

### The Bishop of Tasmania's Visit to Norfolk Island.

On Saturday, August 13, after watching and waiting for many days, the joyful news reached the Mission that the "Southern Cross" was really in sight and would soon be anchored off the Cascades. The ship's arrival is always exciting, but this time it was particularly so, as we were expecting the Bishop of Tasmania on his long-promised visit, and the Rev. C. Browning and his family to join the Mission, besides old friends returning from a short holiday. By 10.30 a.m., as many carriages as could be mustered and as many human beings as could spare the time were collected at the Cascades landing place awaiting the boats from the ship. They soon came, bringing the Bishop looking well and thoroughly prepared for any adventures; Mr. and Mrs. Browning followed, and the rest of the party, and the procession lost no time in starting for the Mission. The day was lovely, just the kind to give the strangers the most favourable impression possible of Norfolk Island, but the roads, after six weeks almost ceaseless rain, were in a terrible condition. By Saturday evening everyone seemed settled, and a very busy programme arranged for the Bishop's flying visit. Of course one of the first effects of having his bright, cheering presence among us was to scatter sunshine and good-spirits all around, and apart from his more public and general offices everyone in the Mission seemed soon to feel that they had gained a friend and a clear minded, sympathetic adviser who could enter into the separate interests and cares of each. During the evening service on Saturday, the Bishop specially addressed a few words to Mr. Browning on his joining the Mission, and a special prayer in Mota was offered for him at the commencement of the service. On Sunday morning the usual services were held, an English Celebration of the Holy Communion following the 11 a.m. service; but immediately after dinner the Bishop's work began, as he had to hurry away to the town to confirm a large number of young people whom the Rev. T. P. Thorman had prepared in readiness for his visit. Several spoke afterwards of how helpful his words were to them. At 7 p.m., a very impressive service was held in the Mission Chapel when ten Melanesian boys and four girls were confirmed. One of the girls was the wife of William Veget whom the Bishop so soon afterwards ordained Deacon, and almost all the candidates were destined to leave the Mission school for their own islands a few days afterwards. There is a peculiar solemnity and reverence attaching to all special services in the Mission Chapel, and it was so that Sunday evening, the girls were dressed entirely in white, the dresses being the gifts of thoughtful friends, and the boys in dark blue trousers and white shirts. The Bishop himself read the greater part of the confirmation service in Mota, but, of course, gave his address in English, Mr. Palmer standing beside him and interpreting. Everyone seemed surprised and delighted at the Bishop's success in reading Mota. On Monday the Bishop disappeared from the Mission for the greater portion of the day, he spent it under Mr. Brittain's guidance taking photographs of all parts of the island. After evening prayer, that night, the Bishop gave a most helpful address to the members of the Mission Staff on their work and responsibilities. This quiet little service seemed very restful and refreshing to those who have to give so much and receive so little human help. Tuesday again there was much to do, and all at the Mission were early astir; at 8 a.m., immediately following the regular morning prayers, William Veget, from Merelav, was ordained Deacon. He has been studying for a long time, and though not brilliant or clever seems so thoroughly good and earnest, and has exerted such a good influence in the school that there is much hope he will prove a really efficient helper in Merelav, where he has already returned to take charge of the Church and school. A large number of the Norfolkers were present at the service and joined us afterwards at breakfast in the Hall. The day was spent as a holiday with cricket, and a picnic dinner on the grass, the Bishop of course played vigorously, but, nevertheless, his side was beaten. In the evening a general invitation to the heads of families to meet the Bishop in the Mission Hall, was largely accepted, and about 200 Norfolkers were gathered together there. Mr. Palmer heartily welcomed the Bishop and Mr. and Mrs. Browning, and then told all that he could of our own beloved Bishop, as gathered from his and Mrs. Selwyn recent letters, after which the Bishop of Tasmania and Mr. Browning gave short addresses, which with music and conversation, passed a very pleasant evening. The hall had been turned for the time, by Mr. Brittain, Mr. Forrest, and the boys, into a most delightful drawingroom. The great event of Wednesday, was a reception in the town, combined with the annual meeting of the Horticultural Society. The Bishop gave a most interesting address on Tasmania, and seemed very pleased at the kindly welcome and the beautiful decorations prepared for the occasion. The roads were so bad that it was really quite a business to get the whole Mission party home in safety, they were certainly well shaken while being taken! Thursday, of course, there was business to be done, the trip to the Islands, finally discussed and plans arranged, or rather, first disarranged, for everything was altered from the original idea. It was decided that Mr. Palmer and Mr. Forrest, who were to have remained, should both go, leaving Mr. Brittain and Mr. Browning in charge at Norfolk Island. This arrangement seemed best, as Mr. Palmer would be able to go with the Bishop everywhere,

while he would otherwise have had to be handed on from one to another, but, of course, for the moment, it meant much confusion. That evening, all the members of the Mission, who were able, with a few visitors, met together at Mrs. Palmer's for tea, and a bright friendly evening, enjoying the Bishop's society, and listening to his reminiscences of Dean Stanley, which they will not soon forget. Friday, August 19th, the day fixed for the ship to sail, came all too soon, and the rain which had held off during the week, came down to add to the general gloominess of parting. An early celebration of the Holy Communion in English, in the Chapel, then a busy morning of packing, writing and saying good-byes, for a large number of the boys and girls were going, including four recently married couples, so that there was many a wrench to be borne, as these "children" came to bid farewell. Soon after dinner, we set out for the town, when after an hour lingering in the rain, we and our friends rowed off; everyone hopeful and cheered, but heartily sorry to lose the Bishop who in his short stay had won all hearts, and renewed hope and courage. Though the rain made things damper than they inevitably must be on these occasions. The sea behaved well, and there was no difficulty in getting the mixed multitude of passengers on board. We returned to the Mission very limp and feeling quite tired out after a week of such unusual excitement and disipation, but quite hoping that when the "Southern Cross" again comes in sight, we shall find the Bishop still on board, ready to see us and to do all that could not be squeezed into the hurried days of his recent visit, instead of having taken a short cut home to Tasmania, as he proposes to do if possible. The vessel is expected to return about the middle of November.

### Melanesia.

The *Southern Cross* returned to Auckland on the 2nd ultimo, bringing the Rev. J. D. Oyanne, who has left the Mission; Dr. Metcalfe, Miss Farr, daughter of Archdeacon Farr, of Adelaide, and several members of the Norfolk I. Community, including some candidates for treatment at the Hospital. The Bishop of Tasmania had returned home, having inspected almost the whole Mission field, and leaving Melanesian Christians and their Clergy much cheered and strengthened by his visit. He had confirmed 216 candidates, being 73 at Florida and Bugotu, no less than 45 at Peranna Lava, and the rest in other parts of the field. He had also consecrated three graveyards, one at Santa Cruz, and two in the Banks Islands. The site of the first Mission station in these Islands (Alomake, Mota) is to be set apart for this purpose.

Mr. Palmer says that Bishop Montgomery is strongly of opinion that the New Zealand Church, as a whole, is doing far less than it should for a Mission begun from its shores and by its own first Bishop, and adds "I wish that she would rise to her privileges and responsibilities in this matter. I always preach and especially to my Banks Islanders, that it is the greatest blessing to be a Missionary Church, and I have never yet withheld any of my best teachers from going where they are wanted. . . . If God puts into the heart of a man to offer himself for some far off post of work, I believe that He will raise up another to take that man's place. . . . God helps and blesses those who are endeavouring to spread the knowledge of his salvation."

There have been several deaths of valued teachers in the Banks Islands during the past year; Viletuwale and Nunwia at Mota, Rowolue's wife at Talawa, and Andrew, the teacher at Pek since the death of Edwin Sakelao. Mr. Palmer says of this last, "Andrew was not clever, but steady and good, and his influence was very great with all the people in the neighbourhood. . . . the people met me very sorrowfully. The life and death of these two good men must prove a great blessing to them."

I saw great progress in many places since I last visited the Northern Islands, Florida and Bugotu are practically Christian. . . . The South end of Malaita was quiet, and I think there is progress. Johnson a Mota lad, who asked to be sent there to help the people, seems quite happy in his work. They have given him a young girl to be his future wife, and she has come to Norfolk Island to be trained. . . . Clement Maran is doing very well at Ulawa; but here as elsewhere, the cry is for more teachers. . . . I landed on the large Island of Santa Cruz. They are a noisy, wild looking set of people, but quite friendly, difficult however to deal with. . . . We visited Nakapu, it was with very solemn feelings that one stood on the very spot where our dear Bishop was killed, we gathered round the Memorial Cross, and Bishop Montgomery offered up a prayer. The setting sun lit up the Cross, and the noisy people were quieted for a short space, as they saw our attitude, we sadly need more teachers, and another white man for this group. . . . The Rev. A. Brittain has been left at his station in N. New Hebrides, and will probably wait there until the return of the *Southern Cross* in April. There are now 196 scholars in the Central School on Norfolk Island; the general health is good, and the time of the school is excellent.

The Rev. Dr. Codrington left Auckland for the Norfolk Island in the *Sarah Pile* on the 19th ultimo. His visit, unexpected as it is, will awaken an enthusiasm of delight at St. Barnabas. He is, in reality, far from well, though he looks in good health. The *Sarah Pile* takes down a quantity of much needed stores for the large party on the Island, who at last dates were running short of food.

The last letter from Bishop Selwyn is dated November 4th. He mentions that he is getting about on crutches again after the last operation, and has good hope of the leg lengthening under the daily treatment to which he is subjected; but, he adds, "it is a slow and painful process." Mrs. Selwyn senior, had been dangerously ill with bronchitis, and the alarm felt about her health had brought out the warm love and affection universally felt for her at Lichfield. Thank God she had shown signs of mending for two days ere the letter closed.

The Treasurer earnestly reminds all friends of the Mission of the urgent need for liberal contributions, not only to meet current expenses which include the maintenance of the new ship, but also to clear off the overdraft, and to put the Mission in funds ere a new Bishop is appointed.

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

**FOOTPRINTS.**—A PARABLE FOR THE NEW YEAR may be obtained at the Church of England Book Depot, 176 Pitt Street.

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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 21, 1893.

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

### Notes and Comments.

**Personalia.** At the forthcoming annual meeting of the Bowral School of Arts the Rev. J. W. Debenham, M.A., will be nominated for election as a life member, in recognition of the many valuable services he has rendered the institution. The Rev. T. R. Begg has entered upon his duties as *locum tenens* at St. Luke's Liverpool, during the absence of the Rev. C. F. D. Priddle. The Rev. S. S. Tovey, B.A., was introduced as a visitor at the monthly meeting of the Field Naturalists' Society on Tuesday evening, and also proposed for membership. The Hon. S. A. Stephen, M.L.C., had the misfortune to be thrown from a horse on Monday; several of his ribs were fractured; he is reported to be progressing favourably. The Rev. Dr. Corlette has returned from New Zealand, and is now resting at Springwood.

**Religious Instruction.** Friends of Religious Instruction in State-schools, in Victoria, will be glad to know that the Hon. James Campbell has given notice of a motion in the Legislative Assembly to the following effect: "That in the opinion of this House the time has arrived when the Hon. the Minister of Public Instruction should arrange for the introduction of the books known as the Irish Scripture Lesson Books into the State-schools of this colony."

**The Public Danger.** It is scarcely possible to take up the papers without reading the account of some very fast passage of a steamer. Each Company tries to out-speed the other. Each steamer tries to break the "record" between port and port. No notice whatever is taken of this racing, and passengers and crew are greatly excited—until an accident happens, when there is a panic accompanied by fatality. Then the press condemns—of course—when the damage is done. Just now there is great rivalry in the harbour itself. Two lines of Ferry Boats, running to the same place, are doing everything they can to out-speed and annoy one another. It is to be hoped that this recklessness and foolhardiness will be stopped before the inevitable accident happens. But the chain generally snaps before the defective link is discovered. Will this be the case with the Balmaln Ferry Boats.

**A Black Record.** The various annual returns dealing with the business transacted during the year 1892, at the Water Police Court have just been completed amongst them is the following prepared by order of the Legislative Assembly, dealing with the convictions under the Drunkenness and Licensing Acts. It shows number of convictions for drunkenness alone, 3097; number of other convictions in which drunkenness formed part of the charge (drunkenness and disorderly conduct), 1030; number of women convicted of foregoing offences, 957; number of foregoing offences committed between 8 a.m. on Saturday and 8 a.m. on Sunday, 898; number of foregoing offences committed between 8 a.m. on Sunday and 8 a.m. on Monday, 415; number of convictions for Sunday selling, 29; number of convictions for selling during prohibited hours other than on Sundays, 39; number of convictions for selling liquor without a license, 7.

**American Roman Catholics.** American Roman Catholics are busily making great preparations for a Congress and an Exhibition at Chicago, says an English contemporary, as a kind of supplement to the World's Fair next year, and no doubt their Church will derive much benefit from the enterprise. The Romanist leaders show extraordinary skill in associating their Church with every public movement, and the publicity which is thereby attracted to it, is very much to its advantage. From their point of view, they are quite right in their action, and although we may regret the use they make of their influence, we are unable to refrain from admiring their foresight and zeal. If Anglicans in the States showed as much enthusiasm as the Romanists, they would exercise much greater influence on the life of the nation, and they might well in this respect learn something from the ways of their opponents. We understand that there are many Anglicans in the States who feel that their Church ought to be represented at the great Congress, and we must say that we agree with them.

£10,000 a year. Would it be thought that in an intelligent community a person could earn a living by singing such doggerel as the following:—

"I give my tart a korfee bean for Christmas,  
Because I blew my wages on the spree,  
And I feed my bull-dog up on sparrow grass,  
Because I blew my wages on the spree."

"Tart," it may be necessary to explain, is the costermonger's equivalent for wife. Not only is it possible to earn a living, but to command a princely salary, as is shown by the fact that the man who is most famous for this style of song in the London Music Halls, has just entered into an engagement of four years at £10,000 a year. England's Prime Minister gets £5,000 a year, and is never sure of a four years' engagement. Who will say that the Clergy, or the Bishops are overpaid after this princely salary for singing doggerel.

**Important Pastoral of American Bishops.** The House of Bishops of the American Church have issued an important Pastoral Letter in which various matters of wide and general interest are referred to. The first matter mentioned is the Prayer Book, "revised, amended, and enriched by the labour of learned and godly men," which has been "constitutionally sent forth for the use of the Church." On Church Unity it also dwells. In the Declaration of 1886 the American Church set forth the grounds upon which it stands for Unity. These we have detailed before. It said in effect that for the sake of the oneness which our dear Lord prayed for on the night on which He was betrayed, they would yield, if need were, all but "first principles." On preaching it says, "High character and sound learning in Clergy are essential to the worthy work of the Church, in this time and land especially. . . . Devotion, self-consecration, clear intelligence, a learning abreast of the times, secular knowledge, as well as thorough training in theology that Queen of sciences—are imperatively required in those who are set to teach the people of this age."

**The Pulpit and other subjects.** Of the Pulpit it says,—"Its one great purpose is to instruct and enlighten in the things belonging to God. Definite positive doctrine, about the deepest things is ours to teach." Of marriage it makes these significant remarks:—

It is with sad foreboding that all Christian people must see how the sanctity and permanency of the marriage bond has been outraged and broken by the lawless legislation of so many of our States. The more respect or validity in her consciousness than the legislation, on the same subject, of Turkey, or the "customs" of Dahomey. Indeed, she must consider it not only an outrage upon the Christian conscience, but upon the inherited race-consciousness of our people. Therefore she has set herself in her own legislation (which has been solemn protest against a tendency which, in our judgment, can lead only to the ruin of the civil State and the destruction of all religion and purity of living among men. We are convinced that treated in legislation and practice is due to the first falsehood which considers the individual as the unit of human society and demands therefore that the motive of all civil arrangements shall be the pleasure and contentment of the individual. As a matter of historical fact, as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family.

It concludes by urging upon all an increasing activity in work. "The field is everywhere white to the harvest. Send the reapers forth with your love, your prayers and your help, and they will—it is God's faithful promise—they will return with joy, bringing in the sheaves with them."

**The Panama Canal Scandal.** This Scandal is growing bigger every day. It promises to out-scandal every other scandal of the age. Republican France and Republican America are noted for their "corruptions." As a contemporary points out it is not a good advertisement for a Republican form of Government. The "corruption" under this form of government is believed to be greatly in excess of anything that has ever occurred under monarchical institutions. Briefly, the history is as follows: In 1879 an International Congress sat in Paris and decided to undertake the Panama Canal scheme. They invited M. de Lesseps to be at the head. He only agreed on condition that the main problems should be referred to a body of experts. The estimates of the experts proved to be utterly insufficient. New and unforeseen difficulties arose every week. When all the funds—some fifty millions—were swallowed

up, the corruption commenced. Politicians were bribed to hush up the failure, and the Press was bribed—and so the poor peasants and the people of France were ensnared and enticed to keep throwing all their savings into the "Canal".

**Gambling a Crime.** A leading firm of merchants in this city have issued instructions to the heads of each department in their establishment that anyone under them who is known to gamble must be reported to the head of the firm, the penalty being instant dismissal, and the order further states that should any of the heads attempt to cloak or neglect to report anyone so doing they will be at once discharged. We commend the wisdom of this firm; it indeed comes to us as a ray of light, revealing one of the best antidotes for gambling.

**Lotteries.** The friends of morality in Victoria have again to thank God that there is a Legislative Council. The Bill to legalise the holding of lotteries in connection with Friendly Societies and Churches was defeated there "on the voices."

**Three Apocryphal Writings.** Professor Harnack, of Berlin, is to publish, in the January number of the *Preussische Jahrbücher*, an account of some codices of three apocryphal writings found in a twelfth-century grave in upper Egypt. They are "The Revelation of Peter," which Clement of Alexandria accepted as Scripture; "The Gospel of Peter," which found favour among the Syrian Churches, but was afterwards condemned as Gnostic; and "The Book of Enoch."

**A Study.** Mr. Dawson Burns has published a study of the drink statistics of Great Britain. His figures constitute the most terrible indictment of the "Christianity" of England imaginable. The manner in which the wealth of the nation is expended is no bad test of its moral character; and here are the chief items of expenditure for Great Britain in 1889:—

Missions, Bible Societies, etc.	£2,000,000
Education . . . . .	12,000,000
Tea, coffee, etc. . . . .	22,000,000
Sugar . . . . .	27,000,000
House-rents . . . . .	70,000,000
Bread . . . . .	74,000,000
Intoxicating liquors . . . . .	132,000,000

These are the figures for 1889; the British drink-bill for 1891 amounted to £141,000,000!

**£400,000,000.** It is estimated that about £400,000,000 is invested in the drink trade in England and Wales. At least half of this is represented by the market value of licenses, which, however, are liable to withdrawal without compensation.

**Missionary Notes.** We extract the following from a *Missionary Magazine*, Boston: "India contains 25,000,000 widows. Indian scholars who study English are set down as numbering 333,515. Only one man in 42, and one woman in 856 in all India knows how to read. The population of India has during the last ten years increased by 31,000,000. If the Hindus were to take hold of hands the line would reach three times round the world. The Hindu women alone would form a column sixteen abreast, reaching from New York to San Francisco. There are now 1,588 missionaries 16,173 native helpers, 1855 churches, and 222,283 members 20,850 of whom were added in one year."

**Africa.** The people of Basutoland have increased one-third during the last sixteen years. At Lake Nyasa 55 natives and six Europeans partook of the Lord's Supper on a recent Sunday. The Congo Valley contains 1,300,000 square miles (one-tenth of Africa), with an estimated population of thirty-three millions—all open to missionary operations. Seven of the directors of the British East Africa Company have started, a new mission, to be called the East Africa Scottish Mission, and has personally subscribed for the purpose the sum of 50,000 dollars.

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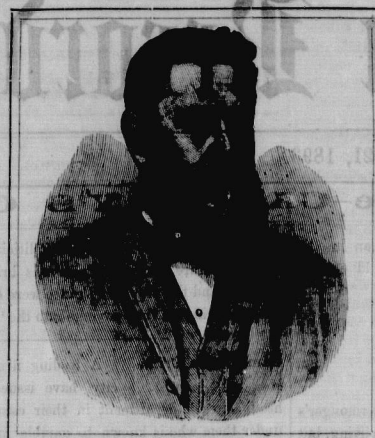
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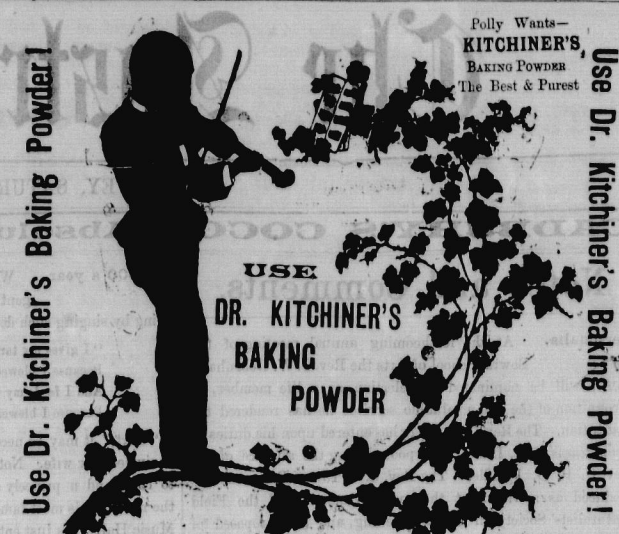
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Husband clasps her round the waist,  
And asks his darling, thus embraced,  
To bake the cakes they long to taste—  
Ta-ra-ra boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)

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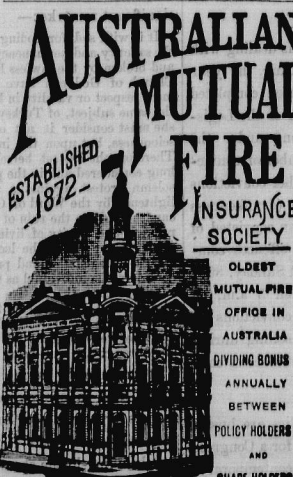
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January 21, 1893.

THE AUSTRALIAN RECORD.

5

## The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

Daily Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.  
Sun., Jan. 22.—11 a.m., The Dean.  
3.15 p.m., Canon Moreton.  
7 p.m., Rev. R. J. Read.  
8 and 11 a.m., Holy Communion.

DIOCESAN.

HOLY TRINITY PARISH.

The Board of Nominators will meet at the Chapter House on Tuesday, January 24, at 4 p.m., for the purpose of presenting to the Primate a duly ordained Clergyman for the parish of Holy Trinity, Miller's Point, as successor to the Ven. Archdeacon King, resigned.

Tues., Jan. 24.—Eighty-second anniversary of St. Philip's, Church Hill. Tea meeting, School Hall, 7 p.m.

LABOUR HOME, 557 HARRIS STREET.

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

E. GREYER.

## Brief Notes.

Great distress prevails in the State of Ohio (A), owing to the Ohio river being blocked with ice.

A sacrilegious outrage is reported from Shinkiang, in Northern China, where a temple has been ransacked by robbers, who afterwards burned it to the ground. It is reported that 1,400 persons were killed either by fire or being trampled to death.

Destructive bush fires have occurred near Juneau, and in the district of Coastamundra.

Lieutenant Colonel E. C. Cracknell, Superintendent of Telegraphs, died at his residence, Edgely Road, Woollahra, on Saturday last.

The President of the Board of Trade has declined to create a Government Labor Bureau in England.

The City Newsboys, to the number of about 450, were entertained at Government House on Saturday afternoon.

Mr. James C. Blaine, late American Secretary of State, who has been ill for some time, is reported to be dying.

The Rev. T. R. Regg has entered upon his duties as *locum tenens* during the absence of the Rev. C. F. D. Priddle. On Sunday last, he occupied the pulpit of St. Luke's Church Liverpool.

The Presbyterian Sunday-school, Bulli, held their twenty-first annual picnic on Saturday last.

The new Public School at Cundletown, near Taree, was opened on Monday last in the presence of the Local School Board.

Three journalists have been expelled from Paris, owing to newspapers favourable to the Triple Alliance having been accused of slandering the French Republic.

In Missouri (U.S.A.), the temperature has been below freezing point for a month, while a number of blizzards have been experienced in Iowa.

A famine is threatened in West Queensland owing to the drought. Trade is suspended and many cattle are dying.

A fossil said to be that of a mammoth of the pre-historic age, has been found by Mr. Joseph Kretschman, near the Yarrangobilly caves.

A number of selectors have been burnt out in the Riverina district by bush fires.

A training home for lady candidates for the mission field was opened at Ashfield on Saturday last by the Dean of Sydney.

A disastrous railway accident occurred in the Congo territory, West Africa—a passenger train collided with a dynamite wagon at Matadi, and a terrific explosion ensued. Fifteen persons were killed, and among them many Belgian officers.

A syndicate has applied to the Canadian Government for the necessary powers to enable them to construct a canal connecting Montreal, New York, and Lake Erie.

Losses estimated at £75,000 have occurred in the district of Riverina through bush fires.

Under the ministrations of Mr. George Lewis, a prayerful conference was held in the Sussex street Mission Church on Tuesday evening. The conference was held for the purpose of considering the Lord's work, in relation to the unchristianized in the City.

One hundred members of the "Mala Vita," or brigandage conspiracy, are being tried at Taranto, Italy, and are kept confined in iron cages.

An effort is being made to erect a Church and Parsonage in the new mission district of Narramine.

The family friends are **ARNOTT'S MILK ANKORWORT BISCUITS** useful for both young and old.—ADVT.

## Open Column.

HOW TO RETAIN OUR ELDER SCHOLARS.

Your leader of January 7th brought under the consideration of its readers the all-important subject, "How to retain our elder scholars." The solution of this problem seems to be as difficult to some of us as "Pons Asinorum" was in our school-days.

The power of proving such proposition may not have been ours from a lack of mathematical ability, but with application and devotion to its study, the difficulty was overcome, and "Quod erat demonstrandum" joyfully added.

The question that arises in my mind is, Do we apply ourselves as much as the importance of work amongst the young demands?

The Sunday School is the nursery of the Church, and surely it needs the special care and attention of the Pastor, upon whom is laid the duty, "Feed my lambs." But how, you ask, amid the multifarious duties of a Parish Priest, am I to give this department justice? All I can answer is, that it has the first claim upon us. Realize this, apply ourselves to it, and instead of having to mourn over so many black sheep, the reward will be ours of having, at least, a great majority of the elder scholars forming the backbone of the parish. Our work must be begun with the staff of teachers on hand. The enthusiasm of their leader inspires them with a like spirit. I endeavour to impress upon them that ours is intellectual work, and so far good; but we fail of our high ends if ours is not heart work. Prayer is the power that prepares our hearts for teaching, and the old motto holds good as ever to-day, "Bene orasse est bene studuisse." Can any one doubt, then, as to the class of elder scholars we shall have? But the time comes, you say, when many consider themselves too big to be associated with the other scholars. The letter of Mr. Barre Johnston, on the "Leakage between the Sunday School and the Church," is suggestive and very practical.

Something similar has commended itself to me, and so far worked satisfactorily. The elder scholars become the Confirmation Class. After Confirmation, classes of six children are taken out of the Infant School, forming a Junior School, and given to the most promising, the others remaining in the Class as Supernumeraries. Should a vacancy occur in the ranks of the Senior Teachers, the Teacher next in order fills the post, and a Supernumerary is appointed to the Junior Class. Other posts, as Librarian, Assistant Librarian, Secretary, Press-keeper, Bell Ringer, and Opener of Sunday-school, are filled by Elder Scholars. After School, the majority of these young people hold a Prayer and Praise Meeting, for three-quarters of an hour, and occasionally, if time permit, the Incumbent or Superintendent gives a short Bible Reading. During the week, a Teachers' Preparation Class occupies one evening. An Open-air Service, in which those who can sing, or speak, or pray, take part, is held on another evening. Attendance is urged at the Week-night Service, when one of the lessons for the following Sunday forms the subject. A Gleaners' Union, at which papers are read by the members, is held once a month. On Friday evenings the young men hold their Institute Meeting. On Saturday a Prayer and Testimony Meeting is held, as a preparation for the Sabbath. All these meetings appear to take up the whole of one's time; they do, but it pays. It aims at lightening, and not increasing the Pastor's load. "Satan finds some mischief still for idle hands to do;" but employing all in a definite spiritual work is a safeguard. One finds also, that even those who are not with the workers form a sort of body of retainers, and are gradually won to join and take an active part. On Saturday afternoons, recreation, in the shape of cricket, for the young men and elder boys, and occasionally an excursion in which both sexes can join, or an evening with the pastor, allow opportunity for the exuberance of youthful spirit to be blown off.

In taking up this subject, the writer does so in all humility, and gives only his own experience. "Experientia docet," you say, and time alone will prove it. Well, I crave the indulgence and kindly criticism of the reader whom years has taught, and am willing to learn.

## Obituary Notice.

Most recent mails from England have brought us intelligence of the death of Mrs. Hodgson, widow of the late Rev. W. Hodgson, M.A., formerly Principal of Moore College. She died after a short illness, on Advent Sunday, aged 74 years, at Old Brathay, Westmoreland. She will be remembered by many of the old students with grateful affection and esteem for her high Christian character, her warm sympathies, and her unflinching kindness during the eleven years of her husband's tenure of official connection with the college. She was laid beside her husband and one of her daughters in that lovely Brathay churchyard, where her mortal remains now rest until the resurrection.

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

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

The important subject of the observance of Sunday to which the RECORD leader of last week referred, merits careful and impartial consideration, and as it is a question which concerns every Christian I am going to be unwise enough to enter upon it. I do not "rush in," for I had intended to allude to the subject last week; nor do I hope to gain anything but hard knocks. "In the field of controversy," says Gibbon, "I always pity the moderate party who stands on the open middle ground, exposed to the fire on both sides." By some my opinions will be derided as too strict, by others they will be condemned as too lax, yet, if I can induce any to think deeply as to how to improve our Sundays, I shall not write in vain, and what I write is in the name of the Lord Jesus and for His sake alone.

It is of the practice rather than the theory of Sunday observance that I wish to treat, yet a few words of introduction on the theory of the matter will be advisable. The Bampton Lectures of Archdeacon Hesse arrive at conclusions as regards the origin of the observance of Sunday, which have, I think, steadily gained ground. The Rev. F. H. Cox, in a paper read at the Church Congress, Sydney, 1889, thus summarised these conclusions: "The Lord's Day existed from the first as a part of Apostolic and Scriptural Christianity. It was never impugned or called in question. It was never confounded with the Sabbath, but carefully distinguished from it, again and again. It was not an institution of severe character, but joyous and cheerful, rather encouraging than forbidding relaxation. Religiously regarded, it was a day when believers in the Lord Jesus Christ gathered together for acts of devout worship and brotherly love, including especially the celebration of the Lord's Supper. It was unlike the Sabbath in that it carried with it no prohibition of work or injunction of rest. The sacred character of the day did indeed imply that it could not be given to worldly business, and this was generally understood, but there was no law to insist that it should be so, until in the year 321 the Emperor Constantine issued his famous edict commanding Sunday rest." Another paper read by Archdeacon King at the same Church Congress took the more Sabbatical view of the Lord's Day. As in many other disputed questions, the papers show that when articles are written carefully for reading to a mixed assembly, views which seem very diverse are found to agree on most of the facts, although the resulting conclusions may be widely different.

For myself, "while I oppose the bondage of a Jewish Sabbath, I protest still more strongly against denying the importance of the strict observance of Sunday by everyone." "In action we must learn more to strict observance than to laxity, because we have to be careful not to let our liberty put a stumbling block in our brother's way; otherwise, we may be destroying some for whom Christ died." But, on the other hand, over-strictness destroys, no less than over-laxity. The youthful history of "Alton Locke" contains a description of the evil effects of making sins of laying on others a burden which we ourselves in their position, might not be able to bear. That this is being done now I have no doubt. The quickest way to ruin a young man's life is to let him have his own way; but the next quickest is to check and to control him with such strictness and severity as to make him regard all law as being cruel oppression.

"Faustine's" remarks, I think, hardly merited such indignation as they have met with. Holding the opinions she does, it is difficult for her to value the Sunday as a day for worship. But it is not equally difficult for any Clergyman or Sunday-school teacher to judge impartially of what should constitute rest on the Sunday? Four years ago, I wrote as follows:—"The Clergy, from the fact of their Sunday employments, are the very last persons capable of fairly judging of the need felt" for occupation and travel on Sunday. But although I wrote thus four years ago, I did not fully see the truth of this until the past few months. For twenty years I had rarely spent a Sunday without attendance at two services, and employment during part of the afternoon: for most of that period Sunday had been for me the day of hardest work in the week. When I chanced to have a restful Sunday, I found no difficulty in spending it happily, though as strictly as the strictest Sabbatarian. A sure remedy against dull Sundays is to employ them in Christian work for others. But when Christian workers judge of the dullness of other people's Sundays, they are apt to speak after the fashion of the French princess, who said, "How foolish it is for people to starve for want of bread, when they might have such nice cakes as these." Christian workers are enjoying the cakes: they do not see that others are starving.

The Sundays of some people who are trying to live as Christians are dull, woefully dull. To talk to them of Sunday being a day of joy would seem to them sarcastic. They strictly adhere to what they believe to be the right way of spending the Sunday, but they feel that they have

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not found out the secret of how to enjoy it, or—worse still—of how to make their children enjoy it. While the children are young, parental authority enforces obedience, but as they grow up to manhood or womanhood the authority will not stand the strain. Many a religious parent sees with deep sorrow the way in which the grown-up children spend the Sunday. When the reading of newspapers and novels has developed into the playing of tennis or billiards on Sunday, Christianity itself is usually being abandoned. Yet the parents have to confess that they have not shown their children, by example, how to enjoy Sunday religiously. Is not this a picture of the Sunday in many homes—a day to be endured and got over as quickly as possible. Sleep is reckoned the most innocent method of Sunday enjoyment, and therefore breakfast is much later than usual, bedtime is much earlier, and in the afternoon the members of the household either intentionally take a nap on their beds, or, equally invariably, go to sleep over religious books. Letter-writing, as an innocuous employment, may occupy an hour or so, and the rest of the time, except the day's church-going, is spent in reading and talking—two employments which, if the reading is, as they would say, "stiff," and the talking serious, are apt to pall upon many young people. This is the picture of a household which can go to church twice in the day; but there are houses, and hundreds of them, where there is only one service per fortnight or even per month. And there are Sundays which, like that alluded to by "Faustine," are pouring wet days.

Now, what I ask from the readers of the RECORD who feel such difficulties and see some adequate means of avoiding them, is that they will write to me during the next week, with a view of helping other readers. If they prefer, they can write direct to the Editor and have their letters published in *extenso*; if they write to me, I may or may not give extracts or summarize their letters. The letters to me may be anonymous, if preferred. Have I correctly stated the difficulties? If so, what is the best means of remedy? The difficulties with regard to Sunday observance by young children I dealt with some years ago in this column. I have recently seen some Sunday painting books, which afford a healthy occupation for a wet Sunday afternoon. After painting the picture, the child writes a description, giving Biblical texts. Anything which thus lifts the mind up to God, while affording innocent enjoyment, is a step towards the solution of this difficult Sunday question. As to music, I do not know of any distinction between sacred and secular, except the soberness of the former or its being wedded to sacred words. If I am right, a mandolin or guitar may discourse sacred music as well as an organ, a tambourine, or a big drum; and some operatic airs of a sober nature may be as suitable for Sunday as a Christy minstrel nigger melody wedded to the words of a Salvation Army hymn.

COLIN CLOUT.

### The Church and Home Missions.

GREAT C.P.A.S. MEETING, AT EXETER HALL  
ON TUESDAY EVENING, DECEMBER 6, 1897.

The Bishop of Durham, the Bishop of Southwark, and Sir Thomas Fowell Buxton spoke to the first resolution, urging the responsibility of the Church in the presence of existing social conditions; and each of the three preferred to dwell on the bright side of the picture, on what has been done, on what material and spiritual progress has been made, since the Society began its beneficent operations. As the Bishop of Durham justly pointed out, the facts, however startling, correspond with the present development of human society, and with what we conceive to be the Divine will for the growth of the race. The Bishop put in a plea for the working classes, whose indifference to religious observances, he explained, was like the often perfunctory attention paid to them by the upper and middle classes, largely the outcome of custom and tradition. Dr. Westcott's stirring appeal to individual responsibility in the spread of the Gospel will not readily be forgotten. The Bishop of Southwark spoke of the problems which have to be faced in South London, where if they were to attain the ideal charge of 1,000 souls to each parish clergyman, there would have to be 2,000 of these instead of 800 as at present. Sir Thomas argued for what the Dean of Norwich was suggesting the other day, a redistribution not of the Church's income, but of her Clergy. In the Eastern Counties alone there are hundreds of parishes with no more than 200 or 300 souls each. The Bishop of Liverpool and Canon Favell had to plead the claims of this Society in particular to recognition and support. Dr. Ryle had a magnificent reception, and held the audience enraptured with the spell of his eloquence. He boldly reaffirmed his adhesion to those principles which are the very foundation of this Society; heartily expressed his unmeasured indebtedness to its good offices; graphically pictured the awful extent of spiritual need in such crowded centres as Liverpool; and earnestly pleaded for the pure Gospel as the only means for supplying that need. Then he dwelt upon the duty of the Church to the poor, showing how living agents, rather than dead churches, were the crying necessity of the time, and how vast was the power of loving sympathy and consistent example, and concluded by a moving appeal to the rich to remember the responsibilities which their wealth imposed upon them. The

Bishop had a good word for the Additional Curates' Society. "I give them their due most heartily," he said, "for what they have done; they give honestly, fairly, and impartially." There was certainly no formality, and equally, one could feel, not the slightest exaggeration in the way in which he acknowledged the immense services of such societies to him in the arduous work he directs. "Were it not," he exclaimed, "for the help we get in this way, I could sometimes sit down in despair." Our readers will like to have his addresses in full, so we give it.

The Bishop of LIVERPOOL moved the second resolution, which ran as follows:—

That efforts, such as those put forth by the Church Pastoral Aid Society, to increase the number of clergy, lay agents, and women workers labouring in connection with the Church of England among the masses of the people, deserve the increased support of all loyal Churchmen.

In doing so, his Lordship said:—

NAIL YOUR COLOURS TO THE MAST.

It is just twelve years ago last May since I stood upon the platform of Exeter Hall. I have never been within the walls of this great room until this night during that time; and, more than that, it is fifty years ago since I first began to support the Pastoral Aid Society. I need not tell you, though you can see my head tells the story plainly, that I was not a very young man at that time, and you may depend upon it, it is a great comfort to me to think that during those fifty years, and during those twelve years, I have never changed my opinion one bit about the merits and the deserts of the Church Pastoral Aid Society. You, my friends, who support this good Society have never hauled down your colours. You have been tempted to do so, I suspect, several times, but, as is often said, You nailed your colours to the mast, and I hope and trust these nails will remain fast in the mast, and the colours never, never be taken down. I thank God that I am allowed to meet you once more this night to bear my testimony to the old truths which, through evil report and good report, I have tried to support, and which I believe are the truths alone upon which the Church of England can stand, and hand down to our children and children's children. But I should be a very ungrateful man if I did not do all I could, upon every possible occasion, to support the Pastoral Aid Society. In the strongest possible sense

I AM A DEBTOR OF THIS GOOD SOCIETY.

I had the honour of being the first Bishop of a new diocese in which I find 1,200,000 people living, and how many clergymen do you think these 1,200,000 people have among them holding parochial districts? Only 200 parochial districts for 1,200,000 people. I need hardly tell any one of you who knows anything of figures that that gives the clergyman of a parochial district no less than 6,000 people to look after. My dear brother, the Lord Bishop of Durham, by whose side I am very glad to sit to-night, spoke of his Diocese having 2,200 people to every Incumbent. I am sorry to say I can say nothing of the sort. I have about 6,000 people to every parochial district in the great Diocese of Liverpool. What can any one man do with 6,000 people committed to his charge? Long, long ago, Dr. Chalmers said that if a man had 2,500 people in a town, it was as much as he could look after; but what would Dr. Chalmers say of a man with 6,000 people to look after? This is the case of the Diocese in which I live. I said I was a debtor of this Society, and surely I may say so, because we have no less than 57 grants, according to the paper sent me a little ago, given yearly by the Pastoral Aid Society to the Diocese over which I have the honour to preside. I thank God for it. The work done by the men whom this society employs, and through the aid of the Additional Curates' Society—I give them their due most heartily for what they have done; they give honestly, fairly, and impartially—owing to the help we get from these two societies we are able to do a good deal, though far less than I should like to see done among the great lapsed masses whom we find in hundreds and thousands in the great Diocese of Liverpool. Were it not for the help we get in this way,

I COULD SOMETIMES SIT DOWN IN DESPAIR.

When I drive or walk through some of the parts of Liverpool and see what an enormous seething mass of humanity there is far, far away apparently from the reach of the means of grace, I thank God for the Pastoral Aid Society and any society which increases the number of clergy in the Diocese committed to my charge. What the eye does not see the heart does not sometimes feel. I am afraid there are many of you, though you live in London, have very little conception of the overcrowded condition of the people we have to deal with. We have in one parish 12,500 working people. I do not believe there is one rich man among them. They live close to the docks, and there I thank God the Pastoral Aid Society gives two men. You had a man not long ago at Widnes, the metropolis of chemical works. I went there the other day for a confirmation, in the midst of fog and chemical smells, and found the clergyman going on cheerfully with his work with no less than 18,000 people under his charge. You gave him a grant, and, let me tell the committee here to-night, that he will be very glad to have another. Think of 18,000 people to one parochial incumbent! I could mention other parishes. I could take you to a colliery near Wigan—the parish of Ince—where the incumbent, Canon Fergie, with 16,000 to 20,000 people, has had a grant now some 25 or 30 years. Through that 25 or 30 years' work the greater part of the people were attached to the Church of England, and there is hardly

anything that these fellows will not do for Canon Fergie, if he only puts before them in the way he has done now for so many years. Just think what is the consequence of leaving people alone about their souls. I speak to very many respectable people to-night. But think if you had been left alone, if from the time you were born no one had spoken to you about your soul, if you had never gone to a Sunday-school, if you had in childhood just made dirty puddles and dirty mud pies all over the street, if you had gone about idle while young, going into bad company, living on in this way until you were, say, twenty-five years old, never going into a place of worship, whether church or chapel—what would you think of the state of your soul if you were left alone in that way? Human nature of itself is utterly fallen away from God and utterly corrupt, and if the restraining grace of God is not put into a man's way, and he is not preached to about his soul,

WHAT CAN YOU EXPECT

but the worst possible fruits? These overgrown parishes are at this moment in a most unsatisfactory condition. These are the places where drunkenness abounds. You may see public-house after public-house; in some streets one to every ten or fifteen houses. These are the places from which you find cases brought before the magistrates; places where the police have incessant trouble; places where gambling and betting, those two abominable sins of the present day, prevail; places where breaches of the Seventh Commandment are too often painfully brought under our notice; places where you find improvidence and utter want of thrift. Great wages are earned down at the docks; it may be £2 in a single week by hard labor. The next week there is nothing to do, through ships not coming in. Where is the money? It is all gone, spent too often in drink, and the consequence is that you have the people in a state of continual poverty. Follow them to their homes, and see where are the wives and children of these people. They live in places too often sadly dirty, because they have no spirit to keep them clean. The wives never or very often do not go to the house of God. But, thank God, we have Bible-women to go amongst them. Amongst these people the rich do not and won't live, but leave these working classes to themselves with fruits, as we must expect them to be, deeply painful and deeply unsatisfactory, and we plead from the heart to the Pastoral Aid Society; we plead to the rich to come forward to give more money to its officers so that you may send out twice the men you have sent out hitherto, and thus help us to do all we can to get hold of these people, and do good to their souls.

THE CHURCH'S DUTY TO THE POOR.

The Church's duty is to think of these people as well as rich people; not only of the upper class, but of the lowest stratum as well; not only of those who wear good clothes and hats, but also of those who dress in fustian. They have souls as well as ourselves. They are going to die as well as ourselves. They are travelling on to the Judgment as well as ourselves. How to reach these people and bring the Gospel of Christ to bear upon them is the grand problem before the Church of England at the present day; a problem which we ought to use every possible exertion to solve in a satisfactory manner, and by God's help to do some good to the lapsed masses, to raise these fallen thousands and millions to some sense of what their souls are, and to that sense of peace, and happiness, and joy, and comfort which the Gospel of Christ alone can give, and which no Socialism, no teaching of Radicalism and Anarchism can give. That teaching would make them restless and unsatisfied. That teaching would not give them the peace of God which passeth all understanding. I ask you to bear in mind that if these people are to be reached, there is no difficulty in reaching them if you only give us the means. It is the greatest mistake to think that they are to be reached only by building churches. You may build churches, but unless you do something more they will be as empty as a barn in July. You may build churches, put clergymen in them, and let them carry on their services in the most elaborate and best manner, but depend upon it that will not reach these lapsed masses. The first step in promoting the everlasting Gospel is

THE EMPLOYMENT OF LIVING AGENTS.

Go and do what Paul and Barnabas and their companions did when on earth. They went among men and talked and reasoned with them about things that were for their peace, and in that way you and I must go to work in the present day. If we want to get hold of the lapsed masses, to bring them to be religious and moral, and to know the value of the Bible, the first step must be to increase the number of living agents, to turn them loose in the midst of this great population with the Bible in their hands, the grace of God in their hearts, and with the determination to deal with them patiently and lovingly, and with that compassion and tender sympathy that our blessed Lord ever showed in dealing with people when here on earth. That is the way in which they are to be got at successfully; and you may depend upon it there is every reason to encourage us to go on and work in this way in which your Pastoral Aid Society does work. The grand rule is to act as the fisherman does to the fish. The first words spoken by Christ to the Apostles were, "I will make you fishers of men." We want Fishers sent forth by the Pastoral Aid Society to these poor souls who are now perishing for the lack of knowledge. I bless God for the example of loving sympathy and tenderness in dealing with men. A man not long ago came into a new district Church in one

of the suburbs of Liverpool with a large working-class population, who had not had attention paid to their souls before. He asked: "What shall I do first?" I said: "Do you set up no machinery of any kind. Don't begin any grand service of any sort; of course, have Sunday service, but don't set up any machinery until you have first gone and knocked at every house door in the parish. Go with a warm, smiling, genial face. Go with a loving, tender manner, and say to everybody, 'I have come to the parish as a friend; I want to be friends with you; I want to do you good, and I want to make acquaintance with you.' I want you to let me sit down and have a talk with you." Go in a tender and loving style amongst them, and when you begin your machinery, have a large Sunday-school with plenty of teachers. But begin very low if you mean to build very high.

THE POWER OF SYMPATHY.

That Christ-like sympathy and tenderness and geniality of manner goes a great way with the lapsed masses of whom I speak. A parish does not get on with a man walking about it who seems to have been taking medicine, and the man who goes about with a very grave face, as if he were a very bad master and got very bad wages, is not the man to get hold of the lapsed masses. Give me a smiling man, a genial man, a sympathising man. I like sympathy. I like a man who takes an interest in the baptisms and weddings. These are the sort of things which the poor feel just as much as the rich, and when a man comes to them tenderly about these things, they are ready to hear him, and it makes them willing to go and hear what that man has to say next Sunday in his pulpit. In that way you must go amongst the masses if you want to get hold of them. I bless God for the many instances I have seen. I could mention more than one case of the good that has been done by aggressive evangelism amongst the people in my own Diocese. There is one case of a man who had been a Presbyterian. I dare say there are lapsed Presbyterians as there are of other denominations. This was a stationmaster, who had come from Scotland and settled in Liverpool. He thought he would go and hear the Clergyman of the parish, and he saw what people there were in the congregation. After about six months he came to the Clergyman, and said, "I should like to join your Church as a full member and a communicant." The Clergyman began to talk to him, and asked, "what made you first come here and think about this?" The man said, "I will tell you. The truth is, I have a great many men working in the station. I have observed their conduct, and the steadiness, and the good doings of the men who work in my station all in consequence of hearing you, that I began to think there must be something in it, and I have come to hear, and then to join; and I want to be a member of your Church." I give you another example.

HOW HUGH STOWELL BROWN WAS CONVINCED.

I know another man at the other end of Liverpool who has been doing good work for twenty years. One day he met a Baptist minister, a really good man, who had done good work in Liverpool—Hugh Stowell Brown, whom you would not expect to have any great amount of sympathy with what Churchmen did. He met my friend, and said, "I have been thinking some time to give you some money for any purpose you have in your congregation." My friend said, "I shall be very glad to have more money, and I can spend it very easily. But what led you to think of this?" He said, "the plain reason is this. I have some poor cottage property in your parish, and since you have been working there, the rent is paid so regularly." Depend upon it that consistent hard working, after the example of our Lord and Saviour as the grand example and pattern of what a Clergyman ought to be, will tell in the long run. That man was really working after His example, both in and out of his pulpit. Depend upon it our conduct is the thing which many of the lapsed masses read. For one who reads the Bible there are ten thousand who read you and me. They read our conduct, and by that they judge of the reality of our work. I want to impress upon the meeting the extreme danger of the Church neglecting the lapsed masses, as they are called, and not trying to do all it can for them. Let us consider where we are.

WE MUST EDUCATE OUR MASTERS.

Of late, whether right or wrong, we have given an immense amount of political power to the working class and the lower part of the population. They have votes, and they know that. They are knowing it more and more every year, and knowing they have political power in their hands, you may depend upon it they will exercise it. If you give them political power you ought to take care that you teach them how to use it. If they are led away by appeals made to them into the support of rash movements, it is impossible to say what will happen to the Established Church of this country, or to the Government of this country. If you do not want to have the Church and the State brought into confusion, you must take care to do all you can to prevent the working classes who have votes from being in ignorance as to how these votes ought to be used. I am perfectly persuaded we have come to a crisis in the history of this country, when all who love the truth as it is in Jesus, who love the Church of England, and our settled institutions, and the working classes themselves, should do all they can to arouse them and inform them of their duty to God and man. Let them alone, and they are what the French call a dangerous class, but I believe if the working classes are really got hold of by the Church by men preach-

ing the real Gospel, the truth as it is in Jesus, you may depend upon it that the working classes, once they are attached to these men, will assist them in every way in promoting religion in their districts. We want the assistance of all the Communicant members of our congregations amongst the working classes. I should like to stir up every working-man Communicant to the grand duty of trying to do good to his fellow-men, of trying to get his fellow-men as well as himself to the knowledge of Jesus Christ. They would, I believe, in so doing be really as true missionaries as those who are sent out to foreign lands, and I believe a large number of the working class, if they are got at in the right way, would be most successful in this direction.

SELF-INDULGENT CHRISTIANS.

There are amongst our Communicants those who go Sunday after Sunday to hear popular preachers. What are they doing for the souls of other people? What are they doing from Monday morning till Saturday night? Do they ever go and visit people? Do they think of going to tell other people the Word of the Lord Jesus Christ? I fear there is a sad want of this thing. I know in my own Diocese in some of the colliery districts and in some dock labour districts there are not a few working-men Communicants who count it their joy and their privilege to assist their minister in his work without receiving a sixpence for it. I can mention one colliery parish, the Clergyman of which has told me he has found working-people communicants at the end of a long Sunday going about among the neighbours and holding prayer meetings. Prayer meetings are capital things. We want more of them. These men of this colliery parish took up this idea, and they go into their neighbours' houses and stir them up to pray. My friend told me he went once to the door of one of these houses and heard the people pray. And what do you think they were praying? Don't laugh at it. It may seem to you a little rough, and perhaps irreverent, to hear a man praying very earnestly for the Vicar and Curate of the Parish in those words: "Lord, back them up; Lord, back them up, back them up and strengthen them for the great fight they have got to fight." The man spoke the language of his own heart, and far better than if he had used some grand "dictionary language," as they say. Depend upon it, we must all more and more endeavour to realise the danger of neglecting the working classes. I thank God for what has been done in the East of London, for what has been done at Southwark, for what we hear of what has been done by Oxford and at Eton School. I wish they would look at Liverpool. I could show them just as bad districts as any you have in London. I don't want these people to be taught only of health, and to hear good songs; I want them to be comforted, to be awakened to a sense of sin. It is a dangerous symptom in this day when people think they are doing good by trying to amuse people, and not to comfort them by bringing them to the feet of Jesus Christ.

AN APPEAL TO THE RICH.

My heart's prayer is that the Pastoral-Aid Society may have God's blessing. I want the rich men of this country to know the privilege they are losing in not giving to Christ's cause. There are rich people who, when they die, leave £400,000 or £600,000 behind them. What are such people doing for those who got them the money? A man owns a large colliery, with 600 or 800 people going down to work for him. Does he ever ask about the souls of these people, what their morals are, what their religion is, whether there is a Church for them, whether there is a school for them? How many take the result of those great enterprises, and put money in their pockets, but never think of the souls of those to whose exertions, to whose muscular labour, they owe the wealth they leave behind to their children. Oh, that God would put it into the hearts of the wealthy men of this country to know the privilege they are losing, to know the harm they are doing, and to know the dangerous condition they are leaving this country in by escaping their great duty. I ought to be my brother's keeper. I ought to think of his soul quite as much as of the things he has here in this world. I will not detain you further, but I thank God for having allowed me to stand here again on this platform. I bless God for the principles of this Society. I bless God that these principles are adhered to yet. I mean to stand by these principles. Though many things have happened in the last twelve years since I stood on this platform, I thank God I have not changed any opinions, and I do not mean to change them.

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### The Gospel According to St. Peter.

The following interesting particulars with regard to the Biblical discovery appears over the initials "F.C.B." in the *Cambridge Review*:

THE HISTORY OF THE "FIND."

A fragment of a "Gospel" which was read as Scripture in Christian Churches in the second century has just come to light. In the tomb of a monk buried about the ninth century in the Cemetery of Panopolis, in Upper Egypt, a vellum book has been found, which contains two fragments of the hitherto unknown original Greek of the book of Enoch, a fragment of the hitherto unknown Apocalypse of Peter, and, best of all, a fragment of the Gospel of Peter itself. What was known already of this Gospel? As usual, our information comes from Eusebius of Caesarea, the "Father of Church History," a man with a genius for quotation. In this case he has given us a letter of Serapion, Bishop of Antioch, about 190 A.D., who found the Gospel of Peter was being read in the Church of Rhossos, a town on the coast near Antioch. A party of Rhossos were much attached to the book, and Serapion at first allowed the reading to continue. Afterwards, however, he found it was used by the heretical Docetæ; "From them," he says, "I was able to borrow it, and to go through it, and find out that most of it belonged to the right teaching of our Saviour, but some things were additions."

HERETICAL TEACHING.

Now the newly-found Gospel professes to be the work of Simon Peter, and it strongly favours Docetic doctrine. The Docetæ held that the sufferings of Christ were but seeming sufferings, for the Divine Word had descended on the human Jesus at the baptism, thereby endowing Him with power to do mighty works and rendering Him incapable of pain. But this Divinity had left him on the cross to die, though it came again at the Resurrection. We are sometimes told that our Gospels are *Tendenzenchriften*, writings designed to favour a doctrine under the guise of a historical narrative. It becomes therefore intensely interesting to observe how a second-century Christian goes about to tell the story of the Passion in a Docetic sense. We read that while the Jews mocked and buffeted the Lord, and when they crucified Him, "He kept silence, as feeling no pain. Again, after the darkness came on over all Judea, and the Jews were going about with lamps thinking it was night, 'The Lord cried: My power, My power, thou hast forsaken me! And when He had said it He was taken up.' It seems that the human Jesus on the cross feels the Divine Christ leaving him, and he cries out as He goes. That this was actually the belief of the Docetæ we know from Irenæus, who denounces those who say that "one Christ was crucified and rose, and another flew away and felt no pain."

SOURCES OF INFORMATION.

The Gospel of Peter appears to draw from all four Canonical Gospels. There is perhaps least trace of a distinctive use of St. Mark's Gospel, which so many scholars look upon as the earliest representative of the Synoptic Tradition. That is as we should expect, for the second Gospel is the least quoted in ecclesiastical writers. It was long overshadowed by the fuller forms of which we find example in St. Matthew and St. Luke. But the new fragments share with St. Matthew an allusion to the washing of Pilate's hands, the earthquake at the death, the watch which guarded the tomb, the terror of the soldiers at the Resurrection and their bribe for secrecy. With St. Luke we have the judgment by Herod, a penitent robber, and the "dawning" of the Sabbath on the evening (when Jewish days begin). There are clear indications of the use of the Fourth Gospel. Christ is set upon the judgment seat in accordance with a quite possible rendering of John xix. 13. There is a perverted reference to breaking of the legs, a mention of the Nails, and of the Garden, and at the end Simon Peter "goes a fishing." Finally, there is an interesting sign of connection between the First Epistle of St. Peter and this Gospel. The Epistle alone among the Canonical books distinctly mentions the Preaching of Christ to the Dead, and in this Gospel the doctrine is introduced in a most dramatic form.

BEARING ON THE CANON.

In conclusion, it may be asked how the discovery of the Gospel of Peter affects the credibility of our Gospels. The new document may be viewed in two ways: on the one hand as an early writing in great part based on the Four Gospels, and on the other as a series of historic works of which our Gospels are specimens. Regarded from the first point of view it is interesting to notice how often it is the peculiarities of the Canonical Gospels, and not merely their coincidences which it repeats. This shows that early as this document may be, our Gospels are yet earlier. More important still is the contrast which the Gospel of Peter presents to the obvious simplicity and candour of our four Evangelists. The circle of ideas in which the Gospel of Peter arose was not favourable for the prosecution of sober historical investigation, and the first generations of Christians were not the men to sift the sources of a story and laboriously present us with the earliest form. But the new doctrine stands on a different footing to the Canonical Gospels. It seems deliberately to discard all that would make against its own peculiar view. Thus the word "I thirst," which in St. John suggests to us the reality of Christ's sufferings is missing here, although words from the same sentence finds a place.

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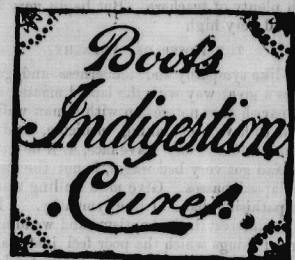
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and 25/-; Gold, for ladies, 47/8. Silver Alberts, from 5/6; Gold  
25/-; Sterling Silver Brooches and Bangles, 1/-; Gold Brooches  
from 4/9. Gold Dress Rings and Keepers, 5/9. Microscopes, 2/6.  
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of Narrabri; perfect climate from April to November. Sound  
Churchman. Apply, the VICAR.

## JANUARY, XXXI Days.

MORNING LESSONS.		EVENING LESSONS.	
22 S. Isaiah lxix.	Matth. xiii. 24 to 24	Isaiah lvi. or lxxi. Acts xiii. 26	
23 M. Genesis xliii. 22	xlii. 23 to 23	Genesis xxiii.	xiv.
24 T. —xxxv. to 21	xlii. 23 to xiv. 13	—xxvii. to 12	xv.
25 W. —xxxvi. to 13	Galatians i. 1 to 11	—xxviii. to 10	xvi.
26 Th. —xxxvii. to 12	Matthew ix. 13	—xxix. to 30	xvii.
27 F. —xl. 17 to 33	—xv. to 21	—xxx. to 31	xviii.
28 S. —xli. 17 to 33	—xv. to 21	—xxxi. to 32	xix.
29 S. Gen. i. & ii. 4	Rev. xxi. to 9	Genesis ii. 4; or Revelation xxi. 9	
		Job xxxviii. to xxxix. 6	

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JANUARY 21, 1893.

INJUDICIOUS ECONOMY AT THE  
SYDNEY HOSPITAL.

THE sub-committee, which has been appointed to  
"enquire into the financial state of the Sydney Hospi-  
tal, with a view to reducing the cost of working," has  
made several proposals, the most serious of which is to  
close up its Regent-street Branch—more widely known as  
the Regent-street Dispensary. It is quite clear, however,  
by the report drawn up by this representative and honor-  
able committee, that the available funds are quite insufficient  
to carry on the work of the Hospital on the same scale as  
has been previously done. Therefore, some kind of re-  
trenchment, we admit, seems necessary. But the question  
we propose to discuss is: Ought the Sydney Hospital Board  
to close up the Regent-street Branch?

We answer, No. Let us place before our readers the  
plain facts. This dispensary, from its central position, is  
one of the most important in Sydney. It is in the centre  
of a very dense and largely a poor population. Chippendale,  
Eveleigh, Alexandria, Waterloo, Black Wattle Swamp,  
the Haymarket, are some of the districts which feed it.  
Anyone acquainted with such districts knows perfectly well

that there is a large amount of genuine poverty and  
distress as well as a great deal of sickness in them. What  
do we find when we look into the statistics? We learn  
that the total number of new cases at the Sydney Hospital  
and at the Regent-street Branch last year was 7716. Of  
these, no less than 4099 were out-door patients at Regent-  
street. The greater number than attend this Branch.  
Surely this in itself is a strong argument against closing it.  
Now what will these more than four thousand sick persons  
have to do in the future? As many of them as can, will have  
to journey in the heat or the wet some two or three times  
a week, right down to Macquarie-street. The sick—who in  
many cases can hardly drag themselves to Regent-street—  
will thus have to journey to the Hospital itself. They  
cannot always send their children, indeed, in very few  
instances can they do this, for their cases have to be  
diagnosed—and this cannot be done by proxy. To ask a  
sick person—a person suffering from some painful disorder  
to journey, say, from the extreme end of Waterloo to  
Macquarie-street and back again, is a heartless request,  
and the humane and charitable public ought to protest  
against it in strongest terms. They will either have to do  
this or go without treatment. The question is, which is the  
greater of the two evils? These reasons, were there no  
others, seem fairly conclusive against closing up the Regent-  
street Dispensary.

But now we come to the question of the actual saving.  
What is it expected will be saved through this application  
of the pruning knife? The chief amount seems to be £130  
for rent. Of course it is not to be supposed that the large  
number of out-patients, on an average about 11 each day,  
that at present avail themselves of advice and medicines at  
Regent-street, will find their way down to the Hospital  
itself. Many of them will thus be deprived of that relief  
which is so necessary to their comfort and welfare. At  
what a cost then will the dispensary be closed! The cost  
of greater suffering and more intense misery on the part  
of the sick. Many of them will simply have to linger on  
in their homes unaided by medical advice or remedy! Does  
not this seem to be a cruel economy? Again, the closing  
of this Dispensary raises another question of some signifi-  
cance. There are a certain number of those who are at  
present attending Regent-street, who will not be able to do  
without treatment. Macquarie-street is too far. What will  
have to be done with them? They will have to be admitted  
into the Hospital itself. This will necessitate a greater out-  
lay at Macquarie-street. Viewed in this light, and if there  
is weight in this argument, the policy of retrenchment  
proposed, seems to be penny wise and pound foolish.

It is to be hoped therefore, that the Sydney Hospital  
Board will carefully re-consider this proposal before they  
attempt to carry it out. In every way it will increase the  
suffering of the sick and poor. This dispensary has done  
a great, a good, and a far-reaching work. Should it be  
taken away from the sufferers they will feel it far more than  
words can express. But, however the matter is finally  
settled, we are bound to confess that the sick and needy in  
the districts round about Regent-street are under a lasting  
debt of gratitude to the Sydney Hospital for its past liberality  
and kindly support.

## NOTICE.

In consequence of Thursday next being a public holiday,  
we go to press a day earlier than usual. Will our con-  
tributors and correspondents forward their "copy" in time  
to arrive at our office not later than Tuesday morning next.

## LAY READERS ASSOCIATION.

The number of Services conducted by members of this  
Association since its formation amount to 8,158 and not  
1,158 as printed last week. The next clause in the report  
should read as follows:—

During the year they also baptized 2 children, con-  
ducted 54 Children's Services, 5 open-air Services, and  
assisted the Clergy in Reading Lessons or Prayers at  
Ashfield, Bulli, All Saints', Parramatta Gaol and Aylum,  
Marrieville, Newtown, Springwood, SS. Simon and Jude's,  
Summer Hill, and Waterloo.

The family friends are ANTHONY'S MILK ARROWROOT BISCUITS, useful  
for both young and old.—ADV.

## Australian Church News.

## Diocese of Sydney.

Ministering Children's Fresh Air League.—  
Monthly meeting of General Committee, held in Town Hall  
on the 13th inst. Present:—Mrs. John See (vice presi-  
dent), Meadams Moaks, Munro, Curtis, Gibbs, Payne,  
Edwards, C. U. Carruthers, Broad, Wilkinson, V. Kelly,  
T. M. Kendall, G. Kellick, Miss Munro. Several accounts  
were passed for payment. A subscription of £2 11s was  
received from Rev. A. R. Bartlett, hon. secretary St. Paul's  
Branch of the Ministering Children's League. Grateful  
letters of thanks were read from persons who had been sent  
to the country by the League. The Committee wish it  
known that subscribers of 10s yearly are entitled to send  
one person away to the country for four weeks, and sub-  
scribers of £1 yearly are entitled to send three persons. The  
Committee have now seven farmhouses available for their  
work, in the vicinity of Moss Vale, under the supervision  
of the Rev. W. A. Leech, who has worked unsparringly for  
the success of the League since its formation; and at  
Bowral, Glenbrook, and North Springwood there are com-  
fortable cottage homes open for the reception of those sent  
away under the auspices of the M.C. Fresh Air League.

Labour Home.—The weekly meeting of the Com-  
mittee of the Labour Home was held on Friday afternoon,  
the 13th inst. at 557 Harris-street, Ultimo. The Rev. J. D.  
Langley was in the chair, and there were present—The Rev.  
R. J. Read, Mr. J. S. E. Ellis, Mr. J. Sidney, the hon. secre-  
tary (Mr. C. I. K. Uhr), and the manager (Mr. E. Grether).  
Mr. Thomas Roseby, one of the vice-presidents of the  
Benevolent Asylum, was present as a visitor. The Chair-  
man reported that during the week ended 7th January:—  
Number of meals served, 679; number of beds occupied,  
229; temporary employment found for 2; permanent em-  
ployment found for 1; now remaining, 33. The weekly  
report was received from the Superintendent of the Farm:—  
Number of meals served, 200; number of beds occupied,  
67; on the farm, 13 persons.

C.M.A.—The Monthly Prayer Meeting in connection  
with the New South Wales Church Missionary Association,  
was held in the rooms of the Young Men's Christian Associa-  
tion on Tuesday afternoon, the 12th inst. The Dean of  
Sydney presided, and there was a good attendance. The  
Lay Secretary (Mr. C. R. Walsh) gave some interesting  
news regarding the work of the missionaries who have been  
sent out, and the afternoon was spent in devotional exercises.

Echo Farm Home.—The following contributions were  
omitted in the December statement:—Robert Millar, £1;  
Prescott and Co., 10s; Wellisher, 5s; A. Friend, 5s; R.  
J. King, 10s 6d; H. Pratt, 2s; John P. tie, 10s; J.  
Berts, 2s. The total for the year amounted to £209 9s 2d.  
Redfern.—On Thursday evening, St. Saviour's Sunday-  
school prizes were presented by the Rev. J. Howell-Price,  
Incumbent, also a large illuminated text card to each infant.  
A goodly number of valuable books were given. An en-  
couraging address was delivered by Mr. R. W. Armstrong,  
Superintendent. The number of scholars have increased over  
140 per cent. since the present Incumbent took charge of  
the parish. Open air services are also vigorously carried on.  
Much good is being done, and those engaged in the work  
have been privileged to see some definite results.

Five Dock.—Meeting of Parishioners held on Friday,  
the 13th inst. to devise means of paying off several debts of  
long standing. Fancy Fair and Juvenile Industrial Exhibi-  
tion to be held during March. In connection with the Ex-  
hibition, an Open Competitive Essay is invited, subject,  
"Description of Five Dock, and its attraction for residential  
purposes. A prize will be given for best essay."

Moore College.—The Rev. Canon Taylor has gener-  
ously presented to the College Library a complete set of 25  
volumes of the Transactions of the Victoria Institute.

## Diocese of Newcastle.

Diocesan Council.—The postponed meeting was held  
on Wednesday, April 11, in the Council Room at Morpeth.  
Before the reading of the minutes, the Bishop laid on the  
table an account of all moneys received by him in trust for  
the Diocese since his appointment as Bishop. This was  
drawn up for the year 1891 and 1892 separately and in-  
dependently. The account refers mostly to sums held by the  
Bishop personally for current distribution in the Diocese at  
his own discretion, and the Bishop was anxious that the



destination of which is not yet quite decided. Perhaps Synod might be asked to decide upon the "Broughton Scholarship Fund" money. We have a College Fund. We have also the Newcastle Grammar School, which has done such good work.

**Finance.**—The financial position of the Diocese is a little stronger than at this time last year. If the Diocese could have retained the services for another year or eighteen months of its present Treasurer, there would have been every probability of our being able by that time to make both ends meet. The sum of £1203 7s 8d was received, or as good as received, from "The Assessment" for the year 1892, and additions to this may confidently be looked for. One considerable parish has made no effort whatever to do its duty by the Diocese with regard to the Assessment, and now owes (for two years), a sum of £150. There is a mistaken idea that the Assessment goes to help parishes that will not help themselves. This is not so. All parishes which pay the assessment are concerned in it, but those which do not pay have their arrears deducted from their Clergyman's Stipend. This is a shocking thing, and falls very hardly on the Clergy in such cases—so hardly that one would think no parish would permit it. A resolution was passed to the effect "that no deductions should be made this quarter on Assessment Fund account, but that where the Assessment had not been paid or had been short paid, the deduction should be made at the April meeting of the Diocesan Council."

There seemed to be a feeling in the Council that the Diocese is over-parished, but it is very hard to know where the disparishing is to begin. But probably some parishes will have to revert to their original mother parishes, and be worked from the old centres with curates and catechists. The Bishop's attention is being very earnestly given to this point. I have alluded above to Mr. Trenchard's talent for enabling the Diocese to carry on. He was one great organiser of the Assessment Scheme. The Diocese has subsisted on that for the past two years. No one knows better than his fellow-members of the Diocesan Council how full he has been of resource, how invariably considerate, and how all his labour in the Treasurership has been a real pleasure to him, working as he has done for the good of his neighbours individually, and the Church of which he is so attached a member.

**Centennial Fund.**—Pressing requisitions have been officially made to the Diocese of Newcastle, to render to the re-constituted executive accounts of all our Diocesan subscriptions, disbursements, and transactions in connection with the above Fund. These so far have not been rendered, but it is highly desirable that they should be. This question is outside the cognisance of our Bishop, he having arrived among us since the creation of the Fund. A sub-committee of the Diocesan Council has been appointed to look into the matter.

**Mr. H. Trenchard.**—The address by members of Synod to Mr. H. Trenchard on his leaving the Diocese, was presented to him at the meeting of the Diocesan Council on the 11th inst.

The address, bound and executed by Sands and Co., was unusually handsome and artistic. Beautifully drawn vignettes of Christchurch Cathedral, now in course of erection, of St. Paul's, West Maitland, Mr. Trenchard's Parish Church, and of the High Street Embankment, were worked in the folio pages. The whole was attractive, fresh, and original, and of a high order in the matter of drawing.

**Sunday School Examination.**—Mr. Millard has concluded his examination of the papers, and the results were published in the *Maitland Mercury* of the 7th January.

Four prizes go to various Sunday-schools in the Parish and district of Morpeth—three to Jerrys Plains, and one to Bishop's Bridge, in the Parish of St. Paul's, West Maitland. There were 83 candidates in the Upper Division, and 18 in the Lower. Of these 85 were classified, making 16 who did not attain a classification.

Mr. Millard found it necessary to warn those responsible for supervising the examinations, that it is requisite to be more careful to allow no opportunity for the candidates to hold communication with or to copy from each other.

Having had something to do with the papers in 1891, I am fully endorse the above notification, and would add to it that it is necessary to take care that no Bibles are used by candidates while doing their papers.

**Clerical Meeting.**—The January meeting was held at the Deanery, Newcastle, on Wednesday, 18th. Scripture subject, I. Cor. v. Afternoon subject, proposed by the Dean, "Sermons." I may possibly send you a few notes of the meeting for your next publication.

Rev. W. Tait, late of St. Mark's, Islington, has been appointed to the Charge of South Grafton.

**Notes and Comments.**—Allow me to thank you for the pleasure afforded me by the above in your issue of the 14th inst. I have not read anything so interesting for a long time. The wonderful discovery about Tennyson's "Pilot" being his son Lionel, who predeceased him, appeared in the London Athenaeum, and is well worth being alluded to. The expression, "and after that the dark" was more liable to be misunderstood, and it is comforting to have the present Lord Tennyson's assurance upon it. But who that knows Lord Tennyson's writings could ever doubt his loyalty to his Saviour for an instant? The "Notes and Comments" upon preaching are also well selected, and very much to the purpose. The best sermons I have heard were written, and I have heard Bishop Wilberforce, Bishop

Christopher Wordsworth, Canon Melville, Canon Carter, Bishop Claughton, and others. I think Bishop Woodford was the best of all.

**Mr. J. W. Allworth.**—This gentleman, who is an active member of the Diocesan Council, Chairman of Committees in Synod, and a great Church helper, has been gazetted Acting Chief Surveyor of New South Wales, in Mr. Tynnam's absence on leave. This will necessitate Mr. Allworth's residing in Sydney during that period. Mr. Allworth placed his resignation in the hands of the Bishop and the Diocesan Council who we need hardly say, did not accept it.

**Islington.**—The Rev. S. Ingle, late of the Diocese of Grafton, appears in the *Gazette* of the 13th inst, as registered for the celebration of Marriages at Islington.

**Lochinvar.**—Mr. T. Dinmook and Maitland friends will strengthen the choir of Holy Trinity Parish, Lochinvar, at the approaching opening of the new Church.

Many of the old friends of the Rev. A. J. H. Priest in this Diocese will read with pleasure the following which we take from the *Ballaarat Star*:

"There was a large congregation at St. Paul's Church, Ballarat East, last Friday evening, on the occasion of the induction of the Rev. Alfred J. H. Priest as vicar of the parish. The ceremony was performed by the Bishop of the diocese, and the Revs. Canon Radcliffe, Canon Flower, Canon Mercer, and the Revs. J. C. Carmichael, W. H. Geer, F. Reynolds, E. J. M. Davies, and F. Barker were also present. The service commenced with the singing of the hymn, 'We bid thee welcome in the name of Jesus, our exalted Head,' during which the Bishop, with his chaplain, Canon Radcliffe, and the vicar designate, were met at the west door by the wardens and vestry. The Bishop then read the office for induction. At the conclusion of the ceremony the new vicar was conducted to the prayer desk, and commenced the evening service. Special psalms had been selected for the occasion, namely, the cxxii. and the cxxxii., lessons for the evening were Isaiah vi. 1 to 9, and St. John x. 1 to 17. The first lesson was read by the Rev. Canon Mercer, and the second by the Rev. Canon Flower. The anthem rendered by the choir was Mendelssohn's magnificent 'How lovely are the messengers that preach us the Gospel of peace.' The sermon was preached by the Bishop, who took for his text St. Luke xv. part of verse 8: 'Light a candle and sweep the house.'

**Gresford.**—A Christmas Tree and Tea Meeting, which had been arranged for Friday, 30th December, in aid of the Building Fund of St. Mary's, Allynbrook, were postponed, on account of the continuous rain and flooded rivers, to Thursday evening, January 5th. Soon after 4 o'clock, a numerous company assembled at the place of meeting, (Mr. T. Handcock's large barn, Allyn River), and partook of the good things provided, also purchasing largely of the articles displayed on the Christmas Tree. But a heavy downpour of rain and the rapid rising of the river, compelled most of those present to leave at an early hour.

#### Diocese of Bathurst.

**Nyngan.**—The Rev. J. T. Evans, M.A., organising chaplain, visited and preached at St. Paul's on the 8th and 15th instants. Arrangements have been made for regular services at the outlying stations. The Rev. A. N. Purton is away for a holiday in New Zealand. Since this mission district was organised nearly two years ago, stipend has been paid, and all parochial obligations discharged.

**Narramine.**—An effort is being made to erect a Church and Parsonage in this new mission district. The Bishop of Bathurst addressed a meeting of the parishioners on Saturday evening, and on Sunday last preached morning and evening, and at Timbrehongie in the afternoon. Offerings large; several subscriptions promised. Anticipated that the Church will be shortly erected.

#### READ

### The Australian Record.

A METROPOLITAN PARSON writes:—

"The Church News you provide—both English and Colonial—your well-written Articles, your excellent notes, your well-filled correspondence column, the contributions of Colin Clout and others, the opinions on present day questions of leading English Churchmen of all shades of thought, and your advocacy of social reforms, all go to make your paper very welcome indeed."

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

#### AN INFALLIBLE CURE FOR NEURALGIA.

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

### New South Wales Church Missionary Association.

#### OPENING OF TRAINING HOME FOR LADY CANDIDATES.

A most interesting ceremony was performed on Saturday afternoon last at "Cluden," Frederick-street, Ashfield, the residence of Miss Hassall. That lady having informed the Committee of the New South Wales Church Missionary Association that she was willing to devote her home, time, and means as far as they would go, to provide a Home for lady candidates in training for the Mission field, the Committee, after careful consideration and interviews with Miss Hassall, gladly accepted her offer. The generous offer was most opportune, as the Committee had accepted three lady candidates for the field, and it was essential that preparation should be made for their training forthwith, and it was accordingly arranged that the home should be opened and the candidates enter upon their residence on Saturday, the 14th instant. Accordingly the members of the Committee, with their wives and several other friends closely connected with Mission work, were invited to be present, and after some time had been spent in looking over the house, the folding doors between the dining and drawing rooms were thrown open and the visitors gathered for the formal opening. In the absence of the Most Reverend the Primate, who would gladly have been present had he been in town, the Very Reverend the Dean occupied the chair, and after an opening hymn had been sung, prayer was offered by the Rev. Canon Moreton.

The Dean then gave an address, in the course of which he detailed the circumstances in connection with Miss Hassall's offer to the Association and the acceptance of the same, and drew special attention to the training which our Lord gave to His Apostles, and emphasised the special need that existed for Missionary candidates receiving the very best possible training before being sent to foreign fields. He announced that special arrangements had been made for several courses of lectures on the Old and New Testament, Theology, The Doctrine of the Church of England, The History of Missions to the Heathen. In formally declaring the home opened and welcoming the three lady candidates just entering upon training, he expressed the earnest wish that the blessing of God might rest upon the Home, the Superintendent, and all connected with it, and trusted that from the Home there might be sent forth many highly-trained and consecrated women who would render loving, devoted service to the cause of Christ in the Mission fields.

After another hymn had been sung, Mr. C. R. Walsh (the Lay Secretary to the Association) reminded those present who had attended the annual meeting of the Association in May last, that he had then ventured to express the hope that at no distant date some fitting memorial would be found to perpetuate the memory of the devoted labours of the Rev. Samuel Marsden, the apostle to the Maories. He little thought at that time that his wish would be so soon realised and that such a fitting memorial would be forthcoming. In Miss Hassall they had a grand laughter of the Rev. Samuel Marsden devoting her time and possessions to the furtherance of the Missionary cause, and one of the first candidates to enter the Home was a great grand-daughter of the veteran missionary. He had very great pleasure in announcing the fact that Miss Hassall had consented to the Home being designated the "Marsden Training Home."

The Dean then formally thanked Miss Hassall for her generous liberality and declared the "Home" open.

Miss Hassall in a few suitable words acknowledged the kind remarks of the Dean and thanked the visitors for their presence, and after another hymn had been sung and prayer offered by the Rev. John Vaughan, the Dean pronounced the Benediction and the proceedings terminated.

The ladies who have entered upon the course of training for the Mission field are Miss Amy Oxley, Miss Amy Wilks and Miss Ada Price.

The premises are admirably adapted for the purpose to which they are to be devoted, and are large enough to meet the requirements for some time to come. They are also in a healthy position, and the Home, with Miss Hassall at the head of affairs, will certainly prove a veritable "Home" for those in training.

Although the Home has been named the "Marsden Training Home," the address will remain as heretofore—"Cluden," Frederick-street, Ashfield.

FOOTPRINTS.—A PARABLE FOR THE NEW YEAR may be obtained at the Church of England Book Depot, 176 Pitt Street.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry, Puddings and Biscuits). Wholesale Agents—J. T. & E. T. AMOS & CO., 218 Sussex-street, Sydney.

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

ARTIFICIAL TEETH SUPPLIED: Single Tooth, 10/-; Two Teeth, 15/-; Full Set, upper and lower, £5 5s.

EXTRACTIONS: Adults, 1/-; Children, 6d. Family Contracts made. All kinds of Anesthetics used.

N.B.—Attends at Mr. Hart's Dispensary, Parramatta, Every Wednesday.

ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

January 21, 1893.

THE AUSTRALIAN RECORD.

## Correspondence.

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

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

Correspondence must be Brief.

### AN APPEAL.

To the Editor of the Australian Record.

SIR,—Kindly allow us to hereby appeal to the members of the Church for contributions towards a Special Fund in connection with "Bethany," a Church of England Deaconess Institution, for the purpose of obtaining an Assistant Curate for the Parish of St. Mary's, Balmain. The work of "Bethany" has so increased—there being now nine ladies in residence, and several others desirous of admission—that it is impossible for the director, Mr. Archdall, to adequately perform his duties to the Parish of which he is Incumbent, while devoting himself to the instruction of the Probationers and to the interests of the Home. This work is not being done for the Parish of St. Mary's, Balmain, the Probationers being at work elsewhere. "Bethany" exists for the good of the Church generally, and therefore the Council confidently makes this appeal. Mr. Archdall is prepared, if necessary, to give a fourth part of his income in order to secure assistance; the Church Society has made a grant to the Parish of £75 and Mr. R. Hills and Mr. C. R. Walsh, two members of the Council, have promised £20 per annum and £5 respectively. Contributions will be thankfully received for this Special Fund, or for the General Fund of the Institution, by either of the undersigned.—

R. HILLS,

Post Office Chambers, Sydney.

Hon. Secs.

C. H. GOOCH,

Charles-street, Balmain.

### THE KILBURN SISTERS.

SIR,—I was glad to see Mr. Fitzmaurice's letter in your issue of last week. I do not, however, agree with Mr. Fitzmaurice. To my mind you could not have taken a "loftier" or a "more comprehensive view of the subject" than the Sisters than you have. There is nothing more lofty or more comprehensive than truth. And the truth you have spoken.

But there is one portion of Mr. Fitzmaurice's letter that I wish to draw particular attention to. It is this:—"So far as I am concerned, I hope, if health and strength admits of it, to give full proof that I am on the alert, and will not let any opportunity slip by; but under any circumstances, I shall ever endeavour to work within lawful bounds." The italics are my own. I am glad to read this. Let me say that that the Synod, by a large majority, carried a resolution stating that the introduction of Sisters into the Diocese of Sydney was undesirable. Then if Mr. Fitzmaurice is to be as good as his word, and "work within lawful bounds," he will have nothing whatever to do with helping the Kilburn Sisters to get a footing here. If he does so, he is working outside the lawful bounds established. The question, then, for the future is this: Are Mr. Fitzmaurice and others going to abide by the authority of the Synod or not? I, too, will be on the "alert."—Yours, etc.,

CARL GWYNNE.

### THE REV. C. STIRLING'S SECESSION.

SIR,—There is an element of supreme absurdity in the letter of "Presbyter Anglicanus." Prominence, he says, ought not to have been given to the Rev. C. Stirling's letter because the public may think you are endorsing his action.

What has the *Guardian* done? It has printed the letter of Mr. Stirling and below it inserted the criticism of the English Churchman! Therefore a fortiori will the public think that the *Guardian* endorses Mr. Stirling's action!

What does the English *Record* do? Inserts the letter without comment. The *Record* does the same thing. *Church Bell*, I think the same. I advise "Presbyter Anglicanus," if he is in earnest, to write to each of these papers and say they ought not to have done so.

The great use of a paper is to give news. It can either do so with or without comment. There are certain matters that would like to hush up everything with which they disagree. It is a wonder you were not also mildly censured for having in your last issue given prominence to the fact that as a result of, and as a protest against the Lincoln Judgment, certain Clergymen were moving their Communion Tables to the position sanctioned by the Rubric.

We want to know what is going on, and I for one trust that you will always without fear or favour as you have done in the past publish exactly what is going on.—I am, etc.,

C. G.

### The Charm of the Bible.

By THE BISHOP OF DERRY.

All other literature falls after a certain number of generations or centuries; its vital juices become desiccated. It may be that the glory of the classical literature of Greece and Rome is coming to this, that the very perfection of scholarship as it makes its organs and instruments more and more perfect, and untwists the last fibre of those delicate threads, needs them no more as instruments of education. But what about the New Testament? The writers who are called notorious infidel writers, Strauss and Renan and many others, what have they done after all? I say they have opened for Christians new aspects of the great light. The figure of Jesus stands out upon the canvas of history grander, more beautiful, lovelier, nobler, more transporting than ever! The words of Jesus are deeper than we dreamed they were; all the centuries have gazed down into the depths of their meaning, and have never yet seen the end of it. A French man of letters said about a week ago to him who now speaks to you that the author of the *Vie de Jesus* must necessarily die within the course of a few months, and he indicated that probably that was a source of satisfaction to him to whom he spoke. I dared to tell him that it was no source of satisfaction, that not only was every true Christian ready to pray for him "in mind, body, and estate," but that it seemed to me that Christians who knew what Christianity was had no reason to fear anything in his writings; that there were certain aspects of the New Testament which he had opened out for us.

But it will be said there are other writings, too, other writings which deserve to be called sacred and in their measure inspired. As the American poet said, "The two covers of the Bible are not a goal to coop the living God," and he goes on to say in poetry:

Slowly the Bible of the race is writ.

Each age, each kindred, adds a verse to it.

While sings the sea, while mists the mountain shroud,

While thunder surges, burst on cliff or cloud,

Still the prophets speak; the nations sit.

Yes, there is a sense in which that is true, and in which that is grandly true. But the tests of which Lowell speaks are dark, and the prophets of whom he sings so grandly are obscure; the voices which come to the ears of the ages are broken, they are indefinite, they are mingled; some are true and some are false, and they are mingled; very echoes of the voice that speaks them. This life is short, our need is pressing, our day darkens to its close. We want the voices which will not be drowned by the rolling of the seas, nor come out of the mists; the voices which are not afar off in the heaven above nor over the seas, but very close to us and very near us in our hearts and in our homes; and therefore we want the truth compressed into our Bible; "We want to be able to say, 'The law of the Lord is perfect, converting the soul.'"

Let me draw, before I close, this plain and simple lesson, which for most of us is as old as our homes and the lesson that we received from our mothers. Do you honestly think that the Bible, after deducting all talk and criticism as a book of devotion as it was twenty-five years ago, we will say, or thirty years ago? I do not believe that it is. And yet, let me point out to you one sometimes unconscious, but yet most real effect of the daily reading of the Psalms and lessons, or of some portion of the Gospels and Epistles. In a beautiful letter of the great poet, the century of whose birth will soon arrive, he says that he found that living in Italy there were two Italies. The one Italy he describes in language not unworthy of his own highest poetry—the Italy, he calls it, if I remember rightly, of the green earth, of the transparent sea, of the aerial hills, of the warm and radiant atmosphere; of the aerial hills, of the Italians, of their words and works. Yes, the contrast at that time was indeed deep and startling, but at last the hours struck upon the clock of Time; the inspiration of the land and the climate, and the ancient ruins, and of the great history knocked at the door of the heart of Italy, and Italy sprang to her feet morally awake. And so it is that for us there are two worlds; the world, certainly a busy one, possibly a mean one, in which we live day after day; but there is another world in sharpest contrast to it. In reading the Bible devoutly even for a few moments a day, we keep company with a higher purity and with a nobler life; we commune with Prophets, with Apostles, with Martyrs, and with Jesus Christ Himself. The living word of the Eternal Father and purifying influence coming insensibly to our hearts, the air around us is sweetened by the holy influence, and each soul whom the Bible thus meets and who thus meets the Bible is another trophy for the Bible; it is like another beauty added to the design upon its covers and another pebble for its golden clasp.

The heavens declare the glory of God, and the firmament sheweth His handiwork." Yes, "The law of the Lord is perfect," also "converting the soul."

"Things are either possible or impossible in any given state of human science; you can easily determine which. If the thing is impossible, you need not trouble yourself about it; if possible, try for it. It may be 'Utopian' to hope for the entire doing away with drunkenness and misery of your city; but the Utopianism is not your business, the work is. It is Utopian to hope to give every child in our land the knowledge of God from its youth; but the Utopianism is not our business, the work is."

### Chips in Verse.

KIND words are little sunbeams,  
That sparkle as they fall;  
And loving smiles are sunbeams,  
A light of joy to all.  
In sorrow's eye they dry the tear,  
And give the fainting heart good cheer.

### Do It Now.

O! how many hearts are breaking!  
O! how many hearts are aching!  
For a loving touch and token,  
For the word you might have spoken.  
Say not in the time of sorrow,  
"I will soothe their grief to-morrow;"  
Prove your friendship, lest they doubt it.  
Go at once; be quick about it.

### THE GREAT COMPANION.

It is the lonely road  
That crushes out the light and life of heaven;  
But, born with Him, the soul restored, forgiven,  
Crushes out through all the days  
Her joy and God's high praise.

### UNFAIDING JOY.

His for ever, only His;  
Who the Lord and me shall part?  
Ah, with what a rest of bliss  
Christ can fill the loving heart!  
Heaven and earth may fade and flee,  
First born light in gloom decline,  
But while God and I shall be,  
I am His and He is mine.

### HIS HAND.

HIMSELF hath done it! Then I fain would say,  
They will in all things evermore be done,  
Even though that will remove whom best I love;  
While Jesus lives I cannot be alone.

### "IT IS THREE THOUSAND MILES LONG."

We allude to the great Mississippi River in America. For hundreds of miles of its course it is yellow with the earth which the swift current has torn from its banks. Probably the Mississippi bears constantly in solution ground enough to make many a rich farm, though the amount is, of course, greater at times of flood. Thus, for drinking, and even washing, the water of the Mississippi must first be purified.

It is the same with anything which either for appearance or utility is in some way thrown out of character. For instance, the blood in our body is a river. From the heart to the extremities it is of a bright red colour, but on its return through the veins it is dark and sluggish. The reason is that when it starts from the heart it has just been purified, and when it comes back it is loaded with all sorts of refuse matter which has picked up in its journey. In other words, the blood—which is only food fully digested—carries life on its red current and brings away disease and death on its dark one.

Speaking of her own condition at a period about six years since, a woman writes that her skin gradually became first yellow and then of a saffron colour. Connected with this she experienced several symptoms of illness. She had more or less pain at the sides and considerable difficulty in breathing. Her appetite, previously good, began to fail, and after eating comparatively little there was much distress in the region of the stomach. There was an attendant loss of energy, both of mind and body, and she felt tired, languid, and weak.

Now we must observe that in case of natural fatigue from labour or any exertion rest is an unfailing remedy. Sleep and relaxation renew our powers. But there is a kind of fatigue which rest does not relieve—for which the Angel of Sleep bears no healing in his wings. What vile counterfeits it is!

She adds: "I finally took to my bed and was visited by a doctor, who said my liver was wrong, and that I had jaundice. He gave me medicine, but as it had no good effect he advised me to go to the hospital. As I objected to this, he said I might try a change of air and see what that would do for me. So I gave up my place and went to my home at Fairford, in Gloucestershire. Failing to obtain any benefit from the change, I consulted another physician, who attended me for some time, but I grew no better. Whatever I did I could not recover my strength, and my friends thought I was in a decline."

"I did not eat enough to feed a bird, and began to despair of ever recovering my health. With many ups and downs in the way of feeling, and of fear and hope, I lingered along until July, 1890, when an acquaintance recommended me to try Mother Seigel's Syrup. Indeed, so much was I impressed with what was said about this medicine that I sent my niece four miles to procure a bottle of it. After taking the contents I felt better. A weight seemed to be lifted from my chest, my relish for food returned, and by degrees I found myself in every way stronger. I will conclude by saying that after having used two bottles more of the Syrup I was able to return to Birmingham quite well, and have had no signs of the ailment since. It is only just to mention that I feel better now than I have done for many years, and had I sooner known of Mother Seigel's Syrup I should have avoided an amount of suffering and misery which it saddens me even to look back upon."

The lady referred to is Miss Sarah Hawkes, of the "Lion Inn," Longmore Street, Birmingham. That yellow or saffron colour of the blood was caused by the failure of the liver to secrete, or take away, the bile from the blood. Remaining in the blood it was carried to all parts of the body, and necessarily showed itself through the skin in the ghastly hue she names.

Understand, please, that the bile, useful to help move the bowels, is a poison when in the blood. The entire malady of biliousness in all its forms is a symptom of indigestion and dyspepsia, the source of most of our aches, pains, and diseases. It is no new thing to say that the success of Mother Seigel's Syrup in reviving the torpid digestion, stimulating the liver, and thus purifying the blood, sets it apart from all other medicines as an article to be relied upon when the use of ordinary drugs has been followed only by disappointment. The blood holds the secret of life, and this remedy keeps that ruby river clear and clean.

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## Helps by the Way.

### THE ETERNAL ISSUES! NOW AND HERE.

We are too much in the habit of looking forward to heaven as to something that will be an easier, pleasanter story for us to read when we have finished this tiresome earth-narrative—a luxurious palace chamber to rest in after this life's drudgery is ended—a remote celestial mountain retreat where the sound of the restless waves of humanity forever fretting their shores will vex our ears no longer, and so we stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of the "sweet by-and-by," as if there were some saving merit in having patience with time, and in dreaming of a broader and happier realm that we call eternity. But the eternal issues are now and here, in our thoughts and deeds, in our simple, common, every day relations to God and to our fellow-beings. To-day or never, here or nowhere, is eternity.

### THE WANT OF HUMANITY.

Only the great heart that held the world could have spoken the words, "I will give you rest," and only He can speak them still. Think of Him looking forth upon all the burdened and heavy-laden, conscious that in Him there is that which meets the want of the whole world. Many men in every age have clamoured fiercely for the world's healing, and have cried aloud: "Come unto me, and I will give you happiness, honour, excitement, splendour, wealth, health." How much more perfect was His knowledge of the world's need who bent over it and said: "I will give you rest." It is good to think that once in the midst of men there stood One who spoke thus. But it is better still to think that He stands in our midst and speaks thus now. This "Come unto Me" implies a present and approachable Christ: Christ within reach of me and within my reach. Those eyes that search all secrets, so full of tender pity, look on me and me, and as if there were no other to be helped He saith to us "I will give you rest." This shall avail us nothing to hear a thousand sermons about these words; the blessedness is ours only as we come to Him. Blessed be God! it is not far to go. It is to set heart and thought upon Him, to look up saying, "Here am I, Lord—for Thou didst call me, and I am come." Strange, indeed, is it that this is ever the last thing we do—coming right away to Jesus. We go anywhere and to anything sooner than alone to Him; and yet nothing else can avail us. Salvation is too great a work for any short of the Lord Jesus Christ Himself; and the Saviour is too eager for our help to entrust it to other hands. "Come unto ME."

### THE TOUCH OF FAITH.

We may come very near to the person of Christ, yet draw nothing from Him. Near in Christian privilege—through Christian ordinances touching those garments that are instinct with Divine blessing, but only to the touch of faith. And the touch here is capable of very wide application. Might it not be extended, indeed, to every sphere of human life and thought? This visible universe—to take one illustration—what is it but the garment of God—the visible manifestation of the Divine life, instinct with the Divine presence? And this beautiful garment, too, will only yield highest and fullest blessing when touched by the sacred hand of faith. The touch is far reaching. The touch of faith is not only the key that opens for us the treasures of Divine grace—it is the open "eseme" of the universe. Without it nature will not yield up to man her deepest secret, nor life its highest good. With it both will give us of their very best, and lead us past themselves up to the loving heart of God. This also must be the test of the true and false touch. What does it yield? Whither does it lead? Does the study of God's word and works—do the experiences of daily life connect themselves with the person of Christ, and become channels of blessings to our souls. This, Lord, would be my heart's desire and prayer—to reach Thee through all—to see the Divine in all things—to make all minister to the highest life.

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,—but vaster.

### LOOK TO YOUR WORDS.

Every Christian can contribute something to the better treasury of words which God will accept and remember with delight in the final account. "They that feared the Lord spake often one to another, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name." It is an inspiring thought that if we take counsel together in spirit for the glory of God, and the good of man, the record is set down by the "finger" that wrote the tables of the Testimony. Honest words are doubly valuable in a world of lies and expedient circumlocutions. Gentle and patient words have a tenfold worth in a world where the slaughter of millions is prepared and instigated by a Press which is full of scathing denunciations and wicked contempt for human life. Words of soul-saving truth are more precious than rubies in a world where the infidel Press pours forth daily a stream of pollution sufficient to infect and poison and ruin a thousand planetary worlds. It is indeed a noble aim so to have lived as to have written a welcome inscription on the memory of God. "Open Thou my lips, and my mouth shall show forth Thy praise." The books shall be opened; the vast library of the All-remembering Mind.

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### Come, thou South Wind!

THERE are times when Nature seems on the point of bursting into bud and bloom, but all her processes are delayed by the long prevalence of the east wind. The invalid racked with rheumatic pain or the hacking cough longs with almost inexpressible desire for a change; and even the healthy, searched to the bone, will gladly welcome it. Each morning we look up to the smoke or the vane for the first symptom of the soft south wind.

It is with something of this eagerness that the more earnest souls among us are longing for a general revival of God's work. It is not that we dread the overthrow of the truth or the extinction of the Church. As well might we fear for the displacement of the cliffs at whose foot the billows have chafed for centuries, without gaining a single inch; or tremble for the life of Christ Himself. These things are guaranteed as capable of outlasting heaven and earth, and of defying the flight of time. But the light is long. The adversaries of the truth are more than usually aggressive; and their attacks are all the more to be dreaded that they are being made on questions of learned criticism, which can only be debated by scholars, apart from the mass of Christians, and in arenas where sanctified common-sense is denied a standing. The love of many is waxing cold. A spirit of levity and worldliness is enervating the warriors of the Cross. Luxury, wealth, fullness of bread, and abundance of idleness are all engaged in the work of reducing the temperature of our zeal, and bird-liming the feet of our activity. And on all hands there is the cry for the interposition of God. Let God arise, and His enemies shall be scattered.

In olden days, when His people were at the lowest point of their national fortune, and the outlook was as into a murky night, loyal hearts encouraged each other by speaking often, and saying, "Our God shall come, and will not keep silence." That advent was anticipated as the cure for every heart-ache, the answer to every vaunt of the foe. Nor was the hope in vain. In the most desperate hours of the history of God's work among men, there has been the introduction of a new element of spiritual force, a man like Whitfield, an overlooked doctrine like that of the Second Advent, a gracious quickening of souls, as in the great Irish revival.

There are certain lines on which any such revival in our own times must proceed. Its earliest effect will be to put God into His right place. The pendulum has swung far enough in one direction, it must come back again. Strangely different are the views of God now held to those of a century ago. Then God's sovereignty, His grace, the march of His purpose, the absoluteness of His will, were insisted upon to an extreme. Now all the sweeter, gentler attributes of human nature are attributed to Him, and He is treated as though He were altogether such an one as ourselves. There is a golden mean between these two positions, but the balance needs adjustment, and the exclusive humanitarianism of the conception of God must be compensated for by a fuller vindication of His royal prerogative as the supreme and only Potentate, King of kings, and Lord of lords.

It is clear that certainty of utterance concerning Divine truth must also of necessity characterise any such revival. The preaching of the present day is hazy, indefinite, wanting in clearness, backbone, vision. Men cannot speak forcibly, because they do not see clearly. All great movements of God's Spirit have been marked, not only by the honour done to Divine truth, but by the conspicuous results that have accrued from the presentation of evangelical views of the truth. What revival can be mentioned, which has spread through great communities of men, arresting the mad rush after money and pleasure, and asserting the supremacy of the spiritual world, which has not been associated with the confession of the Deity of Christ, His vicarious and substitutionary death, the inspiration of Scripture, the personality of the Holy Ghost, and other kindred truths?

In any great manifestation of the work of God in our time, we must expect a great change to come over the tone and subject matter of the preaching around us. The Holy Spirit is dogmatic. His speech is not yea and nay, but an everlasting yea. What He says, He says with no uncertain sound, and they whom He uses believe and therefore speak. They may not touch on so many topics as those with which many modern preachers tickle the ears of their audiences. But they sound again and again the deep old truths of Sin, Salvation, and Grace.

One great feature of the coming blessing shall be the pouring forth of a spirit of prayer, so that, as George Herbert puts it, the heart of the Church shall be in her knees. In large gatherings, and in small, the hearts of God's people will be moved in supplication and intercession. This stirring may be as gentle as the kiss of the summer breeze on the standing corn, and therefore it may not excite the attention of the great thoughtless world, which has no instruments delicate enough to detect spiritual movements. But gracious souls will know it, and as the spices flow out from the enclosed garden of the Church they will cry:—"This is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation."—*The Christian*.

Temptation is often a proof that a man has something worth the Devil's stealing.

The anointing oil that binds God's people together in unity binds them together in power.

### The Lincoln Case.

The Committee of which Bishop Alford is Chairman have prepared the subjoined Petition to Her Majesty the Queen. It is numerously signed, and has been forwarded to the Secretary of State, who, in acknowledging its receipt, has informed the Bishop that it shall in due course be laid before the Queen. The memorial is as follows:

Memorial to Her Most Gracious Majesty the Queen: Sheweth—

That your Petitioners are members of the Established Church of England, and as loyal and dutiful subjects they humbly approach your Throne.

They make humble Petition against the dismissal of the case recently brought before Her Majesty's most Honourable Privy Council, entitled "Read and others v. Bishop of Lincoln."

They plead that such "dismissal" removes the legal hindrance that for 340 years has debarred in the celebration of the Holy Communion according to the rites and ceremonies of the Established Church the use of the *Agnus Dei* before the Holy Table and in presence of the Sacred Elements immediately after their consecration.

That the *Agnus Dei* as used according to rubric in the Litany is intercessory, but now permissively introduced into the Communion Office that it is used as an idolatrous adoration of the Holy Sacrament.

That Eucharistic adoration in the use of the *Agnus Dei* has been by law prohibited in the Church of England since A.D. 1552, a period of 340 years, and was omitted by authority at that date on the ground of its abuse in idolatrous adoration of the Holy Sacrament.

That no reason has been assigned for its recent introduction into the Communion Office except that it is capable of being and has actually been used for idolatrous adoration of the Sacramental Elements, as Pre-Reformation usage abundantly testifies.

Your Petitioners respectfully remonstrate against the re-introduction of Eucharistic worship into the Established Church: They question the power of Her Majesty's Judicial Committee of Privy Council to introduce, in effect, a new rubric into the Book of Common Prayer that will practically accomplish that result wherever an incumbent approves the change.

Your Petitioners most respectfully implore your Most Gracious Majesty as Supreme in Church and State to defend the Church of this realm from idolatrous worship which at the Reformation was purged out of the Established Church of England.

And your Petitioners will ever pray.

A second memorial on the same subject has been received by the Archbishop of Canterbury. A third memorial to Parliament is under consideration.

The following notice, according to the *New York Tribune*, has been distributed in the pews of a church in Somerville, Massachusetts:—"It may not be inappropriate to call the attention of the audience to the bad habit they have fallen into of watching people who come in late, especially those who have new clothes. These late comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously, and they prefer that you would not notice them. The Sunday services are at half-past ten and half-past 7, for the benefit of all those who desire to spend an hour in worship; but for all those who have recently visited the tailor, and milliner, and dressmaker, the morning service begins anywhere from half-past 10 to 11, and the evening service 10 minutes before 8. For the benefit of very tardy ones, the announcement is hereby made that the Benediction will be the only portion of the service in which they are respectfully invited to participate."

Nothing so strong as the link of relationship; nothing so tender as the link of Communion. In Psalm li. 12, David does not say "Restore unto me Thy salvation," but "Restore unto me the joy of Thy salvation. Never confound your safety with your joy."

The intensity of our desires in prayer is gauged by the conscious sense of our needs, the interests imperilled. We cry and work in case of fire in a city at night in proportion to the interests involved. Human life is more valuable than human property. Should we not cry aloud and spare not for the souls of men?

### 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. Pantou, 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. Pantou, F.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "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 place 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, applied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt street, Sydney.

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

G. GOULD, Manager.  
(Nephew of the late Alderman Gould, M.L.A.)  
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## Sickness Cured, Health Preserved, and Life Prolonged

By DR. A. WILFORD HALL'S GREAT HYGIENIC DISCOVERY.

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

Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of 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 neutralising and removing their causes, thus allowing nature herself to do her work unimpeded.

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

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

### Read the Reports from Sydney Papers.

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

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

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

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

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

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

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

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

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

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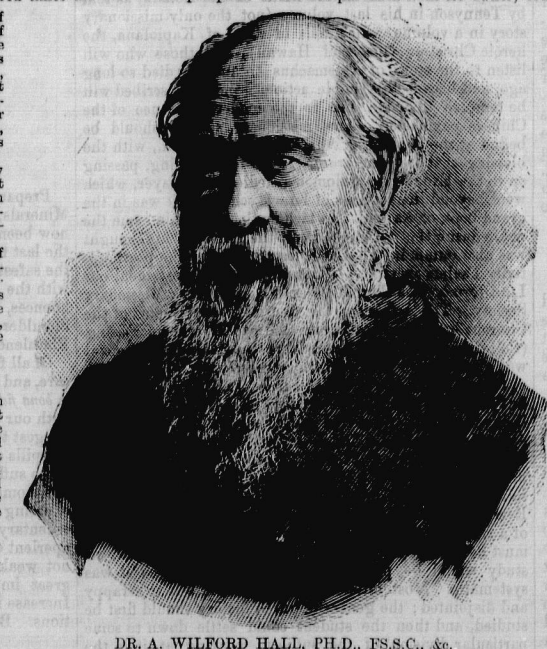
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## Temperance.

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

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

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

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

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

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

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

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

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

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

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

### ABOUT ALCOHOL.

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

### COUNT VON MOLTKE AT HOME.

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

### HOW TO ALLAY THIRST.

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

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

### The Charm.

A really Charming and Beautiful Biscuit.

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Light as a feather, Crisp  
Nourishing. Ask your  
Grocer for Sample.

### The Study of Missions.

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

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

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

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

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

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

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# The Australian Record.

SYDNEY, SATURDAY, JANUARY 28, 1893.

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

### Notes and Comments.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ballarat Self-Denial.** The revenue of the Ballarat Diocesan Home Mission Fund has suffered severely in consequence of the "hard times" through which the Colony of Victoria is passing. The Bishop asked for a special self-denial week on the part of the members of the Church in the Diocese. The result is that some remarkable offertories have been reported from various parishes in response to the Bishop's appeal. We find that the Ballarat Churches have together contributed £260; from Hamilton comes upwards of £33; Birregurra records over £20; whilst Ararat, next, is followed closely by Warramboul and Portland, a little below; then comes Buninyong District, with Creswick and Stawell. We cannot do better than quote the Bishop's own words of prompt appreciation with reference to some of these offertories:—"Knowing, as I do, the frequent local demands on the congregations, and the heavy losses lately experienced by many church attendants, I see in these returns clear proof not only of earnest loyalty to the Church among her members, but of a noble readiness to practise real self-denial in a sacred cause, without which, I am certain, these figures could never have been reached. Few things cheer me more than to note the progress of 'straight' self-sacrificing giving in our Church, and I trust the results this plan has so far yielded in this case may promote its more universal adoption."

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

**J. HUBERT NEWMAN**  
Photographer,

*Melbourne Age, September 28, 1891.*—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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