

## Temperance.

### SPEAK TO THAT MAN, A WORD MAY SAVE HIM.

A few years ago, standing outside a publichouse in London, was a degraded-looking man, sodden with drink, bloated, wretched, sunk to the lowest depths of misery. A gentleman, passing by glanced at him, and said to himself, "Can this be a human being—a man stamped once with the image of his God?" Shuddering with horror, he went down the street, when a voice whispered in his heart, "You must go back and speak to him." "What shall I say?" he questioned. "Tell him that God loves him," was the reply. The gentleman retraced his steps, and putting his hand upon the poor drunkard's shoulder, he said—

"My friend, God loves you."  
The man looked at him as if stupefied by the words, then burst into a loud laugh. "No, indeed," he exclaimed; "neither God nor devil loves me. They have kicked me out of the publichouses; there is no place so vile as to open its doors to me anywhere; man and woman alike turn from me with loathing now."

"But God loves you," the gentleman replied, still looking at him steadily.

Again the miserable drunkard gave a hoarse laugh. "You need not talk to me," he said; "I know all that you can urge. I am the son of a Clergyman; I have studied at Oxford; I could preach myself once; but I am lost—lost—lost!"

"All that you say may be true," the gentleman replied; "but this is true also—God loves you."

The man burst into tears. "Too late," he sobbed; "it is too late now."

"It is never too late for God," the gentleman answered. "I am now going to a meeting, and you will come with me."

"I? In these rags? They would close the door in my face."

"The world may do that, but the followers of Jesus are of another spirit. Come with me and you shall see for yourself."

Five years have passed away, and to-day he who was once the most degraded wretch in London is now a respectable, and respected man, preaching from town to town the unsearchable riches of Christ, telling the world over and over again that God is LOVE.

### ABOUT ALCOHOL.

The *Liquor problem in all Ages* is the title of a work from the pen of the Rev. Dr. Dorchester. The position taken up by the author are thus summarised by one who writes upon it:—"1. That no kind of alcoholic liquors—not even wine, beer, or ale—form any part of the necessary sustenance of man. 2. That alcohol produces no desirable effect upon a healthy living organism. 3. That there are no circumstances of extreme labour, or of severe heat or cold, in which the use of alcoholic liquors is beneficial. 4. That instead of warming the body, alcohol reduces its vitality. 5. That there are no special modifications of the mental or bodily condition, short of actual disease, in which the use of alcoholic liquor is necessary or beneficial. 6. That the capacity of the healthy human system to sustain either bodily or mental labour is greater when no alcohol is taken."

### COUNT VON MOLTKE AT HOME.

A French writer speaking of the late world renowned Field Marshall, thus briefly photographs him in private life:—"He likes to sit on the box of his carriage whilst his aide-de-camp reposes amongst the cushions within. He plays with the children, but forbids anyone to drink wine at his table because he himself abstains from so doing."

### HOW TO ALLAY THIRST.

There is nothing better than water. But water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water you throw it through your mouth and throat into your stomach, without doing the former any good, while you injure the latter by loading it with what it does not require. Drink slowly, and keep the water in your mouth for a moment when you begin. If you work in a hot room in hot weather, tie a damp cloth around your temples, and you will not experience half the craving for drink you otherwise would.

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**PAY UP.** As the year has expired, 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.

### The Charm.

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### The Study of Missions.

THE Church Missionary Society Lay Worker's Union for London made a new and bold departure in inviting a lady to address them at their Meeting on December 6, at which, in the unavoidable absence of Mr. H. R. Arbuthnot, Mr. G. Martin Tait presided. There was a very considerable attendance of members to hear an address from Miss M. L. G. Petrie, B.A., on the systematic study of the history of Missions.

Miss Petrie would not waste time by uttering trite superfluities about the greatness and importance of Missions, save to point out that it took some courage to maintain in the face of the outside world that interest in Missions which was so evident in the room. It was more difficult to confess an interest in Missions than in things which were either purely ecclesiastical or purely controversial. Why was missionary work so differently thought of from other Christian work? Possibly because it was not presented in such a way as to attract intellectual people. The Missionary of to-day did not command the respect on the intellectual side which he should command. Of course, if he died some years ago, it was different; witness, J. S. Mill's treatment of St. Paul. In explanation of the causes for this attitude of indifference to modern missions on the part of intellectual people, Miss Petrie referred to the influence of Homer in perpetuating the "tale of Troy divine." There were probably many sieges just as important in those days as that of Troy, but in the latter case not only were the great deeds done, but they were also adequately sung. In missionary work we dealt with a greater struggle than that of Troy, and the men who did the deeds sent home, as men of action, do, nothing more than short despatches dealing with hard facts. Missions still wanted their Homer to make their narrative the heirloom of the ages. Till that Homer came each friend of Missions must do his part, like those solitary poets who in individual Greek cities sang before Homer the brave men who lived before Agamemnon. This task would be accomplished best by not at first studying individual Missions or isolated missionaries, but by looking at Missions as a whole, and putting together the past and the present. To take a modern instance, it was well known that one of the principal faults of the Chinese people was a tendency to break the Eighth Commandment, and in consequence very little of the pay of the common soldiers reached them. It stuck for the most part in the hands of those whose duty it was to pay it out. When, however, one day a pay-master in China actually paid over to the soldiers the whole of what was due to them, it was immediately remarked he "must either have gone out of his mind, or joined the religion of Jesus."

Put this beside some old-world illustration of the overthrow of some national characteristic fault, such a story as that of Telemachus—the monk conquering that love of cruelty which was so characteristic of the Roman, as told by Tennyson in his last volume (not the only missionary story in a volume which tells in song of Kapiolana, the heroic Christian Queen of Hawaii)—and those who will listen to the story of Telemachus because he died so long ago, and because his noble action is nobly described will be tempted to listen also to the modern instance of the Chinese paymaster. The missionary subject should be begun at the beginning, that is in Genesis xii., with the blessing of those who are to be made a blessing, passing on to the Exodus, to Solomon's dedicatory prayer, which went beyond the confines of Israel, echoed as it was in the grand book of Ezekiel, in which again and again came the noble desire that all might know the Lord. This thought was also found in what the lecturer called the post-Captivity Psalms (xviii.). Then in the New Testament our Lord formed His Church so that it might be a Missionary Society. The Acts were the first missionary report of the Church bearing fruit in all the world and increasing (Col. i. 6, E.V.). But on leaving the New Testament it was a mistake to jump direct to the *Gleaner*. There was, of course, much darkness in those early Christian days; but there was much in these days also. The progress of light should be traced as sedulously as the progress of darkness is traced. Even in the darkest days of the Church there was a Francis of Assisi facing the Sultan himself; there was a Raymond Lully laying down his solitary life as the first missionary to the Mohammedans. Everywhere missionary enterprise or apathy were the notes of a rising or a falling Church. The missionary student must have some knowledge of Church history, of which his study would be profitable just in proportion as it was systematic. Most missionary information was so scrappy and disjointed; the general Church history should first be studied, and then the student could settle down to some particular division of the subject, working at it in the same way as that in which he worked up a period of history or department of science for an examination at school. Turning to practical directions the lecturer advised her hearers to take a text-book on Missions as a whole, and gradually enrich its margins with notes of the various other books and periodicals in which in general reading illustrations of the subject of which the text-book treated were to be found—a speech at a missionary Meeting, or an item of general ecclesiastical intelligence, for instance. We need not be afraid of having only a little knowledge if we knew that our knowledge was a little only and if it were systematized and exact. Miss Petrie then gave some very graphic illustrations of the uselessness of unsystematized and inexact knowledge in the field of Missions for those who desired to interest and instruct others in the subject. Past and present must be put together. For instance, about 1000 years ago there was an abbot of Bangor called Congal, and a very able young monk called Columbanus; and Congal was very much distressed when Columbanus expressed his intention of going as a missionary to the heathen on Continent, and he did his best to dissuade him. That was a subject of which an interesting Academy picture could be made—picturesque costumes and the dramatic situation and the rest. Compare this with Alexander Mackay refusing a partnership in an engineering firm at Moscow to go as a missionary to Africa, as one would make an Academy picture out of that, of a young man who travelled in omnibuses and underground railways and was probably blamed as foolish for giving up his chances. But many people who at first would only pool-pool Mackay would think better of "those dear old monks," and in that way possibly be led to think better of Mackay. "History is an excellent cordial to drooping spirits," and we might find one in the history of our time, the wonderful progress of Christianity all over the world. There was no subject which more repaid systematic study than Missions; by such study we should find Missions were not a failure or a subject for isolated enthusiasm, but a grander battle than that of Troy, since its soldiers fought under the banner of Him who was in a truer sense than ever Agamemnon was. "King of men," going forth conquering and to conquer.

Miss Petrie's address was received with the greatest enthusiasm, notwithstanding the fact that some of its allusions were over the heads of her audience; and every member who took part in the discussion which followed expressed his gratitude for the able, interesting and cultured discourse which had been delivered. The lecturer suggested several general text-books for the study of Missions, curiously enough omitting to refer to Dr. Fleming Stevenson's *Dawn of the Modern Mission*, and in reply to a question gave some interesting particulars of the college by correspondence, referred to in the August number of the *Intelligencer* and in *Candidates in Waiting*.

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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 28, 1893.

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

### Notes and Comments.

**Renan's Reference.** The *London Christian World* has collected some of Renan's references to Christ.

Christ: "Looking frankly at his own efforts in connection with New Testament study, M. Renan declares his belief that the four Gospels 'carry us very near the age of Christ.' 'Pure products of the Christianity of Palestine, exempt from all Hellenic influence, full of vivid sentiment direct from Jerusalem, they are undoubtedly an immediate echo of the sounds of the first Christian generation.' They are 'all stamped with the same character of sobriety, simplicity, grandeur and plain truth.' 'Jesus is altogether unique, and nothing can be compared to Him.' 'Emerging from a little district, very exclusive as to nationality, and very provincial as to mind, He has become the Universal Ideal. Athens and Rome have adopted Him; the barbarians have fallen at His feet; rationalism dare not look at Him at all fixedly, except when on its knees before Him.' 'He will not be replaced except by a superior ideal; He is King for a long time yet. What do I say? His beauty is eternal; His reign will have no end. The Church has been surpassed; she has surpassed herself; Christ has not been surpassed. Whilst one noble heart still aspires to moral beauty—whilst but one noble soul starts for joy before the realisation of the Divine, Christ will have His adepts.'"

**Accurate Orientation.** In an address delivered in Glasgow on the ruined temples of Central Africa, Mr. Robert M. W. Swan, a member of the archaeological exploration party that visited the famous ruins in Mashonaland, made some interesting statements regarding the remarkably accurate orientation of the Zimbabwe buildings in which the worship of the heavenly bodies and other objects in nature appears to have been carried on. For example, on the top of a great cliff is a huge stone, which seems to have been an object of worship, and the principal altar in the great temple 680 yards off on the plain below is accurately placed true south of the stone, and the outer wall has been pierced by a doorway, so that the stone could be seen from the altar itself. The orientation for the observation of stars suits only those in the northern hemisphere, thereby indicating a people of northern origin. The fact that stars were never observed on the horizon (as among the Egyptians, Phoenicians, Chaldeans, and ancient Indians), but on the meridian suggests that they came from South Arabia.

**The Bishop of Durham.** We heartily commend to all our readers the following speech recently delivered by the Bishop of Durham:—"It was the duty of the Church, not the duty of the Christian ministry, not the duty of appointed lay-workers, but the duty of every Churchman to take the gospel to the poor and degraded. He trusted the time was not far distant when in every parish there would be a devoted band of worshippers ready to welcome the young Christian soldier, and guide him to his work and support him in it. Every Church, man and every Churchwoman must claim their office in the body of Christ. It was not sufficient for them to find substitutes to take their place in the Christian warfare. No, they must all bear their part in the glorious service. He trusted they would make far greater efforts than they had made to work through Christian families. It was, he believed, through the home, which had been the secret of England's greatness hitherto, that they might do great things for Christ. It was through the family that the Christian influence could bring to bear would be most permanent, and most far-spreading. It might be said the work was hard, but if they believed in the Holy Ghost as a living, speaking power, then all things were possible to them."

**Melbourne's Sin; its Cost and Remedy.** The Melbourne and Suburban City Mission, have issued a pamphlet entitled "Melbourne's Sin; its Cost and Remedy." Mr. Ruddock the Secretary, gives, in brief, the criminal statistics of the Colony to show what crime cost the State. Thus:—"The number of persons arrested in 1890-91 was 38,594; an increase upon the previous year of 1273, and is 1 in every 30 of the population, 18,501 persons were arrested for drunkenness, being 1 in every 60 of the population." Of those arrested, 1081 were children; 234

were females under 15 years of age. An item among these arrests, which will astonish many, is that there were 1349 domestic servants; 499 males and 850 females. The cost of maintaining the police force and gaols, &c., was £327,457, or 6s 4d per head for every man, woman, and baby of the Colony. There were no less than 6877 cases of undetected crime. During the year the number in the gaols and penal establishments was 10,920; showing that one person in every 102 of the population was under criminal sentence. In the industrial schools of the Colony, or under their control, are no less than 3063 homeless or parentless children.

**These Facts Dedicated!** Mr. Ruddock dedicates these facts to "all who believe in applied Christianity;" but (the *Southern Cross* says) they might be "dedicated," too, to every atheist and pagan who is not in addition a lunatic. The vast human waste represented by these statistics is an affront to reason. The figures, indeed, challenge the political economist almost as peremptorily as they do the Christian; though Mr. Ruddock is quite true in saying that "The only effective remedy for crime and sin is the Gospel of Christ, and the only way of preaching it to the masses is by taking it to their very doors."

**Mr. Gladstone and Drink.** Speaking at Liverpool not long ago, Mr. Gladstone gave expression to these powerful words about the drink curse:—"Let us all carry with us deeply stamped upon our hearts and minds a sense of shame for the great plague of drunkenness which goes through the land sapping and undermining character, breaking up the peace of families, and oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamity, and scandal. If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we occupy a very high place is indeed with respect to the habit and vice of intoxication." These words ought to have the effect of making us think more and more. The battle against the drink traffic is not being carried on by a "few fanatics" as we sometimes read, but by the most representative, the acknowledged greatest man of the age, as well. *Inferior* men say that it is not a curse. Gladstone's opinion, can in the future be put against theirs. And who, we ask, is better qualified to pass an opinion than England's great Prime Minister.

**A New Brotherhood.** A new Brotherhood has been formed in England. It is called the "Brotherhood of Clean Lips." Some such Society as this is not formed a bit too soon. In spite of higher education, coarseness, vulgarity, obscenity, it would seem, are on the increase. Nothing is more disgusting in our own Colony, than the obscene language that is hourly heard, and unblushingly uttered. It is hardly possible to walk down one of our most important streets in broad daylight without hearing a succession of bestial talk and of oaths and curses. The Australian larrikin is foul-mouthed to a degree. But obscene talk is not confined to the larrikin type. By no means do they hold the monopoly of uncleanness in conversation or in swearing. The vile innuendo, the soul-defiling blasphemies are too common in the higher walks of life. Do we not need some such Society to be formed in this Colony?

**A Roman Catholic's View of Disestablishment.** Mr. Lilly, in his new book "The Great Enigma," expresses his views freely about the Disestablishment question. These are his views, briefly expressed:—"He sees in disestablishment 'the wanton sacrifice of a venerable institution which, apart from its directly religious claim, is of great secular utility as a vast organisation of charity and a widely effective school of modern culture,' and he feels sure 'that the number of Englishmen, whatever their speculative opinions, who honestly wish to see the Church of England disestablished, is considerable.' Then why is disestablishment a formidable cry? Because 'it is being forced upon the party now in power by . . . an amalgam of two sects: the revolutionary doctrinaires who are inspired by a Jacobinical dialectic of Christianity, and that baser portion of the Dissenting interest whose dominant motive is jealousy of the social superiority of

the Anglican Clergy." It is well and valuable to have the views of one, who, though having nothing to lose, and everything to gain by disestablishment, yet, impartially, disinterestedly, large-heartedly speaks out what he thinks to be right and true and just.

**The Jews.** A writer in the *Jewish Chronicle*, describing the present sufferings of his brethren at the East End of London, says:—"His (the poor foreign Jew's) woe begone and pitiful appearance, instead of calling forth sympathy, only adds to the prejudice which follows him from the cradle to the grave, so that he has now become 'an astonishment, a proverb, and a by-word among all nations.'" The writer's remarks have called forth the following comment: "When will our Jewish friends learn seriously and with open minds to inquire whether this literal fulfilment of prophecy is not brought about by the cause which it was prophesied should give rise to it; whether, in rejecting Him Who was sent to redeem them, they have not failed to hearken to the voice of the Lord their God?"

**Pray for them!** A well-known Christian Jew, long before his conversion, felt most deeply the sufferings and degradation of his people, and wandered from town to town and country to country, taking counsel with his fellows as to the cause of their sorrows and the remedy for them. He had been a diligent reader of the New Testament, and one day, when walking alone, bowed down with sorrow, there came suddenly into his mind the words of our Lord, "Without Me ye can do nothing" (John xv. 5), and he was led to feel that here might be the key to unlock the difficulty. He now studied the New Testament with increased earnestness, and was led by the Holy Spirit to perceive and accept the Truth. Should not the present sad condition of the Jews be a stimulus to every Christian to redoubled efforts and prayers on their behalf?

**Jerusalem.** Miss L. Barker, who works among Jewesses, visiting them at their own homes and holding mothers' meetings for them, and who also conducts a night school, and visits the various institutions of the Society, writes from Jerusalem: "Building still goes on with extraordinary speed. Both here and in other places there seems to be a building mania, and new houses are springing up in every possible place. The streets and roads are continually blocked with camels and donkeys carrying building materials, and all day long the cry of 'Barus' is heard, to warn passers by that the rocks are being blasted and that they must run before the powder is ignited. Surely the land is being prepared for the people, and year by year the population is steadily increasing, the number of Jews always predominating."

**Ballarat Self-Denial.** The revenue of the Ballarat Diocesan Home Mission Fund has suffered severely in consequence of the "hard times" through which the Colony of Victoria is passing. The Bishop asked for a special self-denial week on the part of the members of the Church in the Diocese. The result is that some remarkable offertories have been reported from various parishes in response to the Bishop's appeal. We find that the Ballarat Churches have together contributed £200; from Hamilton comes upwards of £33; Birregurra records over £20; whilst Ararat, next, is followed closely by Warramboul and Portland, a little below; then comes Buninyong District, with Creswick and Stawell. We cannot do better than quote the Bishop's own words of prompt appreciation with reference to some of these offertories:—"Knowing, as I do, the frequent local demands on the congregations, and the heavy losses lately experienced by many church attendants, I see in these returns clear proof not only of earnest loyalty to the Church among her members, but of a noble readiness to practise real self-denial in a sacred cause, without which, I am certain, these figures could never have been reached. Few things cheer me more than to note the progress of 'straight' self-sacrificing giving in our Church, and I trust the results this plan has so far yielded in this case may promote its more universal adoption."

**Personalia.** The Rev. J. P. Ollis has been registered for the celebration of marriages. The Rev. P. N. Hunter has returned from a trip to New Zealand. The Rev. Dr. Corlette we hear is still far from well, and is on a short visit to Goulburn.

**J. HUBERT NEWMAN**  
Photographer,

*Melbourne Age, September 28, 1891.*—"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 Kenneby (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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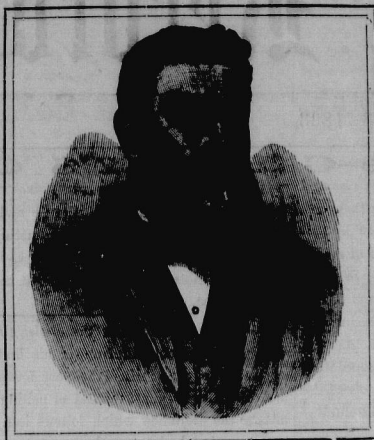
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January 28, 1893.

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

Sun., Jan. 29.—11 a.m., Rev. B. A. Schleicher.  
3.15 p.m., Canon Kemmis.  
7 p.m., The Dean.  
8 and 11 a.m., Holy Communion.**DIOCESAN.****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. GREYER.****Brief Notes.**

Ninety thousand Welsh miners threaten to go out on strike in preference to accepting a reduction of wages.

The Postmaster-General has decided to amalgamate the Post and Telegraph Departments, with Mr. Lambton as permanent chief of the two departments.

The annual assembly of the Primitive Methodist Church of the Sydney District was begun at Bowral on Saturday last.

Mr. Hayter, President of the British Institution of Civil Engineers, asserts that a tunnel between England and Ireland, 34 miles long, is feasible.

The annual meeting of subscribers to the hospital, Mudgee, was held last week. Archdeacon Bentzen presided.

The annual meeting of subscribers to the hospital, Tenterfield, took place on the 19th instant.

At a meeting of members of the Royal Geographical Society held on the 19th inst. interesting papers were read by Mr. Brabson Purcell on aboriginal customs.

The Home Reading Union in this Colony is represented by 758 members.

At the North Adelaide Baptist Church on Sunday morning and evening the Rev. Charles Spurgeon preached to crowded congregations.

No less than 13,600 persons were Confirmed in the Diocese of York last year.

A Tea and Public Meeting in connection with the eighty-second anniversary of St. Philip's Church took place in the School Hall on Tuesday evening.

Nineteen persons have been burned to death and seventy seriously injured by a collision between an express and a goods train at Alton, Illinois (U.S.A.)

A terrific gale raged on the Queensland coast on Saturday night. Considerable damage was done to the shipping.

The Richmond River rose 26 feet in a few hours during the recent storm and many families were flooded out of their homes at Lismore.

Resolutions affirming the desirableness of the union of the Methodist Churches have been passed by the Primitive Methodist Conference at Bowral.

The eighth annual meeting of the subscribers to the Balmain Cottage Hospital was held at the Balmain Town Hall on Monday evening.

The annual assembly of the Primitive Methodist Church Newcastle District was begun on Saturday last.

Lord Jersey has resigned the Governorship of the Colony.

The annual meeting of the Grafton Benevolent Society was held on Monday evening.

Destructive floods have been caused in various parts of the Colony through a heavy downpour of rain, doing much damage to property.

**Tack it on the Wall.**

The elder Baron Rothschild had the walls of his bank placarded with the following curious maxims:—

Carefully examine every detail of your business.  
Be prompt in everything.  
Dare to go forward.  
Bear troubles patiently.  
Be brave in the struggle of life.  
Maintain your integrity as a sacred thing.  
Never tell business lies.  
Make no useless acquaintances.  
Pay your debts promptly.  
Shun strong liquor.

Then work hard and you will be certain to succeed.

**A Contrast.** Herbert Spencer's gross receipts for his literary work are said to have been £30,000 in forty years. A French play-writer, M. Sardou, will make as much by two plays.**Jottings from the Bush.****"All in the Name of the Lord Jesus."**

Whatever be the success or otherwise of the Diocesan organizations of the Sydney Diocese, there can be little doubt that that Diocese is to be congratulated on possessing individuals willing to undertake the labour and responsibility of starting much-needed institutions. The only pity is that we seem unable to combine the advantage of having earnest energetic directors with that of their being supported by the united strength of the whole Diocese. The "Labour Home" and the "Echo Farm Home" are two noble institutions, capable of being greatly extended and worthy of universal support. All honour to their promoters! But I wish that those promoters could be free to bend their whole effort to the work of organizing them, instead of being burdened with the constant need for anxiety on financial grounds. I don't see the remedy. I wish that I could! Two other excellent institutions mentioned in the last issue of the Record may be called semi-diocesan. All honour to Mr. Archdall for initiating the Home for Deaconesses: all honour to Miss Hassall for providing the Marden Training Home for lady candidates for the Mission field. All these works for God have the great advantage of being able to point to practical results; and each one of the four is likely to do an amount of good which cannot be estimated. I should like to supplement Mr. Walsh's remarks with reference to Miss Hassall being the granddaughter of the Rev. Samuel Marsden Missionary to the Maories, and one of the first inmates of the Home being his great-granddaughter with the reminder that Miss Hassall was mentioned in a Magazine some years ago as being the daughter of the Rev. T. Hassall, the first Sunday-school teacher in N.S.W., and as having been a Sunday-school teacher herself for more than forty years. I had the pleasure of working as a fellow-teacher with her for more than a year in dear old St. Barnabas Sunday-school. It is pleasant to see the love of God impelling one generation after another to work for Him in the same direction.

Mr. Spurgeon had a forcible style of his own, while the deep earnestness of the devoted Christian was seen in all that he spoke or wrote. The following is what he wrote concerning that concentration of the mind—on prophetic study, to which I lately alluded:—"Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious Gospel of the blessed God. O, that Christ crucified were the universal burden of men of God. Your guess at the number of the beast, your Napoleonic speculations, your conjectures concerning a personal Antichrist—forgive me, I count them but mere bones for dogs; while men are dying, and hell is filling, it seems to me the veriest drivell to be muttering about an Armageddon at Sebastopol or Sadowa or Sedan, and peeping between the folded leaves of destiny to discover the fate of Germany. Blessed are they who read and hear the words of the prophecy of the Revelation, but the like blessing has evidently not fallen on those who pretend to expound it, for generation after generation of them have been proved to be in error by the mere lapse of time, and the present race will follow to the same inglorious sepulchre. I would sooner pluck one single brand from the burning than explain all mysteries. To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as *Doctor Sufficiens*; to have faithfully unveiled the glory of God in the face of Jesus Christ will be in the final judgment accounted worthier service than to have solved the problems of the religious Sphinx, or to have cut the Gordian knot of apocalyptic difficulty. Blessed is that ministry of which Christ is All."

"The drop wears away the stone, not by its force, but by its often falling," and public opinion is sometimes influenced by the same method. For the twentieth time let me refer to the subject of Committee-electing. A day or two before the last mail left England, the German Diet referred the much-discussed Army Bills to a select committee of twenty-eight of their number. How was this committee formed? If the Diet had adopted the plan usually pursued in the Sydney Diocesan Synod, it would have proceeded to a ballot: the most numerous party, if it kept "solid," could have appointed every one of the twenty-eight, and the other parties (there are no less than eight of them in the Diet) would have been left lamenting. If such a Committee had to be elected in our own Parliament, the leaders of our three parties would have met together and decided on its composition. In Germany they pursued a different plan; the number of each party being known, it can appoint to the committee the number of members proportionate to its numerical strength in the Diet. In this matter they certainly manage best in secular assemblies: the children of this world act more wisely and fairly, and the result causes less envy, hatred, malice, and all uncharitableness than the action of our own religious assembly.

**COLIN CLOUT.****ACCQUITTANCE AND LADIES' NURSE.**—Miss E. L. Forwood, 25 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.**Open Column.****The Presentation Ordinance of the**  
**Diocese of Sydney.**

There is an opinion abroad which appears to be gradually spreading that the Presentation Ordinance under which so many of the Parishes in the Diocese of Sydney are filled, does not always act in a manner calculated to conserve the interests either of the Parish which comes under its operation or of the Church at large. It would perhaps be impossible to frame an Ordinance which would invariably ensure a wise and successful nomination being made, but it is worth while considering whether in the light of past experience we can specify any particular in which the present Ordinance fails, and whether we can suggest a plan by which such failure may to any considerable extent be avoided. I intend in this article to touch upon two faults in the system which now obtains and to suggest remedies for each of them.

In the first place, as the Ordinance now stands any Parish at the time of electing Synod Representatives, is at liberty to elect Parochial Nominators, if it considers itself entitled so to do. This is plainly a mistake. In a case of such importance a Mandate from the Bishop should be issued to any Parish legally entitled to elect Nominators before such election should take place. It is perhaps improbable that a Parish not pretending to fulfil the conditions laid down would presume to elect Nominators, but there are, as we all know Parishes which make certain promises, and which from various reasons afterward find themselves unable or unwilling to fulfil them. And in such a case it is now left to the Parish itself to say, "we have lost this right, we will not elect Nominators until we regain it." This is really a matter of common honesty, but unfortunately it is contrary to human nature, and Parochial Nominators may be, I don't say, elected on the strength of promises which are not fulfilled. Now for the remedy. I say in a matter of this importance a written Mandate should be issued by the Bishop before the election of Nominators should be allowed to take place, or elected Nominators allowed to act. And to enable the Bishop to issue such Mandate, every Parish should be obliged after Easter in each year to furnish him with a full statement of accounts for the past twelve months. There would be many advantages contingent upon the filing of all Parochial Accounts in the Bishop's office, and this, besides being a business matter, would be one of them. There ought to be some check further than the mere determination of a meeting of Parishioners. That meeting as a meeting, does not necessarily know whether or not it has the right to elect Nominators. It has to be guided by hearsay, and it would be right to prevent the meeting electing, because there was some doubt as to whether the privilege was theirs or not. The consequence is that it may happen that a parish is allowed to nominate to a vacancy in the Incumbency when in reality it has no right to do so.

Another fault in the working of the Ordinance is the result of necessarily insufficient information on the part of the Nominators. It must be patent to all that, generally speaking, only the names of those Clergy are seriously considered of whom the Parochial Nominators have some personal knowledge. Others of the Clergy may be splendid men for all they know—but they don't know—and a bird in the hand is worth two in the bush; and no one can blame them for making sure of a man in whom they think they won't go very far wrong, rather than run the risk of picking an unknown man from hearsay, though in reality the latter may be far and away the best man for the post. To illustrate how limited is the knowledge of the Nominators let any one take a list of the Clergy and see of how many he knows anything at all, or let anyone of the Clergy read the list of Nominators and note to how many he and his work is known. Even the Synod Nominators practically know little or nothing of the work and capabilities of nine-tenths of the Clergy. The result is that in the case of the most important Parishes the choice of men is limited to some four or five who happen to be known to the Nominators elected by the Parish.

The remedy I suggest for this fault is to make the Bishop a member of—say Chairman of—the Nominating Board. By so doing, there is imported into the Board a source of information it would be impossible to surpass. The Bishop knows all the Clergy and knows their work. He knows the men who would best suit particular places. He knows the circumstances of the vacant Parish as well as even the Parochial Nominators themselves. He is the one of all others who could be relied on to have the welfare of the Parish at heart, and to do all in his power to make a successful Nomination. And much friction might possibly be avoided inasmuch as in the confidence of the Board Meeting he could explain his reasons for declining to sanction any Nomination, and in this case he would probably never have the unpleasant task of exercising the power of Veto.

Oh but—it may be objected—thus doing, you give the Bishop more power,—granted. I think he ought to have more power. At present his part in filling the most important vacancies is practically nil: and yet he is responsible for the welfare of the Church in every Parish, and if any difficulty arises between Clergyman and people he is the one who is asked to settle it. But I don't consider that this is giving him too much power. Even if

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he were inclined to be overbearing in the matter of a Nomination, the Synod Nominators might be trusted to guard the rights of their Parochial co-adjutors. It seems to me that only by this or some similar plan would the three parties be represented, who have a right to a voice in the matter, the Bishop, the Diocese and the Parish. The right of Veto is not sufficient for the Bishop. He should have at least, as he has in Synod, the right to preside at a meeting called for the determination of a question in which his interest as Bishop is second to none. But it may be said, the Nominators have the power of consulting the Bishop outside the meeting of the Nominating Board. True—but for personal or other reasons they may not see fit to do so, or circumstances such as the absence of the Bishop may prevent their doing so—and the only way to ensure the Bishop being consulted, as I hold he ought to be consulted, is to give him a seat on the Board. And besides this, advice given privately is very different to a decision mutually arrived at after full and free discussion. It is not a question as to whether the Bishop on the one hand does not desire the responsibility, or the Nominators on the other hand do not desire his help, but whether it is for the good of the Church that he should have a more real voice in the Nomination to vacant Incumbencies. I answer this question emphatically in the affirmative, for the reasons above stated, and I trust that some of our Church leaders, or better still the Standing Committee, will bring this matter forward and endeavour to secure these amendments to the Presentation Ordinance—and especially the latter of the two—at the forthcoming Session of the Diocesan Synod.

D.

## Helps by the Way.

### Every Moment God's.

Most of us take a false view of time with respect to God. We think of time as our own, and assume the right to allot such a portion of it to God and His service as we see fit. Some very pious people (outwardly) really allow God but one-seventh of the week. Others aim to give Him more than this; but the more they give, the more credit they take to themselves, so that really they are but making God buy the extra time with an equivalent measure of His favour. Now, the truth is, that God owns absolutely all the time that exists; for He made both time and us, and what He has never alienated from Himself must still be His. The question is not, "How much time ought I to give to God's service?" but, "How can I most wisely apportion all His time to the different services He requires of me?" So that it does not reduce to a matter of secular and religious time-sharing, the religious time belonging to God and the secular time belonging to man. We serve God just as truly in our studies, in our tasks, in our recreations, as we do in our church work—if only we put God's spirit into all we do. Why should Monday be less sacred than Sunday? All time is sacred, and all work is sacred, because in all time and all activity we are either serving or dishonouring God by the spirit that is in us. Tennyson sings, "Our wills are ours to make them Thine." The same is true of what we call our time. It is ours—to make it God's.

### The Word that Appropriates.

There is one word full of meaning from which we collect the truth of sympathy. It is that little word of appropriation, "my." Redeemer. Power is shown by God's attention to the vast; sympathy, by His condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel God sympathises and individualises. When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "my Redeemer."

### The Secret of the Higher Life.

Here lies the secret of the genuine higher life. It is simply living nigh to God—on the Sabbath in God's house, and through the week in our own houses and places of business. It is keeping our citizenship in heaven and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God shall renew their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the grovelling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is bracing; their fellowship with Christ is sweet; they rehearse a great deal of heaven before they get there. Living nigh to Him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home in heaven they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be forever with the Lord.

## The Sanctity of the Christian Sabbath.

### WHAT THE BISHOP OF LIVERPOOL SAYS!

Let me charge you to hold fast the old doctrine of the Church of England about the sanctity and right observance of the Sabbath-Day. I name this point because our old English Sunday appears to me in great danger. We live in perilous times. Partly from the spread of infidelity, that old enemy of the Lord's Day—partly from the morbid love of liberty, and letting everyone do as he likes—partly from the exaggerated love of pleasure which marks this age—partly from the facilities afforded by railways for Sabbath travelling, of which our fathers knew nothing! and got on well enough without them—partly from one cause and partly from another, the devil is just now getting more help in his campaign against the Lord's Day than he has done since the Reformation. You may see what I mean in the persistent attempts frequently made to throw open places of amusement, aquariums, libraries, theatres, museums, picture-galleries, and the like under the plausible pretence of "affording recreation to the working-classes." All such attempts, I maintain, ought to be firmly and vigilantly resisted. They are the first steps towards a Continental Sunday and a general flood of Sabbath desecration, Sunday shop-opening, and Sunday delivery of letters in London. I would not have you give way to such attempts. "No surrender!" should be our cry. Let us fight to the last plank for the old English Sunday. Give up the outworks, and the citadel will soon fall. That Laymen of high position and education, noblemen, philosophers and scientific lecturers, should assist the attempt to break down the standard of Sunday observance is matter for deep regret. I can only suppose that they do it in ignorance. If they would only study hearts and consciences and death-bed feelings half as much as they study political economy, or stones, and plants, and beasts, and geology, and astronomy, and light, and chemistry, and the secrets of earth and air and sea, I believe they would not act as they do. I pity and pray for them. "They know not what they do." But how any Clergyman holding office in the Church of England, and reading the Fourth Commandment every Sunday to his congregation, can lend his aid to movements which must infallibly prevent the Sabbath being kept holy if they succeed, is one of those mysteries of the nineteenth century which pass my understanding. I am amazed, pained, troubled, grieved, and astounded. The good that the best Clergyman does at his very best in a fallen world is small. But he that expects to do good by introducing a Continental Sunday into his parish exhibits, in my judgment, however excellent his intentions, great ignorance of human nature. He is cutting off his right hand and destroying his own usefulness. Whatever may be the bad habits of the working-classes in large parishes, they will never be cured by organising modes of breaking the Fourth Commandment. We would call that statesman a poor lawgiver who sanctioned petty larceny in order to prevent burglary—and I call that Clergyman an unwise man who, in order to stop drunkenness and its concomitants, is prepared to throw overboard the Sabbath day. Surely to sacrifice one Commandment in order to prevent the breach of another, is neither Christianity nor common-sense. It is, in my opinion, "doing evil that good may come." The best practical way of resisting the attack made on the Sabbath in the present day is to supply the working classes with plain instruction on the subject, and to open their eyes to all its bearings. I make no apology for urging my brethren in the ministry to do this continually. Tell the working-classes never to be taken in and deluded by those who want the sanctity of the Lord's Day to be more publicly invaded than it is, and yet say they are their friends. However, well-meaning and fair-spoken such persons may be, they are not real friends. They are in reality their worst enemies. They are taking the surest course to add to their burdens. They do not mean it, very likely, but in reality they are doing them a cruel injury. Tell the working-classes that if English Sundays are ever turned into days of play and amusement, they will soon become days of labour and work. It is vain to suppose that it can be avoided. It never has been in other countries. It never would be in our own land. Once establish the principle that libraries, picture-galleries, aquariums, museums and Crystal Palaces are to be thrown open on Sundays, and you let in the thin edge of the wedge. The enemy would have got inside the walls. The sacredness of the Day of Rest would be entirely gone. Shops would soon be opened. Farmers would insist on cultivating the land or getting in hay or corn on Sundays. Factories would go on working. Contractors would press forward their operations. Tell the working-classes that if they ever lose their old English Sabbath they will soon find that they have lost their best friend. Tell them that those who want to secure them a little time for rest and relaxation should not try to take that time out of Sunday. Let them take a little piece out of one of the six working days, if possible, but not a bit out of the day of God. Tell them that as the world has got six days for its business, and God has only left Himself one for His, it is only fair and right that the world should give up some of its time before we begin robbing God of His. After all, there is a world to come, a life after death, an eternity either in heaven or hell. We must all die at last, and stand before the Judgment-seat of Christ, when we rise

again. Never, never let us cease to maintain and proclaim these great realities, whether men will hear or whether they will forbear. Never let us forget that the value we put on the Lord's Day, and the manner in which we spend it, are some of the most useful and searching tests of our fitness to die and our readiness for Heaven.

## Selections for the Troubled.

### Not Comfortless.

The night approaches, yet the way before us  
Is wild and long, and fears our hearts oppress.  
A tender Voice calls from the darkness o'er us,  
"I will not leave you comfortless."

The night grows darker, and around us ringing  
We hear the cries of weakness and distress;  
Yet over all is still the sweet Voice singing,  
"I will not leave you comfortless."

The wind grows bitter, and the rain is falling.  
O Christ! is this the path of holiness?  
"Bear up! bear on! the heavenly Voice is calling,  
"I will not leave you comfortless."

"This thorny way, and weary, I before you  
With feet unsundered for your sake did press.  
The Father's watchful eye is ever o'er you,  
Nor will I leave you comfortless."

Thus ever sweetly, with the tumult blending,  
This benediction, as a soft caress,  
Is through the heavy cloud from heaven descending,  
"I will not leave you comfortless."

Oh, might we, patient Lord, learn Thy endurance,  
So know Thy peace and win Thy rest!  
Our weary hearts still wait the dear assurance,  
Thou wilt not leave us comfortless."

"Do the next thing." What a grand motto that was! And that was a good motto, "Repos ailleurs." Work here, rest is elsewhere; wipe thy tears; cease thy sighing; do thy work.

We are but lay figures, very often, when we fancy we are of high individual importance. What one human being takes pains to explain, or argue, or confess to another, is often only what he wants to make his own more inward self discern, acknowledge or forgive. That is why the dusk or the darkness falling between two faces makes heart-speech easier.

"Every 'Come!' in the Bible is the call of the Spirit. For 'all Scripture is given by inspiration of God,' and the 'holy men of God spake as they were moved by the Holy Ghost.' And every time that a still small voice in your heart says 'Come,' it is the call of the Spirit. Every time the remembrance of the Saviour's sweetest spoken word floats across your mind, it is the Holy Spirit's fulfilment of our Lord's promise that 'He shall bring all things to your remembrance, whatsoever I have said unto you.' Last time those words, 'Come unto Me,' came into your mind, whether in some wakeful night hour, or suddenly and unaccountably amid the stir of the day, did you think that it was the very voice of the Holy Spirit speaking in your heart? Or did you let other voices drown it, not knowing that the goodness of God was leading you by it?"

I read each misty mountain sign,  
I know the voice of wave and pine,  
And I am yours, and ye are mine.

Life's burdens fall, its discords cease,  
I lapse into the glad release  
Of Nature's own exceeding peace.

"Be patient," said a Scotchman, reprovingly, to his little son.

"What is 'to be patient,' father?" inquired the child.

"Bide a wee and dinna weary," replied the father, with a loving pressure on his shoulder.

How often God's restless children do not wait, and how often they do weary in waiting! Yet He is greatly honoured by the trustful spirit that patiently resigns the unfolding of His inscrutable purposes into His hands; for we know that a meek and quiet spirit is in the sight of God of great price.

How often do we say with St. Augustine, "Make me holy, but not yet." Reservations lie latent in the mind concerning some unhallowed sentiments or habits in the present, and possibly impending temptations in the future; and thus do we cheat ourselves of inward and outward joys together. We give up many an indulgence for conscience sake, but stop short at that point of entire faithfulness wherein conscience could reward us. It is said that a man may walk unhurt through a furnace chamber wherein if he places one limb alone it will be scorched to torture. Thus do we feel double pain in sacrifices which are but partial, and in which our whole heart never enters, and whereby, therefore, it is never warmed. If we would but give ourselves wholly to God—give up, for the present and the future, every act, and above all every thought and every feeling, to be all purified to the uttermost and rendered the best, noblest, holiest we can conceive—then would sacrifice bear with it a peace rendering it, I truly believe, far easier than before.

## The Late Archdeacon Whately.

Edward William Whately, the only son of Archbishop Whately, of Dublin, was born on June 26, 1823, at the rectory of Halesworth, in Suffolk, of which his father was at that time Incumbent. His earliest years were spent in Oxford, his father being Principal of Alban Hall till 1831, when, being appointed to the See of Dublin, he removed there with his family. Edward Whately was a frail, delicate child, of timid, sensitive nature, and highly strung nervous temperament, which prevented his enjoying the usual pleasures of his age with the joyous zest and high spirits of youth. He was not quick in learning, but deeply reflective, full of original thought, and with a lively imagination and strong poetic taste, and he often said that the most pleasurable recollections of his early days were, of his intense delight while listening to his mother reading to her children, in her peculiarly expressive manner, the poems of Walter Scott. His mother was his sole teacher till he was nearly ten years old, and to her devoted care and tender, watchful training he owed much, as he always felt. She made herself her children's companion as well as instructor, and alike by her wise and tender guidance and her lovely example, sought to lead them in the "old paths" of true Christianity.

At thirteen or fourteen he was sent to Rugby, then under his father's friend, Dr. Arnold; but his delicate health unfitted him for the atmosphere of a public school, and his education was completed under a private tutor, the Rev. Herbert Hill, son-in-law to the poet Southey. He entered Christ Church College and graduated there, but a severe rheumatic fever interrupted his studies, and prevented his college career from being what it would otherwise have been. For though not a quick or showy scholar, he was a solid one, and his memory uncommonly exact and retentive.

In 1849 he was ordained to the curacy of Oldberrow, in Herefordshire, and nearly at the same time married. But circumstances led to his leaving for the diocese of his father's friend, Bishop Hinds, of Norwich; and first near Norwich, and then at Great Yarmouth, he held curacies; and later was appointed to a small living near Canterbury, which he left to become Incumbent first of Bray, in Wicklow, in his father's diocese, and later of the living of St. Werburgh's, Dublin. As a parish pastor he was indefatigable, especially in visiting, and his thoughtful and tender sympathy in sickness and sorrow was deeply valued by all his parishioners in every class of life and wherever he worked. The gift of ready power, of entrance into the troubles and feelings of others, was one he possessed in no common degree; it had not been gained without painful experience. He had been called on to suffer domestic trial of a peculiarly painful kind, but relief from trying home surroundings was gained by throwing himself with increased ardor into his work.

During the later years of his father's life, however, he was an inmate of the Palace with his three little girls; and this residence was only broken by occasional visits to the Continent. In one of these, while staying with his brother in law and sister at Montrux, he was the chief conductor of a little Prayer and Bible reading meeting among the English-speaking residents, which was made a blessing to many.

In the year 1868 he became a widower and in the following year was married to the daughter of Robert Webb, J.P., soon after which he resigned his church in Dublin, and became Incumbent of Littleton, near Chertsey. His health obliged him six years later to get leave of non-residence; but living near London, he was able to keep a constant watch over the parish, and to assist his curate in the work. The years after his second marriage were always regarded by him as the happiest of his life; no one was better fitted to appreciate the blessing of the perfect union with a true Christian "help meet," and this, with the joy of seeing his children grow up "in the nurture and admonition of the Lord," made his home one that fully satisfied the craving of a loving heart. He shrank from general society, being naturally of a retiring disposition, but enjoyed intercourse with a few friends. He now engaged in literary work, wrote frequently for serials, and his interesting "Personal Glimpses of Remarkable People" (published by Hodder & Stoughton) has been noticed in these pages.

His memory, as before observed, was exceedingly tenacious; nothing he heard or read "fell to the ground." The writer of the memoir of his father was indebted to him for much of the matter in the recollections and table-talk there recorded. And all he recalled he also "marked and inwardly digested." Every grain that fell into that fertile soil sanctified; his sense of humour was keen, and his power of discriminating character considerable; but this was more apparent in intimate converse with the few with whom he was at ease, than in writing, as he never acquired the ready command of language and power of expression by the pen, which only early practice or great natural flow of language can give. And his almost painfully acute conscientiousness gave him a dread of plagiarism which often absolutely hampered him in writing, so great was his dread of reproducing an idea which he might owe to another, without giving credit due, or of allowing the smallest inaccuracy to pass. His love of reading was almost omnivorous. He preferred the solid to the light; but every department of literature was welcomed, with the exception of sensational novels and sceptical works, to which he had a rooted dislike. He greatly enjoyed being read to in the evenings; and, like his

father, the works of Shakespeare and Walter Scott were dear and familiar friends to him.

His health hindered him from outside activities late in life, to his great regret; but he was known in Blackheath and its neighbourhood as a firm, unwavering supporter of the Evangelical cause, always ready to give his sympathy and countenance to Evangelistic meetings, and the like. He was a regular visitor to the infirm inmates of Lewisham Workhouse, and a constant attendant at the committees of a few societies to which he specially attached himself. Of these the principal was the South American Mission, which, as he said, he supported the more because it was less popular than others, and did much good in a sphere little known. But the outer life was never allowed to outrun or overpower the inner, as so often happens in our days of bustle and rush. He was pre-eminently a man of prayer. He was little given to speak publicly of his feelings. But a remark made to his wife shortly before the end came shows how his mind was bent. "When I am supposed to be reading or writing in my study," he said, "no one knows how much I engage in prayer." His faith in that power was great. "Do pray about this or that," was a common request to those nearest to him.

About two years before his death a severe attack of influenza brought him very low, and left a state of distressing prostration and depression of spirits, as well as an affection of the eyes, which eventually made an operation necessary. After this, however, he recovered so as to be able to resume his usual employments (except preaching, which was interdicted), and he entirely regained his cheerfulness and power of enjoyment of life. But a serious weakness of the heart remained, which required great care, as any over-exertion or chill brought faintness.

The Sunday before his death he had seemed unusually well and bright. He went twice to Church, and on Thursday attended the committee of the Society in aid of the "poor people's clergy," which always greatly interested him. He returned in his usual spirits, and in the afternoon sat down to his desk to write a private letter on a subject specially occupying his mind—a review he had engaged to write of some recently published letters of Cowper. His son, passing his door, heard a heavy breathing, and, coming in found he had fallen from his chair insensible. He was lifted to a sofa, and in a few minutes he had passed away. No parting words could be said or messages given, but they were not needed; the beautiful calm look of the dead face spoke for itself, and all who knew him knew that he "walked with God," and to such an one, sudden death can have no terrors. He was ready for the Master's home-call.

He leaves two surviving daughters (one of them married) by his first marriage, and three sons and two daughters by the second.

## THE KILBURN SISTERS.

### EXTRACTS FROM THE "NORTH SYDNEY," OF SATURDAY LAST.

#### "SOCIAL NOTES."

"On Saturday afternoon the Vicar of All Saints', Hunter's Hill (the Rev. P. R. S. Bailey), invited a number of friends to meet Sisters May and Rose, of the Church Extension Association, whose headquarters are at Kilburn, London, for the purpose of hearing from them something about their intended work in Sydney. Sister May, who is an exceedingly fluent and agreeable speaker, explained that they had three branches of work for helping the poor and distressed. One is an Orphanage and Foundling Home in which infants—abandoned or otherwise—and children are received and maintained until the age of 21, being taught and trained in domestic work, or as teachers, or in fact anything for which they show aptitude or inclination. Another branch is schools, Primary and High schools, and the third is a depot for the sale of clothes, boots, furniture, &c. The depot is at present located at 310 Bourke-street, off Oxford-street, and the temporary quarters of the Sisters are at No. 196 Liverpool-street, kindly lent until arrangements are concluded for the purchase of a commodious and suitable Home. One's whole sympathy is enlisted in the cause, directly the scope of its usefulness and beneficence are understood, and the desire then arises for a lapful of money to throw into it, and start its working here 'right away.' I am afraid to say how many members, but about 5,000 belong to the association, and at least 50 more were added to it on Saturday. The adult members contribute 2s. 6d. yearly, and the children only 1s."

## THE SISTERS OF THE CHURCH.

"A garden party was given at St. Thomas' Vicarage last Saturday afternoon, to meet the sisters of the Church. Amongst those present were the Rev. the Vicar and Mrs. Child, Revs. A. Yarnold, Charles Bice, and E. C. Book. In the course of the afternoon, Sister May gave a short account of the sisters' work in England; in London where many hundreds of children are rescued and taught in their schools and orphanages; in Salisbury and York, where, at the request of the Bishops, they have also opened schools. The teaching in all is that of the Church of England. Their visit to Australia is due to invitations from the Bishops of Adelaide, Tasmania, and Brisbane, who have sought their help; and in each of these centres they have begun work. In Sydney they have opened a depot for the

sale of old and new clothing at 310 Bourke-street, where parcels of cast-off clothing, however old, will be thankfully accepted by the Secretary. Next week they are to begin a school for little children at Woollahra. Two more Sisters are expected in April, when it is hoped that a school for older pupils will be started. As soon as the necessary funds are raised the Sisters will provide a Home for Destitute Infants, where orphaned and homeless little ones will be received without payment or reference. The sum of £4000 is required to purchase a suitable building in which to commence this work, which recent revelations have shown to be urgently needed in Sydney."

## Ritualistic Sisters of Mercy.

### A LADY PROTESTS.

The authorities of the Staffordshire Industrial Home have recently intimated to the subscribers that they have arranged for two Sisters from the community of St. Peter's, Horbury (who have the conduct of the Horbury House of Mercy) to take charge of the Home. The Committee are to continue to have the finances and general management under their control, but the Religious Instruction of the inmates is to be left with the Chaplain and the Sisters. Mrs. Bridgeman, who has been an active supporter of the Home in Burton, has consequently withdrawn her services, and has sent a letter, of which the following is a copy, to the Bishop of Shrewsbury, who is the Chairman of the Committee:—

Bridge-street, Burton-on-Trent,

December 5.

My dear Lord Bishop,—I have only just received a circular addressed to the subscribers of the Staffordshire Industrial Home, and signed by yourself and the hon. Secretaries, bearing date October 4. From it I learn that the Committee has arranged to hand over the management of the Home to the Horbury House Sisters. I cannot but deeply regret that so momentous a step should have been taken without previous consultation with the subscribers. In Burton, at any rate, the Stafford Industrial Home has been looked upon as a county institution, and, as such, has received generous support, not only from Churchmen of widely different views, but also from Nonconformists. By this present action, the Committee at once abandons its position in the management of the Home, withdraws it from the sympathy of many deeply interested in its beneficial work, and stamps it as a training ground of a section of the Church holding extreme views. I am the more surprised at the determination of the Committee, when I read in its own circular its estimate of the value of Miss Parker's influence, and when I remember the warm manner in which your Lordship spoke in private of Miss Parker's work. For my own part, there is no course open to me but regretfully to sever my connection with the Home, which has existed for the past twelve years, both as a subscriber and collector. It commenced, I remember, at an influentially attended public meeting held at Burton, which was addressed by yourself, Lord Wrottesley, and Mr. Goldney, and which resulted in the formation of our Association, and in £81 being sent to the Committee at Stafford—a contribution which, though fluctuating, has been well maintained up to the present time. To those subscribers whose contributions I collect, and to those lady collectors who undertook the work at my invitation, I am forwarding a copy of the Committee's circular, as well as a copy of this letter; they, of course, will take such steps for reorganising the work of the Burton Ladies' Association as they may think well—I have the honour to remain, my dear Lord Bishop, Yours faithfully,

MARGARET BRIDGMAN.

To the Right Rev. the Bishop of Shrewsbury.

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SEVENTY VESSELS have left German ports on Route for Australia, all more or less infected with cholera. Coleman and Sons, of Cockatoo, N.S.W., advise the public to lay in a stock of their pure Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypti Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumes all over the house. Any inquiries made will be answered either from Cockatoo, or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

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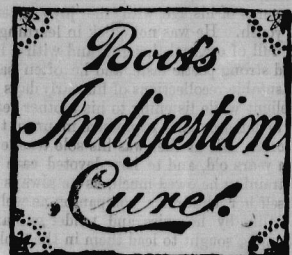
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MORNING LESSONS.	EVENING LESSONS.
29 S. Gen. i. 1. & ii. 4. Rev. xxi. 9.	Genesis ii. 4; or Job xxxviii. Revelation xxi. 9.
30 M. —xliii 25 to xlv 14. Mat. xvi 21 to xvii 14.	Genesis xlv 14. Acts xviii 24.
31 T. —xlv 14. —xlv 14.	—xlv 14 to xlv 14. —xlv 14.
1 W. —xlv 14 to xlv 14. —xlv 14 to xlv 14.	—xlv 14 to xlv 14. —xlv 14 to xlv 14.
2 T. Exodus xlii 17. —xlv 14 to xlv 14.	—xlv 14 to xlv 14. —xlv 14 to xlv 14.
3 F. Genesis xlviii. —xlv 14 to xlv 14.	—xlv 14 to xlv 14. —xlv 14 to xlv 14.
4 S. —xlv 14 to xlv 14. —xlv 14 to xlv 14.	—xlv 14 to xlv 14. —xlv 14 to xlv 14.
5 S. Genesis iii. Matthew xx 17. Gen. vi or viii.	Acts xxi 17 to 37.

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 28, 1893.

## THE TEMPERANCE MISSION.

THE letter of the Rev. E. A. COLVIN, Secretary of the Diocesan Council of the C. E. Temperance Society should have the thoughtful consideration of every clergyman in the Diocese of Sydney. It is proposed to hold shortly a Temperance Mission, or in other words by special services to awaken interest in the Temperance movement, to educate public opinion, and to teach the State, and society, what morality demands, and in this way endeavour to check the progress of intemperance. That the drinking customs of society and the facilities which are given for the sale of intoxicants are prejudicial to the best interests of the community is a fact so patent that it needs no enforcement. The Church should not stand aloof when society is being rent by intemperance. If the nobler forces—reason, justice, and pity—are to speak in all human affairs the Church is surely the natural organ. If the Church is silent, it surrenders one great reason for its existence, which is to make itself heard in applying the lessons of Divine truth. Too long, amid the suffering and misery which intemperance has created, the Church has been lazily dumb; and it is high time she should speak in the name of God, and cry, "It is thus saith the Lord." The greatest newspaper of the day, the Times, says:—"Drinking baffles us; confounds us;

## Death of the Bishop of Massachusetts.

New York telegrams announce the death of the Right Rev. Phillips Brooks, D.D. The Diocese over which the deceased Bishop presided was of great importance as may be gathered that its licensed Clergy number 202, candidates for Holy Orders, 23; Lay Readers, 16; and Parishes, 101. During 1891 there were 1535 persons Confirmed, and its Communicants numbered 26,021.

## Australian Church News.

## Diocese of Sydney.

St. Peter's, Campbelltown.—The Annual Harvest Thanksgiving Services were held in St. Peter's Church, on Thursday, January 19th. The object of the services is to express the thanks of the people to God for the fruits of the earth:—in this case for good seasons at a time of deep commercial depression,—and to express thanks to God also that He has allowed His people to renovate the old Church, and make it fitter for His worship. Very good congregations attended at the morning service. The Rev. J. N. Manning, LL.D., preached two sermons that will not easily be forgotten by his hearers. The Church was nicely decorated with texts and examples of the produce of the district. The fruit and vegetables sent as offerings were taken next day to the Home for the Blind, forwarded by Mr. Prescott, at Smithfield. The offertories were given as has been the custom for the past 17 years, to the Clergy Widows' and Orphan Fund.

St. Thomas', Balmain.—On Tuesday night, the 17th inst., a musical evening was given by the members of St. Thomas' Youths' Institute. The School Hall was tastefully decorated. Reports were read by Mr. R. Alderson (Secretary), and Mr. A. Hope (Treasurer). Miss Murphy played with great taste and expression at the opening of the programme. The following items were successfully rendered and warmly received:—"Why must we say good-bye to?" and "No, sir," by Miss Venables; "The Blue Alsatian Mountains" and "Only a Homeless, Wandering Child," Miss R. Rutter; "Close to the Threshold" and "The Nightless Land," Miss Alderson; "Waiting," Miss Crossley; "The Arab's Farewell," Mr. Brickhill; "Rocked in the Cradle of the Deep," Mr. F. Rogers; "Four Jolly Smiths" and the "Man-of-War," Mr. Eatch; and "The Fisherman and his Child," Mr. Bradley; recitations by Mr. H. Wailes and Mr. Kennedy; and musical selections by Miss A. Venables and Miss Butters. Addresses were delivered by the Rev. J. Dixon and Mr. H. Rogers. Fruit was served during the intermission.

St. Paul's, Cleveland Street.—The annual meeting of the Committee of the St. Paul's Young Men's Union was held on Friday evening, the 20th inst. The Rev. F. B. Boyce presided. The Secretary's annual report, which contained an extensive and interesting retrospect of the year's business, was read and adopted. The report showed the Union to be in an exceedingly prosperous condition, and to have passed through the most enterprising and successful year of the Society's history. The Union had endeavoured to carry out its objects by holding 46 meetings, including public lectures, one being by Sir Henry Parkes. The dramatic society had also done some good work, many entertainments having been given, one of which (a benefit) to one of the members cleared £14. The balance-sheet showed the expenditure to have been £86 1s 6d, and the receipts £94 1s 10d. The officers elected for the current year were:—President, Rev. F. B. Boyce; vice-presidents, Messrs. T. F. De Courcy, F. Boyce, Ed. Wilson, and W. C. Coombes; hon. secretary, Mr. Herbert J. Gedgey; assistant hon. secretary, Mr. J. H. Dures; hon. treasurer, Mr. Hugh M'Evoy; financial secretary, Mr. Richard M'Evoy; librarian, Mr. William Johnson; hon. instructor in gymnasium, Mr. A. M. Turnbull; editor M.S. journal, Mr. W. H. Watts; auditors for half-year, Messrs. R. Coombes and H. J. Gedgey; general committee, Messrs. John Hunter, W. L. Beavan, Rev. S. Wilkinson, and Messrs. William M'Evoy and A. South.

New South Wales Church Union.—A meeting of the Council of the New South Wales Church Union was held on Thursday afternoon, the 19th inst. A letter from Lieutenant-Colonel J. Braithwaite Hardy, the Secretary of the parent union, was read, dealing with several matters of importance, and stating that a lantern and slides for lecturing purposes would be forwarded at the earliest opportunity; also that copies of Canon Newbolt's latest sermons, specially bound for presentation, had been mailed to Canon Kemmis and the Rev. Chas. F. Garney, the select preachers on the occasion of the last annual festival. Mr. John Hart, the promoter of the art exhibitions at the several Church Congresses, had dispatched some photographs and illustrated catalogues of ecclesiastical art furniture, vestments, etc.

Labour Home.—The weekly meeting of the Committee of the Labour Home was held on Friday afternoon, the 20th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair, and there were present—Mr. W. H. Dibley, the hon. secretary (Mr. C. I. K. Uhr), and the manager (Mr. E. Grether). The Chairman reported that during the week ended 14th January:—Number of meals served, 661; number of beds occupied, 232; temporary employment found for 3; permanent for 2; left, 2; now remaining, 34. The Farm report was received from the

## HENRY'S WORM POWDERS

The Best Remedy for Worms in Children or Adults. In Packets, 1/- each, sent Post Free to any address. Please state age when ordering. Prepared only by

**HENRY & CO., Chemists.**

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Superintendent showing:—Number of meals served, 202; number of beds occupied, 67; on the farm, 13 persons.

**Holy Trinity, Miller's Point.**—A meeting of the Board of Nomination for the parish of Holy Trinity was held in the Diocesan Registry on Tuesday afternoon, for the purpose of nominating a Clergyman to fill the vacancy in the Incumbency of the parish of Holy Trinity, caused by the resignation, through illness of the Ven: Archdeacon Robert Lethbridge King, B.A. There were present—Canon King and Mr. Robert Hills, (Synod Nomination), and Messrs J. J. Chounding, Joseph Newton, and Courtenay Smith (Parochial Nomination). A selection was made. The name of the Clergyman will, however, be withheld until the Primate has approved of the appointment.

**St. Thomas, Balmaln.**—The Annual Prize Distribution in connection with St. Thomas's Sunday-school, took place on Sunday afternoon. The school has 662 scholars, including 140 infants, and 30 teachers on the roll, and is under the superintendence of Mr. W. W. Williams. The Rev. John Dixon, Incumbent, presided.

#### Diocese of Newcastle.

**Islington.**—At Islington, a meeting was held in St. Mark's Church to elect a Trustee, and the Bishop of Newcastle was chosen. Resolutions were passed to canvass the district so as to see what provision can be made for keeping open the edifice. Messrs. Tagwell, Soesby, and Sutton were chosen to act as Churchwardens until the Easter meeting. The meeting was at times rough, but little disturbance took place, as had been anticipated.—*Maitland Mercury*, 21st Jan.

**Trinity Church, Lochinvar.**—The firm of Messrs. Wolfe, Gorruck, and Co., have presented a pair of handsome polished, brass desks for the Communion Table of the above Church.

**St. Peter's, East Maitland.**—I hear that Archdeacon Tyrrell's health has benefited by his rest, and that he will return to East Maitland in the week of the 12th February for the season of Lent.

**Bishopscourt.**—Archdeacon White, of North Queensland is on a visit at Bishopscourt to his old Diocesan, Bishop Stanton.

**Lochinvar.**—I see by the *Maitland Mercury* this handsome little Church is to be opened on February 24. It is already enriched and beautified with many gifts by many kind friends.

**Gundy.**—The Rev. Mr. Wood, late Curate of All Saints' Woolahra, has been appointed by the Presentation Board to the Incumbency of St. Matthew's, Gundy, vacant by the resignation of the Rev. T. R. Regg, who is now *locum tenens* at Liverpool for Mr. Priddle.

**Clerical Meeting.**—This was held on the 18th at Christchurch Denary, and was well attended. The Scripture was I. Cor. iv. and v., and showed how applicable every chapter of this Epistle to the Corinthians is to every current question of the present day. The first of the above chapters was very fully discussed, and chapter v. stands over to next meeting. The discussion in the afternoon was on the subject of "Sermons." Four members spoke on the subject which also stands over. I suppose every one can say what there ought to be in a sermon—the difficulty is to put it there. A fashionable portrait painter at the beginning of the present century was Opie. Some one asked him what he mixed his colours with, and Opie replied "with Brains, sir, with Brains." There is no doubt that the man behind the Sermon has a good deal to do with its effect. We may remember that a working man said about Canon Liddon, after hearing him at St. Paul's, "Doesn't he just mean it all." I suppose that is true that Professor Max Muller said in a speech at Oxford, "A book may kindle enthusiasm but the best way of getting from heart to heart is unquestionably the human voice." That may be the reason why Canon Liddon's sermons have never seemed to me so remarkable as they appear to others. I have read them but I never heard his "living voice." Yet I cannot help remembering what Mr. Binney (of the Weighhouse Chapel) says in a book of his that I have that "he had heard sermons of ten minutes length which were tedious, and that he had listened to Canon Liddon at St. Paul's on a Good Friday for an hour and ten minutes, and was sorry when the sermon was over." One of the accredited preachers of the present day in Mr. Vaux, joint editor of the "Priest's Prayer Book." He is essentially Sacramentarian in his doctrine, but he makes a copious and powerful use of Holy Scripture. On the other hand, I read in the *Guardian* the other day part of a sermon of a rising preacher, Dean Paget, which was illustrated by the soliloquies of a "shrewd old Pope," and a quotation from Browning about Ahasuerus and so forth. In fact what I saw of the sermon did not to use your effective words in your "Notes and Comments" of the 14th inst., contain "enough Gospel to save a tomtit." Without Holy Scripture it seems to me that "The Hungry Sheep look up and are not fed."

**Cathedral.**—At the invitation of the Dean, the members of the Clerical meeting paid a visit to the Cathedral works now in progress. The advance is very great. The outside walls are up to the wallplate. The aisle pillars are well forward, and the central piers four in number are a good height up. Everything is massive, and on a large scale. When completed, the building will be almost vast, and will hold an enormous congregation. The brickwork is admirable, the inner bricks being of a warm light buff pressed smooth and very effective.

**Paterson and Vacy.**—The people of Paterson and Vacy were much pleased with the Special Services held on the 19th and 20th by Canon Simm—"Mission" is too big a word—some will call them "special week-night services." Our Saviour sent out the twelve two and two, and when one brother thus comes and helps another, and the two are present together on these profitable occasions the pleasure is indeed great. Canon Simm holds similar services in the week of the 29th in St. Peter's and St. Paul's parishes, East and West Maitland.

**Treasurer.**—Mr. J. D. Prentice was elected to fill the vacancy in the Diocesan Council caused by Mr. Trenchard's removal. Mr. H. H. Capper, assisted by Canon Goddard, will assist in the Treasurership, pending future probable arrangements.

#### Diocese of Bathurst.

**Carcoar.**—Two Confirmations were held in the parish of Carcoar on Sunday last, by the Bishop of Bathurst, at Lyndhurst in the afternoon, and St. John's in the evening. The Bishop also preached at St. John's in the morning, and spoke highly of the various improvements effected in the Church since his last visit. The Bishop was attended by the Rev. F. W. Clarke, B.A., the Rural Dean. The Bishop attended a meeting of the parishioners in the afternoon on Monday, and spoke at a conversazione in the evening, which was held in the Academy of Music.

#### Diocese of Grafton and Armidale.

**Departure of the Bishop for England.**—Our Venerable Bishop and Miss Turner left Armidale en route for England, on the 27th ult. His Lordship's condition has for some long time past, awakened the gravest fears of his Medical advisers and friends, but it is hoped the sea voyage and the prospect of again seeing his native land and his few surviving relations, may have a beneficial influence. In view of the Bishop's state of health, no demonstration was made at his departure. Only a few friends attended at the station, but very many farewell calls had been previously made at St. Outbarts.

The Clergy of the Diocese ordained by the Bishop made him a very handsome and useful present, and others joined with the Laity in testimonial in the form of a Bank Draft for a handsome amount. With these evidences of respect and affection the Bishop expressed himself as gratefully pleased. It is understood that a pension is being provided for the Bishop, and that he will thus be enabled to resign the See not later than the end of the year.

Letters received from Miss Turner at Adelaide state that the Bishop was decidedly better, and bearing the voyage well.

#### Echo Farm Home.

A largely attended Committee meeting was held at Trafalgar House on Friday, 20th inst., when the first Bi-Annual Report and Balance Sheets were adopted and ordered to be printed. The list of subscribers includes about 350 names. The results of the first six months' work were considered most cheering. Very encouraging reports were given of former members now bravely battling against the temptations which surround them. Of the 22 admitted up to the 31st December, favorable mention was made of nine, which is a very high average compared with similar institutions in other countries. The Balance Sheet shows a total expenditure of £160 17s 2d, including preliminary outlay, with a balance in hand of £48 12s, the total income being £209 9s 2d. The Home is crowded, and the Committee state that a building to hold twenty members is needed. It is therefore hoped that liberal contributions will follow the modest appeal of the promoters. Two of our Judges speak in high terms of the work at Echo, yet the State, which benefits largely by this institution, affords it no aid whatever. The 32 ladies who form the Committee, will gladly collect subscriptions, which can also be sent to the hon. Treasurer, Mr. Crosbie B. Brownrigg, 54 Young-street, or to the hon. Director, at the office, 9 Princes-street, City.

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

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 COUNTIES DRUG CO., LINCOLN, ENGLAND.

#### AN INFALLIBLE CURE FOR NEURALGIA.

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

#### Professor Redford on the Jews.

There are five millions of Jews being driven out of Russia at this moment with the most cruel oppression and violence, a spectacle to angels and to men. Old men and women, and little children, feeble, helpless, destitute, and tormented, driven away to starvation. As to their persecutors, we know that God will deal with them. We sing with the Psalmist in the 94th Psalm, "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" There has never been a more wicked and cruel course pursued by any so-called civilised nation on the face of the earth than that which is being carried out by the Russian Government against a helpless people simply because they are Jews and will not forsake their ancestral religion. We must pray for these poor sufferers, and do all we can to help them. All praise and honour to the people of Berlin that they have come forward and clothed and fed the suffering multitude and cared for their wretchedness. They are our own flesh and blood, and whatever sins they and their fathers have committed they are to be pitied and not persecuted.

But surely such remarkable events occurring in this nineteenth Christian century as we call it, must set us all thinking. Why are these people kept separate from all other people of the earth, and why are they to be marked out by their miseries, but that God has a destiny for them by which His name shall be glorified? Has not the Apostle Paul told us that when they look with mourning and repentance to Him whom they pierced and turn to Him as their true Messiah, it shall be like a dead people rising to life again, "a nation shall be born in a day?" It is a very remarkable coincidence that at the same time with those dreadful persecutions of Jews, which may, in the Providence of God, lead to their awaking from their moral and spiritual death, and believing in the Lord Jesus Christ, there is throughout the whole of Christendom a new interest being stirred up in the Old Testament, and in the testimony which Jews are able to give to the Truth of God. It has often been said that there is no more painful witness for Christ than the story of that singular people. And perhaps they will be the instruments specially chosen of God, through their conversion to the Gospel, to bring in the glory of the latter days.

But there is much to be learned for our own profit for thinking about the Jews. They have been ruined by their formalism. So may we be. There is a great deal of Judaism in the Christian Church. Therefore let us be spiritual believers, making our religion a reality, not a form. They were unfaithful to their vocation as missionaries. How can we secure God's blessing unless we carry out the Gospel to the ends of the earth? Freely we have received, freely let us give. Let us seize the opportunity for showing a Christlike spirit. Jesus prayed for those who put Him to death, "Father forgive them, for they knew not what they do." The Apostle Paul said, "My hearty desire and prayer to God for Israel is that they may be saved." We have forgotten them too much. We have prayed for them too little. Let us exalt the Gospel of Love and Pity, and God grant that the time may soon come when they shall look on Him Whom they pierced, and mourn for Him as one mourneth for his only son.

#### "The Path of the Just."

"The traveller has missed his way, and wanders benighted on the lonely wold or bleak hillside. His feet now sink in the treacherous morass, now tremble on the verge of the beetling precipice. Bewildered and dismayed, with exhausted strength and failing courage, he is fain to relinquish the hopeless struggle, and, for fear of death, to lay him down to die. Suddenly there darts upon his eyes a ray of light, faint indeed, and coming from afar, but, unlike those earth-born meteors which lure him to destruction, pure and calm as the day-spring, and shining with a steady and unwavering beam. And as he gazes upon it, and hope begins to revive in him beneath its gentle influence, a still small voice, that seems to travel down the track of that light, falls persuasive and reassuring upon his ear, and says, 'I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.' Encouraged by that Voice, attracted by that Light, he nerves himself to fresh effort. Springing up he plants his foot securely on the firm path which the guiding ray reveals to him. His first step only is at first made plain to him; but in taking that, the next step opens up before him. Onward ever, step by step, the path itself still brightening, though cloud and mist sweep across it ever and anon, and impenetrable darkness surround it on every side; the accents more clear, and the Presence felt more and more rejoiced in, though rebuke be sometimes mingled with invitation, and warning with encouragement, that Voice and that Light still lead him on. Onward ever do they lead him and ever upward, till at last they land him safely in the Home of Everlasting Light and Love, from which they proceeded; till his feet are standing within the portals of that City of which it is written, 'It hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the Light thereof.' The path of the just is as the shining light, that shineth more and more unto the perfect day.—*T. T. Parsons.*

The family friends are ARNOTT'S MILK ARROWROOT BISCUITS useful to both young and old.—*Adv.*

January 28, 1893.

THE AUSTRALIAN RECORD.

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## Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

#### THE SABBATH OR DAY OF HOLY REST.

To the Editor of the Australian Record.

DEAR SIR,—If you can find room in your next issue for the following extracts on the above-named subject, you will oblige one who believes in the DIVINE OBLIGATION of the day, and also that its devout observance is essential to the well-being of the Church of Christ, and the growth of spiritual religion.

The Speaker's Commentary on Gen. ii. 3, says,—"The natural interpretation of these words is that the Blessing of the Sabbath was immediately consequent on the first creation of man, for whom the Sabbath was made (Mark ii. 27). . . . All mankind are interested in the sanctification of the Sabbath, though Jews only are required to keep that Sabbath on the Saturday; and not only has it been felt by Divines that the religious rest of the seventh day is needful for the preservation of the worship of God, but it has been acknowledged even by statesmen and physiologists, that the ordinance is valuable for the physical and moral benefit of mankind."

*La Presse*, a French paper, some time ago, wrote thus:—"England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sunday was made for all men, and we need its blessing?"

SIR WALTER SCOTT wrote:—"Give to the world one half of Sunday, and you will find that Religion has no strong hold of the other half."

SIR ROBERT PEEL said:—"I never knew a man to escape failure, either in mind or body, who worked seven days a week."

LORD MACAULAY said: (in the House of Commons,)—"If the Sunday had not been observed as a day of rest; but the axe, the spade, the anvil and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people, and a less civilised people than we now are."

DR. FARRE, an eminent London Physician, when examined by a Committee of the British House of Commons, in 1832, said, that "looking at the subject physiologically and without regard to its religious aspect, he was convinced by long experience that the seventh day, rest was necessary for mankind, in order to restore the equilibrium of the pulsation. The nightly rest was not sufficient for this. The weekly rest was requisite in addition. He had known many professional men to break down in health altogether from not observing this rest."

On another occasion I hope to send you some further extracts.

D. S.

#### THE STATISTICAL RETURNS.

SIR,—The Government Statistician has sent out forms for the annual returns, and I venture to hope that no Clergyman will this year treat them with contempt as many did last year. I hope, also, that none will send in returns that are either over or below what is true. Our Church should be made to stand before the Colony and the world as she really is, and those Clergymen who are too lazy or careless to forward proper returns do her a wrong. The matter is important from many points of view. Last year the daily papers sent the returns to England in their summary of news, with those of other denominations, and our Church stood in a most unfavourable position.

I am, etc.,

CLERICUS.

#### Notice to Correspondent.

F. T. Fitzmaurice, too late this week.

#### Acknowledgment

"IN HIS NAME."—Five shillings toward Hospital, "Bengalore."

#### READ

### The Australian Record.

A METROPOLITAN PARSON writes:—

"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."

Subscription (in advance): 12/- per annum.

Publishing Offices: 176 PITT STREET, SYDNEY.

## Home News.

No less than 13,600 persons were confirmed in the Diocese of York last year.

The Bishop of Wakefield has been obliged to cancel all engagements owing to continued ill-health.

The death is announced of the Rev. E. W. Whately, the only son of the late Archbishop of Dublin.

An anonymous donor has offered £500 to the Church Army on condition that the £5000 required can be raised before the end of the year.

The Bishop of Colorado has just published a work on Buddhism in Ceylon, which is likely to prove of very great value to missionaries and others who wish to get exact and trustworthy information on the subject.

The Times is sending a special correspondent to Uganda. It is hoped in missionary circles that this action will help to keep the general public interested in that country. The latest news from Uganda is most encouraging. A new church has been opened for public worship, and large numbers are presenting themselves for baptism and confirmation.

A new brotherhood—the "Brotherhood of clean lips" has been formed at Rochdale, the object of which is to lessen as far as possible the evil habit of swearing, etc. Archdeacon Wilson, in addressing a meeting in connection with the society, said that notwithstanding the spread of education, better housing, and more wholesome food, there was a tendency to greater vulgarity and coarseness of language among the very class they were trying to elevate.

The Committee of the Protestant Alliance have sent a memorial to the Bishop of Winchester, in which they state that on October 30th last a service for young people was celebrated in St. Agatha's Church, Landport, which conformed in all essential features to the sacrifice of the Mass, according to the form of the Church of Rome; and that the instructions for the communion taught the doctrines of the real presence and transubstantiation. The Bishop has written to the Secretary of the Committee to say that the memorial is receiving his attention.

The Birmingham Post states that the Rector of Keighley invited the local corps of the Salvation Army to a special afternoon service at St. Andrew's. They went, readily enough, and took part in a service where special Army hymns were sung to the strains of their own band. The rector himself preached a sermon that in itself indicated a marked change of attitude on the part of the Church of England—as far as one of her sons could voice her attitude towards those numerous Evangelical agencies which have been so long labouring outside her pale with a zeal and devotion that have often provoked her to god work. He put his own interpretation upon the distinctive character of the teaching of the first missionaries into Great Britain; but the whole tone of his address was so broad in spirit as to discourage anything like criticism of mere form. The Church of England has learnt something in the past of the folly of driving out the most faithful of her sons, and this incident affords a welcome token of the dawn of a more kindly state of feeling between her and the other religious communities.

The new church at Madrid, erected for the Reformed Church of Spain, was (says the London Record) to have been opened on December 4, but the authorities refused to grant the legal permission, and strictly forbade any service to be held in any part of the building on that day. A large crowd assembled in front of the church, and great indignation was expressed on account of the intolerance of the authorities. The ordination service was held in the afternoon in a large room belonging to the Bible Society, in the presence of about 100 persons. The clergyman to be admitted to the priesthood was the Rev. D. Regaliza, Pastor of Villaseca, who wore the crossed white stole, the colour adopted by the Reformed Church, after the ancient Mozarabic custom. The Rev. V. Baquero read the first part of the ordination service, the Rev. J. Vila read the Gospel, and the candidate was presented by the Rev. F. Palomares. The service was of a most solemn nature, and many present were moved to tears. The Archbishop of Dublin gave the following address:—

"Dear Brethren in the Lord, before we proceed to invoke the aid of the Holy Spirit, in that ancient hymn that has come down to us from primitive times, and before I proceed to the solemn rite which we are to celebrate to-day, I desire to say a few words with regard to the position I occupy to-day. I wish it to be clearly understood that I claim no jurisdiction or authority in this Reformed Church of Spain beyond what that church has invited me to assume, nor do I come here to obtrude my services upon you contrary to the Canons of the ancient Catholic Church. According to those Canons a Bishop, before undertaking duties outside of his Diocese, is bound to consult the Bishops of his Province, and to act in accordance with them. I have consulted with the Bishops of the Church to which I belong, and I am to-day acting with their sanction. These Canons also require a Bishop not to undertake such duties without request being made to him. I come to you to-day at the earnest invitation of your Church to undertake the duties which you cannot at present carry out for yourselves. I did not think it necessary to consult the Bishop of the territorial Diocese of Madrid, for I would not do so much injustice to his Christian charity and his common sense, as to suppose that he would claim jurisdiction over those who are practically excommunicated from his fold. In the cause, then, of religious liberty and of Christian charity, and at the

request of the Reformed Church, I am here to perform this office. I also wish to say that I do not desire to do anything contrary to the laws of this country. I am thankful for the measure of toleration which now exists, and if difficulties have appeared, I feel convinced that they have been caused by some misunderstanding, and that the authorities, when they find they have been under a mistake, will desire at once to set matters right. Our brother, who is admitted to the priesthood to-day, is ordained under somewhat exceptional circumstances. Upon his head will be laid the hands of representatives of different churches and of many races, who thus manifest their unity in Christ." About ninety persons partook of the Holy Communion and sixteen were confirmed.

The tissue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely character on every trial he is called to bear.

The kingdom of God has no place in the geographies. The kingdom of God is in the hearts of men. You know how they used to ask Christ in the old days, over and over, when the kingdom of God should come. But He set no date. For the kingdom of God, the millennium, the reign of righteousness, begins whenever and wherever any man or woman stops uttering unkind judgments and uncalled-for condemnations, and begins with a new earnestness to give and to forgive. And the kingdom of God will fully come, and earth will be given another name and be christened heaven, on the very day when all the men and all the women who live upon it shall have learned that lesson of eternal love.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS Every mother should get them.—*Adv.*

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

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ARTIFICIAL TEETH SUPPLIED: Single Tooth, 10/-; Two Teeth, 15/-; Full Set, upper and lower, £5 ss.  
EXTRACTIONS: Adults, 1/-; Children, 6d. Family Contracts made. All kinds of Anesthetics used.  
N.B.—Attends at Mr. Hart's Dispensary, Parramatta, Every Wednesday.  
ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

**HALES & COLE,**

Prices all Reduced in consequence of the Remission of the Duty.  
KING AND KENT STS., SYDNEY.

**TEA MERCHANTS**



## Illustrations.

## INVISIBLE LIGHTS.

TAKE a colourless solution of bisulphate of quinine, and write or draw with it on a sheet of white paper. When dry, the writing or design will be invisible, but a photograph made of it will show them very nearly black. This shows that there are lights in the world that our eyes see not. Our eyes are formed to be affected by certain colours of the spectrum, but there are others, perhaps equally powerful, that have no influence upon the human retina. Some recent experiments have brought the conclusion that ants, and perhaps other animals, see colours that we do not. This truth is worth pondering and applying to spiritual sight. There are aspects of God and His grace for which many have no power of vision. Our faith has at the best a limited spectrum. Let this teach charity to the views of others.

## A CHRISTIAN HOME.

"A lighted lamp," writes McChesney, "is a very small thing, and it burns calmly and without noise, yet it giveth light to all who are within the house. And so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, once the summer's

chief source of ammonia; the annual production of sulphate of ammonia from that material being upwards of one hundred thousand tons. Liquors obtained in the distillation of shale have been turned to account, and more than twenty-five thousand tons a year of sulphate of ammonia have thus been obtained for some years past. The products of combustion from iron furnaces have also been subject to treatment and wealth derived from them. To such an extent has this proceeding been carried that in some instances the capital expended in plant for that purpose exceeds that devoted to the smelting operations. A lesson in Church work. The waste products, which now often give us much trouble, might in skilful hands become a great service, sources of wealth.

## Selected Thoughts.

The course of life is a thousand trifles, then some crisis, and again a thousand trifles and a crisis; nothing but green leaves under common sun and shadow; and then a storm or a rare June day. And far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every day" that counts. They must be made to tell, or the years have failed.

If Spring doth wake the song of mirth,  
If Summer warms the fruitful earth,  
If Winter sweeps the naked plain,  
Or Autumn yields its ripened grain.  
Still do we sing  
To Thee, our King  
Through all their changes thou dost reign.  
Lord of the harvest, all is Thine!  
The rains that fall, the suns that shine,  
The seeds once hidden in the ground,  
The skill that makes our fruits abound!  
Now, every year,  
Thy gifts appear;  
New praises from our lips shall sound!

God tells us how He will work for us, with us and in us in the building up of character, in the planting and culture of the trees of righteousness. First ashes—that is sorrow for sin. In olden times when a man was bereaved of property or friends like Job, he put on sackcloth and sat in ashes. So when a man is willing to give up his unbelief, his selfishness, his worldliness, to out of, if need be, his right hand, or pluck out his right eye, in order to show the sincerity of his repentance, he is ready to receive the beautiful robe of righteousness. That robe cannot be given him who would throw it over filthy rags. Those rags must be stripped off and burned. The fire must consume the robes before the gold can appear in its purity. From the ashes in the crucible the refiner brings forth that which is radiant and precious. And God says of Christ, the Messenger of the Covenant, "He shall sit as a refiner and purifier of silver." And he inspired Paul to write: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The fire that burns up the dross, and reduces to ashes our earthly hopes and joys, prepares the way for our growth in grace, and in the knowledge and love of God.

To repel one's cross is to make it heavier.

There is uncommon power in the commonplace. Nothing is more commonplace than the infinite blue of the sky, yet one never tires of turning to its quiet and abiding majesty from the vain pomp and changing spectacles of men. Truth, virtue, faithfulness—these are the sky of the soul, and all brilliant wickedness and worldly wisdom pass away as vain shadows before the everlasting glory of these simple goodnesses.

Much which neither the world nor the Church so calls is success. We remember the oft-quoted incident at Waterloo, at the crisis in the battle, when all depended on the firmness of the soldiers, messenger after messenger came into the presence of the Duke of Wellington, urging that the troops at an important point be withdrawn, as they must soon feel before the terrible onsets of the French. The only reply the Duke returned was, "Stand firm!" The officer pronounced, "We shall all perish." Again the iron eared Duke said, "Stand firm!" "You'll find us there," said the officer as he galloped away. Every man, it is said, of that doomed brigade felt fighting at his post. They did their duty. That was success. Going up Fifth Avenue to the rounds of the new cathedral a little time ago, we saw a workman carving part of a floral design on stone. "Where is the stone to be put, and what will be the design when completed?" "I don't know," said he; "My business is to transfer this pattern to this stone; the master workman knows the rest." He was doing good work. He did his duty. That was success.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ.

ALWAYS keep a small tin of ANNOTT'S MILK BROWNOUT BISCUITS in the house for the Children.—Adv.

## Poetry.

"Thy wings shall wing me heavenward  
When morn is young and bright;  
Thy hand shall point me sunward,  
Where glows the one True Light.

Thy wings, beloved Saviour,  
Shall shelter and shall guide;  
Amid the noonday toil  
I will not leave Thy side.

In the soft chime of evening,  
The thread of life unrolled,  
I will look up and praise Thee,  
The wings shall me enfold.

Teach me, O Lord, for I am Thine;  
Let Thy warm love within me shine,  
Teach me, O Lord, and I will go  
Thy love to lonely ones to show.  
Teach me, O Lord, that I may draw  
Lost, homeless souls to heaven's bright door.  
Teach me, O Lord, nor let me rest  
Till sorrowing souls have sought Thy breast."

## MOORE COLLEGE PRAYER UNION.

The Committee elected by the old students of Moore College have arranged for a Prayer Union among the old and present students, and a fair number have joined. The Hon. Secretary is the Rev. F. B. Boyce, St. Paul's, Sydney, and the following are the rules:—

- 1.—The Society shall be called the "MOORE COLLEGE PRAYER UNION."
- 2.—The Union shall consist of Members of the Church of England, who are or have been Students of Moore College of, at least, six months standing.
- 3.—The control of the Union shall be vested in the Moore College Committee, together with one or more Members of the Union resident within the College, who shall have power to fill up vacancies, and shall elect a Secretary and Treasurer out of their number.
- 4.—The subscription shall be 2/6 on entrance and one shilling annually, to be sent to the Secretary. The amount of one pound, paid in one sum, shall render a person a life Member, of which sum fifteen shillings shall be invested in the Savings Bank.
- 5.—The name of any member whose subscription is five years in arrears shall be removed from the list of Members.
- 6.—A report and balance sheet shall be printed and circulated each year, in the month of February.

6.—EACH MEMBER, UNLESS REASONABLY HINDERED, SHALL JOIN IN SPECIAL PRAYER EVERY SATURDAY MORNING, AND SHALL TAKE THE SUBJECTS FOR PRAYER AND MEDITATION, SUGGESTED BY THE COMMITTEE, IN SUCH MANNER AS MAY BE CONVENIENT.

## HEADS OF PRAYER.

- 1.—MOORE COLLEGE AND KINDRED INSTITUTIONS.  
(a) All who bear office.  
(b) All Students in the College.  
(c) All Members of the College.
- 2.—MOORE COLLEGE PRAYER UNION AND KINDRED UNIONS.
- 3.—THE CHURCH.  
(a) In the Colonies.  
(b) In the Mother Country.  
(c) In the Mission Field.  
(d) In the Family.
- 4.—FOR A DEVOTED MINISTRY AND CHURCH WORKERS.

## Fragments of Thought.

Begin well. The first step generally regulates all that follow. He who begins well is most likely to end well.

When Joy's day is over, Faith shines through the arctic skies like a midnight sun.

He who has not a conscience in all things, is not to be trusted in anything.

Life is short, and we have never too much time for gladdening the hearts of those who are travelling the same dark journey with us. Oh, be swift to love, make haste to be kind.

What is it worth while to live for if not to make life less difficult or burdensome to a fellow-creature?

Even like as does the River Nile, goodness overflows its banks carrying richness into the soil, and spreading plenty throughout the surrounding country.

He submits to be seen through a microscope who suffers himself to be caught in a fit of passion.

"I expect to pass through this world but once. If, therefore, there can be any kindness I can show to any fellow-being, let me not neglect it, for I shall not pass this way again."

## LATE ADVERTISEMENT.

MR. EDWARD HARRIS, experienced Violant and Faithful Worker, is desirous of Title for Trinity.  
Apply, CATECHIST, Camden.

## SURPRISE SUITE CO.

THE NOTED HOUSE FOR

Drawing-room Suites from £3 10s. 0d.  
QUEEN ANNE, £8 in PLUSH.

Only Makers of Patent Safety Rocking Chairs.  
Suites Restuffed and repolished at lowest rates.

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118 LIVERPOOL ST., SYDNEY.

FOR CHRISTMAS PRESENTS GO TO  
**T. BEAVER,**

Jeweller, Watchmaker and Diamond Setter.

SPECTACLES ADAPTED TO ALL SIGHTS.

11 HUNTER STREET, SYDNEY.

**THOS. ABBOTT,**  
Writer, and Artistic Designer

PICTORIAL ADVERTISEMENTS A SPECIALITY.

SKETCHES DRAWN FOR BLOCKS AT MODERATE CHARGES.

Address—  
36 Park Street, Balmain West.

## CLARK &amp; CO.

Rock Pavement and Steam Stone Crushing Works,  
HAY STREET, SYDNEY.

CONTRACTORS for Tar Pavement to the Municipality.  
Composition Tar Pavement recommended for its Cheapness and Durability. Blue Metal Broken to any gauge. Screenings, Gravel, Asphalt and Wood Pavement, Blue Stone Paving, Concrete Church, School, and Garden Paths neatly laid out at special reduced rates. Office—Hay-street, Darling Harbour, Sydney.

## 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 neutralizing 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 observed 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 speedily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"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."

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

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

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

"The editor of the 'Australian Independent' says:—"The health process discovered by Dr. A. Wilford Hall, of America, is a 'wonderful 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 'McChesney's Gazette' says:—"The treatment commends itself to our common sense. We have conversed with well-known gentlemen who have adopted the treatment with success."

"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."

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For  
Office  
Bush  
Town.



For  
Riding.  
Walking  
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## The Celebrated Orient Clothing

BEST VALUE OBTAINABLE

First Quality Men's All Wool Suits . . . £2 0 0  
Extra Quality Men's All Wool Suits . . . 2 5 0  
Special Quality Men's All Wool Suits . . . 2 10 0

Patterns and Diagrams sent Post Free to all parts of the colony.

**DAVID JONES & CO., Orient Clothiers**

Opposite the General Post Office, GEORGE STREET, SYDNEY.

Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair.

**EDWARDS' "HARLENE"**  
POSITIVELY FORCES  
LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS.

To grow heavily in a few weeks, without injury to the skin, and no matter at what age.

THE WORLD-RENOVED  
REMEDY FOR BALDNESS,  
From whatever cause arising.

As a producer of  
WHISKERS AND MOUSTACHIOS  
it has never been equalled.

As a GUARANTOR OF WEAK AND THIN EYELASHES,  
OR RESTORING GREY HAIR TO ITS ORIGINAL  
COLOUR, never fails.

Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient.

1/2, 3/4, 5/6, and 5/8 per bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.

Manufactured only by  
**EDWARDS & Co., 95, HIGH HOLBORN, LONDON, ENGLAND.**



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

## PLEDGE OF HONOR.

Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, I have, for 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 . . .  
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.

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 feathery 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.

Frederick J. Bird, Paddington  
Thomas Martin, Stanmore  
Cyril Hayland, Secretary School of Arts, Sydney  
Chas. W. Luker, junior, North Shore.  
Henry A. Morgan, Ashfield  
Fred. Nicklin, Clarence-street, Sydney  
James Cox, King-street, Sydney  
T. F. Kron, George-street, Sydney  
T. Wells, Pitt-street, Sydney  
W. A. T. Wait, Pitt-street, Sydney  
Thos. Gainsford, Treasury, Sydney  
Rev. Robert Day, Editor "Australian Independent"  
Fred. Walsh, J.P., Patent Agent, 23 Elizabeth-street, Syd.  
J. S. Carey, Editor "Australian Christian World"  
Edmund J. Brady, Editor "Australian Workman"  
Rev. T. Owens-Mell, Glebe Point  
Captain F. R. L. Rossi, Goulburn  
E. Davis, Bowral  
W. Faddy, Chemist, Wollongong  
J. Laker Macmillan, Church-hill, Sydney  
Fred. J. Baxter, Sydney  
Philip Quirk, Baker, North Shore  
John Gray M'Nah, Coach-builder, Brisbane  
John Perry, Lonsdale-street, Melbourne  
William Bully, Lonsdale-street, Melbourne  
T. R. Proctor, Oculist, Optician, Melbourne  
Ewin M'Innes, Public School, Deep Lead, Parkes  
Thos. Lee, Wodonga, Victoria  
William Muir, Minah, New South Wales  
E. M. Houston, Rockwood, N.S.W.  
J. Gregory, Rockwood, N.S.W.  
H. Winstet, Wellington, N.S.W.  
Jas. F. Barnett, Bismarckville, North Queensland  
R. N. Critchton, Wellington, N.S.W.  
Robert Tartin, Goulburn-street, Sydney  
John Greenhalgh, Swanwick, N.S.W.  
William Owen Alexander, Sydney  
Samuel R. Wood, Cobarr, N.S.W.  
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Thos. Sutton, "Protestant Standard."

**COOLD'S LABOR BUREAU,**  
Established 15 Years.  
**SYDNEY AND BRISBANE.**

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEMEAD STREET, SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronized by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. —All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.  
G. GOOLD, Manager.  
(Nephew of the late Alderman Goold, M.L.A.)  
N.B.—Private inquiries conducted, combined with the utmost secrecy.

**A. PAGE and CO., Dentists,**  
Rigney's Pharmacy,  
151 KING ST., SYDNEY. 151

Full Set of Teeth from £3 8s.  
Single Tooth from 7s. 6d.  
All Work Guaranteed.



## Astronomy as a Religious Teacher.

It has been said that no great astronomer was ever an atheist. Certain it is that the lesson of the heavens is one which compels all men to adoration and wonder at the marvellous intelligence which keeps the universe in motion.

## I.—GOD HAS AN AMAZING EMPIRE.

Until lately the universe was an exceedingly small thing as it appeared in the thought of the most advanced peoples. To the cultivated Greek and Roman writers, as well as to the popular mythology of their times, the whole cosmos was hardly more than the earth; and the earth itself was a small matter compared with what we now know it to be. The stars were mere spangles or gaseous tapers. When better views came, the heavens were still occupied with only about two thousands worlds. When the telescope of Galileo came, the universe became several times larger; and from that day to this, by successive enlargements of the instrument, the known heavens have gone on expanding until a hundred millions of suns are within view, implying several times that number of planets. Nor is this the end, though it carries us across the region which light itself could not cross in less than one hundred and twenty thousand years. It is now found that by adding a camera to the telescope an additional host of stars is revealed—especially after long exposure of the photographic plate to the same point in the heavens. This plate is more sensitive to faint light than is the sharpest eye, and, unlike the eye, can accumulate faint impressions until they come within reach of sight—can, as it were, stand on the shoulders of the telescope and command a wider horizon. It is estimated that when the photographic charts of the heavens already agreed upon and in process in several countries, and by more than twenty telescopes, are completed, we shall have within our observation full twenty times the number of stars now shown by our largest telescopes. This will bring the visible stellar host up to two thousands millions. Is even this the complete total? No astronomer supposes that worlds end where happens to end the vision of our best present instruments. On the contrary, experience assures him that a given increase of space-penetrating power in his instrument is likely to reveal new worlds in as large numbers as ever.

## II.—GOD IS A GREAT FRIEND TO BUSY ACTIVITY.

The first glance at the heavens seems to discover only absolute rest. But as soon as we begin to look narrowly, and to get beneath the surface of things, we find that everything is in motion after a most wonderful manner. Nothing is at rest. Not an atom but is moving and working at a tremendous rate. Incessant and mighty activity is found wherever we probe the sky with our eyes or our instruments. Every world and every particle seems to have a mission, and to be energetically and remorselessly busy in fulfilling it. Enthusiastic work—from it there is no dispensation and no respite. Day and night, summer and winter, the astronomical forces take no holiday. Some motions are more rapid than others; the planet, or moon, or sun has its varying rates of speed; sometimes, perhaps, a relative rest may be reached for a while in the contest between equal contending forces; but even in this case the rest is merely relative to a few circumstances. The centre of equilibrium is itself ever on the move. The hub of the chariot wheel, while stationary as to the spokes, is all the while flying over the racecourse as fast as blooded Arabians can hurry it.

## III.—GOD IS A GREAT FRIEND OF LAW AND ORDER.

This is one of the plainest and easiest lessons taught by astronomy. Whatever else one may deny or doubt, it is not this. The celestial orbs are bound up in such a scheme of interdependent movement as allows their relative situations to be forecast ages ahead. Inevitable bonds hold them to their forms, rotations, and revolutions; to certain times of coming and going; to definite character and limits of change; even what are called "inequalities" and "perturbations" of order are themselves orderly and creatures of law.

In our time there is no disposition to question that at least all physical nature is under the dominion of law. Bible believers and unbelievers agree in this; they only differ as to the source and character of these laws. The believer attributes them all to God, and insists that in addition to the natural forces that originally came from Him should be counted His own personal activity guiding and dominating the whole. The unbeliever excludes this supernatural element from the sum of forces. This is all the difference between the two. And a very great difference it is.

## IV.—GOD CREDIBLY MAINTAINS OVER US BOTH A PROVIDENTIAL AND MORAL GOVERNMENT.

It is now universally understood by astronomers that the numberless suns imply as many systems of planets which they light, warm and control in the interest of intelligent beings like men; also that in these vast systems of rational and responsible beings lies the supreme significance and purpose of the visible universe. It exists for their sake. The imposing materialism is for the more imposing and important spiritualism. Houses of all grades, from cabin to palace, are for the sake of inhabitants. Astronomy shows that God is intelligent and powerful enough to administer an efficient government over these responsible beings (among whom we stand) on both providential and moral lines; also that He is disposed to do it. For we see that He is disposed to regulate most thoroughly and

vigorously the physical universe according to its nature; and it follows that He must be still more disposed to regulate thoroughly and vigorously, according to its nature, that vastly more important universe of intelligent and moral beings for the sake of which the other was made.—*Hemiletic Review.*

## For Workers.

## "A Spark of God."

THE Russian peasants have a saying that in every man there is "a spark of God."

But how to brighten that spark and set it burning is a great question.

Dr. H—, fresh from his post-graduate course in Germany, was ready to settle to his chosen life-work of physician.

His father helped to establish him in a large eastern city, fitting out his office with many of the appliances of modern medical and surgical science. At the first, like most young physicians, he had plenty of leisure.

One Sunday afternoon he went into a large Mission Sunday-school. He was a warm-hearted Christian young man, and so went to that Sunday-school with interest. As he looked about the room he saw a class of boys who had no teacher. He watched them, and saw how coarse and rough they were—almost repulsive. In a few moments the assistant superintendent came to him, saying, "Will you try to teach those boys to-day? I can find no one who will undertake it. They have turned teacher after teacher away. In fact, they have nearly ruined our school. Last Sunday we almost determined to expel them from the school; but we hate to do that, since they are the very class we wish to reach."

The young doctor looked again at the class, got up, and went to them, taking the teacher's seat. He was a thin, small man, one whom the boys would call "skinny." Immediately the boys began to nudge each other, and taking hold of their own flesh as though to draw it out india-rubber like. One said to him, "Who are you?" another, a little aside, "Guess he's the india-rubber man from Wonderland." Just at that time, one of the curiosities at the Musée was that strange man who has been exhibited in various cities, with the loose skin,—skin that could be stretched out as if made of rubber.

"Here," thought the doctor, "is my golden opportunity." He said, "Boys, I am a doctor and have studied many years. I have been across the ocean to study. I can tell you a great many things about skin and flesh and bones."

He told them of how, in a healthy, well-developed person, the skin was as a fitted garment for the protection of the flesh. He explained how the skin could replace itself, and some of the conditions which would cause such a strange skin development as the "rubber man" had. He said nothing about the lesson that day, but the boys showed so much interest in all that he told them, that, at the close of the school, he said, "Boys, I have a skeleton strung on wire in my office. Come, if you like, on Thursday evening, and I will show you more about these things. You know our bodies are, like houses, to be taken care of."

Thursday evening came. Every boy of that class was in Dr. H—'s office. He began to hope he had found the spark of God even in these boys. They came cleanly dressed, hair brushed, shoes blacked, and quite a look of civilisation about them.

The doctor showed them how wonderful the bones are in workmanship. Without any attempt at preaching to them, he spoke of the impossibility of man's workmanship ever being equal to God's. He showed them an electric machine and many other things in the office.

Sunday they were in their places, quiet, and willing to read the lesson and listen to the story of it.

Several years have passed. Those boys have grown to be good, useful, and nearly all Christian young men.

A few weeks ago Dr. H— died. He had achieved great things medically. His career was brilliant, his life full of what he had done, and rich in promise of what might be. But with all the cures he wrought, and all his helpfulness to suffering bodies, was there any greater work than he began that Sunday afternoon in the Mission?

The fires that he helped to brighten in those boys will light other fires, so that a continual incense of pure lives shall be offered. What possibilities are given to a true teacher.

"FOR THE BLOOD IS THE LIFE."—CLARKE'S WORLD-FAMED BLOOD MIXTURE is warranted to cleanse the blood from all impurities from whatever cause arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, and sores of all kinds, its effects are marvellous. Thousands of testimonials. Sold in bottles, 2s 9d and 11s each by Chemists and Patent Medicine Vendors everywhere. Sole Proprietors, THE LINCOLN AND MIDLAND COUNTIES DRUG CO., LINCOLN, ENGLAND.

"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" Flour (White and Brown). Grocers supply "NARRU" Flour (for Pastry, Porridge and Biscuits). Wholesale Agents—J. T. & E. T. AMOS & CO., 218 Sussex-street, Sydney.

## Thoughts for Parents.

A CHILD is God's problem, waiting for man's solution. We must govern ourselves before we govern our children.

WHENEVER you see a drunken man it ought to remind you that every boy in the world is in danger.

A CHILD'S heart is like good soil, the first seeds sown therein draw its earliest strength for good or evil.

THE child's performance of little duties now is a forecast either in good to be strengthened or in evil to be guarded against, of his future career.

Is a child finds out that he can successfully appeal to the one parent against the decision of the other, he will soon learn to disobey both.

Let us teach as little as possible that our children will have to unlearn. One harsh word of ours may leave a black spot on a child's soul while life lasts.

Do not despise children because they are little. So is the helm that governs the ship. So is the bit that guides the horse. So is the word that rules the world.

THINK of it! Our Lord Jesus was once the very age of your wayward boy; and His obedient, reverent life makes it possible for all boys of that age to be the same.

BEHIND what is said, the child seeks for the man or the woman. Children's eyes are clear and penetrating; they look for what is sincere and real.

WHAT weary journeys have those little feet to do to cross the wide, wide world—those queer little feet that curl up their pink toes so complacently, throned on mother's lap before the nursery fire.

IN households where family religion flourishes, the Church seldom loses the children, but in houses where a lukewarm type of piety exists, we may keep the parents, but the children are often lost to us.

ONE sentence of honest praise bestowed at the right time is worth a whole volley of scolding. A storm of scolding has about as good effect on childhood as a hailstorm has on young plants.

## ABRAHAM'S PILLS.

The Great Remedy of the 19th Century,

FOR LIVER AND KIDNEYS.



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

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

## A SAFE MEDICINE FOR LADIES.

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

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## The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 4, 1893.

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

## Notes and Comments.

**Personalia.** The Rev. W. D. Sealey-Vidal has been appointed for three months Acting Minor Canon, St. Saviour's Cathedral, Goulburn. The Rev. D. H. Dillon has been presented to the Bishop by the Board of Nominators for appointment to the Incumbency of Holy Trinity, Miller's Point, and the Bishop has accepted the presentation. The Rev. W. Martin, B.A., has resumed parochial duty after a month's rest. The Rev. F. A. Cadell is leaving Orange, in the Diocese of Bathurst. Great sympathy is felt for the Rev. F. D. Bode—one of the most respected Clergy of the Diocese of Newcastle—who has sustained a sad bereavement.

**Book Depot.** We beg to direct the attention of our readers to an advertisement in another column in which it is announced that a sale of surplus and damaged stock will be held on Monday next and following days.

**Hymns.** Besides the well-known hymn, "Rock of Ages," which a contemporary cited lately as having been translated into Latin by Mr. Gladstone, it may be interesting to state that England's Premier has translated into Latin verse Dr. J. Mason Neale's "Art Thou Weary?" and also Cowper's "Hark, My Soul, it is the Lord"—a hymn which, on account of its sustained devotional feeling and perfection of expression, is regarded by Mr. Gladstone as the finest in the language.

**Darkest England.** The following condensed summary Scheme of the Report of the Committee on General Booth's "Darkest England" scheme, we take from *The Times* of December 21st last: "The Report of the Committee formed by the Earl of Onslow for the purpose of investigating the manner in which the money subscribed in support of this scheme has been expended is issued to-day. In their conclusions the Committee declare that with one exception the funds collected have been devoted only to the objects and expended only in the methods set forth in 'General' Booth's appeal; that the accounts have been kept in a proper and clear manner; and that, although there is a difficulty in forming an opinion at so early a stage in the existence of some of the institutions, the methods of expenditure have been, and are, of a businesslike, economical, and prudent character. But the Committee think that, while the invested property is so controlled by the trust-deed that any application of it to purposes other than those mentioned in the deed by any 'General' of the Salvation Army would be a breach of trust of which the law could take cognizance, adequate legal safeguards against such misapplication do not exist. The Committee recommend that the overseas colony should be established as soon as possible to give full effect to the operations of the farm colony; that certain economies should be practised at the farm colony, and that a competent manager—whether a member of the Salvation Army or not—should be appointed; that the property should be held by independent trustees with limited powers; and that care be taken not to dispose of the productions of the Social Wing so as to lower prices. The report contains an exhaustive examination of the various social institutions established by 'General' Booth, and of the results so far effected by them.

**New Publication.** A pamphlet, price sixpence, just published, has been issued from the London Society's House, 16 Lincoln's Inn Fields, W.C. It is entitled "Fifty-two years' Medical Work in Jerusalem," and contains an account of the work in the present hospital, and plans of the new, with illustrations. The profits arising out of the sale of this interesting pamphlet will be devoted to the Jerusalem New Hospital Building Fund.

**Extract.** The following is taken from a sermon preached by Dr. Sibbes, preacher and lecturer, at Gray's Inn, London, from 1610 to 1615:—"Subject: 'Behold my servant whom I have chosen,' Matt. 12, 18. 'Now by Christ's example we should learn this: Not to be vain-glorious, not to make a great noise. You have some if they do anything that is good, presently all the world must know it. This was not Christ's disposition. It is a disposition which is hardly wrought out of man's heart without an exceeding great measure of the

Spirit of God, for we see good men have been given this way. David would number the people that it might be known what a great monarch he was, what a great number of people he had. (2 Sam., 24.) He was a good man, yet vain-glorious. He smarted for it. So good Hezekiah. Ambassadors were sent to him from the King of Babylon, and that they should know that Hezekiah was no beggarly prince out must come the vessels of the temple and all the treasures to show what a rich king the King of Judah was. (2 Kings, 20, 13, etc.) His vain glory cost him all his riches as the prophet told him. So the disciples, before they received a great measure of the Spirit how vain glorious were they. They contended for the higher place. So flesh and blood. If there be anything done that is good all the world must know it presently. Let us labour to have humility of spirit, that that may grow up with us in all our performances, that all things that we speak and do savour of a spirit of humility, that we may seek the glory of God more than our own."

**Preaching.** In the memoir of Richard Sibbes, D.D., the following appears:—"The preaching that was fashionable among the 'wits' of the University (Cambridge) was a very different thing from the stern reproof, bold invectives, burning remonstrances, prophet-like appeals of William Perkins. What was now cultivated and extolled was a frivolous, florid eloquence that boasted itself on its deftly turned tropes, its high-flown paraphrases of the classics, especially Seneca and Cicero, and the Fathers; the multiplied quotations of the 'sermons' published showing like purple patches on a threadbare robe. There was a trick of manner, mellifluous cadence, simpering refinement, nothing more. The Senhouses *et hoc genus omne* sprinkled *eau de cologne* over their hearers (if they durst it had been *holy water*), while parched lips were thirst for the living water, tickled the ear when the heavily-laden soul sought pardon, the weary rest, the bruised balm. The cross lifted up on Calvary beneath the pallid heavens—the cross as proclaimed by Paul—was 'vulgar,' and to be kept out of sight. The awful blood must first be wiped off, the coarse nails withdrawn. Whoso gainsays let him turn to their 'extant' sermons. But amid the faithless some faithful were found. There were some not ashamed of the Gospel; some who could stand and withstand 'the loud laugh.' The 'townspeople' would have that which the collegians (so they called them) rejected. In such circumstances we may conceive that the ministry of Sibbes would scarcely fail to be a ministry of power. The 'day' alone will fully reveal its fruits."

**From "Church Missionary Gleaner."** "From time to time it is a privilege to call upon our readers to join in heartfelt praise to God for the gracious supply of our needs. It is peculiarly opportune that at the moment when we are arranging for the outgoing of new Missionaries, and feeling the consequent heavy increase of expenditure, a legacy of £50,000 left to the Society by the late Rev. James Spurrell, of Brighton, should be announced. Mr. Spurrell has long been known as a friend of the cause, and has in this general manner marked his desire that God's work should extend. Still more deeply touching is a strictly anonymous donation of £1000 sent a few weeks ago by a *Missionary of another society*, who had seen something of C.M.S. work in the foreign field, and had long wished to further it."

**A Generous Gift.** It is announced that a gift of half a million dollars is offered to the Trustees of the new Cathedral of St. John the Divine, New York. This makes nearly a million now available for the beginning of the work. The building will occupy a commanding site in New York, and will be beyond comparison the most imposing edifice in America.

**True Success.** Herr Johann Wilhelm Broekelmann, to whom Germany owes her now numerous Sunday-schools, has just passed away at Heidelberg, aged seventy-seven. He was buried at the Neuenheimer Friedhof. His cheerful, determined, successful labour in Heidelberg, was never to be forgotten by those who knew him, and they included many a student from England and America. The lay workers of Germany thus lose one of the noblest of their scanty band. He and his co-workers were the means of starting 1400 Sunday-schools since 1863, when (or about when) he entered on the work.

**Roman Catholic Forward Movement.** The "forward movement" in the Roman Catholic Church in London which has just been begun by Archbishop Vaughan has been taken up with great enthusiasm. Its main object is the detection and exposure of "historical inaccuracies and prejudices" in regard to the Roman Catholic Church which pass current in the periodical literature of the day. A number of the ablest priests of the Archdiocese of Westminster have been released from their parochial duties, and entrusted with the championing of Roman Catholic traditions, history, and doctrines against any foe who may enter the lists. A large hall has been taken in the city; in which controversial discussions will be held weekly during the winter months.

**The North Pole.** Lieutenant Peary, who so recently returned to the United States from his exploration of Northern Greenland, is already forming plans for another expedition, in the course of which he thinks he may reach the Pole itself by a sledge journey across the surrounding ice.

**Tennyson's Literary Sensitiveness.** In an article in the *National Review* for this month on "Tennyson's Literary Sensitiveness," by Alfred Austin, the following passage occurs:—

"Tennyson was giving a vivid description of the burning of ricks and the destruction of property which he himself had witnessed in his youth.

"As our talk lingered about the theme," says Mr. Austin, "I observed: 'One of, I think, the finest images in your poems, yet one I have never seen cited for special commendation, seems to have anticipated the present condition, not of England only, but of all industrial nations.'"

"What passage do you refer to?" he asked.

"I answered:—

"Slowly comes a hungry people, as a lion creeping nigher,  
Glances at one that nods and winks behind a slowly-dying fire."

"Where do you think," he said, "I got that?"

"Out of your own head, I suppose," I replied.

"No," he answered, "I got it out of a Methodist magazine," and he went on to explain how, at the time of writing 'Locksley Hall,' he had been reading an account of how travellers in savage lands keep off wild beasts from their encampment during the night by lighting large bonfires."

**Gospel Preaching.** The *Boston Missionary Herald* asks: Why is not the Gospel received universally by those to whom it is preached? It is often said that the preaching is not of the right sort, and that the message of Christ is not brought to men in a form which makes it attractive. The only truth in this statement is that a pure Gospel never can be attractive to those who love their sins. And men everywhere do love their sins and are unwilling to leave them. An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country. "No." And he gave a reason, which from his point of view was a good one. "We are fond of fighting and stealing, and if teachers come they will tell us that all this is wrong." The Gospel is at war with sin everywhere, and that is the reason why men do not welcome it.

## The Charm.

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**Biscuit & Cake Manufacturer**  
**CAMPERDOWN.**

**J. HUBERT NEWMAN**  
Photographer.

*Melbourne Age*, September 26, 1892.—"A good idea of the artistic beauty of the Sydney collection can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading 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 exhibits have rich tints peculiar to no other studios."

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