been satisfied, cheers were given for the Fresh Food and Ice Company. Mr. H. Paterson replied, and assured the girls that their many friends, including himself, would be amply repaid for what they had done, if they succeeded in helping the girls to grow up good and useful members of society. Miss G. Edwards said the company which Mr. Paterson represented had been very good to the Club,

having, during the year, sent a great quantity of milk and several sheep to the Club. Parcels of clothing had recently been donated by Lady Darley's class of the Ministering Children's League, and by St. Paul's Class, Burwood. Donations had been received from Mr. W. Hoare and Miss Laura Campbell, and the Secretary had also received a legacy of £100 left to the Club by the late Mrs. H. O'Brien. Among those present were—Captain Bloomfield, Messrs. P. Faithful and Fotheringham, and Mrs. W. Campbell, Miss Deas-Thomson, Miss Edwards, Miss Brady, Mrs. and Miss Bloomfield, Miss Burdakin, Mrs. Fotheringham, Miss Powell, Mrs. Paterson, and Mrs. Todd.

**Church Home.**—The Monthly Committee of the Church Home met on Tuesday, the 3rd inst., for the transaction of customary business. The Rev. C. H. Rich was in the chair, and the following members were present:—Mrs. Read, Mrs. Hargrave, Mrs. Langley, Mrs. Wilkinson, Mrs. W. Cowper, Dr. Crago, and the Rev. T. B. Tress. The Home was as usual, filled to its utmost capacity, and the Matron's report of the health and conduct of the inmates was satisfactory. A treat had been provided for them at Christmas time, on a liberal scale; and the kind donors are requested to accept the thanks of the Committee for their liberality.

**Bong Bong.**—A meeting of the Bong Bong Branch of the Ministering Children's League, was held on Wednesday afternoon, which was well attended, Mrs. Barcroft being the hostess. The Rev. W. A. Leech was in the chair, and read a letter from Mr. E. T. Fitzmaurice, Woollahra, Organising Secretary, congratulating the Branch for the signal success it had achieved, and asking for particulars of the Branch to be forwarded to Lady Meath.

**St. Mark's, Darling Point.**—On New Year's morning after the midnight service in St. Marks, the following members of St. Mark's Society of Change Ringers rang a 720 plain bob minor, viz., Messrs. A. Joyner (treble); J. Joyner, (2); A. McCartney, (3); J. Waterman, (4); A. Noble, (5); B. Joyner, (tenor). This peal, which was taken from Shipway's "Art of Ringing" is a ten part one, consisting of 21 singles, and was conducted by Mr. T. H. Joyner.

**Labour Home.**—The weekly meeting of the Committee of the Labour Home was held on Friday afternoon, the 30th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present—Mr. J. Sidney, the hon. secretary (Mr. C. K. Uhr), and the manager (Mr. E. Grether). The Chairman reported that during the week ended December 24:—Number of meals served, 691; number of beds occupied, 215; temporary employment found for 5; dismissed, 1; sent to the Hospital 1; now remaining, 33. The weekly report was received from the Superintendent of the Farm:—Number of meals served, 248; number of beds occupied, 82; on the farm, 13 persons.

**Petersham.**—The distribution of prizes to the boys of All Saint's Church, Petersham, took place in the smaller room of the Church School, on Wednesday evening, the 28th ult. The Rev. C. Baber, Incumbent, presided, and there were also on the platform the Rev. F. Reeve, and Messrs. Rollo Cape, Johnson, and Wood, while the room was well filled with the relatives and friends of the choristers. A programme had been arranged which contained the following items:—Song, "A. E. I." Mr. Johnson; song, "Queen of the Earth," Mr. Wood; song, "The Song that Reached my Heart," by a lady member of the Choir; song, "The Lost Chord," Mr. Walker; song, "Mona," Mr. Frank Begbie. The Rev. C. Baber then gave a brief address, and Mr. Wood read a report of the boys' attendance and merit. The prizes were then distributed by Mr. Rollo Cape, each boy receiving a book. Five special prizes, the gifts of Messrs. Jaques, Rollo Cape, Angus, Wood, and the Rev. C. Baber—were won by Henry Swinson, Arthur Humphries, Willie Hobbs, Bertie Harris, and Miller Johnson. After the prizes had been distributed, Mr. Adam recited "Bay Billy," and Mr. Wood sang "King of the Golden Strand," and the proceedings were concluded by the singing of the Nunc Dimittis and "Son of My Soul," and the Benediction.

**Woollahra.**—At All Saints, at the termination of the evening services on Christmas Day and New Year's Day, several Carols were rendered with excellent effect by the well-trained choir, which was satisfactorily accompanied by the Organist on the beautifully toned instrument of which the members of All Saints are so proud. The Incumbent, the Rev. H. Wallace Mort, M.A., conducted the services.

**Randwick.**—The following interesting paragraph is from St. Jude's Parish Paper:—"CHRISTMAS DAY AT ST. JUDE'S.—The Great Christian Festival of the Nativity of our Lord was very joyfully celebrated here. We rejoiced in seeing the largest congregations, and better still, the largest number of Communicants that have ever assembled in the Parish Church on Christmas Day. The fact of the 25th December falling on Sunday, had perhaps something to do with the increase of worshippers. St. Jude's was, as usual, beautifully decked with flowers and foliage, and through the kindness of many helpers, much effective work was done with the abundance of material sent. The Incumbent asked assistance, and he now thanks all who sent flowers, wreaths, crosses, &c., or gave personal help: they will pardon the omission of what would be a long list of names. The Christmas music, carefully practiced for some weeks before by the Choir, helped, together with the old familiar hymns, to rouse one's thoughts in gratitude to

God for His "Unspeakable Gift." And then the Bell-ringers did their part in sending forth joyous peals from the Tower during the day, thereby recalling to many of us happy memories of Christmas Chimes in Old England. The "Hallelujah Chorus," played by Miss Guille, after the "Carols," formed an appropriate and soul-stirring conclusion to a very happy Christmas Day."

**Kiama.**—The annual picnic in connection with the Sunday School, Crawley Forest, was held on Boxing-Day, and proved one of the most successful ever held in that neighbourhood. Persons from nearly all parts of the district were present, and at noon it was estimated that the attendance numbered between 400 and 500. The ladies, as usual, were fully equal to the occasion, and when the six sittings had been served, it was found that there was a store of good things still to spare. After justice had been done to the spread, the gathering indulged in a variety of amusements with great zest till the sun began to get low in the west, when a pleasant day for everyone was brought to a close. Throughout the day the Minister of the parish, the Rev. Herbert Guinness, was present.

**The Church Society.**—At the Monthly Meeting of the Committee on Monday next, the following items will appear on the Agenda Paper:—(1) Report of Sub-Committee re unattached Clergy; (2) Grants for Stipend re 1893; (3) Report of Finance Committee re grants towards buildings.

### Diocese of Newcastle.

**Pro-Cathedral.**—The Bishop preached on Christmas Day at Morning Service at the Pro-Cathedral, which was crowded to excess. The whole Service was most stirring and enjoyable. The other Churches in Newcastle and the neighbourhood were also well attended.

**Greta.**—In this Church special services were held both morning and evening, and the congregations were exceptionally large. In the evening the singing of the *Adele* was much admired by the people passing the Church, and we noticed quite a crowd standing in the street in front of the Church, evidently enjoying the lovely tones. I believe Dr. Walker was leading the congregation in this beautiful hymn.—*Maitland Mercury*.

**Rain.**—In some of the coast and adjoining parishes, something like sixty-seven inches of rain have fallen during the past year, much of it on Saturdays and Sundays. This has appreciably affected the offertories and collections in the Churches in those portions of the Diocese.

**Missions.**—The Bishop has sent to each Incumbent a well-arranged plan for the carrying out in the year 1893, of a series of weekday services in every parish of the Diocese by various Clergymen who may be willing to assist their brethren in that direction. Incumbents are to indicate in the columns of the plan, Clergymen whom they might wish to help them. The various suggestions will then be arranged at Headquarters. There can be very little doubt that this, if all can be made to fit in, will have a most beneficial effect in many ways. The services are intended to be monthly where practicable. The movement was begun in 1892, but will this year be carried out in a more systematic way. The services will be, in most instances, weekday services by brother Clergymen of the Diocese in each other's parishes.

**Appointments in 1892.**—The Bishop made the following appointments. Canon Selwyn was appointed to the Deanery of Christ Church Pro-Cathedral. Canon Tyrrell was appointed to the Archdeaconry of the Lower Hunter, and Canon White to the Archdeaconry of the Upper Hunter. The Rev. S. Simm, the Rev. B. E. Shaw, and the Rev. R. E. Goddard, were appointed Canons of Christ Church Pro-Cathedral.

**Changes.**—The Rev. J. W. Upjohn and the Rev. J. Vosper exchanged Cures, Mr. Vosper going to Dungog, and Mr. Upjohn to Merewether.

The Rev. P. S. Luscombe returned from his trip to England, and the Rev. W. Tait, his *locum tenens* at the Wollombi, became Curate at St. Mark's, Islington. The Rev. G. M. Brown left Belmont and is working the Seamen's Mission at Carrington.

I understand the Rev. R. H. Hornbrook has left Taree.

The Rev. F. D. Grigson has been appointed to the Incumbency of Murrumbidgee. The outgoing Incumbent, the Rev. W. Marshall is to receive an allowance for two years from the parochial Stipend Fund, after which time it is hoped a pension may be available for him from the Aged and Infirm Clergy Superannuation Fund.

The Rev. W. Tait resigned the Curacy of St. Marks, Islington.

The Rev. Lewis Ketchlee is serving the Cure of Belmont. The Rev. T. R. Regg has left Gundy for work in another Diocese.

Archdeacon Tyrrell is absent on three months' sick leave, and the Rev. P. J. Simpson is acting as his *locum tenens*. The Rev. D. C. Bates is at Lambton, and the Rev. J. J. Wilson has left the Diocese. Mr. A. J. Rolfe is Catechist at Muswellbrook.

**Mr. Rolfe and the University of London.**—The *Sydney Morning Herald* of December 28, conveys the following information respecting Mr. A. J. Rolfe, a candidate for ordination in this Diocese:—"It may not be generally known that the University of London holds examinations for its degrees in the Colony. The mode of procedure is as follows:—Application is made by the examinee to the

Governor of the Colony in which he resides for permission to be examined. The usual fee must accompany the application, viz., £3 for matriculation, and £5 each for the intermediate arts and final arts examination. The Governor then makes application to the University of London, and the papers are sent out in such time that the examination may be held as nearly as possible on the same days as the examination in London. The written papers are then sent home by the Governor, and as soon as the results are known, they are posted out to any address which may be given. Among the successful candidates of the year are:—Mr. M. Barnes, of Rockhampton (first division in matriculation), and Mr. T. Raven (second class intermediate arts). Mr. A. J. Rolfe, a student for Holy Orders in the Diocese of Newcastle, has been awarded a special gold medal for Latin, Greek, and English, having been placed equal with the first man of the honours division in the intermediate Bachelor of Arts examination." Mr. Rolfe was a "Grecian," or classical scholar, at Christ's Hospital, London. The Bishop receives one or two young men, candidates for Holy Orders, to reside with him at Bishopscourt. They must have matriculated, and while assisting in Church work, must read for their degree. The Universities of London and Melbourne, offer special advantages to such students as they do not insist upon attendance at lectures, but allow students to study privately for examinations.

**Dungog.**—On Sunday, the 18th, the Rev. J. Vosper was duly instituted to the Incumbency by the Bishop. Mr. Vosper is well-known as a hard worker, and he has been cordially welcomed in his new parish. His energy already appears in his project for a new church at Clarence Town, to replace the present decayed wooden building.

**Monthly Parochial Meeting.**—Canon Simm, who is in great request as a missionary, lately conducted a week of mission services in the parishes of Stroud and Dungog. These special services are welcomed everywhere, and attract large congregations.

**St. Mary's, West Maitland.**—New Year's Day was an eventful one in the history of the parish, for the Incumbent was able to announce that the Church begins the New Year absolutely free from debt. This satisfactory result of the financial management is due to the legacies received from the Estates of the late Mr. and Mrs. John Levesque.

### Diocese of Bathurst.

**O'Connell.**—The Bishop of Bathurst spent Sunday last in the parish of O'Connell, preaching in the mother Church in the morning, at Mutton's Falls in the afternoon, and holding a confirmation at Tarana in the evening.

### The Lincoln Judgment.

To the Editor of the Times.

SIR,—Will you kindly give insertion to the following copy of a letter addressed to the Lord Bishop of Rochester, who has courteously acknowledged its receipt and accepted the resignation?

Your obedient servant,  
CHARLES STIRLING.

November 25, 92.

"New Malden Vicarage."

November 22, 1892.

"My Lord,—It is my painful duty to state that I have to-day, with feelings of profound grief, executed the deed of resignation of this benefice."

"In placing my resignation in your Lordship's hands, I may be allowed to say that the recent judgment in the Lincoln case has rendered it impossible for me to retain my connexion with the Established Church as she now is, with Popery taught by her clergy on every hand, her communion tables turned into 'altars,' her ministers into 'sacrificing priests,' her churches into mass-houses, and where possible enforced."

"All this is done under the eyes, with the knowledge, and under the protection of the Bishops, who first introduce the 'wolves in sheep's clothing' into the fold, and then shield them when the flock remonstrates."

"My Lord, I have been for more than 41 years a plain English clergyman."

"I must decline now to be any longer associated with Romish priests."

"That the Church of England will be punished for her apostasy from those Protestant principles and truths of which she was in better days the bulwark is as certain as that to-morrow's sun will rise. Disestablishment and disendowment would appear to be rapidly approaching. I can only pray that it may please Almighty God to cleanse and defend His Church, for unless cleansed from Popish doctrine and Popish practice she will not and cannot be successfully defended. Thanking your Lordship for kindness and courtesy to myself,

I am, my Lord, your Lordship's obedient servant,

"The Lord Bishop of Rochester."

ONE BOX OF CLARKE'S B 41 PILLS is warranted to cure all discharges from the Urinary Organs, in either sex (acquired or constitutional), Gravel, and Pains in the Back. Guaranteed free from Mercury. Sold in boxes, 4s 6d each, by all Chemists and Patent Medicine Vendors; Sole Proprietors, THE LINCOLN AND MIDLAND COUNTERS DRUG CO., LINCOLN, ENGLAND.

The Church Association has issued a "Scheme of Future Policy," which includes the granting of legal redress to the Laity, without any hindrance of justice by the Episcopal veto; the fusion of the Ecclesiastical Courts into the High Court of Justice, or the assimilation of their procedure to that of the civil courts; an ecclesiastical franchise for Lay members of the Church, secured, and capable of enforcement by law, as in the case of Churchwardens; the concession to the Laity "as of right" of an effective share in the administration of Church matters; the power being given to the Incumbent or to any Churchwarden of the parish to remove without a faculty any ornament or addition which may have been illegally introduced into a church; increased attention to the Protestant education of the young, and to mission and evangelistic efforts among all classes; the better organisation of opposition in Parliament and in the Press to Ritualistic encroachments, and the publication of literature wholesome and necessary for the times. Arrangements were made for the holding of a day of humiliation and prayer at Exeter Hall, on December 7th, "for intercession, humiliation, and confession of sin, and earnest prayer to Almighty God for pardoning and restoring grace, and for the renewal of Scriptural religion in the Church and realm of England."

"OH, DON'T TOUCH ME! DON'T COME NEAR ME!"

THESE words were uttered with a howl—almost a yell. Yet the boy to whom they were addressed wasn't within ten feet of the howler, and wouldn't have come closer for his life. The scene was a big business office in New York, and the howler was the chief man in it. He owned the concern, and was very rich, and a decent fellow enough. But sometimes he would break out like this, and howl as though he had just discovered a fire in a powder mill. You could hear him from the basement to the roof. What was the matter with him? Temporary insanity? Not quite, but something nearly as bad. He had an acute attack of gout in his toe, and at those solemn crises he couldn't bear the sight of even a shadow moving in his direction. Ask some body who has the gout how it feels. Fancy a blacksmith twisting your toe with a hot pincers while a shoemaker is thrusting a Bradawl through your kneecap. That's a little like it.

Well, there are things not so bad as gout, yet they make us touchy enough. Here comes a man, for instance, who says, "Everything now was a trouble to me." What should he talk that way for? Why should everything have been a trouble to him? There is an old saying that while we can't keep the crows from flying, we needn't let them make their nests in our hair. That's good sense. But it's easy to give advice and to quote proverbs. How does a person act who suffers from boils? Now, the fountain of all feeling and pain is the nerves. An hour or two of toothache is a lesson on the nervous system. But there are diseases (or one disease anyhow) in which all the nerves in the body seem to tingle to every sight and sound. The mind is on the look-out for evil—the man is depressed and afraid. Every word means mischief, and every bush hides an enemy. So he thinks. He knows what Solomon meant when he said, "The grasshopper is a burden."

Mr. Michael McCormack is a railway messenger and lives in Mullingar, County Westmeath, Ireland. In June, 1890, he was taken ill. His mouth tasted foul and coppery, his stomach was sour and dead, and when he forced down a little food he felt so much distress and pain after it that he hadn't let it alone and gone hungry. Besides this there were pains wandering through his chest, back and sides, hurting him, biting here and there like ugly dogs loose in a town. His head swam with dizziness and he couldn't go to his work. All his ambition and energy were gone out of him, and he would scarcely have exerted himself even if he had been promoted from the position of messenger to that of station-master of the biggest station on the railway.

"After a while," he goes on to say, "a dull heavy pain struck me in the back, so I couldn't stoop over. What I suffered from this and the other things put together, I have no words to describe. I had six months of it, and it was like six years. In such a case a man takes medicines; all he is told about. This I did, without getting any good from them, and I got weaker and weaker. Everything was a trouble to me; I couldn't bear things I used to think nothing of."

"In December, 1890, just before Christmas it was, I first heard of Mother Seigel's Syrup and what it had done in cases like mine. I got a bottle from Mr. Rogers' Drug Store, and before I had used all of it I felt wonderfully better; and by keeping on with it a short time every pain and ache went out of me, and I was able to go about my work as well as ever I was in my life." These facts are vouched for by H. Rogers, Esq., Town Commissioner, Mullingar.

Now, what made messenger McCormack's nerves so sensitive, and his life so miserable for six months. Indigestion and dyspepsia; the same detestable malady that does the same ill turn for millions of others, men and women, of all sorts and conditions. Plenty of them will read this true and simple story, and our opinion is—founded on the best of proofs—that if they try the remedy which cured McCormack they will come out of it as happily as he did. But the sooner the better.

The family friends are ANNOTT'S MILK ARROWROOT BISCUITS useful for both young and old.—ADVT.

AN INFALLIBLE CURE FOR NEURALGIA.

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

ACQUICURSE AND LADIES' NURSE.—Miss E. L. FORWOOD, 25 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

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

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

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**TEA MERCHANTS**



## Correspondence.

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

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

Correspondence must be brief.

## PERVERSION OF SCRIPTURE.

To the Editor of the Australian Record.

SIR,—Allow me to protest against the improper application of Scripture occasionally indulged in by some of your correspondents. The letter, in a recent issue of your paper, signed Zachary Pearce Pocock is an instance of it. In order to prove the importance of wearing or carrying a cross, the writer quotes Exodus xii. 7, thus:—"The Israelites were commanded to 'take of the blood and strike it on the two side-posts and on the upper door-post' forming a cross." The writer, of course, does not imply that the words, "forming a cross" are in the sacred narrative, but he asserts that the door-frame formed a cross and implies that the virtue was not confined to the blood but was shared by the door post. There is not the slightest resemblance between the two side-posts and a lintel (which form a door frame), and a cross, but his illustration reminds me of the schoolboy who endeavored to prove that there was a great resemblance between an elephant and a tea-pot, and when called upon to prove his assertion, he replied that neither of the objects mentioned could climb a tree, hence the likeness. I have no objection to the wearing of a cross except that it has a tendency to vulgarise the sacred emblem, but I like to see the orthodox design, not a two-legged door-post pattern. But I think his next quotation, Ex. xvii. 11-12, is even a more palpable perversion of Scripture than the other. His words are:—"Aaron and Hur stayed up his (Moses') hands the one on the one side and the other on the other side 'forming a cross' with his body." Now, if Moses held out his hands, in a horizontal position, he might have resembled a cross, but it is distinctly stated that he held his hands up. Such being the case, he could not have formed a cross with his body; his hands and his rod pointed heavenward to remind Israel that their help was from above, that the Lord was their strength and defence, that to Him and not to their valour the victory was to be ascribed. Isolating Scripture texts and applying them in a totally different connexion to that in which they were written is a most dangerous error, and has led to the saying that Scripture, like statistics, can be made to prove anything.—I remain, Yours etc.,

R. ANDERSON.

## THE "RECORD" AND ITS SUBSCRIBERS.

SIR,—I have noticed your reminder to subscribers who have not yet paid up for your paper. It cannot apply to me, as I paid my subscription in advance. My conscience is clear. I am surprised, however, to learn of the neglect of so many.

You have done so well in supplying a good weekly Church newspaper, the best published in the British Empire, outside England, that you deserve every encouragement. The Church News you provide—both English and Colonial, your well-written articles, your excellent notes, your well-filled correspondence column, the contributions of Colin Clout and others, the opinions on present day questions of leading English Churchmen of all shades of thought, and your advocacy of social reforms, all go to make your paper very welcome indeed. I must confess I wish you had fewer advertisements, but I suppose you have long since found out that you could not please everyone. Do not put me down as a grumbler. I am only too thankful to see a paper carried on, which, as a whole, is a great credit to the Church.

You set many of us an example. I look in vain for bitterness or narrowness in your columns. Your motto has been "Speaking the Truth in Love," and you have sailed wondrously close to it. I should not like the Record if it were constantly pitching into sections of the Church it did not agree with, or into other denominations, or again, if it called opponents ugly names. As far as I can see, your aim is to establish truth by telling the truth. You carry out your object in a liberal spirit.

I have lived a long time in this Colony and have seen several Church newspapers decently buried. The Sydney Guardian, the Church Chronicle, the Australian Churchman, the Australian Guardian and several up-country Diocesan newspapers have gone the way common to such journals. Sydney, as someone said recently, has been, like New York, the graveyard of Church newspapers. Your paper is superior to any ever published here; hence you live on. People know how to appreciate a good article.

I hope all subscribers will hasten to send in their money. They must know that a weekly paper like yours can only be published at considerable expense, and that in these days of commercial depression, cash is absolutely needed. You have to pay your way, and I suppose, do it in hard and ready cash. Printers cannot be supposed to live on air any more than persons. Any who do not pay should be honest, and not take the paper in. I do not know whether you will admit all this into your pages. Your

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Established 15 Years.  
**SYDNEY AND BRISBANE.**

open column is so very broad that I have some hope that you will. I merely want to have a shot at those who neglect to pay up, which I consider to be a simple Christian duty, and to express my thanks for your journalistic work, with my appreciation of your endeavours to provide a good Church newspaper.—I am, &c.,

A METROPOLITAN PARSON.

January 2, 1892.

## CHRISTMAS OR XMAS.

SIR,—The abbreviation "Xmas," is being substituted in many places for the full word "Christmas." I think that those who love the name of Christ should object and protest against it being practically left out in the title of His natal day. The desire to abbreviate may cause it in a few years to be almost wholly lost sight of. To drop the Redeemer's name from the word Christmas is to dishonour Him, and I submit, should as far as possible be prevented.—I am, Your obedient servant, CONSERVATIVE.

## THE KILBURN SISTERS.

SIR,—If untrustworthy in comparatively small things, how can your readers trust to your integrity in greater things? Sister Caroline wrote, "what is said about Sisters of Charity is entirely false," and in your previous article you distinctly claimed that she gave no denial to your account of the Kilburn Sisters, but now you write that "Sister Caroline, while stating that her whole account was false, etc.," and you proceed on your own misstatement to review the question. This seems to me neither honest nor truthful, and I for myself cannot accept your statements about the Kilburn Sisters as reliable.

As to the decision of the Synod, for which you thank God, I thank God for the decision of the General Synod representing the whole Anglican Church of Australasia, held in Sydney in 1891, and presided over by the Primate, in favour of the encouragement of both Sisterhoods and Deaconesses under proper supervision, the Bishops voting in favour of the resolution unnamed and by an unstated majority, but the Clergy and Laity each having an overwhelming majority.

What the members of the Church might expect from the Bishop of each Diocese would be, that, in loyalty to the decision of the whole Anglican Church in Australasia, he would carefully examine the rules of any Sisterhood which he might be aware contemplated entering his Diocese, and then publicly state that after a careful consideration of their teaching he could or could not conscientiously recommend the particular Sisterhood to the favourable notice of the Church in his own Diocese.

I am not aware that the rules of any sisterhood are secret, and though private individuals in Australasia may not have copies, yet Bishops in virtue of their position are not supposed to be ignorant on a subject which has attained such importance to the Anglican Church.—I am, &c.,

Dec. 29th, 1892.

[We noticed the sentence quoted by "A" from Sister Caroline's letter in our first article, and at the same time noticed her admissions, by which she disproved her own assertion as to the falsity of what had been said. We gave the whole: "A" gives only part of what Sister Caroline said. We also added the text of the incriminated article, so that the reader had the whole case before him. Where, then, was our untrustworthiness or want of integrity? or want of honesty or truthfulness? "A" gives one scrap of Sister Caroline's letter, and of our comment upon it, and says, "I for myself cannot accept your statements about the Kilburn Sisters as reliable." Very possible. But that is not our fault. Why he cannot do so, we do not know. We are not prevented in rejoicing in the decisions of our Diocesan Synod because "A" rejoices in a decision of the General Synod. "A's" opinion of what "the members of the Church might expect from the Bishop of each Diocese," may be very interesting, but we do not feel ourselves bound to share it.

"Bishops in virtue of their position are presumed not to be," and to be, a good many things which they are and are not.—EDITOR A.R.]

## CORRECTION.

SIR,—May I be allowed to correct a mistake in your report of the Chinese Mission Meeting recently held in the Chapter House. It was not the Venerable Archdeacon Leonard Williams, of Gisborne, but the Venerable Archdeacon Samuel Williams of Te Aute, Napier, who so generously gave £25 towards the purchase of the land, and promised to give £200 towards the building of the Church." The same gentleman recently gave £1000 to the Chinese Mission in Melbourne.—I am, &c.,

JOSEPH SHEARMAN,

Mulgoa,

January 2, 1892.

NEWCASTLE DIOCESE.  
SUNDAY-SCHOOL EXAMINATION.

SIR,—I shall be glad if you will allow me to correct the statement in your issue of 24th instant as to the number of the scholars examined. There were 101, 88 in the Upper Division, and 18 in the Lower.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBAGH 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 200 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.

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

Allow me to state also that the mistake was entirely my own, as I supplied the information upon which your correspondent based his report. Being very much occupied at the time, I did not open the packets which had been sent, but tried to count the papers while still tied up, with the result that I understated the number in replying to my friend's inquiry.—Yours, &c.,

H. S. MILLARD,

The Grammar School, Newcastle,  
December 31st, 1892.

## Notice to Correspondents.

MELANESIAN MISSION.—Next week.

In these days of competition when numberless people are introducing scores of new things wherewith to take the public by surprise, and, if possible, force a trade, the majority of which, alas, has too often proved to be merely the tricks of adventures to catch the unwary. Having this in view it is refreshing to be able to bear testimony to a new meal which for excellence of flavor and nutritious properties cannot be surpassed, if equalled. We refer to "Narro," a preparation of wheat meal, manufactured by J. T. and E. T. Amos and Co., 218 Sussex-street, Sydney. We can conscientiously bear testimony, having used the meal, to its worth as a porridge.

## John Wesley and the Church.

The following letter of John Wesley's has been reprinted from an old issue of the Bristol Times and Mirror:—

"My dear Miss Bishop,—I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly, and if you have a little prepossession (which, who has not), yet you are willing to give it up to reason."

"The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it, in every point, both of doctrine and discipline. Hence we inserted in the very first rules of our Society, 'They that leave the Church leave us.' And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Hervey, and most of those holy men that were contemporary with them."

"But the ministers of it do not preach the Gospel. Neither do the Independents or Anabaptist ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong. Few of the Methodists are now in danger of imbibing the grand error—Calvinism from the dissenting ministers. Perhaps thousands have done it already; most of whom have drawn back to perdition. I see more instances of this than anyone else can do; and on this ground also exhort all who would keep to the Methodists, and from Calvinism, 'Go to the Church and not to the meeting.'"

"But to speak freely, I myself find more life in the Church prayers than in the formal extempore prayers of dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called Gospel sermons. That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out 'what a fine Gospel sermon!' Surely the Methodists have not so learnt Christ. We know no Gospel without salvation from sin."

"There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church that 'the pure intention of the minister is essential to the validity of the Sacraments.' If so, we ought not to attend the ministrations of an unholly man; but in flat opposition to this, our Church teaches, in the 28th article, that 'the unworthiness of the minister does not hinder the validity of the Sacraments.'—Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly that a little heaven may leave the whole lump."

"I wish you would seriously consider that little tract, 'Reasons against a separation from the Church of England.' Those reasons were never answered yet, and I believe they never will be."

"I am glad you have undertaken that labour of love, and I trust it will increase both your spiritual and bodily health."

I am, My dear Miss Bishop,

Yours very affectionately,

J. WESLEY."

This letter strikes us as of very great value; and be it remembered that it was written subsequently to the publication of his works in 1774, and only 13 years before his death. It is the expression of his matured and deliberate conviction.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (best Pastry), Porridge and Biscuits. Wholesale Agents—

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## Sickness Cured, Health Preserved, and Life Prolonged By DR. A. WILFORD HALL'S GREAT HYGIENIC DISCOVERY.

The treatment disclosed is unfolded in the "Health Pamphlet"—a condensed prescription of 48 pages. To read and discover this pamphlet is to gain a fund of physiological, pathological, and therapeutical knowledge that a hundred times the cost of the pamphlet would not purchase from its owner, could it be given back and blotted from his memory.

Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of a patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, headaches, heart disease, indigestion, consumption, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by radically neutralising and removing their causes, thus allowing nature herself to do her work unimpeded.

We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favourably to the patient by an intelligent use of this method of treatment.

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

## Read the Reports from Sydney Papers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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REMEDY FOR BALDNESS,  
From whatever cause arising.

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it has never been equalled.

As a CURE for WEAK AND THIN EYELASHES,  
or RESTORING GREY HAIR to its ORIGINAL  
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AFTER USE.  
Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient.  
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DR. A. WILFORD HALL, PH.D., F.S.S.C., &c.

## PLEDGE OF HONOR.

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

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

Signed this . . . day of . . . 18 . . .

ONE WITNESS . . .

Signature . . . P. O. . .

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

"J. G. Oakman, . . ."

"Dear Sir,—I have very much pleasure in testifying to the efficiency of Dr. Hall's hygienic treatment. I have been a sufferer from indigestion and constipation in its worst forms for the last eight years, and during that time I have consulted four (4) medical practitioners of great skill, but have received very little relief. I have used a terrible lot of pills and patent medicines. At first they used to give me a certain amount of relief, but for six months before using Dr. Hall's remedy they were quite useless. For three months before using the hygienic treatment I suffered terrible pain in my stomach and bowels, especially at night. I could not sleep but very little and had frightful dreams. Mrs. M. Jones had to put mustard plasters and hot flannels across my stomach before I could get any relief. I have been using the hygienic treatment for five weeks, and thank God, it has given me great relief. Since I first started to use it I have not felt any pain, and can sleep quite sound every night. I have not felt the slightest touch of indigestion since, and can eat three hearty good meals every day. Everybody says how well I begin to look. My wife and daughter use it with good results. I have not the slightest doubt but that it will cure diseases of the stomach, liver, kidneys and bowels. Faithfully yours,

"(Signed) EDWIN MYNERS (M.M.), Teacher."

In order that readers of Dr. Hall's advertisement may feel sure that it is genuine and worthy their attention and earnest consideration, I have asked a few gentlemen (among the thousands of those who already have the pamphlet and are using the method) for permission to publish their names as a guarantee to the public that they are free from any fetch-penny scheme or fraud in purchasing the pamphlet.

J. C. OAKMAN, Sole Agent for

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

Fred J. Bird, Paddington  
Thomas Martin, Stanmore  
Cyril Haviland, Secretary School of Arts, Sydney  
Chas. W. Lacey, Junior, North Shore.  
Henry A. Morgan, Ashfield  
Fred. Nicklin, Clarence-street, Sydney  
James Cox, King-street, Sydney  
T. F. Kron, George-street, Sydney  
T. Willis, Pultford, Sydney  
W. A. T. Watt, Pitt-street, Sydney  
Thos. Gainsford, Treasury, Sydney  
Rev. Robert Day, Editor "Australian Independent"  
Fred. Walsh, J.P., Patent Agent, 25 Elizabeth-street, Syd.  
J. S. Carey, Editor "Australian Christian World"  
Edmund J. Brady, Editor "Australian Workman"  
Rev. T. Owens-Mell, Glebe Point  
Captain F. B. L. Rossi, Goulburn  
E. Davis, Bowral  
W. Faddy, Chemist, Wollongong  
J. Laker Macmillan, Church-hill, Sydney  
F. J. Rogers, Sydney  
Phillip Quirk, Baker, North shore  
John Gray M'Nab, Coach-builder, Brisbane  
John Perry, Lonsdale-street, Melbourne  
William Binley, Lonsdale-street, Melbourne  
T. R. Proctor, Onist, Optician, Melbourne  
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## DEACONESSSES AND SISTERHOODS.

(To the Editor of the Australian Record.)

SIR.—Mrs. M. E. Marshall of Douro House, Sunderland (England), to whom I forwarded a copy of your paper containing the leader on "Deaconesses and Sisterhoods," writes me to ask you to be kind enough to give the MS., which I forward under a separate cover, a place in one of your earliest issues.

It may be of some use to state that Mrs. Marshall is the authoress of a book entitled the "Third Order," which has since been re-established under the Episcopate of the late Bishop Lightfoot, of Durham, and that she is also a friendly friend of the Bishop of Melbourne and Mrs. Goe.—Yours, &c.

FRED. T. FITZMAURICE.

Woolahra, January 2, 1893.

## ON PAROCHIAL WORK.

It is of some interest to those who care for such things, to know that in the "Australian Record" of Religious Subjects, there is an article comparing Deaconess Institutions and Sisterhoods, in favour of the former, as regards Australia, as being of more general service to the Church and its parochial system, than the latter.

"The Sister is of the Sisterhood, the Deaconess is of the Church." This expresses the feeling of difference very well; and I can easily imagine in a free and active country it is desirable to be free to work, and not trammelled with special arrangements; those of the English Church with its threefold Ministry of Holy Orders being sufficient, to which the Lay Deacons and Deaconesses can be amalgamated.

But I find that not only is the office of Deacons made up a good deal less of the secular element, than I think in the first apostolic institution it was intended to be, but that of the Deaconess is also a good deal altered. The training and life of a Deaconess now, is a good deal more close and strict than that of a Deacon, which seems hardly reasonable.

Compare the life of a young man at Oxford and Cambridge in supposed preparation for Holy Orders, to that of a girl probationer in a Deaconess Home. Think of the luxury, free living, and extravagance, in the case of one (so that it is impossible for people with small incomes to afford it, however otherwise suitable), and the plain diet, hard work—mental and bodily—and complete self-denial, of the other. Also, when the training of both is completed, the Deacon is launched into active life (a great deal harder and more difficult, it is true, than it was a few years back), but still he is of the world, can live in a good house and marry if he likes, while the Deaconess is a good deal "cribbled, cabined, and confined," by rules and ordinances. Though she takes no vows, she is expected not to marry. She used to consider herself "a female curate," inasmuch as she gave up all her time to the poor, while receiving a small salary, less than a curate's stipend, but then her work was more limited than that of a man; but now her dress and her vocation generally, mark her out for a life much more separate from human interests, than that of a curate.

Was it so in the beginning of the Deacon and Deaconess Institution? The former were to help the higher orders of Clergy in their offices and work concerning the Laity and the poor, so as to give them more time for prayer and the ministry of the word, and the higher offices. That, we can justly understand the wisdom of. Then we soon learn by the directions given by St. Paul\* to the Deaconesses, at the same time as the Deacons, that this same office was taken by women in their measure, as women. The word is wrongly translated "wives" in our Bibles and Prayerbooks, the Revised Version gives "women." Both men and women-deacons (Bishop Lightfoot) seem to have taken this office for the further help of the Ministry, and as servants of the Church. In many cases like Priscilla and Aquila, I can imagine that both wife and husband might take it; and specially bring up their children in the nurture and admonition of the Lord, setting a good example to all. We read that a Bishop is to be the husband of one wife and to rule his own house—"otherwise how shall he take care of the household of God?" There seems no question of the Deacons marrying, if they chose, whether the Deaconesses do or not.

I am told that marriage is the whole of life for a woman, while it is only part of it for a man, therefore those women called to the religious life must not marry. But widows are said to be some of the most suited among women, for the higher spiritual offices, and teachings; also many married women and mothers who have nourished and brought up children have their hands full of good works, especially commended and belong to the varied and desirable useful forms of society.

But it is not for a private individual to think of altering what has grown and exists. The unmarried life, given up to the things of the Lord, can be most beautiful and blest. Leaving the Deaconesses and Sisters as they are, I feel with some of the wisest advisers of our Church that they are both positions of great importance, chiefly suited, not to the many, but the few. There is something I think of more general use wanted below these positions, and something beyond what can be attained by the associate system, which is good, but I feel it to be limited and to imply too little—they have to work for the

\* 1 Timothy, iii.

home with which they are associated; whereas I would desire as well, a body of workers free to work from their own hand, and with no further guide and direction than can be afforded, generally by their parish clergy; those Deaconesses and trained Sisters who are good enough to direct them, or any special Missioners, but that it should be co-equal in extent with the parochial system to which it is attached. Then in that order people are free to offer their own time, as much as they can, their talents, money and services, to Almighty God—spreading round them the light that is in them; and for that end I fastened my thoughts on the Third or Parochial Order—not original, an existing thing as far as the Third Order of St. Francis goes, but adopted in as far as it can be made to serve, in connection with the parochial system of our English Church. We have the Second, which seems to require the useful Third also, in which many may be content to live and die.

The Church Workers Unions which are now formed more or less in so many Dioceses, may possibly work up to this.

Another impression I have is that the office of Deaconess should be open to influences from without more than that of the closer office of a sister. Living in the world she should be able to bring to bear upon the problems of life, the skill and judgement of a trained Christian woman. An opinion, other than that of men, inasmuch as intuition often teaches her, while logic helps them, but the two are required and work well together. I have heard it said that in many of our old ecclesiastical buildings the chancel arch is ended, on either side, with the head of a man and of a woman, in religious dress, showing how the wisdom of the two is required for our best work.

There is a very great weight on the side of goodness, lost by omitting the fact. I am not speaking either for women's rights or votes—that is another matter;—but the Church is maimed, as Bishop Lightfoot wisely said, in one of her hands, by the omission of women as factors in her councils and works. Keeping their right place in it, as subordinates, but fulfilling the gifts given them, in common with men. We need wise counsellors; and those who have been trained to be grave, not slanderers, sober, faithful in all things, and have the experience which older life brings, might be of great service in directing and advising the young, hearing confessions, and filling very useful employments in the Church of Christ to which their office in it, calls them. I hope in time all this may be better understood and acted on, and that the Deaconess, "the only remnant of the old priestess," may take her right place in the Church, and in the ordinances of the day.

## OUR COMMENT ON THE ABOVE ARTICLE.

It certainly is not, in our opinion, desirable that there should be "luxury," free living, and extravagance in the life of young men about to become Deacons. If there is such, there surely ought not and need not be such. As a former alumnus of one of the old English Universities the writer of these lines can truly say he did not know such a state of things amongst the godly young men who were looking forward to taking orders. "Plain diet, hard work—mental and bodily—and complete self-denial," so long as the diet is thoroughly good and wholesome, the work not unduly hard, and the self-denial the true Scriptural ignoring of self as the ruler of the life, will be good for either young man or woman while under preparation for the ministry. The Deacon should not be "of the world," though "he can live in a good house and marry if he likes." The Deaconess can do the same. She is no more "cribbled cabined and confined" by rules and ordinances than the daughter of any well-governed family. She takes no vows, and she is expected to marry if God calls her to serve Him in that calling. Her dress and her vocation do not mark her out for a life much more separate from human interests than that of a Curate, except so far as a woman's life is always a less public life than a man's life.

Deaconesses cannot always marry "if they choose"—even if Curate's always can—but they can always accept offers of marriage when made to them, as other girls can. Deaconesses are no more "called to the religious life" than are our wives, mothers, and daughters. And they are as free to follow the will of God as to marriage as other women are. But if they are called to "mind the house and bare children" they cannot, of course, give their whole time to official ministry to the poor, etc. Yet Deaconesses who marry, and many do, will be found to have their hands as full of good works outside their homes—to say the least—as any other. Deaconesses have not necessarily to work for the Home with which they are associated. Indeed, they need not necessarily be associated with any Home. But it will, in our opinion, be found that "a body of workers free to work from their own hand, and with no further guide and direction than can be afforded, generally by their parish clergy, those Deaconesses or trained Sisters who are good enough to direct them, or any special Missioners," will be in no freer or more independent position than those connected with a Home. The exception ("no further guide and direction," etc.), is so large that it swallows up the "free to work from their own hand." Connected with an Institution the movements of Deaconesses, are guided and directed by a chosen body of Ministers and others with the Bishop's approval and concurrence, and if he sees fit, licence. "Working from their own hand," they are guided by "parish clergy, and Deaconesses and Sisters good enough to direct them, or by any special Mission-

ers." Where lies the advantage for the Deaconesses? Is every Parish Minister to try his "prentice hand" at directing Deaconesses, with perhaps trained sisters good enough to direct them? Does special study experience and knowledge of this work count for nothing? Is there no safeguard from the human imperfection of the "Parish Clergy," or the "special Missioners" required? It will, we think, be found that the history of the Deaconess movement, in modern times, when impartially and prayerfully studied, will lead to the safest and wisest conclusions on these and many other points. And what is now needed is action and not words and theories. The scheme of Associates which was recommended in the suggestions of the English Bishops, and a form of which has been adopted in connection with our own Deaconess Institution, enables "people to offer their own time as much as they can, their talents, money and services to Almighty God," not to mention their ability to do this without any connection with an Institution or order. But we do not, it seems to us, want Deaconesses or any other servants of the Church, who are "remnants of the old Priestess." (Ed. A. R.)

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

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## The Australian Record.

SYDNEY, SATURDAY, JANUARY 14, 1893

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## Notes and Comments.

**University Examinations.** We observe in the lists of the late examinations, the name of Mr. C. T. L. Yarrington son of the Rev. W. H. H. Yarrington M.L.B., of St. Mary's West Maitland, who passed the B.A. examination; also that of Mr. W. J. Cakebread, of Ryde, and Mr. Thomas, son of the Rev. A. C. Thomas, of Soane. These gentlemen, we believe will present themselves in due course as Candidates for Holy Orders. Mr. F. Kellett to whom we referred last week is the son of Mr. Kellett, of Glebe Point.

**The Churchman's Almanack.** This valuable publication, from the office of Messrs. Joseph Cook and Co., is to hand. The information it contains is of interest to every Churchman. Its contents are carefully compiled and excellently printed. It ought to be in the hands of every Australian Churchman. Its popularity may be gathered from the fact that this is the thirty-ninth year of publication.

**Diocese of Grafton and Armidale.** At the invitation of the Venerable Archdeacon Greenway, Vicar-General of the Diocese of Grafton and Armidale, and with the consent of the Bishop of Bathurst, the Rev. J. T. Evans, Organising Chaplain of the Diocese of Bathurst, will visit the Diocese of Grafton and Armidale for the purpose of assisting the Vicar-General in the re-organisation of several parishes. It is understood that efficient Clergymen will be needed for these parishes, and it is to be hoped that suitable men will be forthcoming. We understand that Mr. Evans is anxious to hear from Clergymen desirous of work, whom he can recommend to the Vicar-General for appointment. Letters addressed to Manly will find Mr. Evans.

**Missionary Statistics.** The "Indian Witness" gives some valuable missionary statistics in a recent number, which show that the total number of Protestant Christians, according to the last census, omitting Burma and Ceylon, is 540,000. This represents an increase of thirty per cent. for ten years. As this follows an increase of eighty-six per cent. in the previous ten years, we are not surprised that the "Harvest Field" considers it a disappointing result. There is, however, one hopeful feature, and that is the number of Communicants is now about 175,000, and shows an increase of nearly fifty-three per cent.

**Martyrs.** In the Bodleian Library in Oxford is a manuscript record kept by John Fox, containing these simple but gruesomely suggestive entries, yellow and faded with age: Four loads of furze faggots to burn Ridley and Latimer 12s 6d Carriages of these loads 2s 6d Two chains, two staples, four labourers 5s 10d

To-day, says a contemporary, many a faithful preacher is martyred at less expense than this. A little envy, a little malice, a little tale-bearing does the work quickly.

**Preaching.** Very much has been said and written about preaching of late. The Bishop of London not long ago said the best plan was to write out the sermon three times and then throw it into the waste-paper basket. Admirable advice, no doubt, for those who have time and can afford to do so. But it is hard to know how the generality of preachers could possibly do this. The Dean of Rochester says that "read" sermons are almost invariably ineffective and as being largely due to "laziness." This view has many opponents, we are sure. Archdeacon Farrar strongly disagrees with it. He says—"The grandest sermons I have ever heard have been written sermons. I have heard, for instance, Dean Vaughan entrance an audience of boys with sermons of which every word was read from a MS., yet which no one of them would ever forget."

**Other Great Preachers Who Read their Sermons.** Dr. Farrar also instances Dean Stanley, who has held "a vast congregation at the Abbey breathless with sympathy by sermons of which he could not have spoken 'a single sentence.'" He also brings forward the names of Dr. Chalmers, of Dean Jeremie of Professor Blunt, of Canon Melville, of Cardinal Newman,

of Canon Liddon, of Bishop Wilberforce, and of Bishop Lightfoot. "It is in the last degree idle and unhistorical to pretend," he writes, "that audiences may not be thrilled, enraptured, elevated, saved, by written sermons. Let each preacher follow the line that suits him best." This is sound advice. Again, he says, admirably:

But surely a sermon need not always be a polished essay, or an impassioned oration, or a magnificent argument. God can help very simple and very stumbling words if they be uttered out of a sincere heart. The greatest sermons have by no means always been those which produced the deepest or divinest effect. "The wind bloweth where it listeth." Very learned, very eloquent, very splendid such were the remarks made by one great Bishop after hearing a grand discourse from another, "and not enough of the Gospel in it to save a tithe."

**The Abolition of the Slave Trade.** Canon Wilberforce, referring recently to the struggle preceding the abolition of the slave trade, said he was in a position to state that the leaders in that great movement never took a single step in it without earnest and constant communion with their Lord. On the very night when the leader went down to the House of Commons to plead with silver voice and tender eloquence for the abolition of the evil, on that very night in a little chamber there was gathered a band of praying men; and that night was the night of victory in the House of Commons.

**Tennyson.** All sorts of beautiful stories (says the *Southern Cross*) about Tennyson are still coming to the surface, and one of the most beautiful is that in which he expressed his own personal feelings about the Lord Jesus Christ. He was walking in his garden with a friend, with the sun shining on the many-coloured flowers. Tennyson looked down upon the cup of a flower brimming over with radiant sunlight and said "What the sun is to that flower, Jesus Christ is to my soul. He is the sun of my soul!"

**The Pilot.** In the famous lines: I hope to see my Pilot face to face When I have crossed the bar, some very shallow critics profess to find it doubtful who Tennyson's "Pilot" was. This doubt, however, sorely vexed Tennyson himself, and his son writes: "My father was much pained to learn that anyone could misinterpret the 'Pilot' in 'Crossing the Bar,' and imagine that it referred to Arthur Hallam or to my brother Lionel. He had thought there could have been only one possible interpretation. Repeatedly and emphatically, at his dictation, I have had to say this. Moreover, I have had to explain, also at his dictation, that in the line 'And after that the dark' the 'dark' merely means 'The valley of the shadow of death.'"

**"The Silent Voices."** Tennyson's very latest poem, it may be added, consists of some lines, entitled "The Silent Voices," in which the poet tells "the silent voices of the dead" heard through dreams not to call him back "Toward the lowland ways behind me And the sunlight that is gone." But rather forward to the heights beyond, "on and always on." And that spirit is essentially Christian.

**Non-Churchgoers.** An address on this subject was given by the Rev. John Smith, of Broughton Place, United Presbyterian Church, Edinburgh, at the Dundee Conference, after which the meeting was thrown open for discussion. The Rev. Dr. Clemonce said he was sure the poor people would come to Church if the Churches went out to them, and adapted themselves to them. He gave some interesting statements of a work of this kind carried on by a band of young men in the Church at Nottingham, of which he was the minister. Many of our Churches were dying of dignity, and were ashamed of putting their hands to the work of inviting strangers to the House of God. Another speaker suggested as a means of reducing the prevalence of non-Church going that the city should be divided into districts, and that each congregation should undertake to look after the spiritual wants of the districts allotted to it. The suggestion was supported by the Rev. John Smith, who delivered the address.

**An Illustration.** There is a light house on the eastern coast in which there are two lights, one above the other adjusted at such an angle that at a distance of two miles and a half, they appear as one. There is attached thereto a revolving apparatus. "Why do you send out the light just so far?" it was asked. "Because there is a sand bank there." "What is the use of the revolving apparatus?" "Why, sir, the sandbank shifts, we turn the light upon it." "But do you have to change the light?" "Oh, no, sir, we never change the light, we only make it shine upon the sandbank." Brethren, we have one light, we have had of late to turn it so as to shine on the sand banks of agnosticism and positivism, now we will have to turn it so as to shine on the shifting sandbank of the Higher Criticism lest mariners be wrecked there, but change the light? Never, never, never. With holy enthusiasm we hold up the one Light, and we need not look for another." The above illustration was used by the Rev. Clement Clemonce, D.D., of London, in the course of an address on "Rest in Christ, the secret of power for Christ."

In the same address the Rev. Clement Clemonce said a Christian worker of large experience once adopted an unusual plan in leading an unbeliever to the truth. He procured two copies of the Gospels, put one into his hand and said: "Take that, read it, put your mark against all you cannot accept and let me see it again." As was expected, the unbeliever had put his mark against all the miracles. The miraculous deeds were crossed over. "Now, take the other," said his friend, "read it again, and put a mark against all that you can accept." He did so, but ere he had finished, the glory of the words of Jesus flashed on his spirit. He had no further need of miracles to prove the doctrine, but the loving Christ confirmed the miracles. The Christ stood before him the truth of God.

**Lord Tennyson.** The *Review of Reviews* contains an admirable article on Lord Tennyson. Many excellent articles have appeared on the late Poet Laureate, but this seems different from them all. It is most original and pleasant reading. It contains an interesting interview with the great Poet by Miss Chapman, whose book on "In Memoriam" pleased Tennyson so very much. Also, some critic, apparently well qualified to judge, says some admirable things about his poetry. The three enduring things, he says, in Tennyson's poetry are—God, Man and Nature; the burden of his poems is—Believe, Study, Sing; what he most clearly shows is the Aimlessness of the world without God; and his message to the world is (1) Faith in God and in Man, and (2) Reverence to Nature. These are well worth thinking over and working out.

**Favourite Authors.** The *Bookman's* lists of Booksellers' sales during the past month throw some curious light on local taste in the matter of reading. Tennyson, of course, stands first on most of the lists; but he does not even appear in that of Manchester, although he leads the way at Liverpool. Theology seems to sell everywhere. Canon Liddon, Mr. Handley Moule (*Christ is All*), and Mr. R. F. Horton occupy three out of the six places in the London E.C. list. Manchester, Glasgow and Montrose are also strong in theology; whilst Liverpool and Burnley are the best patrons of fiction. Of course local influences are apparent in the lists. Mr. Marshall's book on football is much honoured at Bradford, a list of weaving prices at Burnley, and Bishop Ullathorne's Letters at Dublin. In regard to theology, the most significant fact is the high place so often occupied by Mr. Horton's book on *Revelation and the Bible*.

**Japan.** Among other things referred to in the report of the past year of the work in Japan of the American Board of Missions is (says a London paper) the Labor question. According to a Japanese statistician in the north-eastern part of Joshi, thousands of operatives are working in spinning and weaving in groups of from 20 to 40 from early dawn until after ten at night. The average period of daily labour of these is said to be 17 hours, and this on special occasions is exceeded. The effect of this excessive labour is that in manufacturing towns it is rare to find operatives either men or women over thirty years of age.

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