

NEED FOR REFORM IN THE ADMINISTRATION OF BAPTISM.

(By the VENERABLE ARCHDEACON LANGLEY.)

Anything that tends to deepen the solemnity of the ordinances of the Church of God, or increase the sense of responsibility on the part of those who take part in them is of the utmost importance. Anything on the other hand that creates formality, and lessens the solemnity of the act, or decreases the sense of the responsibility on the part of those who receive the ordinances is to be strongly deprecated, and if possible removed. Now it seems to me, that the present lax method of receiving children to baptism is one reason why parents and sponsors fail to understand the responsibility undertaken for their children, and do not seek to fulfil the obligations entered into on their behalf. I will endeavour to point out where I consider we have departed from right methods, and where a remedy can be found. The more we go back to the Prayer Book ideal of the Administration of this Sacrament, the more likely are we to attain the end we have in view—solemnity, reality in the conduct of the service, and responsibility on the part of those who seek baptism. In fact, we need reform, not in the service and rubrics, but in our methods of administration in respect to practices that have grown up among us, and are really a departure from our Church's true method.

1. Let me call your attention to the way in which baptism is administered without the presence of sponsors.

In the majority of cases mothers bring their children without godfathers or godmothers, and not even the father is present. I have never felt justified in refusing to baptise the child under such circumstances. I am, however, continually making my protest, but I am afraid this has had, so far, but little effect, as the evil seems to increase rather than diminish; besides it is very little use for one Clergyman to make a stand in such a matter when virtually he stands alone, or very nearly so. What is needed is a general agreement on the part of the Clergy that they will observe the rubrics as far as they can. They can surely demand this, that where no other sponsors are provided the presence of both father and mother should be regarded as a *sine qua non*, and that the Clergyman or Reader in every district should give notice of the Church's requirements, and explain that baptism would not be administered, where there was not, at the last, a reasonable effort made to provide such guardians as were required by the Church as to the fulfilment of the baptismal covenant.

The evil of the present mode of baptising when the mother alone appears with the child is that, however much the mother may feel the responsibility of her act, in bringing her child to be dedicated to God, she is only one, and can do very little alone in the way of fulfilment of her responsibility; and too often she just comes, not with any idea of an important spiritual act, but just to go through something right and proper, something that ought to be done. Why, she does not know or care very much. The whole service as it is set forth in our office, implies the presence of more than one person; and, as it is sometimes used, is unreal and delusive.

The Church has been very careful to demand certain guarantees that the child shall believe certain truths, shall adopt a certain course of life, shall, in fact, have all needful instructions as to the nature of the Christian covenant into which it enters at baptism, and shall have every means taken to lead it to follow that course of life which is involved in being a true Christian. You will see at once, that when these guarantees are ignored by us, in a very important particular, we cannot expect others to observe what we disregard.

It may be answered, that if we were to refuse to baptise under such circumstances as I have referred to above, many children would not be baptised at all. I am very doubtful if it would make any considerable difference in the number of children who would be brought to baptism, and, if it did—surely it would be far better to raise the character of our work in this most important part of our service, even though we missed baptising a few of those to whom baptism would be of no material benefit. As they would be very unlikely either to learn the nature of their baptism or call to fulfil its obligations, would it not be far better, instead of going through what is to them a mere form, to wait until such children come to years of discretion, and, after careful instruction, admit them to baptism before the time of their confirmation?

Our justification for the baptism of young children, is that they promise repentance and faith by their surties. When there are virtually no surties, surely our justification is taken away, and, it is better, as the choice of two evils, to leave them till we can have some guarantee from personal confession, after understanding the nature of the Christian obligation, that the persons to be baptised understand, and are prepared to aim at the fulfilment of the Christian covenant.

I am sure however that the effect of our making a decided stand in this matter, would be, that we should call attention to the real nature of the Sacrament, and that, instead of a diminution in the number, many more parents and guardians would see to it, that the children were in their earliest days dedicated to Christ in His own ordinance.

2. Another reform in present practice has to do with the private use of a service that was intended to be used before the congregation.

We are told in the twenty-seventh article, speaking of baptism—"Faith is confirmed and grace increased by virtue of prayer unto God." The idea of baptism being performed before the congregation was, no doubt, that, at such a momentous time in the history of the child, all the Christian people should be invited to pray for those great spiritual benefits that are asked for the child—that he should be washed and sanctified with the Holy Ghost, that he should receive remission of sins, that he should enjoy the everlasting benediction of God's heavenly washing. "Give the Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation." If there is an occasion in that life now to be dedicated to God, when prayer, earnest prevailing prayer, is needed, it is at this time. How important there should be present not merely the mother and the clerk, but as many praying people as can be found; and that they should learn to exercise fervent desire and humble yet expectant faith that God will fulfil his promises—"When ye call I will answer;" "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

What is the meaning of "regard, we beseech Thee, the supplications of Thy congregation," unless there is a congregation? I know that these may be supposed to form a congregation, but is that the spirit of the service?—I *trust* not.

I know the difficulty, especially in large city congregations, of lengthening the now long morning service, but surely by the establishment of an afternoon service or of a monthly baptismal service, which might commence a quarter of an hour earlier, we might have those present who would come to pray for these young lives. In districts like those with which we have to do, we might, with great advantage even to the elder people, make *baptisms* a part of the morning service on stated occasions, taking the opportunity of explaining the meaning of the service, and the importance of opportunity for prayer and praise, for faith and hope.

I am disposed to think that one reason why we see so many who were baptised in infancy grow up to live without God and without hope in the world, is that we have departed from the more excellent way; our administration has been marked by formalism; we have not been sustained by the fervent prayers of God's people, and the whole service has lacked vitality if not reality.

Let me suggest that an effort should be made to make baptism a public act, done before the congregation, and that say once a month, either at morning prayer, or at a special afternoon service, when a sermon should be preached, and people stirred up to pray and believe, and that we give up the system of private baptism now so general.

3. We further need reform as regards the sense of the obligation resting on parents and sponsors in regard to the children that have been baptised. I feel quite sure that if we insist on sponsors, father and mother at least, at baptism, and then have the administration before the whole congregation, we shall get parents and sponsors to feel their responsibility towards their children in some measure; but even more than this might be done.

I am afraid that a large number of those who bring children to the Church have little or no idea what they are doing. To them, "it is the custom." They belong to the Church, and others do it. How can we expect persons who are never seen in Church on any other occasion to feel any adequate devotion, when they come, perhaps, once in two years, to get a child baptised? These persons are virtually excommunicated by their own act. How can we expect them to bring their children up for God when they make no profession whatever of personal religion themselves—when they live as pagans: no prayer—no Bible reading—no family religion—no attendance on the means of grace? If we could only rouse such persons to a sense of the importance of the spiritual interests of their children we might get them soon to think of their own. If we let them come as a matter of course, and have their children "done," as they say, are we not encouraging them in their carelessness, giving them the idea that they do very well as they are?

I would recommend earnest exhortation with them in private; and when they come with their children to be baptised, would it not be a good thing to say a few pointed words as to the nature of the service they are about to take part in; and the solemn responsibilities they incur as parents or sponsors, and the duties that devolve upon them in regard to the relation in which their children stand to God? You say: but all this is set forth in the service—no doubt—but if before the service you point attention to it, it may do something to give a deeper meaning to that in which they are engaged.

4. Another matter for consideration is the age at which infants should be admitted. We have a service for infants—persons who do not know the meaning of that in which they are engaged, who are admitted on the faith of those who bring them; we have another when they are admitted on their own confession. I am frequently asked and expected to baptise whole families where the parents have been so careless and godless as to neglect their children. They are persuaded by a Clergyman or Reader to bring the family to baptism, and seem very much surprised that I refuse to admit those who have certainly come to years of discretion, and who have gone so far in life that no one can legitimately answer for them, Of

course I know the age when they come to a sense of personal responsibility differs in different children, but I think we ought to establish some rule for the guidance of inexperienced Clergy who may be tempted to admit such persons at almost any age. I had a family brought to me in this way, and the eldest boy, with more sense, I thought, than those who had persuaded him to come, ran away and hid himself rather than be in a thing he did not understand, and yet of which he knew enough to understand that it meant something for which he was not prepared.

Children very early come to years of discretion with us in this Colony. It seems to me the best course in these cases is to bring such children to a regular course of instruction, and have them baptised when they understand and we have some hope they mean what they are going to do.

Everything that tends to the more solemn and reverent administration of the ordinances of God is important. I am quite satisfied that the use of the Church's methods in the particulars I have mentioned would do a great deal towards increasing the sense of the importance, the solemnity, and the responsibility of the Sacrament of baptism.

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Notes and Comments.

The Precursor. The Rev. G. D. Shenton, B.A., the new Precursor of St. Andrew's Cathedral, arrived in Sydney by the R.M.S. Oroya, on Saturday morning last. Mr. Shenton was met and welcomed by the Very Reverend the Dean, the Rev. R. J. Read, the Rev. Merwyn Archdall, the Hon. R. H. D. White, M.L.C., and a number of members of the Cathedral Choir.

Educational and Book Society. We beg to direct the attention of our readers to an advertisement, in which it is announced that the Annual Meeting, of the Sydney Diocesan Educational and Book Society will be held on Monday, March 20th, at 4.30 p.m. The Committee hope there will be a large attendance.

Missionary Map. The missionary map of the Free Church of Scotland has just been published. The map is coloured, and contains statistics to show the faith professed by the whole human race at the beginning of 1893. The secretary has taken the latest figures of the census of the whole of the British Empire, of the United States of America, of the principal countries of Europe, as made and published in the years 1890-92, and has added to them an estimate of increase up to the close of 1892, with this result, in round numbers:

CHRISTIANITY AND WORLD-RELIGIONS, 1893.	
Reformed Church	300,000,000
Roman Catholic	195,000,000
Greek and Eastern	105,000,000
Jews	8,000,000
Mohammedans	180,000,000
Heathens	812,000,000
Professing Christians	500,000,000
Non-Christians	1,000,000,000
The Human Race	1,500,000,000.

Gain. The remarkable gains to the Church in the last twelve years by (1) the evangelisation chiefly of the depressed peoples of India and Africa, China and Japan, and still more by (2) the natural increase and prosperity of the English-speaking and colonising peoples in the new territories of the Americas, have raised the number professing the Reformed faith to two hundred millions, and have increased the whole number of professing Christians to five hundred millions. But unevangelised peoples, especially those under the peaceful and civilising sway of the British crown, have also been increasing, naturally, though at a very much slower rate, hence there are a thousand millions to be Christianised at the opening of the second modern mission century. Still the Church starts afresh with this fact for which to thank God, every third human being professes Christianity. That fact, too, is the result not more of the nineteenth Christian centuries than of the last, the nineteenth. When, a hundred years ago, William Carey made his survey of the human race, only every sixth human being was a professing Christian, and the Reformed Church was waking out of sleep.

Chicago and Sunday Opening. After all, the Chicago Exhibition is being opened on Sundays. The directors, in announcing their judgment, say that in their opinion it is not at liberty to do abroad what they do at home, and that the closing of the gates would be a hardship to thousands of mechanics and artisans. They add, however, that the use of machinery will be prohibited, and likewise all unnecessary manual labour, and that every employé shall have one day of each week for rest, study, or recreation.

Companion to the Bible. Under the title of "The Cambridge Companion to the Bible," a new collection of popular articles on the history and archaeology of the Bible, together with full indexes, a glossary of Bible words, concordance, and a new series of maps, has been prepared at the Cambridge University Press, under the general editorship of Dr. J. R. Lumby, Lady Margaret Professor of Divinity, with the assistance of eminent scholars, and will be published early in April. The new volume is intended to be bound with the Cambridge Reference Bibles in the form of a supplement, the whole constituting "The Cambridge Teachers' Bible."

Give and Take. The exchanges that are taking place in English pulpits are somewhat remarkable. It is to be hoped that the effect will be to bring about a closer union of the "Churches." This is what the Rev. J. R. Howart,

Presbyterian Editor of the *Review of the Churches* says:—"The metropolitan pulpits are becoming a little kaleidoscopic at present. Dr. Pierson—a Presbyterian—is preaching at the Tabernacle; Mr. Meyer—a Baptist—has succeeded Dr. Newman Hall; Dr. Pentecost—a Congregationalist—is at Marylebone; while Mr. Dawson has grown tired of the Wesleyan circuit system, and come to anchor at Highbury—a Congregationalist. . . . At Mr. Dawson's induction, Dr. Parker struck a clear, resounding note when he asked, what have such men given up on changing their ecclesiastical status? Not their old hymns, not their old methods of work, not the old Gospel. The changes have been outward, mechanical, ecclesiastical—nothing vital has been altered."

Living Waters. The *Church Missionary Gleaner* for January last, contains the following:—"Bright, fresh, sparkling rivers of living life-giving water: whence are they to come? From the man himself, from us. The Lord Jesus actually promises that there shall be men—finite, mortal, sinful men, from whom, as they go through life, there shall flow forth living water, which shall refresh weary, fainting souls and cause the dry, barren ground of other natures to bring forth fruit to the glory of God. For observe that the rivers are not described as flowing into the man, but out of the man; they are not for his own refreshment, but that he may be a source of blessing to those about him. The promise of St. John iv., 10, is a grand one—'living waters' to drink for oneself; but this is far grander to be a spring of living water from which others shall drink. This is what we want all our Gleaners to aim at during the present year."

Obedience. Notice the glorious sequel of Abraham's surrender and faith—"Because thou hast done this thing and hast not withheld thy son thine only son from Me . . . in blessing I will bless thee"—here is a personal result—"thy seed shall possess the gate of his enemies"—here is a result touching Isaac—"In thy seed shall all the nations of the earth be blessed"—here is a result world-wide in its extent, and all brought about because this father "obeyed" and did not withhold his son from God. Surely, though we, rightly, cling in love and longing to our dear ones, it is well worth while to face the agony of parting from them at the tender call of God, if it means so much for us, for them, for the world.

Disquiet. The impure spirits are the most disquiet, and stormy spirits, troublesome to themselves and others, for when the soul leaves God once and looks downwards, what is there to stay it from disquiet? Remove the needle from the pole-star, and it is always stirring and trembling, never quiet till it be right again. So displace the soul by taking it from God and it will never be quiet.

Pride. It is a great fault in training youth for fear of taking down their spirits, not to take down their pride and get victory of their affections. Of all trouble the trouble of a proud heart is the greatest. It was a great trouble to Haman to lead Mordecai's horse (Esth. vi.) which another man would not have thought so. The moving of a straw is troublesome to proud flesh, and therefore it is good to bear the yoke from our youth. (Lam. iii., 27.) It is better to be taken down in youth than to be broken in pieces by great crosses in age. First or last, self-denial and victory over ourselves is absolutely necessary, otherwise faith, which is a grace that requirith self-denial, will never be brought into the soul and bear rule there.

True Friendship. It is a course that will have a blessing attending it for friends to join in league one to watch over another and observe each others ways. It is a usual course for Christians to join together in other holy duties as hearing, receiving of the sacrament, prayer, etc., but this fruit of holy communion which arises from a mutual observing one another, is much wanting. Whence it is that so many drop, so many are so uncheerful in the ways of God, and lie groaning under the burden of many cares, and are battered with so many temptations, etc., because they are left only to their own spirits. What an unworthy thing it is that we should pity a beast overladen, and yet take no pity of a brother, where as there is no living member of Christ but hath spiritual leprosy infused into him and some ability to comfort others. Deal

stones in an arch uphold each other, and shall not living? A Christian should have feeding lips and a healing tongue. The leaves, the very words of the tree of righteousness, have a curing virtue in them.

The Vagaries of Fashion. The consideration of fashions of dress (says a contemporary) might be thought, speaking generally, to lie outside the province of a Church newspaper; but these fashions are sometimes so foolish, or cruel, or dangerous, that we may well touch upon them in the physical, or moral interests of our readers. Those of us who are reaching middle age can well remember the days when crinolines were the fashion some thirty years ago. Nothing could be more senseless or hideous, and now it seems an effort to be made to revive these abominations. We are glad to see that a very vigorous protest is being set on foot against the nonsense by certain rightly-minded women; but no fashion, alas! is stamped out by an appeal, however forcible against its senselessness or ugliness. Some one at last has written to the papers to cry out against the thing on the score of its danger, referring to 'the series of sad deaths from burning that took place while this insane fashion was in vogue.' We sincerely trust that this appeal may have some force with those that cannot be touched by any considerations of beauty, common sense, and decency.

Christian Fellowship. Happy is he, says Dr. Sibbes, in "The Soul's Conflict," that on his way to Heaven meeteth with a cheerful and skilful guide and fellow traveller that carrieth cordial with him against all faintings of spirit. It is a part of our wisdom to salvation to make choice of such a one as may further us on our way. An indifference for any company shows a dead heart. Where the life of grace is it is sensible of all advantages and disadvantages. How many have been refreshed by one short apt savory speech which hath begotten as it were, new spirits in them.

Discouragements. Let men take heed of taking up Satan's offer in depraving the good actions of others as he did Job's—"Doth he serve God for nought? Job 1-9)—or slandering their persons; judging of them according to the wickedness in their own hearts. The devil gets more by such discouragements, and these reproaches that are cast upon religion, than by fire and fagot. These, as unreasonable frosts, nip all gracious offers in the bud, and as much as in them lieth with Herod, labour to kill Christ with young professors. A Christian is a hallowed and a sacred thing—Christ's temple, and that he destroyeth. His temple him will Christ destroy.—1 Cor. iii., 17.

Reckless Criticism. In a review of Duhm's commentary on Isaiah, published in the last number of the *Critical Review*, Professor A. B. Davidson, in his incisive manner (says the *British Weekly*), gives some cautions to the more reckless among the critics. He warns them that the argument from language is in danger of being carried to an excess. "The literature preserved in the Bible is but a scanty thesaurus of the Hebrew language. From the nature of the case, both forms and constructions will occur in single examples, which a more ample literature might have shown to be not uncommon. The cry of 'unhebraisch' is becoming too customary. The critical gamekeepers who raise it are comparable only to gamekeepers of another sort, who shoot down every creature of God which does not show the familiar grey of the grouse." Looking down Duhm's translation, with its variety of type indicative of the supposed authors, Dr. Davidson discovers that there is hardly a chapter, and in some passages hardly a line, which has not been patched and clouted by successive cobblers. "One cannot but ask, is there any literary analogy to this? Has any other literature been subjected to similar treatment?"

Mr. George Clarke. Mr. George Clarke is carrying on a very remarkable work in Springburn, Glasgow. Mr. Souther writes: "We have had a wonderful time of blessing here, Springburn has never been so moved." For ten days the church, which holds a thousand, was crowded every night; and on Sabbath the meetings had to be divided—one being held at four for men, and another for women at six. Since the mission commenced over seven hundred have openly professed to be converted.

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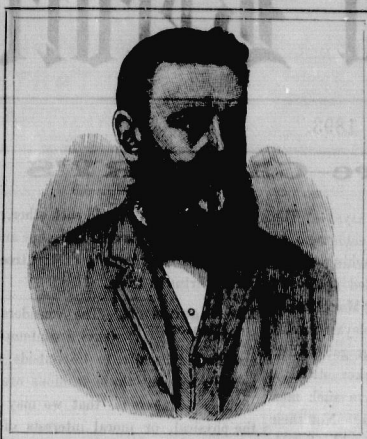
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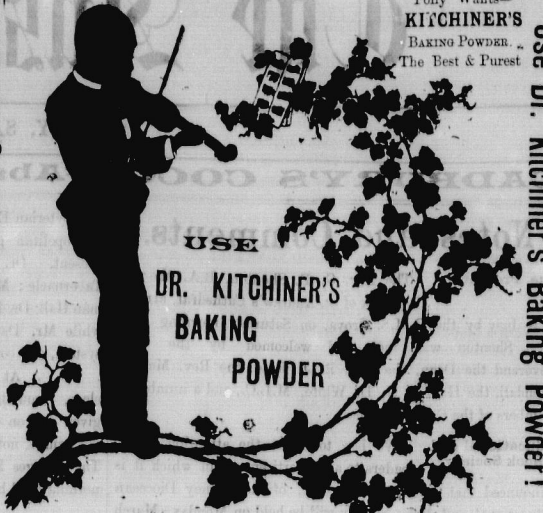
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And intention well meant
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Grateful praise will be louder,
If you also, and always,
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B Beware of the wiles, the actions, and smiles,
A Of your Grocer, if he tempted should be,
K From motives adverse, self-interest, or worse,
I And not doing well, he endeavours to sell
N Other Powder than **WAUGH'S**, forsooth, just because
G More profit he gets.

P If thus he does act, be sure of this fact:
O He but little cares what manner of wares
W His customers buy if they are not fly,
D And trusting to him are of course taken in
E With cheap powders many, but surely not any
R Are equal to **WAUGH'S**!

WAUGH'S BAKING POWDER

Purest and Best;
Good advice therefore is
To refuse all the rest.

The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., March 19.—11 a.m., Rev. R. J. Read.
3.15 p.m., Canon Sharp.
7 p.m., Rev. B. A. Schleicher.
8 and 11 a.m., Holy Communion.

Half-hour Daily Service, from Monday to Friday inclusive, with Address, at 1.15 p.m.
Holy Communion, Wednesday, 8 a.m.

DIOCESAN.

Sat., March 18.—Evening, Mount Victoria. The Primate to preside at a Parish Meeting.

Sun., March 19.—Morning, Mount Victoria. Preacher, The Primate.

" " 19.—Afternoon, Mount Victoria. Confirmation. The Primate.

" " 19.—Evening, Blackheath. Confirmation. The Primate.

Mon., March 20.—Blackheath. Visitation by The Primate.

Tues., March 20.—Blackheath. Visitation by The Primate.

Thurs., March 23.—Centennial Fund Committee, 4 p.m. The Primate.

Sun., March 26.—Cathedral, 11 a.m., The Primate.

St. Stephen's, Newton, 7 p.m. The Primate.

Sun., March 19 to Mon., March 27.—Mission, Christ Church, Enmore. Preacher, Rev. J. Dixon.

LABOUR HOME, 557 HARRIS STREET.

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

E. GREYHER.

Brief Notes.

The Rev. A. E. Bellingham conducted the Lenten Midday Services at the Cathedral during the week.

Anniversary sermons were preached last Sunday in the Mariners' Church. The Rev. James Hill officiated at the morning service and the Rev. Dr. Steel at the evening.

At the invitation of the Women's Missionary Association the members of the General Assembly of the Presbyterian Church had a social gathering on Monday evening at Mr. Quong Tar's.

In connection with the Triennial Convention of the Women's Christian Temperance Union to be held in Sydney during 1894 it has been decided to make a special feature of a monster children's temperance demonstration. Mr. Gladstone is suffering from influenza. Anxiety is felt concerning his condition.

The Sydney Bethel Union held its seventieth anniversary tea and annual meeting on Tuesday night in the Bethel.

Money is being abundantly subscribed to resist Home Rule. The agitation is increasing.

The condition of Maitland through the floods is desolate in the extreme. Great distress prevails and enormous damage and destruction of property has been occasioned.

Great distress prevails in South Australia among the unemployed. It is said that 1000 men in the city and suburbs are out of employment.

News from Fiji states that great heat prevails there and apprehensions are entertained of another hurricane.

The Bishop of Newcastle has issued an appeal on behalf of the sufferers by the floods.

A disastrous fire has taken place in Boston in the United States, resulting in the total destruction of a large block of buildings. Many lives were lost.

The Rev. G. D. Shenton, E.A., the new Precentor of St. Andrew's Cathedral, arrived in Sydney by the R.M.S. Oroya on Saturday morning.

The Bishop of Tasmania and Mrs. Kennion intend visiting England for a few months, leaving Adelaide in May.

Among the arrivals by the R.M.S. Oroya to this port were the Rev. J. E. Newell, Mrs. Newell and family. Mr. Newell is returning after two years furlough and is on his way to Samoa to resume duty.

The old training-ship Vernon has been towed from its moorings at Cockatoo to Kerosene Bay, where it will be broken up.

The Young Men's Magazine for this month, the organ of the Y.M.C.A., contains an excellent likeness of Mr. John Kent, who has for many years been connected with the Association.

Some of the English Y.M.C.A.'s have been getting Miss Kate Marsden to lecture on her famous journey of 14,000 miles into Siberia to help the lepers.

The Rev. Dr. Woolf of Burwood died on Tuesday last.

Open Column.

Some Thoughts on our Sunday-Schools.

VIEWING them as, undoubtedly they are, the nurseries of our Church, one cannot help but feel the necessity of efficiency in every department of Ministerial work. That the children need the care, sympathy, and loving attention of the Pastor as his first duty, just as the babe claims the first attention of the mother, is evident. "Feed my lambs" is the imperative command to each as Ministers of Christ, and in implicit obedience to this lies the secret of retaining the elder scholars and advancing the cause of our beloved Church. In my humble opinion, there is a great danger (unintentional) of some of our Clergy delegating this duty to the Superintendent or to the Teacher. They are overwhelmed with a desire to meet the desires, and sometimes whims, of their Parishioners, so that little time is left to enable them to devote attention to the children. Some are more gifted, shall I say, or rather have more adaptability, for work amongst children; but there are none who cannot cultivate what little gift they possess for this important branch of Church work. As in every work, the manner and temper depend in a great measure upon, and are determined by, the estimate formed of the work itself, and of the results which it is calculated and intended to produce.

1. THE BUILDING:—During a short visit to Victoria some time ago, in which I had the privilege of seeing a model School, what impressed me was the need in this Colony of more ecclesiastical structures, with due regard to the internal arrangements for children; in other words, a real Children's Church. Might this not be thought of in the future, instead of erecting in new districts, barn-like, unornamental buildings—penny wise and pound foolish structures?

2. CLEANLINESS:—You wish to teach children the right attitude of devotion. They have great regard for the cleanliness of their Sunday clothing, and one finds that the spotless cleanliness of floors and seats is almost overlooked, causing the children to hesitate when the posture of kneeling is demanded. If this work be found too much for the Verger, why not have an assistant, whose duty it will be to see to the comfort of the children, and have a place for everything, and everything in its place? What I have said may be considered secondary, but it is nevertheless important, and as to the latter, "cleanliness is next to godliness."

Another and more congenial topic is Music. Considering that hearty congregational singing is a want in the Church of England, our thoughts naturally go back to the young, and the question arises:—Cannot something be done to bring about a better state of things, by training the pliant material placed in the Clergyman's hands, viz., the Sunday Scholars? CARLYLE says, "Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for a few moments gaze into that." If such be so, and undoubtedly it is, why should the Choir monopolise that portion which is the most important part of public worship? I acknowledge that few have had a musical training, and the majority, many of whom are naturally gifted, are too timid to take their share in the public praises of God. The result is, that the singing is left to the Choir, whereas their duty is to help and lead the congregation, and not to sing instead of them. I am met with the difficulty: Choirs, Choirmasters, and Organists need encouragement, by allowing them to render ornate services. In the present distress, and until our children have been educated to more elaborate music, I would say,—"Why not, as often as possible, have such services at other times, rather than during public worship? then as some of the music becomes familiar, it might be introduced. There is a great danger, in seeking to gratify the taste of the very few cultured members of a congregation, that the aesthetic may supersede the spiritual, and the spirit of melody in the heart may be entirely absent—what blessing can be expected? The sweet singer of Israel aimed at superior effect in the elaborate musical services which he appointed for public worship. The Choir were consecrated persons, and so high musical art was combined with intense devotion. "Cultivated voices are of immense value, but we want cultivated hearts more; trained voices are pleasant to the ear, but trained hearts are music in the ear of God. Combine both, and we lack not proof of the power of song."

Viewing then the importance of Music in our services, the thought comes,—Cannot the Sunday Scholars be trained to take a more earnest and more intelligent part in public worship? Cannot more time and trouble be given to this portion of Sunday-school work? The result would be twofold: greater interest and zeal in Sunday-school singing, greater earnestness and devotion in Church singing. We must acknowledge that singing in School is either too noisy or too dull. Can it be improved? I believe so.

1. Let there be a School Precentor.
2. Institute special practices.
3. Form a Choir, which should receive some special and private musical instruction. This would be the nursery of the Church Choir.
4. Explain the hymns: when to sing f. f. p. pp.
5. Let the Choir give services occasionally.
6. Have an annual S.S. Concert.

7. Let the Children's Morning Church be on the lines of Morning Prayer.

The Dean of Wells has a method of using the singers of his School, by taking them to render songs at the hospital. The evils against which one has to contend are—

1. Singing out of tune.
2. Shouting.
3. Listless and careless singing.

The scale singing, as taught in our Public Schools, will be found a help against the two former; teaching children the notes, and explaining the meaning of the hymns will be a safeguard against the latter. Never shall I forget being told "to think before I sing." We are bound to make singing as good and effective as possible. At present in most Sunday-schools it is bad. Children love music, and if encouraged I have but little doubt, that not only will there be a marked improvement in the singing, but also in attendance and behaviour. There would thus be no lack of material for the Church Choir, and those who were not members of it would without difficulty take their part in the congregation.

Such are a few thoughts about Sunday-schools, and I shall not have given expression to them in vain, if where it is needed, a reformation begins.

C.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

WHAT was written and reported in last week's RECORD concerning Sunday-schools may well be supplemented by some words of appreciation of the work of earnest Sunday-school Teachers. This was impressed on me when I read, on another page of the same issue, the names of some of my fellow-teachers of fifteen years ago, who are still working on in the same school. Who can reckon the amount of good that their voluntary labours have accomplished during these fifteen years? Not only have their scholars been influenced: many of their early pupils have now children of their own, whose lives will be helped towards God by their parents' memories of their teaching long ago. Such steady labour—labour purely voluntary for the sake of their Master, Christ—deserves honour from the whole Church. The Teachers do not work for honour; but it would be well if every congregation gave greater praise to those who are, at much self-sacrifice, carrying on its work. For it cannot be too strongly impressed on congregations that they are responsible for carrying on their Sunday-school. It is the duty of every Christian to help in that work, and those who are content to let the burden fall on the shoulders of a few, should be never weary of giving credit to the workers. I fear that many who regularly attend Church almost ignore the existence of the Sunday-school; in so doing they show ingratitude, as well as want of earnestness. A Clergyman knows that among his Sunday-school Teachers are found his most earnest, most laborious, and most devoted workers. It is pleasant to notice that the Superintendent of the School which I have mentioned is a Member of Parliament. If more of our Members were workers for Christ, our political affairs would not be in such a disastrous muddle.

It has lately been very sad to read the newspapers. Every week they contain heartrending details of the havoc and distress caused by the floods, while the political news and the accounts of financial concerns are also depressing. It is pleasant, however, to find that amid its own troubles our Colony should have given such noble help towards the sufferers in Queensland. Great as is the damage done to property, the injury to the health of many, from exposure and damp houses will probably be still worse. In the country districts, in fact, the pecuniary loss wrought by floods is often more than counterbalanced ultimately by the increased richness of the soil from the deposit of mud which those floods leave, but it is not so easy now, when crop and live stock are washed away to look at the silver lining of the cloud. In fact, it may happen in many cases that the present proprietor is ruined while all the benefits will be obtained by the next purchaser. And, therefore, if the relief funds were ten times as great they could not make up the losses of the poor victims.

I cannot agree with those who advocate the abolition of party government as a remedy for our political troubles. My own opinion is that our parties are not enough divided, and that the following of a personal leader has usurped the place which ought to have been occupied by loyalty to a general principle. The chief difficulty which I find in voting at an election is that of deciding which, out of several principles advocated by different candidates, is the one which is the most important. For example, in England at the present time many a man is at a loss whether he shall support the Conservatives who want to maintain the Union and the Establishment, or the Liberals who seem the only party likely to deal satisfactorily with Temperance and other important social reforms. My panacea for legislative delay is the "referendum"—a decisive vote by the people on every important question after it has been thoroughly thrashed out by debaters in

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March 18, 1893.

Parliament. Until that plan is adopted, we should take as our motto, neither "men, nor measures" (for if we are convinced that certain principles of political action are for the good of the country, we stultify ourselves if we vote for even good Christian men who oppose those principles) nor "measures, not men" (for it has been the election of unworthy men which has degraded our Parliament), but rather "good measures and good men," and above all, no "abstention from voting." It is the indifference of Christian voters, and the want of patriotism and self-sacrifice on the part of cultivated and good men who are suitable as members of Parliament, that have brought our country to its present state. It is a sad thing, indeed, when a country despises its legislature.

If the *Times* is correct in stating that it is the habit of the Archbishop of York, in appointing to benefices, to require an undertaking that the incoming Clergyman will not administer Holy Communion in the evening, a much more important matter seems to be in question than the lawfulness of Evening Communion. Is a Bishop right in using his power of vetoing the appointment of a Clergyman if his only reason for so doing is because he objects to some practice not unlawful? If so the government of our Church will soon become a despotism in each Diocese. This would be evil enough in Australia where the Bishops are elected by the Clergy and Laity; but it would be far worse in England, where they are practically appointed by the Prime Minister. The ordinary influence of a Bishop is very great, and will always accomplish in his Diocese a gradual approximation to his views; but this exercise of power seems far too great. Especially in the case of such changes of rulers as from Tait to Benson, Thompson to Macagan, or Philpotts to Temple and Bickersteth, is the full exercise of such powers to be deprecated.

I have not had to wait long for another example of conduct leading towards ecclesiastical anarchy. This time it is exhibited by the opposite party. From papers kindly forwarded to me by my friends I have read the full prospectus of the "Church Protestant Aid Society," which was referred to in last week's Record. I find that it has been established in order to provide, in every parish where in their opinion the Church is "Romanised or worldly," temporary places for Church of England worship. If the society was doing this in the name of the "Free Church of England," or any other body outside our Church, I should not refer to it here. But inasmuch as it is keeping within the Church, and yet acting as an outside body introducing into parishes organisations against the wish of the Incumbent and probably in many cases contrary to the wish of the majority of the Vestry Meeting the Society is acting according to the principle which I condemn. Probably all readers will agree with me when they consider that the natural consequence will be the establishment of a "Church Ritual Aid Society," and a "Church Worldly Aid Society," which will both start services in every parish where good earnest spiritual Evangelical work was being carried on.

COLIN CLOUT.

RURAL DEANERY OF LIVERPOOL AND CAMDEN.

In accordance with a resolution passed at a meeting of the R. D. Chapter of Liverpool and Camden held on Thursday, February 9th, 1893, a conference of the Clergy and Churchworkers for the Deanery, was held at Campbelltown, on Tuesday, March 7th, under the presidency of the Most Rev. THE PRIMATE. The Misses Reddall, who were unavoidably absent, provided a carriage to wait on the Primate. The Conference was preceded by a celebration of the Holy Communion in St. Peter's Church. The PRIMATE preached and celebrated the Holy Communion. The Clergy present were, the Revs. T. V. Alkin, M.A. (Hon. Sec.), G. H. Allnutt, H. Dieker, R. Noake, B.A., C. T. King, M.A., T. R. Regg, and J. Chaffers Welsh (Primate's Chaplain).

The Conference assembled in the Town Hall at the conclusion of the service. After a voluntary by Miss Young (Conference Organist), Hymn 215 A. and M., and Prayer, the Hon. Sec. asked the Conference to show their appreciation of the visit of the Primate by rising in their places.

The PRIMATE then addressed the Conference on the three words, "Education, Ministration, Isolation," which, his Lordship showed, were a summary of the subjects set down for discussion.

The Conference adjourned for luncheon at 1 p.m. At 2 p.m. the Conference resumed. Hymn 356 was sung, and the Rev. J. Chaffers Welsh spoke on "Sunday Schools." Discussion followed, in which the Rev. T. V. Alkin, Mr. Harris (Catechist, Camden), Mrs. Alkin, Mr. Moore, Mr. Edwards (hon. Lay Reader, Picton), Mr. Piddock (hon. Lay Reader, Ingleburn), the Rev. G. H. Allnutt, Mr. Downes, and Miss McNeil, took part.

The PRIMATE followed. The Rev. J. Chaffers Welsh spoke in reply. The Rev. C. J. King, M.A., then took his subject, "Lay Reading in country parishes."

The Revs. H. Dieker and T. V. Alkin followed in discussion.

The PRIMATE, (who was obliged to leave by the 3.40 train) spoke some kind words of hope and prayer for the successful issues of the Conference.

The Hon. Sec. then took the chair. The Rev. H. Dieker spoke on "The difficulties of Church work in country parishes."

The Rev. R. Noake, Mr. Goldsmith (Catechist, Picton), Mr. Harris, and the Rev. T. V. Alkin followed in discussion.

The Rev. H. Dieker spoke in reply. Mr. Harris then spoke on "Churchmen as Citizens." The Rev. T. V. Alkin and Mr. Moore followed in discussion.

The Rev. Mr. Allnutt proposed, and the Rev. R. Noake seconded a vote of thanks to the Hon. Sec. and Mrs. Alkin for the arrangements of the Conference. The Hymn "All Hail the Power of Jesus' Name" was sung. The blessing was given. Miss Young followed with a voluntary.

Many members of the Conference had to leave before the business was over. There was a large attendance throughout. There were 65 Communicants. Tea was provided at 6 o'clock. Divine Service was held in St. Peter's at 7 o'clock, at which the Rev. R. Noake, B.A., preached. Campbelltown supplied 20 Churchworkers, Cobbley 7, Picton 2, Liverpool 7, Appin and Wilton 6, Camden 5. The Rev. J. O'Connor, of Smithfield was unable to attend.

THE EXTENSION OF THE ARCHIEPISCOPATE.

The following important letter was published in the *London Guardian* of the 1st ult.—

Sir,—As a colonial Clergyman of nearly nineteen years' standing, I read with deep interest the letter of Mr. Morris Fuller in your issue of November 2nd upon the extension of the archiepiscopate. It is an undoubted fact that the Anglican communion needs more Archbishops.

1. Many years ago, Mr. Keble advocated the adoption of the title of Archbishop by certain of the colonial Metropolitans. Mr. Keble used the same argument which Mr. Morris Fuller has used with regard to the founding of colonial and Indian archbishoprics by the Roman Catholic Church. We have suffered distinct loss by not designating our chief colonial Metropolitans by the title of "Archbishop." It may seem a small matter, but it is really a serious one, when a colonial Metropolitan or Primate has to yield official precedence in all public functions to a Roman Catholic Archbishop. In the Cape Colony the Roman Catholic Church numbers only 17,222 adherents by the last census. The Anglican Church numbers 139,058. Yet our Metropolitan had to yield precedence at Government House to the Roman Catholic Bishop of Capetown, because all Bishops (Anglican and Roman) rank by seniority of consecration. If our Metropolitan had been designated by his proper title of Archbishop, this would not have occurred.

2. But after all, the question of official precedence is the least important of the grave points at issue. We have to consider what is the fittest title for colonial Primates and Metropolitans. In these matters it is safest to stick to the *Prayer Book*. A Bishop who presides over other Bishops as the head of an ecclesiastical province, is designated in our *Prayer Book* as "Archbishop," and not a "Metropolitan." The term "Archbishop" is understood of the laity, whilst from experience I can say that the word "Metropolitan" is not.

The colonial laity would distinctly prefer the use of the *Prayer Book* title "Archbishop."

3. The word "Archbishop" has been so linked with the official prestige of an established Church that it has been by some considered unfit to designate the Primate of a colonial Church disconnected with the State.

But for twenty years we have had Archbishops of a disestablished Church in Ireland, and the Church of England is too noble to look upon her unestablished daughter Churches as poor relations, whose Primates are inherently unfit to use the archiepiscopal title.

4. The next point to be considered is, what steps have the colonial Churches taken for the increase of the archiepiscopate?

South Africa led the way. In our Provincial Synod of 1870 we passed the following resolution, which we solemnly reaffirmed in the Provincial Synod of 1891:—

"TITLE OF ARCHBISHOP."

"That, considering that in the United Church of England and Ireland, the Metropolitans of the several provinces have, according to the usage of the Western Church, the ecclesiastical title and rank of Archbishops, such title being the only one by which a Metropolitan is designated in the Preface to the Book of Common Prayer, and in the Form of Ordering of Bishops, Priests, and Deacons, and considering further that this title will be retained by the disestablished Church of Ireland, so that it can be no longer regarded by any as distinctive of the Metropolitan office in an established Church or of a dignity received from the Crown; this Synod is of opinion that it would prevent misapprehensions as to the ecclesiastical status of the several provinces of the Anglican communion as co-ordinate members of the same body, and might be expedient for other causes, if all the Metropolitans of these provinces should hold the same title; and it requests the Bishops of this province to take such measures as in their judgment may be best calculated to obtain

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sufficient ecclesiastical recognition of the title of Archbishop for the Metropolitan of this province."

Subsequently the General Synod of the Australian Church took a similar line, and brought the matter officially before the Lambeth Conference of 1888. The question was laid before a Committee of the Lambeth Conference. The Committee reported that:—

"They have no hesitation in expressing their opinion that there are cases of important provinces in which distinct advantages would result from adopting the ancient and honoured title of Archbishop."

The whole conference received this report, "and submitted it to the consideration of the Church, as containing suggestions of much practical importance." Since that date the Canadian Church has repeatedly, through its Church press, advocated the title of Archbishop for the Primate of Canada. The recent action of the Canadian Church in consolidating the two provinces of the Dominion with the Diocese of Newfoundland and the three dioceses of British Columbia under one Primate makes the question of the title of "Archbishop" for the Primate of Canada a most important one.

The Montreal *Church Guardian* makes the following remarks:—

"The desire to clothe the chief Pastor of the Church in any province with the highest title and dignity possible is felt not only in Canada, but also has found expression in other colonies. The *West Indian Churchman*, for example, the organ of the Church in Barbados, expresses wonder that the Primate of the West Indies has not assumed that title. It adds:—'Other bodies, religious and secular, avail themselves of the undoubted advantage proper honours convey. Archbishop would be to our mind decidedly preferable to the term Primate, senior Bishop, Metropolitan, or presiding Bishop. It is in touch with the spirit of the past, the feeling of the present age, and more justly defines the position. It is not an essential, of course but it is not less desirable for all that.'"

The Adelaide *Church Review* recently reprinted the able letter of Canon Bowers, of Gloucester Cathedral to the *Church Times*, in which he advocated the increase of the archiepiscopate. It is not too much to say that the whole of the colonial and Indian Church is longing earnestly for the increase of the archiepiscopate. I had charge of the motion for immediately adopting the title of Archbishop in the last South African Provincial Synod. The adoption of the title of Archbishop was advocated by the Bishops of Maritzburg and Pretoria, the Deans of Capetown, Grahamstown, and Maritzburg, the Archdeacons of Kimberley and St. Mark's, and by the most influential of the Laity. The reaffirming of the resolution of 1870, instead of the immediate adoption of the title, was only carried in deference to the wish of the Metropolitan that older Provinces, such as Australia and Canada, should lead the way.

5. What blocks the way? The answer is plain and simple. No Colonial Church likes to usurp an initiative which should come from the marble chair of St. Augustine. Each Provincial Synod recognises the fact that the Archbishop of Canterbury cannot, by his own motion, increase the number of Archbishops. Each Provincial Synod is quite aware of the fact that it can, if it desires to do so, adopt the title of Archbishop for its Metropolitan. But the Primate of the Anglican Communion can at once increase the archiepiscopate by signifying, by a pastoral letter or otherwise, his personal assent to the recommendations of the Lambeth Committee of 1888 and his own recommendation that certain Colonial Metropolitans ought to adopt the title of "Archbishop." The Synods of those Provinces would at once accept and act upon his Grace's initiative. To act upon the suggestion of the Archbishop of Canterbury in this matter would be a far better course than for the Colonial Churches to act upon their own initiative. If his Grace does not take some steps in this direction, it is quite possible that in time to come the patience of Canada or Australia will be exhausted, and these great Provinces will act for themselves. If the Archbishop takes occasion by the hand, and plans a definite extension of the archiepiscopate with that wisdom of statesmanship with which God has so abundantly gifted him, he will do more to consolidate the Anglican Communion than any of his predecessors have done.

6. Why should there be any hesitation in the case of Canada, Australia, New Zealand, and South Africa? The case of India may need separate treatment, owing to the links binding the Indian Church to the State.

The Primate of the Canadian Church will have under the new arrangements twenty-one Dioceses who own his Primacy. The Primate of Australia has thirteen Dioceses. The Primate of New Zealand has seven Dioceses. The Metropolitan of South Africa has ten Dioceses. There are eight Dioceses under the Primate of the West Indies, and eight Dioceses under the Metropolitan of Calcutta.

The Colonial Provinces are large enough to justify the title of Archbishop for their Primates. Does any hesitation arise from a fear of undue independence on the part of Colonial Provinces? The South African Provincial Synod passed a resolution carefully guarding itself against any such danger:—

"PRIMACY OF THE ARCHBISHOP OF CANTEBURY."

"Resolved.—That this Provincial Synod expresses its desire that the relation of his Grace the Lord Archbishop of Canterbury to the other Bishops of the Anglican Communion be that of Primate among Archbishops, Primates, Metropolitans, and Bishops under due canonical limitations.

March 18, 1893.

and that these canonical limitations be defined, and, further, that the Bishops of this province be respectfully requested, at the next meeting of the Pan-Anglican Synod, to take such measures as shall lead to the desired result."

This resolution shows that the South African Church did not intend its strong initiative in the direction of the increase of the archiepiscopate to involve it in any disloyalty to the Primatial see of Canterbury.

There would be no difficulty in framing a declaration of allegiance to the Primatial see, which could be taken by Colonial Archbishops, without derogating from their due position, and without advancing uncanonical claims for the see of Canterbury. It is impossible to suppose that the cohesion of the Anglican Communion can be maintained if the Primate of Australia takes an ordinary suffragan's oath to the see of Canterbury, as was done in the case of Bishop Barry and Bishop Saumarez Smith. The true way to keep the Anglican Communion together will be found in a statesmanlike scheme for the increase of the archiepiscopate, suggested from Lambeth, and based on a canonical declaration of allegiance to the Primatial chair of St. Augustine.

A. T. WIRGMAN, D.C.L.

St. Mary's Rectory, Port Elizabeth, November 28, 1892.

C.E.T.S.

The Council of the above Society is most anxious to promote the great work of Temperance in connection with our Church. The Church of England in the Colony has neglected, to a shameful extent, this work in the past. We are thankful to say, however, that there are signs at present of some revival and more earnest activity.

With regard to parishes where branches already exist, the Council would like the Presidents and Secretaries to kindly understand that they will be only too pleased to arrange for Deputations to visit their meetings and assist in every possible way. Those who desire such help should communicate with the Secretaries, always giving timely notice. We are afraid this has never been rightly understood in the past, and consequently the Council's assistance has never been sought.

There should ever be a bond of sympathy between the Branches in the Province and the Central Council in Sydney, and we very much wish to strengthen this bond and make it a real link between the Council and each individual Branch of the C.E.T.S.

Perhaps the best way to do this is for the Branches in the several Parishes in and around Sydney to use their privilege, and send Representatives to take part in the business of the Council. Meetings are held in the second Wednesday in each month, at 4.15 p.m., in the Chapter House.

Where this is not possible, the Secretary of each Branch should send some report to the Council, every month, of meetings held, of progress made, together with any suggestions that might be helpful to the Council. The central governing body would then be in touch with every branch, and thus be better able to carry out its own particular functions.

But the most practical way of greatly helping the Council to push on aggressive work is for the Treasurer to see that the Branch assessment, which has been recently determined upon, be promptly and regularly paid. The Council must have money. This has really been the weakness all along, and we are still suffering. Surely a great Society like this should have at least £100 per annum for working expenses!

We appeal to the Laity, who know the importance of this work, not to forget the Society.

We would like also to remind those of the Clergy who are not members of the C.E.T.S., that they can give material assistance, as well as much encouragement, by joining the Diocesan Society and paying the subscription of five shillings per annum.

We feel more and more when we think about the ravages of alcohol, that the Temperance Cause has a special claim upon every Clergyman of our beloved Church, and we pray for the day to speedily come when each and all will do their part towards the overthrow of this giant evil.

We are, yours etc.,

EDMUND A. COLVIN, Hon. Cler. Sec.
CROSBY BROWN RIGG, Hon. Treas.

Dr. Tyson's Sanatorium.

The Disease of Drink Eradicated.

WE BID YOU HOPE.

However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantom, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantom, P.M., and Mr. Hill, city missionary, who with testify to these facts. A branch established at Randwick, Sydney, where already two "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, 40 H. Franklin, Secretary, Scott Chambers, 96 Pitt Street, Sydney.

FOR SUNDAY-SCHOOL TEACHERS.

Some Don'ts.

A writer in the *Mid-Continent* thus addresses some "Don'ts" to teachers and librarians:—"As to teachers; don't think that you have a peculiar ability to just say a word more or give a notice after the signal for silence and not disturb the rest of the school. Unless you have really made the discovery, don't think that you are clad in the 'air colour' of the fairy story, and that your quiet whisper to your neighbour or to a scholar is not seen, and its influence felt in the efficiency of the school. Don't think that because the superintendent is the appointed servant of all, that you, thereby, are not to obey him immediately, implicitly and good-naturedly at all times. Don't think that the superintendent has to do all the planning for the school, but especially don't be disappointed if your plan may not be applicable just now; don't give up trying again and again. Don't try to teach by inspiration; don't neglect the home visiting of your scholars. It is said that a teacher in a public school in Philadelphia recently received a note requesting that a scholar be excused for tardiness, that read somewhat in this way: 'Please excuse Johnnie for being late, he had shad for dinner.' Don't have shad for your Sunday's dinner, or indulge in an extra nap if your school begins in the morning. It may be that I address some secretaries or librarians, if so, permit me to say, don't be a necessary evil; don't think that the chief use of the teaching half-hour is to permit you to interview this teacher or the other about a book that has been out beyond the permissible time or about the new scholar that has been admitted. Don't attempt to harmonize your conversation with your assistant with the hymn of praise; don't express your preference for written prayers by continuing your pen exercises during prayer time. Don't be other than a Christian man or woman however much your idea of your office may stand in the way."

Some Hints.

Magnify more and more the Bible in your teaching. Insist upon memorising proof texts as well as golden texts. Point out favourite passages to be committed to memory. Keep prominently before the young mind the inspiration of the Scriptures—that they are truly the word of God. Let a "Thus saith the Lord" be the end of all controversy. When you have backed your teaching with a scriptural quotation, and there is any disposition to call in question what you have said, reply that such is God's truth and you cannot improve upon it. If children thus see that their teacher has such an implicit confidence in, and reliance upon, what God says, they will be more and more disposed to regard the Bible as worthy of their acceptance and guidance. In these days, when so much is done to undermine faith in it, we must, by instruction and practice, make it a sure and effective power among the rising generation.

Hold On.

"IN YOUR PATIENCE, POSSESS YOUR SOULS."

Hope and pray:—
Though the earth is full of sorrow,
Brighter may it be to-morrow
Than to-day.

Calmer skies
In the distance smile before us,
Where the clouds that now are o'er us
Cannot rise.

Isles of green,
Far out in the stormy ocean,
Peaceful 'mid the waves commotion,
Oft are seen.

Struggle on!
Soon may end the days of sadness,
And the heart be filled with gladness
When they're gone.

Dost thou weep
For the loved ones that are sleeping,
Silent in the grave's dark keeping,
Death's cold sleep.

Look before!
Trust and wait ye stricken-hearted,
Ye shall meet them and be parted
Nevermore.

Friend of God,
Art thou for the truth contending?
To a darkened world art sending
Light abroad?

Cease not thou:
Man before the throne of Heaven,
When the earth to Christ is given,
Yet shall bow.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,
13 DARLINGHURST ROAD.

FOR PREACHERS.

A Great American Preacher.—
Dr. Phillips Brooks.

It was in his public addresses that Dr. Brooks's great power came out most strikingly. I was going to say in his religious services; but with him to speak at all was a religious service. Whether I heard him addressing the commercial magnates at one of their club dinners, or the little blind children of the Perkins Institute, or the "Harvard boys" at their annual commencement dinner, he might begin with some good-natured pleasantry—of which he was a master—but before many sentences were out he would be among the great thoughts in which he really lived. Then his eye would glisten, and his great figure would lift itself still higher in its manly straightness and noble thoughts would come rushing out in that torrent of speech which was a terror to reporters, but which held his audience spellbound.

But when he entered the pulpit he stood up with the air of one who has entered into his kingdom. He loved the pulpit; never for a moment affected to regard it as a mere platform, but felt, there, that he stood up with a message to his fellow-men, and uttered it with the force of one who knew that it was true. For his morning service at "Trinity" he often wrote his sermons, and noble sermons they were; but it was at his four o'clock Sunday afternoon service that he was at his best. Then he stood up without a shred of manuscript or note, and, simply with some strong text to hold on by, sailed off in his rapid, intense speech, until, after forty minutes or so, those who were not accustomed to follow him, had to drop behind—breathless.

Yet, perhaps, even more striking than those sermons in his own Church were his little services in his turn of morning prayers at Harvard University. Harvard has lately made a notable new departure in its provision for religious care and influence over its students, making all attendance upon its chapel services purely voluntary, and putting the chaplainship into commission, as it were—a corps of six "University preachers" being chosen from different religious bodies, two of them Episcopalians, two Unitarians, and the other two from the Congregationalists, or one of the other great religious bodies. Dr. Phillips Brooks was one of those who devised this broad scheme, and his own part in it from the beginning helped to make it work—as it has done—not only without any difficulty or friction, but with deep religious impressiveness. Those morning prayers, as he conducted them, were something singularly stirring and uplifting. At first a brief service of worship was all that was attempted, but during one of Dr. Brooks's turns the students themselves asked for a brief talk about the Scripture passage to be added, and thence forth that became a regular portion of the service. Those little two to five minutes' talk of Phillips Brooks's were an inspiration fastening at once on the deepest thought of the lesson, and in a few of his lightning sentences bringing it out into the light, and putting it into the forefront of the day's motive. Then, beginning with some brief Church collect, he would go off into free extempore prayer of his own—such prayer as made that brief beginning of the day an opening towards all higher thought and life. To the writer, in Dr. Brooks's last year one of his colleagues in this preaching, these services were a revelation of how much worship could be put into fifteen minutes. Simple, terse, and strong in every part, there yet never seemed anything like hurry, and the whole impression will never be forgotten.

And in all this, Phillips Brooks was as simple as a child. No touch of clerical mannerism, never a phrase of merely conventional piety. Always a great, eager gladness in his word and work. I shall never forget meeting him one winter day on Boston Common, and, as we stopped for a moment's greeting, he asked me how the work was going. I think that day something was worrying me a little, and I said something about its being difficult to get the world to go the right way, with all one's working. "Yes," he replied, with a laugh spreading over his face, "but what fun is it!"

I left Boston soon after that to return to England, and have often wondered how it would be with him since he became a Bishop. So when I went to the fourth of July reception at the American Legation last July, and by-and-bye saw his familiar face towering above the whole company, I could not help glancing down with a certain guilty feeling of curiosity to see if he had adopted the apron or other insignia of his new duty. But no, not a sign. And when, on one of the following days, he came and spent some hours in my new English home, I found him still the old Phillips Brooks—cordial, manly and sincere—delighting in his English visit, full of interesting talk about Westminster Abbey and his other favourite haunts, and not less about all the deeper movements and workings of English life in these later days.

We made light of the ocean voyage, which we have more than once taken in company, and spoke of meeting and comparing notes again.

But now a deeper sea divides him from us, and a greater world is his.—*Christian World* (London).

The family friends are AKKNOT'S MILK AND BUTTER BISCUITS useful for both young and old.—Advt.

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Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

St. Michael's, Surry Hills.—On Monday evening, the Rev. C. J. Byng preached his last sermon in connection with the Mission at St. Michael's, Surry Hills. All through the eight days of the Mission, the Services were well attended, the Church on Sunday evening being so crowded that for the first time in its history, additional seats had to be provided. The sermons were most eloquent and powerful, generally lasting at least one hour, but so full of interest, life and beauty, that when the preacher's voice ceased, there was a general feeling of regret that the discourse was really over. The great charm of the preaching was the infinite ease with which the speaker made the Bible itself the vehicle of his thoughts, aptly quoting in every sermon scores of texts with chapter and verse, and so impressing every hearer with the thought that the message was God's, not man's. The Church of England is to be congratulated on possessing a preacher, educated and ordained in this Colony, who would favourably compare with many of the ablest pulpits of England, and it is a matter for regret that owing to the distance of his Church from Sydney, the people of the City have no opportunity of hearing a man so singularly and splendidly gifted.—*Communicated.*

Parramatta Rural Deanery.—With a view of promoting this work, a special meeting of the Ruridecanal Chapter of Parramatta was held last week. Arrangements were made for holding meetings, etc., in all the parishes with one exception, and it is hoped that much may be done in awakening a missionary spirit, and promoting the work of the Board of Missions. The Chapter think that there should be a closer official relationship between the different Missionary Associations, so as to promote common interests, and to avoid even apparent clashing. The Rev. Canon Whittington will spend ten days or a fortnight in presenting his work in the different parishes of the Rural Deanery.

Diocese of Goulburn.

Bowna.—A very successful entertainment took place at the above town on Thursday evening, the 9th inst., in aid of the Bowna Church Building Fund. On this occasion was presented the Service of Song "Jesus's First Prayer." The reading portion of the Services fell to the lot of the Rev. Mr. Shaw, of Gernantown. Mrs. Daly, under whose untiring exertions the singers were trained, conducted the musical portion. We understand that arrangements are being made for a repetition of the Service at Wagra on the 25th inst.

Diocese of Grafton and Armidale.

Appointment of Mission Chaplains.—The Rev. J. T. Evans, General Organising Chaplain of the Diocese of Bathurst (says the *Clarence Examiner*), arrived in Grafton on Thursday, 4th March. He has been invited to organise Church matters in this Diocese, and with that object is visiting the various parishes. He has already been through the western parishes of the Diocese. In carrying out his scheme for extending ministrations of the Church, the junior Clergy will for a time fulfil the duties of Mission Chaplains, to initiate them for the more exalted state of Incumbent. These will either be placed in charge of parishes, or assist the senior Clergy. It is hoped that in this district there will be three Chaplains, or Mission Readers, who will co-operate with the Parochial Clergy. Mr. Evans favours the establishment of a Diocesan Sustentation Fund, from which the stipend of the Clergy will be paid. Also a Diocesan Mission Fund, from which assistance can be granted for the support of the Clergy in new or weak parishes. The income of this fund, it is expected, will largely be obtained from sources hitherto untouched by the Church of the Diocese. In conversation with Mr. Evans, he expressed the conviction that although much work must be done, and will doubtless be a work of years to accomplish, in organisation of the Diocese, yet he believes the possibilities of the Diocese are very great, and that by loyal co-operation on the part of members of the Church, great results can be obtained. He looks for much assistance from the city of Grafton, not pecuniarily, but believes that a high and worthy example of united action, in the present condition of affairs, will be set by the Church of the Archdeaconry. He attaches the greatest importance in all Church work to the education of the young; and trusts that endeavours will be made to impart religious instruction at all of the Public Schools. Mr. Evans officiated at both services at the Cathedral last Sunday and took the opportunity of explaining the object of his visit. The utmost care will be exercised in the selection of Mission Chaplains. Some of them are obtainable at present, and the parishes of Murwillumbah, Woodburn, Ballina, Bellenger and Nambucca, are to be temporarily supplied at once.

The Rev. Mr. Evans (says the *Clarence and Richmond Examiner*), who has had considerable experience in Church Organisation work, for which he is eminently suitable, gave two addresses on Sunday at the Pro Cathedral, the first being of especial interest to the parishioners.

Rev. Mr. Evans leaves for Maclean to-morrow, when arrangements will probably be made for the appointment of an assistant to the Rev. Roger Wilson. Accompanied by the Rev. J. R. Barnes, Mr. Evans leaves for Woodburn on Thursday, and the latter gentleman will also visit Ballina,

Coraki, Lismore, The Tweed, and probably other centres returning to Grafton about the end of the present month. Mr. Barnes may be licensed as a Mission Chaplain on the Richmond.

Church of England Mission Sunday School.—The annual prizes were distributed to the children attending the above, on Sunday afternoon, at the Lutheran Church. The Archdeacon made a short address, then banded a number of handsomely bound books to the girls and boys named hereunder:—First class, Girls (teacher, Miss Huxham).—1st prize and special, C. Bolland; 2nd, Ethel Barner; 3rd, Emily Giovannelli and N. Huxham, equal. Special prize to Mabel Harkness. Special for Catechism, Ethel Barner and Emily Giovannelli, equal. Second Class (teacher, Miss Selman).—1st, Maria Nelson; 2nd, Adelaide Dix; 3rd, Fanny Layton and Mary Boodle, equal. Special for Catechism, Mary Boodle. Third Class (teacher, Miss Mann).—1st, Annie Eagles; 2nd, Emily Barner; 3rd, Lizzie Broadie. Fourth Class (teacher, Miss Varley).—1st, Jessie Payne; 2nd, Elsie Barner; 3rd, Maud Crispin. Special for Catechism, Rose Schaffer. Fifth Class (teacher, Miss M. Barner).—1st, Florence Payne; 2nd, Lettie Giovannelli; 3rd, Ettie Crowther. Prizes were given in three other classes. First Class Class Boys (teacher, Miss Brekenreg).—1st, Ernest Giovannelli; 2nd, Albert Clements; 3rd, Hugh Baldock. Special for Catechism, E. Giovannelli. Second Class (teacher, Miss Harkness).—1st, Albert Layton; 2nd, Harry Layton; 3rd, Fred. Richards. Special for Catechism, A. Layton and H. Layton. Third Class (teacher, Miss Doherty).—1st, E. Bolland; 2nd, H. Harps; 3rd, W. Hann and Percy Phillips, equal. Fourth Class (teacher, Miss Mann).—1st, Jack Selman; 2nd, Charlie Phillips; 3rd, Arthur Holt. Fifth Class (teacher, Miss Harpe).—1st, George Payne; 2nd, Erwin Giovannelli; 3rd, Henry Eagles. Special, John and Samuel See.

The Rev. T. J. Evans, in a very forcible address, reminded the children of their duty to their parents, the teachers, and the Church: and pointed out the direction which children could help to strengthen the influence of their Church. He eulogised the Superintendent (Mr. A. W. Barner) and lady teachers, who were engaged in such a noble work; and he hoped to find, on the occasion of his next visit to the Clarence, that the number of Sunday-schools had materially increased. The children listened very attentively, and in reply to a suggestion, promised to use their influence with other children to induce them to attend Sunday school.

TELEPHONING A CHURCH SERVICE.

An interesting experiment in long distance telephoning was tried at the residence of the editor of the *Yorkshire Post*, at Leeds, recently. For about two years Christ Church, Birmingham, has been fitted with telephonic transmitters, and is habitually placed in connection with the instruments of subscribers in the neighbourhood, the old and infirm among whom there are some who greatly appreciate the privilege of being brought into direct contact with public worship without risk or fatigue. On a few occasions the effect has been tried in towns at a distance of fifty or sixty miles, and, as a rule, the service has been successfully transmitted. We believe (says the *Yorkshire Post*) that no attempt had been made until Sunday night to cover so great a distance as that involved in the connection between Birmingham and Leeds, which had to be established via Manchester. The service had in this case to pass through three exchanges—those of the three towns named—before it reached the party of listeners, who were furnished with a number of single receivers. It may be said at once that the experiment was highly successful so far as the trunk lines were concerned, and that the proceedings were followed consecutively from beginning to end of the service with the most satisfactory clearness and at times with really charming effect. One qualification has to be made in this judgment: there were intervals of interruption which appeared to be local in their character. On these occasions it became necessary to turn the handle of the battery-box sharply, the effect being to clear the wire of inductive disturbances, much as a wheeze voice is cleared by a low throat cough. For some minutes after this operation the voice of the officiating Clergyman (the Rev. Canon Wilcox), or the voices of the choir, travelled into Mr. Palmer's library with as full, rich, and distinct an articulation as though only a few yards away. For once Canon Wilcox's "visitors" took their seats fifteen minutes before time, and found much preliminary interest in the tolling of Christ Church bell, which rolled into the ear 150 miles off with an almost deafening clang. It was noticeable, too, that the sound of the bell was associated with that subdued rustle and velvet footfall which is a part of the atmosphere of a Church during the few minutes preceding the service. At 6.30 the bell suddenly stopped, then for a few minutes the imps of "induction" were in possession. When they surrendered the wire to its lawful users, the congregation were found to be in the middle of a hymn, which, however, was heard intermittently. As the service proceeded, and the secret of clearing the throat of the telephone was brought into play, the proceedings were much more distinctly heard, and the Lord's Prayer and the responses travelled through with admirable clearness.

CHIPS.

A CALL TO TOIL.

I must work in the early sunlight,
I must work in the evening dew,
For the field is large and the grain is thick,
And the labourers are few.
Does the task belong to me, you ask,
With older reapers near?
Yes, I know it is mine—"twas a voice from heaven,
That said "Come, labour here."

WORK TO-DAY.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of a loving comfort
Al over this wide land;
Perchance some soul you aid, to-day, to-morrow
May with the angels sing:
Someone may go straight from your earthly table
To banquet with the King.

HOPE ON.

Courage, faint soul! Even in the darkest hours
Let not thy hope depart, thy trusting fail;
The blackest cloud may hold refreshing showers
Instead of fire and hail.

REST BEYOND.

After the fever and the restless pain,
After the waiting and the weary years,
After the conflict and the loss and gain,
After the sorrow and the useless tears,
Far, far beyond the lofty heights of fame;
Beyond the hills where shadows never fall;
Beyond the fear of censure and of blame,
Rest cometh after all.

STILL HIGHER.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by Life's unresting sea.

THE NEEDS OF TO-DAY.

Rise from your dreams of the future,
Of gaining some hard-fought field;
Of storming some airy fortress,
Of bidding some giant yield;
Your future has deeds of glory,
Of honour—God grant it may—
But your arm will never be stronger,
Or the need so great as to-day.

FRAGMENTS.

(BY GREAT THINKERS.)

Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.—*Holmes.*

Five minutes spent in the companionship of Christ every morning—say, two minutes, if it is face to face and heart to heart—will change the whole day, and make every thought and feeling different.—*Drummond.*

Goodness is an organiser and methodiser. Folly and sin are swift in their work of fire. Forty years it may take to rear a temple; forty hours may lay it in ashes.—*Lynch.*

Life is like a book: fools scamper through it hastily; the wise man reads it with attention, because he knows he can only read it once.—*Richter.*

The majesty of the sceptre, the power of the sword, riches and dignities are transient. Only he who is great in mind and spirit is eternal.—*Müller.*

WEAKNESS BECOMES WICKEDNESS.

If a man be deficient in moral backbone, he will not long refrain from wickedness, even though he may not have a depraved nature. The easily led person generally becomes more wicked than those who mislead him. "The hands of a watch may be stopped either from without or from within—either by external pressure or by a fault in the works; and manifestly the stoppage which is the result of some internal fault of construction is the more serious of the two. But if the external influence which first disarranged the hands be continued, the accuracy and soundness of the works will not only be for a time useless, but will be seriously, if not permanently impaired."

SEVENTY VESSELS have left German ports on Route for Australia, all more or less effected with cholera. Coleman and Sons, of Coosamundra, N.S.W., advise the public to lay in a stock of their pure Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypti Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Coosamundra 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.

REV. DR. WILLIAM WOOLLS.

The death of the Rev. Dr. Woolls, which took place last Tuesday at his residence, Burwood, removes from the community a man who was widely known and respected. While a large part of his claim to public regard rests upon his scientific work, he influenced his contemporaries through the warmer and more personal relations of a Clergyman and a preceptor of youth. He was deservedly esteemed by his parishioners, and by his pupils he was beloved. The amiability of his disposition and the goodness of his heart endeared him to many who would have been indifferent to the greatest achievements of the man of science. William Woolls was born in the month of March, 1814, at Winchester, in Hampshire, England, and was one of the numerous family of Mr. Edward Woolls, who was then engaged in business there. To two Clergymen young Woolls owed his early intellectual training—the Rev. Thomas Seard, B.A., Master of the Bishop's Waltham Grammar School, and the Rev. Thomas Westcombe, M.A., Minor Canon of Winchester Cathedral. But owing to the death of his father, Woolls, at the age of 16 years, had to relinquish the educational career thus opened to him, and he turned his thoughts to the service of the Honourable East India Company. He competed for a cadetship, but failed; and with great courage and self-reliance, his age and the then condition of the Colony being considered, he resolved to seek his livelihood in New South Wales. At the age of 17 he landed in Sydney. Young as he was, he had devoted some attention to literature, and a poem of his, composed during his voyage to this country, and dealing with the incidents and reflections of such a journey, had attracted the notice of Bishop Broughton, by whom Woolls was recommended to the Rev. Robert Forrest, M.A., first Head Master of the King's School, at Parramatta, and in 1832 young Woolls accepted an assistant mastership in that institution. When he left Parramatta he came to Sydney, and for a time supported himself by means of journalistic work and private tuition. Mr. W. T. Cape, Head Master of Sydney College, offered him a classical mastership, which was accepted. While in this position he wrote for the *Colonist* and other organs of public opinion of the time, and one of his contributions to the former newspaper was a review of the juvenile work of James Martin, afterwards Chief Justice. Another man of rare ability, had as a youth come under Woolls, for he had William Forster as a pupil at King's School. A disagreement arose between Woolls and the Committee of the Sydney College, upon which he resigned, and as testimony to his popularity he received from the boys on that occasion a handsome testimonial. He then returned to Parramatta, where he opened a private school, and here, save for short sojourns in two other localities, he remained for many years, although the well-known Samuel Marsden endeavoured to persuade him to take Holy Orders. An acquaintance with the Rev. James Walker, M.A., formerly Head Master of the King's School, led to Wooll's interest in Natural History. Mr. Woolls followed the study with such ardour as to soon achieve much distinction, and to make several friendships with leading men of science, amongst them Sir Ferdinand von Mueller. Through a brother-in-law, his work of the "Plants of Parramatta" was published by the University of Göttingen in Germany when learned body conferred upon him its degree of Master of Liberal Arts and Doctor and Philosophy (Ph.D.). So for several years in the placid pursuits of the botanist and in the teaching of youth Mr. Wooll's life flowed on at Parramatta, until in 1873, at the mature age of 59, he was admitted to Holy Orders by the late Bishop Barker. He was appointed to the Incumbency of Richmond, to which was added, on the resignation of the Rev. C. F. Garnesey, the Rural Deanery of the same district. After 10 years of zealous work in his ministerial sphere, during which time nevertheless he kept up his botanic studies, he retired to Burwood, in which parish he gave assistance to the Rev. Canon Moreton. As might have been anticipated from his advanced years his health was no longer robust, but it was not until Friday last that a clear warning of the end was given. He was then stricken with paralysis, and lingered till Tuesday, when he expired. The catalogue of his works would be a lengthy one. From his early years, as has been noticed, it was his privilege to be a frequent and acceptable contributor to the press. His papers on popular science and on various special subjects were often published in the *Herald* and *Sydney Mail*. Besides these articles he lent valued aid to Mr. Bentham and Sir F. von Mueller in their monumental works upon Australian botany—aid as fully appreciated as it was generously and unselfishly given. As an active member of the Linnean Society of Sydney he largely shared in the labours of that body. There were his books. It is not often that a man who begins with the nooses wins distinction in the severer studies of nature. Dr. Woolls in 1830, at the age of 16 published a poem on his native Winchester, and in 1857 he wrote a poem on the establishment of Sydney University. Between the dates he had published much in verse as well as prose, but the former is forgotten. When those pass away who remember him by his studious and amiable personality, there will still remain his valuable contributions to a scientific knowledge of the botany of this country. Another will also remain the example of a long

life devoted to unselfish aims, to learned pursuits and honourable friendships, through a period of political strife and the social upheaval of gold mining.

The funeral of the late Rev. Dr. Woolls took place on Wednesday at St. John's Church, Parramatta, in the presence of a large number of friends and relatives and old pupils. The hearse and a number of private carriages left Dr. Wooll's late residence at Burwood about 11 o'clock, and arrived at St. John's Church, Parramatta, at 1 o'clock. The funeral service was conducted by the Ven. Archdeacon Gunther, and the service at the Cemetery by the Archdeacon and the Rev. Canon Moreton. Among the large number of persons present were Mrs. Woolls, Miss Hassell, Miss Lowe, Miss Agnes Lowe, Miss Tyra, Mrs. Gibson, Mr. Wood (grand-nephew of deceased), Revs. A. W. Pain, T. B. Tress, W. H. Powell, A. H. Bartlett, G. D'Arcy Irvine, G. Littlemore, C. J. Prescott, S. G. Fielding, and Dr. Harris, Messrs. Delaney, Harper, Watkin, Pearson, Statham, Catlett, Henry Deane, W. H. Sutor, M.L.C., Dr. Wadham, Dr. Brown, Dr. Wangle, Messrs. Elsworth, Herborn, J. H. Maiden, Hubert Burnell, Spencer Burnell, Dr. Lebus, Messrs. R. B. Wilkinson, M.L.A., J. J. Fletcher, Critchett Walker, R. C. Walker, J. J. Taylor, Chilcott, C. B. Cairnes, Bodenham, Todhunter, Hugh Taylor, M.L.A., Alfred Bray, Gough, and many others. There were also present a large number of the King's School boys, including the King's School cadets in uniform. Mr. J. H. Maiden, of the Technological Museum, received the following telegram from Melbourne from Baron von Mueller:—"Inexpressible grief at sudden death of dear friend Rev. Dr. Woolls. Pray convey deepest condolence to widow. Am too unwell to attend funeral; please represent me."

How God Educates.

VIA DIFFICILIS

Bright grew the flowers upon the plain,
And green the grass on Hermon's side,
Yet up their weary feet must strain
Who chose the Saviour for their guide,
And on the bleak and barren height
Was He transfigured in their sight.

And we—to us the flowers of earth
Are fair as to the faithful three,
We praise the love that gave them birth,
We linger by them longingly,
Yet dare not stay, for well we know
Our feet must tread the mountain snow.

Nor will we fear the dying day,
The lessening light, the loneliness,
The perils of the rugged way,
Up to those solemn heights we press
Where, waiting us with outstretched hands,
The Christ of God transfigured stands.

—B. PAUL NEUMAN.

How God Educates.

BY CANON SCOTT-HOLLAND.

Every one of us learns at last how the blow that he most dreads, the attack that looks from outside most merciless and overwhelming, does but disclose to anyone who has the heart of the matter in him that what he has hitherto relied upon in fair weather as his support has been all along but a temporary shadow of the reality that underlay it. Religion arrives at us first through illustration of the truth rather than in its actual essence. We inherit, perhaps, some fashion of it from our childhood, which stands well enough through the ages when health and brightness and good fortune encompass us about, a steady aid. And God sanctions the temporary manifestation which His will has taken from us, just as He worked for the Jew through the Maccabean dynasty, holding back the perfect secret until a sterner day shall arrive. It is not wrong or false, this particular exhibition; it serves to carry the true hope along for a certain period of life; only it is not quite the real thing itself; and in some violent hour this protective fence that we have taken for the real thing will yield to the shattering blow of some mischance. Perhaps it may be in the intellectual strife of tongues that the sword of criticism may smite it down, the conspiracies of doubt may pierce it; down it will come, and the victorious power of the adversary will range at large, dogging down the last possibilities of defence, breaking up the uppermost resources. Yet, is all gone? Is all lost? Ah, look again! The lost has but unearthed a richer gain. The thing that has fallen was but after all an image, a symbol, an echo of the truth. It had occupied our childish imaginations with a usurping halo of poetic glory, but in its fall it has disclosed the mystery which comes to us now, it may be, in our surprise as a new revelation, but which is indeed the old inner secret of the Catholic Creed. Lo! there it has lain hidden, and we hardly knew it, and yet now its force is felt as never before. The blade of doubt has but cleared the scene; it has opened the arena above which this deeper and more majestic Epiphany of God shall unfold itself.

THE CHRIST HIMSELF.

Over this ground, now stripped bare of all competitors and all disguise, it is but the Christ Himself, not His semblance to Himself, who is felt, and seen and known.

Everything short of that is discredited, and it is the very emptiness of the scene which enables us now to catch the light whisper of the wiser voice, which is assuring us that in spite of all that can be said or done, He still can be sought and found and adored, whom no sword can slay and no blot can smother—the voice of the Wise that is insisting that He is certainly here born, not in some stable, but here. We have seen His star in the east; He is certainly with us, the voice that lays its strong compulsion, crying to us, Do not despair; do not sit idle and dumb; your own private conception of the Christ dead and done for; be up and alert, look and see. He is not killed Himself; you can find Him still, unlost, unharmed; search and see where He that is born King of the Jews, the living Christ. The sword of Herod only serves to reveal Him; sometimes the sword of doubt, but perhaps more often the bitter blade of pain—pain the blade by which the Christ is laid open. Life with its hopes and its gladness, its good cheer, is stripped off by some cruelty of disease, and the dreadful verdict has gone against us; and very likely the strain is too great for our ordinary fair-weather belief. Our religion has been to us hitherto as a pleasant companion, a playmate in all our interests and enjoyments. We liked it well enough, but we had never taken it very seriously, and now, in face of this crushing disaster it comes before us as the enemy is too strong, we cannot lay hold of our hope, of our patience, of our trust in God's goodness. It seems too harsh, too terrible a blow; it has left us bare and naked of all joy. So we feel. And then the mystery begins its work; there in the hushed sickroom, behind all the machinery of suffering, in the very heart of what appears to those outside to be so utter a desolation, a secret is laid open. Pain has smitten down our lighter and more superficial faith, only to unclothe the real Christ, whom we had heard of so long and so often by the hearing of the ear, but whom we had never till now beheld by the seeing of the eye. That Christ of prophecy, of psalm, of the saints; the Christ who was made known to the afflicted and the suffering; the Christ who gave His blessing to those that weep; the Christ who has overcome tribulation and in the strength of His cross will admit us to a joy like His own, joy won through pain as of a woman in travail, yet the joy that no man can take from us. How often great words like these had patrolled off our lips in easy days now gone for ever, of health and pleasure! Too strong the words seemed for us, but they had a beautiful sound as of one that playeth well upon an instrument; but now, now we understand them, now they are true; now they are real, real and true as ever of old. There is a peace which passeth all understanding; there is a power in Jesus which suffering can alone disclose; there is a strength which is only made perfect in weakness; there is a life which has its root in death, and that life is the eternal life, and that peace is the peace which can never die. We know it at last. The Christ of prophecy, the Christ of the psalms, is become our Christ. We can take the ancient words upon our lips in all their verity. We have a King at last, the King of the Jews, whose royalty is made most manifest at the very hour when all seems most lost. God grant us all at the severe hours when we most sorely need it to know and to grasp some such epiphany as this—the epiphany of One whom trouble and adversity do but herald and proclaim. God grant that it may be our first and most assured conviction at all moments when Herod is troubled and all Jerusalem with him—our conviction that if so that is the very hour when most of all we should inquire—inquire with a new hope and a new gladness—where is He that is born—born at such hours as this—born to be King of the Jews?

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The question often asked, and nowadays easily answered; We have nothing to do but to take out our watch or glance at the ubiquitous clock. But when these time tellers were few, and in the hands of the wealthy only, sundials were used instead. Many of these are still in existence, scattered up and down the country, and almost invariably we find that they have been utilised to point a moral as well as to indicate the hour. Some of the inscriptions are worth remembering, as, for instance, that in the old churchyard at Strirling:

I'm a shadow, and I'll soon be gone,
So art thou, and thy shadow shall be
I mark time, and my shadow shall be
Dost thou?

THE CHANGED SIGN-POST.

Some years ago, when manners were more boisterous than they are at present, it used to be thought a good joke to turn round a sign-post erected at the junction where two roads met. Of course the perplexity and misery which this often caused was great. Once for man as he journeyed through the world, "the road to happiness was as clearly indicated as that in the cities of refuge under the Jewish dispensation." One finger of the sign post pointed out loving obedience to the Creator's will as the road to felicity, while another arm of it indicated disobedience or sin as the path to misery. In an evil hour for our race, however, the great enemy turned the sign-post round, so that ever since multitudes have mistaken the true road to happiness."

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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.

EVENING COMMUNION.

To the Editor of the Australian Record.

Sir,—In your issue of the 14th ult., "A Northern Churchman" ascribes "the increase of vital Christianity, in spite of Ritualism, Agnosticism and Infidelity" to the innovation of "Evening Communion," and he says truly, "the established Church seems more thoroughly alive and stirring than she has ever been since the Reformation."

He appears not to know that "Ritualism," as it is called, is the natural and inevitable result of the slovenly and prevalent Church Services of the last, and first part of the present century, so aptly described by Mr. Gladstone. I do not admire his religious or political principles; but he possesses a powerful intellect which might be used as a tower of support to Church and State. Referring to the state of religion in England, he said, "The state of things as to worship was bad beyond all parallel known to me in experience or reading in the world for debasement. As it would have shocked a Brahmin, or a Buddhist, so they could hardly have been endured in this country had not the faculty of taste, and the perception of the seemingly and unseemly been as dead as the spirit of devotion."

Lamenting over this "dead spirit of devotion," the Divinely Inspired Reformers of this 19th century, wrote the "Oxford Tracts," which so stirred up this "dead spirit" that the "increase of vital Christianity" began. First it showed its returning vitality by restoring the teaching of "The Doctrine and Sacraments of Christ." Then followed, in matter of course, a knowledge of the importance of obedience to the Church "Discipline" in the Ritual ordered to be used. The thoughtful men began to remember that they had made a solemn vow to "teach the Doctrine, Sacraments and Discipline of Christ, as the Lord hath commanded, and this Church and Realm hath received the same, according to the commandment of God." And they kept this promise though they had to endure persecution, spoiling of their goods, imprisonment, and even personal violence. No doubt some have acted unwisely through an excess of "zeal without knowledge." But this revival of Church Doctrine, Church Ritual, and Sacramental teaching, has been the real cause of the great religious revival in England, and not the innovation of Evening Communion, which, to put it in the mildest form, is rejecting authority and discipline of the Church, and doing evil that good may come. As to those who go to "the Wesleyan Chapel" because they cannot receive "the Communion" as they call it, in the Church, it is no loss either to them or to the Church, for evidently they do not believe in the Sacraments "ordained by Christ Himself" or they would not be content with a substitute.

If they believed in the truth of Our Lord's Words, Math: xviii. 18. John xx. 28 they would find some opportunity of attending Church and receiving the promised blessing given to the faithful recipient of her Sacraments, and if they could not do this, they would feel that the fault is not theirs, and that they might confidently hope for a blessing from God with Whom "all things are possible," and Who is not bound by Ordinances, as they are.

A late Bishop of Durham in one of his charges, said, "The form of religion may, indeed, be where there is little of the thing itself; but the thing itself cannot be preserved among mankind without the form." This fact is one proof of the importance and necessity of Ritual. The divine origin of Ritual is another and more important proof.

In my letter which you did me the favour to publish last week, I wrote "care and charge" which was altered into "care and charge," as if instead of writing of "Curates"—Clergymen—I was alluding to those who had the "care" of children. I wrote "other enemies" which appears as "often enemies." I wrote "Thomas Hartwell Hall" who is christened "Thomas Hartwell Hall." Quoting Math: xviii. 1, I wrote "Whoso" which the little individual who reads manuscript for printers changed to "who so."

I ask you kindly to insert this explanation, because some "often enemy" may indulge his love of criticism by accusing me of writing nonsense as some "other enemy" did awhile ago.—I am, sir, your obedient servant,

ZACHARY PEARCE COCKO.

[Before publishing our correspondent's list of corrections, we referred to his "copy," and we find it will bear either the rendering we gave or the corrections now given. Will our correspondents try and favour us with legible M.S. It would save our time and prevent errors. Last week we spent an hour in endeavoring to decipher what was meant for a word, and which appeared to consist of six letters. The characters were so strangely formed that it was suggested to send them for solution first to the Rev. G. Soo Hoo Ten, and if he failed, to the Jewish Rabbi. Correspondence slovenly written will in future be thrown into the waste-paper basket.—Ed. A.R.]

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JOHN NEWTON.

MEMORIAL SERMON AT OLNEY.

The Rev. J. P. Langley, Vicar of Olney, on Sunday evening January 29th preached a sermon in the Parish Church, which had special reference to the ceremony of the previous Wednesday. Taking for his text 1 Tim. i. 12-14, he said it was an undesigned and remarkable coincidence that the Feast of the Conversion of St. Paul was the day finally fixed for the retirement in that churchyard of one whose character, life, and work in many respects resembled those of the great Apostle. Those who attended the morning service of the Church on Wednesday previous were struck with the appropriateness of it at the time when the remains of John Newton were in the middle aisle awaiting the funeral service which was to follow. St. Paul "was before a blasphemer." Most wonderful, indeed, was the mercy which he obtained, and it was interesting to notice in this connection Newton's Olney Hymn, "The Rebel's Surrender to Grace." St. Paul at once became a Christian, and forthwith preached Christ, courage and decision of character marking his work. The Vicar then proceeded:—

No one, probably, since his time has equalled him both in the savageness of his persecution of the Christians before his conversion and in the amount of his labours and sufferings for Christ afterwards. And no one, probably, can be compared with him both for the greatness and cultivation of his talents and the exquisite delicacy of his feelings and expressions. But many earnest and sincere Christians may have laid claim to a like spirit with him, and may be credited with a like devotedness to the Lord Whom they loved. Still, it is a rare thing to find one who, in the first place, was a blasphemer in early life, and, by his own account, a libertine as well as an infidel, and was then, by a process of conversion almost as wonderful if not quite so sudden as that of St. Paul, on his way from Africa to England, when about twenty-three years old, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy. And it is still more extraordinary that this same man should be conspicuous in their after life for the courage, decision, and devotedness with which he maintained the cause of Christ in the world, and also for his unconscious imitation of St. Paul in often referring to his past life, and contrasting it with his after life, and constantly attributing the change to the grace of God in Christ. In the year 1764, when Newton began his ministry in the thirty-ninth year of his age, more courage was probably necessary than would be required now to assert Evangelical truth and uphold spiritual religion. And it is for this courage, decision of character, zeal, and earnestness through evil report and good report, that the memory of John Newton, is honoured, and that many strangers met there the other day to witness the re-interment of his remains. One who has prevented from coming writes thus: "I wish to bear my testimony to what John Newton had done in revival and maintenance in a dark age of Evangelical truth. Thank God the times now, although full of trial, are very different from the darkness then." This witness will be acknowledged as true by men of all shades of thought in the Church, and I leave it to others to speak from a party point of view. Newton himself acknowledged that he had made some mistakes in his methods of dealing with the people under his charge, and he may have erred occasionally in matters of judgment and of taste, but this is a small matter indeed when we look upon his character and career as a whole, and recognize that the grace of God was exceeding abundant towards him with faith and love which is in Christ Jesus. He could not have lived the life he did except by faith of the Son of God Who loved him, and gave Himself for him. And the man who gave up a comfortable maintenance in order to work for Christ on £60 a year, was a follower, however far behind, of him who for Christ's sake suffered the loss of all things, and incurred all sorts of perils and was, as he says, in deaths oft. There is abundant evidence, too, in his life that he was of a conspicuously loving spirit. I trust it is not unseemly or unprofitable to hold out thus before you the example of a good man who followed St. Paul as the latter followed Christ, and to ask you to pray and strive that you may follow their good example as they followed Christ's, as that with them you may be partakers of Christ's heavenly kingdom.

Is there not hope that even the blasphemer, the libertine, the infidel, may yet find mercy of the Lord and be preserved, restored, and pardoned, when they look back upon such lives as those which we have considered:—

"Since they were forgiven, why should I despair?"

"Though Saul in his youth to madness enraged
Against the Lord's truth and people engaged;
Yet Jesus, the Saviour, whom long he reviled,
Received him to favour, and made him a child."

Olney Hymns, p. 250.

God's "grace, like the salt in the cruce,
When cast in the spring of the soul,
A wonderful change will produce,
Diffusing new life through the whole."

Olney Hymns, p. 40.

And may not those who are already living the life of Christ be cheered in the midst of trials, disappointments, and vexations by the contemplation of the courage, boldness, and devotedness of those who have gone before them, and who knew both how to be abased and how to abound and felt strong in the grace that is in Christ, so that they

could do all things through Him strengthening them? If anything of this kind is the result of touching upon this subject, it will not have been in vain. It cannot be in vain if it is in the Lord. Bread cast upon the waters in His name and for His cause will be found again somewhere, though it may be after many days—

"Lord, teach Thy Church the lesson,
Still in her darkest hour
Of weakness and of danger
To trust Thy hidden power;
Thy grace by ways mysterious
The wrath of man can bind,
And in thy boldest foe
Thy chosen saint can find."

Rev. JOHN ELLERTON.

REMINDED OF HIS DEAD MOTHER.

[EXTRACT FROM A PRIVATE LETTER.]

It was the latter part of August 1891. A friend and I had come down from Ramsgate to Minister, to see the venerable church there, which is a thousand years old. I entered the churchyard and seated myself upon a nameless grave while he went in search of somebody to unlock the doors of the edifice and show its wonders. In a few minutes he returned in company with an elderly lady, to whom he introduced me, saying she was the custodian and guide of the place. I gazed at her face for some moments without a word. If my own mother, dead and gone 15 years, had come back to speak to her only son, I should scarcely have been more astonished. For this woman was almost my mother's double; the same size, the same face, and the same way of parting the hair and combing it in smooth bands from the forehead. I told her so, and we were friends before either fairly knew the other's name. What a queer world it is.

She then conducted us through the ancient fane, and spoke of the long vanished past, of the monks and nuns who once sang and prayed within its walls, of the quaint carvings on the hard oak seats in the chancel, of that precious relic, the Cramer Bible, which reposes in a glass box against a pillar, and of many matters besides, drawn from the apparently exhaustless well of her detailed and accurate information.

Finally the talk veered round to the wholesomeness of the vicinity, the bracing nature of its sea breezes and so on. Then our guide, Mrs. Sarah Herd said:—"I have lived here in Minister 50 years, and seen many ups and downs. One of my sons is now in America, where he is doing well. He wants me to leave England and make my home with him, but I doubt if I ever shall. I am somewhat like that old yew tree out in the yard, deeply rooted to this soil, and might be the worse for pulling up. Then I am getting on in life, and I'll grow apace with age. In the spring of 1878 I had a serious attack. At first I scarcely knew what to make of it. There was no disease that I recognised in particular. I felt tired in body and weary in mind. There was much pain at my chest and back, and a kind of tightness at the sides, as though physical force were applied there to restrain me from moving. My appetite, which was usually good, fell away; and whatever I ate or drank gave me pain, and I lived almost entirely on bread and water. I was always in pain and couldn't sleep so as to feel refreshed by it. After a time I grew so weak as to be unable to go about my work. A bitter and sickening fluid arose into my mouth, and I perspired to such an extent that the sweat sometimes rolled off my face to the floor."

I (the writer) broke in upon Mrs. Herd's story at this point merely to say that this tendency to sweat without the provocation of labour or of exercise is always a sign of a debilitated condition of the system.

It means that the blood is impure and impoverished, the kidneys working badly, and that the body lacks nourishment and is living feebly on what was previously stored in it. In other words, the stomach has refused its duty and the other organs are in sympathy with it. Now we will let the lady proceed, begging pardon for the interruption.

She went on to say:—"For a time I tried to cure myself with various domestic remedies which sometimes answer. But they failed, and I consulted a physician. With all respect to the doctors, they occasionally failed too. This one did. You know there comes a time in all long illnesses when we get in some way used to pain and misery, and make no further efforts to get rid of it. In fact, we don't know how, and so don't try. For about three years I remained wretched and ailing, and dull unhappy years they were. My sufferings were beyond all I had ever known before, yet there seemed nothing to do but to bear them as patiently as I could. At this date, 1881, certain friends of mine spoke to me of the great benefit they had received from the use of Mother Seigel's Syrup, for indigestion and dyspepsia. This threw light on my mind, although I cannot say it made me at once a believer in Seigel's Syrup. At length, however, in July 1881, I began to take it. In all I used six bottles, and found my health fully restored. Ten years have elapsed, and I have had no attack since. But if I do in future I shall know where to put my hand on the remedy."

Our visit being virtually over, we called for a few moments at Mrs. Herd's home, 2, High-street, Minister, Kent, and then wended our way back to Ramsgate.

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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, headache, 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.

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

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Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. 1s, 2s, 3s, and 5s per Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.

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Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, and for his treatment of health and longevity, with the pamphlet which discloses 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.

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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.

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Do I Carry Christ with Me.

If Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, He "could not be hid." If you travel through a certain district in Southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; He could not, even if He would. Many absurd things have been written about "secret hopes," etc.; but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove a touch will show it. Here, then, is an infallible test. Do I feel and recognise that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil, and do right? Then He "is there;" but, if no such internal evidence exist, then Christ has never been there, or has gone away.

Broadening Vision.

Note the personality, designation, and office of this new Teacher. "He," not *it*, He, the Spirit of Truth whose characteristic and weapon is truth. "He will guide you"—suggesting a loving hand put out to lead; suggesting the graciousness, the gentleness, the gradualness of the teaching. "Into all truth." That is no promise of omniscience, but it is the assurance of growing and gradual acquaintance with the spiritual and moral truth which is revealed, such as may be fitly paralleled by the metaphor of men passing into some broad land of which there is much still to be possessed and explored. Not to-day nor to-morrow, but all the truth belong to those whom the Spirit guides; but if they are true to his guidance, "to-morrow shall be as this day, and much more abundant," and the land will all be traversed at the last. "He shall not speak of Himself, but whatsoever He shall hear that shall He speak." Whatsoever things He shall hear. "Where? Yonder in the depths of the Godhead"—whatsoever things He shall hear—"there He shall show to you." And especially, "He will show you the things that are to come." These Apostles were living in a revolutionary time. Men's hearts were failing them for fear, and the things that were coming on the earth. Step by step they would be taught the evolving glory of that kingdom which they were to be the instruments in founding; and step by step there would be spread out before them the vision of the future and all the wonder that should be, the world that was to come, the new constitution which Christ was to establish.

The Secret of Living Well.

To mind one's own business is to believe in one's self and in that which one has to do. It is to serve and to wait as seeing behind the pretty routine of life that which is invisible; it is born of the faith which finds nothing so small that it is not big with divinity, nothing so frail that it does not carry God with it. The world is constantly astonished with exhibitions of heroism in circumstances where it is least expected, and it wonders in what school such grandeur of conception, such energy of execution, were learned. And the answer is that they were learned, not in surveying heaven and earth for some noble deed to be done, but in the daily doing of one's business. The guarantee of life is found in the fact that in the minding of one's occupation, in faithfulness to the necessities with which one is encompassed, there is found such benediction, such promise, such infinite unfoldings.

Gentleness, a Divine Virtue.

Gentleness is Christ-likeness. Jesus, our model in everything, is a most wonderful model here. He was rejected by "His own," and betrayed by one of His disciples; He was tried, mocked, scourged, crucified; and yet He bore it all in gentleness and submission, never saying a harsh word or doing an unkind deed that would afterward have to be repented of and forgiven; and when afterward He hung upon the cross, and was reviled, He reviled not again, but committed Himself unto Him that judgeth righteously. At all times and everywhere He showed that His life was subject to the commanding power of the religion that He came to establish and to teach. Such gentleness is not to be confounded with weakness. It is not timidity or white-facedness. It is the truest courage, a divine virtue, the consummate flower of a life filled with the power and spirit of love.—*Ex.*

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CARNS, 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/-

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

The Charm.

A really Charming and Beautiful Biscuit.

For Young People.

Can't Afford it.

THE LAD THAT WOULDN'T SELL HIS HONOUR.

"Here, Dan, is something that may interest you," said farmer Brown, as he handed the boy a bulky letter. "The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp. "That will send a letter to your mother, Dan, and not make you poorer, either," answered the farmer. "I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of a steaming tea-kettle. "And you can have the two cents and thus save four marbles," suggested Mr. Brown, thoughtlessly. "That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter." "It will carry another. It is not marked," argued Dan. "But you know it was a mistake," urged the monitor within. "That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the Government will not miss it; no, not even know it." "Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered. Dan trembled, for it seemed that someone had spoken the words right in his ear. Flipping the stamp he had loosened into the fire, he exclaimed, "No, I cannot afford to sell myself so cheap." "What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble!" "Worse than that," said the boy, sheepishly. "What! burned your fingers with the steam?" questioned his employer. "No," said Dan, determinedly, "I sold my honour, or came near doing so." "What do you mean, boy? The stamp is all right. It would never have been found out." "But I knew it all the time, and two cents is a small amount to get for your self-respect. Besides—" "Besides what?" queried the man. "God knows about it, and He looks upon the heart," answered Dan. "It's a mighty small thing to worry over, I'm sure," replied Mr. Brown; "the Post-office department would not have been the poorer, I assure you." "It would have been I who would have been the poorer. Had I sold my honour for two cents I should have made the worse bargain I ever did." And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.

May I Be Angry?

I don't want to preach a sermon in print. But will my readers indulge me in a bit of exegesis? or, if that word frightens them, will they let me meditate aloud upon a text which has interested me? I have no hope of saying anything new, but will try to be practical and suggestive.

"Be ye angry, and sin not." There is evidently, then, such a thing as innocent and justifiable anger. The natural impulse is not in itself wrong, any more than joy, love, hope, or any other passion. We may sometimes say like Jonah, though with more truth, "I do well to be angry!"

Is not this inference from Scripture sustained by our own consciousness? Our language bears the marks of this distinction between righteous and unrighteous feelings. The Latins meant very different things by the two words, *ira* and *odium*, which we translate by the same term. "*Odium est ira inextinguenda*," says Cicero. "We of the English speech make a distinction between anger and indignation. Again we impute anger to God and to Christ on the one hand, while on the other, the Scripture saith, 'Anger resteth in the bosom of tools.'"

Is it not worth our while to ask where the moral line is drawn, which separates the pure, the sinless, the God-like emotion from the foolish and depraved? The answer is clear. That which will stand the test of God's other requirements.

In the first place, it must not be inconsistent with the spirit of love. God is love, and yet God is angry with the wicked every day. Love is the fulfilling of the law. When we lose for a moment our love, we drop our Christian character. So long as I am angry at an injurious man, with a heart full of love (not *liking*) towards him, I "do well to be angry."

Second, it must be attended by no resentment, no desire of revenge, or disposition to retaliate. We need not be told that all alloy of this kind is devilish.

Third, cherished anger is to be resisted as sinful. "Let not the sun go down upon your wrath," is the special commentary of the Apostle upon the passage before us, "Be ye angry and sin not." We are to "be not hasty in spirit to be angry," but to be hasty in getting rid of it, for we know not whereunto it may grow. If the sunset calms it not to rest like the raging wind, we may fear that something is wrong.

In a word, *hate* is just that element of anger which poisons it, just as lust or idolatry is the poison of love. I

mean of course, hate towards a person. We may hate an act or disposition as heartily as we please. Still, caution must be observed in admitting the distinction sometimes made between hating the sin and hating the sinner. It is a dangerous one, and requires high qualities of spiritual character and endowments of grace. As to distinguishing between *anger* at the sin and at the sinner, I see no necessity or possibility. I cannot dissociate my righteous and perhaps indignant estimate of a man's qualities from the man himself.

A fine example of this innocent and Christ-like emotion is found in Stephen's outburst of indignation against his perjured and bloodthirsty judges. A more questionable instance is that of Paul before Caiaphas. There is an anger which is compatible with benevolence, and utterly devoid of all hatred or malice. I do not know but it might be said, from such instances, that there is a species of personal resentment which is compatible with benevolence.

It is easy to see, however, how dim this border line between the kingdoms of heaven and hell, and how likely the deceitful heart to offer strange fire. Should not considerations like these, then, instead of encouraging us to the indulgence of anger, from the fact that we may "be angry and sin not," rather tend to increase the caution and self-restraint of the conscientious? Should it not add new force to these other Scriptures: "Be not hasty in thy spirit to be angry;" "He that is slow to anger, is better than the mighty;" "Blessed are the meek;" Said not well the royal and inspired sage, "The discretion of a man deferreth his anger?"

Above all, said not, best of all, the Great Teacher, "Watch and pray, lest ye enter into temptation?"

Let us defer our passionate emotion as long as we can, by the grace of God. Let us be very "slow" to take fire. And when we find the flame kindled, let us bring it to the rigid tests of the Gospel. And finally, let us hasten to dislodge it as a dangerous guest, and "let not the sun go down upon our wrath." Even the manna from Heaven kept over night will spoil.

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 thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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

A SAFE MEDICINE FOR LADIES.

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

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The Australian Record.

SYDNEY, SATURDAY, MARCH 25, 1893.

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

NOTES AND COMMENTS.

Higher Criticism. It has been lately said by a disciple of the Higher Criticism:—"It may be at once asserted that the work of archaeologists in the past 30 years has all tended to show the historical accuracy of the pictures contained in Gen. XII. to L. In the most impressive way the forgotten inscriptions of Assyria and the undeciphered papyri of Egypt come to light like a witness stepping out of the tomb to re-affirm the truthfulness of our records, just when a pitiless Biblical criticism was disposed to resolve the names into solar myths, and the facts into idle legends."

More Cuneiform Discoveries. In the year 1887 it will be remembered by some that what are known as the Tel Amarna Tablets, were discovered at the site of the Palace of Amenophis IV. in Egypt, on the East bank of the Nile, half-way between Thebes and Memphis. This collection comprised 320 Cuneiform tablets, and is described as the most important historical discovery ever made in the East. They date from the Exodus. Major Conder has translated them, and we are glad to learn that quite recently the committee of the Palestine Exploration Fund has undertaken to publish them. God is ever making the stones of the earth bear witness to the truth of His Word.

The Spirit's Guidance. When John Robinson, pastor of a congregation of refugee Puritans, was bidding farewell to the party of exiles, who were leaving in the "Mayflower" for New England, and were to become celebrated under the name of "The Pilgrim Fathers," he spoke these memorable parting words:—"I charge you that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth to break forth out of His Holy Word. I cannot sufficiently bewail the condition of the Reformed Churches, which are come to a period in religion and will go at present no further than the instruments of their reformation. Luther and Calvin were great shining lights in their times, yet they penetrated not into the whole counsel of God. The Lutherans cannot be drawn to go beyond what Luther said, and the Calvinists, who see, stick fast where they were left by that great man of God. I beseech you remember it; it is an article of your Church Covenant—that you shall be ready to receive whatever truth shall be made known to you from God's Word. Inexhaustible riches are to be found in God's Word, but spiritual things are spiritually discerned. There is, therefore, a great need of the Spirit's revelation, if the truth is to maintain its Divine power and freshness and if we are to be led farther and deeper into it. Luther himself said 'I see something which the blessed Augustine saw not, and those that come after me will see that I see not.'"

Sympathy. An old writer expresses himself thus:—"Sympathy has a strange force, as we see in the strings of an instrument, which, being played upon as they say, the strings of another instrument are moved with it. After love hath once kindled love then the heart being melted, is fit to receive any impression. Unless both pieces of iron be red-hot they will not join together. Two spirits warmed with the same heat will easily solder together."

Charity Organisations. The Archbishop of Canterbury, in a letter lately published on Charity Organisations, wisely urges union amongst the different bodies engaged in relieving the poor, in these words, "Make the communication of such bodies with each other real, where the occasion arises other than 'artificially complete.'" These words, a Christian publication remarks, are very suggestive of the

difference between the methods pursued by advocates of what is called Home Reunion and those of the Evangelical Alliance in pursuit of Christian Union. The former seeks a union "artificially complete," but such union, if ever attained, which it is not likely to be, would be but "artificial" after all. The Evangelical Alliance seeks rather to "make the communication of such bodies with each other real" by cultivating brotherly love on the only true ground of the real brotherhood of all who are born again by faith in Christ Jesus, whatever denomination they may belong to.

Spiritual Growth. The Rev. H. G. C. Moule, referring to his own spiritual experience, remarks, "I shall never forget the gain to conscious faith and peace which came not at, but after a first decisive and appropriating view of the Crucified One, as the sinner's sacrifice of peace came from a clearer and more intelligent hold upon the personality of that Spirit through whose mercy the soul had seen that blessed view. It was a new development of insight into the love of God; a new contact with the inner and eternal movements of redeeming mercy, a new discovery of Divine resources. Gratitude and love and adoration found anew a newly-realised reason, and spring, and rest. He who had awakened, who had regenerated shone before the soul with the smile of a personal and eternal kindness and friendship standing side by side in union unbreakable, yet not in confusion with Him, who had suffered and redeemed and with Him who had given His Son, who had laid the eternal plan of grace and willed its all merciful success."

Sydney Diocesan Educational and Book Society. The Annual Meeting of this Society was held at the Chapter House on Monday afternoon, the Very Rev. the Dean of Sydney presiding. The Chairman, in his opening remarks, referred to the rise and progress of the Society, and its present condition as contrasted with the past. In speaking to the first resolution, which was moved by Archdeacon Gunther, and seconded by the Rev. Coles Child, the exertions of the Committee to forward the objects contemplated by the Society were referred to in satisfactory terms. The report, which was read by the Rev. J. D. Langley, Clerical Secretary, stated that notwithstanding the commercial depression the trade of the depot had slightly improved. The sales for the year amounted to £3,617 12s. 4d., as against £3,545 15s. 5d., for 1891.

The China Inland Mission. The Rev. J. Hudson Taylor, we learn, has been much impressed with the necessity of providing for the education of the children of the C.I.M. Missionaries. He is therefore going to erect Schools for boys and girls at a cost of £5000 in Chefoo.

The East End Jews. In connection with the work of Miss Schneider among the East End Jews, the following incident is worthy of mention: A Jew, who had not been able to find work for six weeks, was nearly in despair. His landlord came every day for his rent, and threatened to send the broker if he was not paid. His wife was ill, and his daughter also out of work. "He told me on one occasion," says Miss Schneider, "that he had read the Testament which I had given him for hours together on the Sabbath; but he was now very down-hearted, and said, 'I pray and pray to God, but He does not listen to me. He is just as if He were dead. I know my trial comes from God: It must be a punishment.' I told him God might have sent it to bring him to Himself; and he answered, 'Yes, that may be; but will you tell me why it is that you, who have so many troubles as well, are always looking so happy? Is it that you believe in a Redeemer, Who bore your sins, to Whom you gave them over? I told him he was right, and if he knew the way so well, why did he not choose it for himself? He said he would give his right hand to be able to do so. I told him where I obtained the power, and that he too would be heard by God if he came in the right way, through His beloved Son Jesus Christ. The next time I came, he was full of excitement, and told me that on the very evening when I left him he had prayed in the name of Jesus secretly, had read the New Testament far into the night, and that the next day an old employer of his had given him work, and his daughter had found work also. He said he would surely pray again in the name of the Lord Jesus.'"

Loyalty to Bishop. The Rev. Brooke Deedes, the Chaplain at Allahabad, has (the *Times* says) announced that, by the desire of the Bishop of Lucknow, the ritual of the Church at Allahabad—which is to become the Cathedral of the new Diocese—would be modified by the discontinuance of the Eucharistic vestments and of the lighted candles at the celebration of the Holy Communion.

The Word "Protestant." The Rev. Handley H.C.G. Moule has addressed a letter to the Secretary of the Cambridge University Protestant Union, in which he says:—"I would express my deep thankfulness that such a Union exists. The glorious word 'Protestant' is now so traduced and maligned in many quarters that there is a positive benefit in its deliberate adoption by an organised body of educated men, all looking forward to influential work. If the Union did nothing else it would help to re-affirm the truth and greatness of the word 'Protestant.' I earnestly lay it upon the hearts of all my fellow-members to recollect that the word 'Protestant' is a positive, not a negative word. As first used it meant the earnest assertion of the mighty positive truths that the Holy Scriptures are the Word of God, that they are for us the final court of appeal in the Christian Church, and that they are both free to be read, and are by the Lord commanded to be read by every Christian. These are not mere anti-Roman, they are vital Christian tenets, and lead straight to the sanctuary of faith and life. They touch directly on the very heart of the Gospel, the revealed work and will of God in Christ, revealed that the individual may know, believe, love, obey, and be filled with Christ. Nothing discredits Protestantism more than identifying it with negations. Alas! this is too much the case with Continental Protestantism at the present day. Too often the word covers only the barest, coldest Rationalism, which drags the Bible down to the ground of a merely natural literature, and cares neither for the Godhead nor the Atonement of the Lord Jesus. 'What! Do you Protestants believe the Bible?' said an Italian friend of my wife to her some years ago, in the midst of an earnest talk about Divine things. He was the ideal of the devout Romanist, and had never met a Protestant who was not a Rationalist. Strange paradox! May it be the happy work of the Union to preclude to its utmost such a reproach in the case of its members."

The Devil's Missionary. All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in one week. It is taken from the daily returns posted in Liverpool: 960,000 cases of gin, £240,000; 24,000 butts of rum, £240,000; 30,000 cases of brandy, £90,000; 28,000 cases of Irish whisky, £56,000; 800,000 demijohns of rum, £240,000; 36,000 barrels of rum, £72,000; 30,000 cases of Old Tom, £60,000; 15,000 barrels of absinthe, £45,000; 40,000 cases of Vermouth, £30,000.

The S.P.G. The Society for the Propagation of the Gospel in Foreign Parts is shortly about to publish, in two octavo volumes, a digest of its proceedings, journals, manuscripts, letters and reports, with a record of all the missionaries whom it has supported, from the date of its incorporation by Royal Charter in 1701 to the present time. This work will be of great use in giving the early history, not only of the Church in the United States, on which, up to the date of the Declaration of Independence in 1784, the Society spent nearly a quarter of a million of money, but of the foundation of the Church in every Colony of the empire. The missionary work in India, as well as in countries outside the limits of the empire will be recorded at length. The work will be well illustrated.

The Church in Scotland. From the official statistics of the Church in Scotland, which has just been issued in the Annual Blue Book, it appears that, for the year ending 30th June last, the congregations, including missions, numbered 288, and that the membership of the Church had, as against the preceding year, risen from 91,740 to 94,257. The number of communicants during the same period rose from 35,493 to 36,800. The amount raised by the various congregations, including income from endowment, amounted for the year to £90,051, as against £90,421 for the preceding year.

Loyalty to Bishop. The Rev. Brooke Deedes, the Chaplain at Allahabad, has (the *Times* says) announced that, by the desire of the Bishop of Lucknow, the ritual of the Church at Allahabad—which is to become the Cathedral of the new Diocese—would be modified by the discontinuance of the Eucharistic vestments and of the lighted candles at the celebration of the Holy Communion.

J. ROBERT NEWMAN Photographer,

Melbourne Advertiser, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (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."

Under the Patronage of His Excellency the Governor
12 Oxford-st., Sydney