

SERMON BY THE VERY REV. THE DEAN OF SYDNEY.

AT ST. LUKE'S, BURWOOD, ON SUNDAY LAST.

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness."—PSALM XVII. 15.

This was a remarkable utterance, coming from a man who lived a thousand years before Jesus Christ rose from the dead and brought life and immortality to light by the Gospel. But it is one of those evidences which we meet with in the Old Testament, that there were some who, in that dim twilight period, looked through all the trials and troubles of this mortal life to everlasting blessedness through the promised Redeemer.

The case put before us in the Psalm is a striking illustration of this. He was a man persecuted with deadly enmity by his foes; their wealth, and power, and great influence were combined for his destruction. He compares them to a lion greedy for his prey, to a young lion lurking in secret places. So eager were they for his ruin, so stealthy and treacherous in the methods they adopted. But mark how his trusting soul, having taken its troubles and wants to the Throne of Grace, leaves them there; and looking in faith and hope beyond the bounds of sense and time, looks onward to the period when all his earthly conflicts shall have ceased, and his final rest with God shall be attained. It is thus that he anticipated that eternal joy: "As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

There is something peculiarly soothing to the mind of a Christian in such a blessed assurance. Comforting, strengthening, and filling the soul with peace; whether he views it as his own position, or that of those who have gone before him into the eternal world, resting upon the finished work and precious promises of Christ. In the midst of his deepest sorrows, when a great void is felt which nothing earthly can fill, and when all around looks blank and dreary, how delightful to think of the departed saints, emancipated for ever from the conflict with sin, and every temptation to evil, living in the presence of its God, beholding His face in righteousness, adoring and praising Him with unceasing joy, basking, as it were, in the light of His countenance. Yes, it calms the weeping mourner, it tranquillises his troubled spirit; it sheds over it a halo of rejoicing thankfulness, and strengthens the desire to be prepared for the like blessedness.

We are to-day mourners in this Church for the loss of one whom we have long known as a faithful servant of God, a single-minded and devoted minister of Christ, whose life, for more than three score years in this Colony, was spent in doing good, in upholding truth and righteousness, in promoting Christian education, and the spread of the Gospel in the land. But those who mourn have good reason also to rejoice; that at the end of a lengthened earthly service, gladly and devoutly rendered, his Divine Master has bidden him to come up higher, and is now, as we trust, revealing Himself more and more fully to him in glory. And this is but a beginning of which He will do for him in the ages to come.

Now, there are two thoughts in the text before us which speak of this future blessedness of the saints of God. One is, the prospect which the believer has of beholding God's face in righteousness. The other is the prospect of being satisfied with His likeness.

1. As regards the first, I observe, that it could not be in this world that the Psalmist expected to behold God's face, for this no man, God said to Moses, could do and live. It must, therefore, be in the world to come. And you will observe that he says that it would be in *righteousness* that he would behold the face of God: that is, in a state or condition of righteousness, that state which must be attained before we can enter into that holy world, where no stain of sin defiles a single inhabitant. "Blessed are the *pure in heart*, for they shall see God." This is the condition which is essential to our seeing Him, and, wanting which, beholding His face becomes an impossibility. Oh, how terribly do they delude themselves who imagine that all that is requisite in order to their entrance into heaven is to have their sins forgiven! No, my brother, that will not let you in; that will not ensure your admittance. This evil nature which we now possess, must be entirely changed, renewed, and sanctified. We must not only be accounted righteous before God, through the righteousness of Christ, we must also be *made* righteous, in heart, in spirit, in thought, in word and action, by the Spirit of God. Then we shall be able, in our disembodied spirits, to behold His face; to gaze upon His unspeakable glory.

This is the first stage which the believer looks forward to in the future state. But it is only the beginning.

2. The prospect which gladdened the Psalmist's heart was one which reached far beyond this. He speaks in the second clause of the text of a further period, a time of awaking, when he would be *satisfied* with the likeness of God.

There are two questions here which need to be asked and answered before we can rightly understand the meaning of this assertion. One is, what did he intend by this awaking? The other, what was the likeness of God, with which he would be satisfied?

With regard to the first: what time, or condition, did he intend by the words "When I awake"? It is well to compare the use of the word *awake* in other passages in the Hebrew Scriptures.

One such passage we find in the Prophet Isaiah, chapter xxvi. 18-19, where he says: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust." There can, I think, be little doubt that to awake here means to rise from the dead.

The Prophet Daniel also in a well-known passage, uses the word with the same significance. Speaking of a future period, which would be one of great trouble, such as had never been known before, but which would be one of great joy and glory to the righteous, he says, "And many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt."—(chapter xii. 2.)

In both these passages the word is employed to signify the resurrection of the body. And this I take to be the meaning of the Psalmist. He looked forward to that time when he would be satisfied with the likeness of God. But then, what did that likeness mean? The Prayer Book version of the passage is somewhat misleading. It is, "When I awake up after Thy likeness." But the word likeness which is here so translated is altogether different from that which represents *similarity* or *resemblance*. In Numbers xii. 8, it is rendered *Form*. And the true sense seems to be that the Psalmist believed that in his resurrection state, he would behold and be satisfied with the *Glorious Form* of God. It could not be that he would be satisfied with his *own* likeness to God. No intelligent dependent creature could ever be satisfied with itself. It must have an object which is outside itself, and greater than itself to make it perfectly happy. The saying of St. Augustine is true: "That as man was made for God, so in God alone can he find rest." And hence the prayer of the Psalmist in another place, "Lead me to the Rock that is higher than I." Our fallen humanity is ever crying out,—

"O, where shall rest be found?
Rest for the weary soul?"

And on every side response is heard,

"T'were vain the ocean's depths to sound,
Or pierce to either pole."

No, my brethren, nothing less than God Himself can suffice to fill your souls with peace. God in Christ reconciling the world unto Himself by the atoning sacrifice of His only begotten Son. He only can satisfy all our desires, meet every want, and fill every longing of the immortal spirit throughout the eternal ages.

I feel well assured, my friends, that if it were possible for our departed brother, for the loss of whom we mourn to-day, to communicate to us what was the secret of his happiness while on earth, and of his higher happiness in the Heavenly state, he would tell us that it was from this source that it sprang. And we should hear him saying: Seek it there for yourselves, for there only will you find it: in the hope to behold God's face in righteousness, and to be satisfied with the sight of Him as He is. This was the foundation of his Christian character, of his holy and useful life, of the purity and peace by which it was adorned, and of those varied excellencies which so warmly commended him to those who knew him.

How early in life these principles began to operate upon him I have no knowledge. But this I do know that soon after my return to the colony early in 1836, I heard him spoken of amongst my friends as a young gentleman of decided Christian faith and principle, who was pursuing a course of active usefulness in the Church, and was beginning to make his mark amongst us. I was not at that time personally acquainted with him, but later acquaintance confirmed all that I had heard and increased my appreciation of his qualities and character.

And when we look back upon his youthful days, must we not admire the manifold spirit which led him at the age of sixteen to mark out for himself a sphere of usefulness in this colony, when so little about it was known in England, and less understood by her people? We cannot but trace the hand of God guiding His youthful servant to his future sphere of usefulness, and rewarding the energy and faith with which he acted.

And what were the features which marked his life and character, as years advanced, and fresh paths were opened to him? Were they not such as these: conscientious following after truth, steadfast adherence to right, a faithful discharge of duty, diligence in the improvement of opportunities, devotion to the service of Christ, and the benefit of mankind?

He realised what so many do not realise—that he was *not his own*, but a sinner redeemed with the blood of the Son of God; and that therefore the one object of his life should be to serve, honour, and glorify Him. Body and mind, soul and spirit were His; all the faculties which God had given him and all his powers of usefulness were to be sanctified to His use, and for the furtherance of His kingdom in the world.

There was, moreover, a kindness of heart, an affectionateness of disposition, a consideration for others, and a tenderness of feeling, which showed the true follower of Christ, and the child of God.

And now, there are one or two practical lessons which ought to impress themselves upon us, as the result of these meditations. And let us not go away and show ourselves forgetful hearers, but doers of the word.

Let us mark first the effect of the *grace of God* as it showed itself in him. That grace purifies the heart; it enlarges the soul; it elevates its aims and purposes; it gives to it a

true object in life; it fixes its desires upon the attainment of that object; it possesses it with love to God and love to man; it sanctifies and ennobles the man, making him a fellow worker with God.

It was this grace which made WILLIAM WOOLLS what he was as a man, a Christian, and a Christian minister. All that was good in him, all that was lovable, true, just, benevolent, and kind, and all the holy aspirations of which I have been speaking were the fruit of that grace. And the same fruit will be produced in us, if we have the grace of the Holy Spirit, working in our hearts and lives. Seek it then, my brethren; seek, ask, pray for it, and you shall not seek in vain.

Another lesson is this: *the fruit of a consistent holy life*. Our beloved friend began, while he was yet a boy (and I ask the young people to remember this), to serve God in truth, and from this he never swerved throughout his life. He did not wait until he had spent some years in folly and sin, as many young men do, but gave himself to God before his youth budded into manhood. And there is no doubt that this had much to do with his future progress. "Light is sown for the righteous, and joy for the upright in heart." "The path of the just is like the shining light, which shineth more and more unto the perfect day."

Ever keeping before him the end for which God made him, and Christ redeemed him, he pursued the path of righteousness; he sought to know God and His will more perfectly; he sought this knowledge in the Bible and in the works of God in Creation and Providence, and he grew in that knowledge and in the mind of Christ. And when the end came, he was anchored to the Rock of Ages—safe and ready for every emergency.

Ah, my brethren, the world without God is a delusion and a snare. Its pleasures, its riches, its honours are a passing pageant. It is the man who makes God his strength and Christ the foundation of his hope, who has nothing to fear. He will behold the face of God in righteousness, and be satisfied eternally with His likeness.

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NOTES AND COMMENTS.

Personalia. The Rev. Gerard D'Arcy-Irvine, Incumbent of St. Matthew's, Windsor, and Rural Dean of Richmond, has been appointed to the vacant Incumbency of SS. Simon and Jude, Bowral.—The Rev. A. C. Corlette, who has been on a trip to England, returned this week, and resumes duty at St. Mary's, to-morrow.

The Annual Meeting of the Church Society. This has been fixed for the evening of Tuesday, the 18th April next, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., the Acting Governor will preside.

The Church Society. We have been asked to remind the members of the Committee of the Church Society, that owing to the date of their next meeting falling on Easter Monday, the meeting has been postponed to Monday the 10th April.

Sunday-school Column. We beg to direct attention to a new feature introduced this week, entitled "Sunday-school Column." This will be contributed by the Rev. J. W. Debenham, and his wide knowledge of, and deep interest in Sunday-school work will add very much to its value.

Church Home. In consequence of the RECORD being printed a day earlier this week, the report of the Dedication Service is postponed till next issue.

New England Proprietary School. From the most recent issue to hand of the *London Guardian*, we find that the Rev. William Fisher, of Aysgarth School, Bedale, has been appointed first Principal of the New England Proprietary School (Boys), Armidale, New South Wales—a Church institution. The School, says our contemporary, is the outcome of Bishop Broughton's work as (first) Bishop of Australia. The money that his lordship raised by shares has been rolling about in the Equity Court for these many years, and came out with £14,000 some two years ago—to this was added £6,000 worth of shares sold by Archdeacon Ross, of Armidale. Since then property to the value of £5,000 falls to the credit of the School, so that the capital may be stated at £25,000. £15,000 is now being spent on the erection of suitable buildings on 20 acres of ground—Armidale being 3,313 ft. above sea level, is, on the score of climate specially attractive—equi-distant from Sydney and Brisbane, twelve hours by rail.

Labour Home. The Weekly Report of the Home states that an application was received from one of the men working on the Farm at Rooty Hill, to take up five acres of land and work it himself. After discussion, it was resolved to comply with the request, subject to certain conditions. This experiment of settling on the land, though on a small scale, will no doubt be watched with interest. Should it prove successful, it will be an incentive to other working men to take up land on similar conditions, and thus employment will be found for many in the country; and in this way the city may be relieved of an overcrowded population.

Self-denial. The following striking remarks on this subject by a well-known writer, deserve attention. "Self-denial for the sake of self-denial does no good. Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which being occupied for ever about self, leads you only in the circle of self, from which religion is to free you, but to give up a meal that one you love may have it is properly a religious act—not hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral quality at all, but to bear it rather than surrender truth or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain, far beyond the most rapturous thrill of nerve which could be gained from pleasures in the midst of painlessness? Is not the mystic yearning of love expressed in words more purely thus: Let me suffer for him? This element of love is that which makes the doctrine of the atonement of Christ an intelli-

gible and blessed truth. Sacrifice alone, bare and unrelieved, is ghastly unnatural and dead, but self-sacrifice illuminated by love is warmth and life, it is the death of Christ, the life of God, the blessedness and only proper life of man."

Marriage. "A Jewish view of marriage," taken from the *Hebrew Standard*, may be read with interest at the present time, when such lax views are entertained by some on the subject: "Ask the Jewish housewife or the Jewish mother whether marriage is a failure. She will not understand you. She will stand bewildered in the face of such a question, and if you explain to her what you mean she will tell you that a Jewish mother sees in marriage the acme of happiness because of womanly duty, that all these new-fangled notions are simply the outcome of the brain of some man or woman who missed the true mark of life, and whose life is a failure. She will point to her children as Cornelia of old did. She will extol her husband as the ideal of her life. She may not have read as much as the girl of the period; may not be as accomplished, nor figure as a speaker in assemblies for the advancement of woman suffrage; but she will exemplify to you how a true woman lives—how a true mother, a devoted wife, arranges her life, and you will find that true happiness is found in such a family and that marriage is the most sacred bond in existence, which to question is to lay a sacrilegious hand upon the rock upon which society rests."

A Poet's Testimony. Referring to the following extract from the last writings of William Cullen Bryant, the American poet, a religious publication remarks:—"If the spirit which actuated Mr. Bryant was more prevalent, such books as 'Robert Elsmere,' and others of its class, would have little power to hurt those who read them." "Take away the blessing of the Advent of Christ's life and the blessing purchased by His death, in what an abyss of guilt would man have been left. It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost, and darkness. In my view of the life, the teachings, the labours, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which He is not justly the object. It is with sorrow that my love to Him and my gratitude is so inadequate. It is with sorrow I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life. For my part, if I thought that the religion of scepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of the human race in the years that are to come."

Study of the Bible. The *Christian Age* offers the following suggestions as an indispensable preparation for a right study of the Bible:—"No one can be properly acquainted with the Bible who has not made it a subject of prayerful as well as careful study. An analogous preparation is admitted to be requisite in the case of human art. Mere testimony will not enable a man to appreciate an oratorio, mere staring will not enable a man to appreciate a fine picture, and mere reading will not enable a man to understand the Bible. He that would properly understand a musical composition must bring to it a musical feeling; he who would appreciate a fine painting must bring a correct and trained eye and an active imagination; and in infinitely higher things, he who would understand the truth which is of God, must be taught by the spirit of truth; must have sought light and help from above, in earnest prayer. It is no wonder if the truths of Holy Writ are so often diluted and explained away when we consider how little regard is paid by many to this indispensable qualification for properly understanding them."

Primitive Man. At a meeting of the Victoria Institute, a paper on Primitive Man in the neolithic age was read by the Rev. J. Magens Mello, whose work in reference to the geology of the Crowell Craggs has been of so much value. Mr. Mello described neolithic man as having been present in Europe at the time when the elephant, rhinoceros, and other animals existed on the Continent, and a warmer climate prevailed. Skulls and other bones of these men were found from time to time at the present day, and we could also recognise

their descendants in the Basques, Corsicans, Sicilians, Guanchos, and many others. Referring to their religion, he said that they evidently believed in a future state, for, as a general rule, the bodies were interred in a crouching or doubled-up position, as being symbolical, the body being returned to mother earth in the attitude of the unborn child, an expression of a hope that they should one day be born again to a new life. It was to be noted that the ancient Peruvians practised this mode of burial. There were other circumstances which also tended to prove its symbolical nature. Among the religious ideas of neolithic man he mentioned the habit of trepanation, the scraping of the skull until an oval perforation was produced—a process which was still in use among some of the Pacific Islanders; and M. de Mortillet had traced a reflection of this prehistoric rite in the tonsure of the Roman priesthood. The author concluded by saying that, in spite of certain opinions to the contrary, there is a good deal yet to be said in maintenance of the view that the blonde and other races had their original seat in Asia.

Curious Errors. Some curious errors, says the *Church of England Messenger*, on the part of the children at the late examination in connection with the Sunday-school Association were embodied in the report of one of the examiners read by the Rev. S. C. Kent, Chairman of the Junior Section. We subjoin the report in question:—

In regard to details, the candidates were very sound on the subject of Jezebel's wickedness, but the personality of Obadiah was not so marked. In some cases he was made to agree in opinions with the queen, and in still more cases he was apparently confused with the minor prophet of the same name. One candidate went so far as to say that "Ahab did not know that his servant Obadiah was a prophet, or he would have killed him." One reply announced that "Obadiah married Jezebel;" and another, that "Jezebel drove a nail in Obadiah's temples." Occasionally Jezebel was stated to be a Philistine or a Moabite, and also "not a countryman of Ahab's." One or two defined Obadiah as a Christian. By a common, but important, blunder, Ahab was frequently spoken of as King of Judah. A reference either to stock or to gardening seems implied in the answer, "Obadiah put 100 prophets in two caves, and watered them all the time." A habit of generalising sometimes resulted in exaggeration; for example, one is told that "if Ahab could not have what he wanted, he would go away and cry like a baby." The locality of Elijah's sacrifice was occasionally shifted to the Kidron, instead of being at the Kishon. The oxen were once or twice changed into calves, or a bull, or a "beast of some sort;" one answer being that "the fire came down and roasted the bull." The addition of details other than those contained in the narrative was not unusual, the result being a fuller, but unfortunately inexact, description. For instance, Gehazi "ran to Naaman, afterwards telling him that some nephews had arrived, and he wanted two gowns," and "when Naaman dipped himself six times, he said it is no good, I have dipped myself six times, and it has not done me any good; but I will do as he told me; and immediately he had done it his leprosy was cleansed." One startling announcement was that "Gehazi and his children should be *leparals*." The influence of the hero of Khartoum was observable quite frequently by the "Jordan" being referred to as the river in which Naaman bathed. In the healing of Naaman, a very common error was the attributing the action to Elijah; this would appear to show want of care in the teaching; the occurrence of Elijah's name in the preceding question may have been partly the cause, although it should have had the opposite effect, by bringing Elijah's history under previous review.

Meditation. It would much avail for the well ordering of our thoughts to set our souls in order every morning and to strengthen and perfume our spirits with some gracious meditations. The end of a Christian is glorious, and the oft thoughts of it will raise and enlarge the soul, and set it on work to study how to make all things serviceable thereunto. It is a thing to be lamented that a Christian born for heaven having the prize of his high calling set before him, and matters of that weight and excellency to exercise his heart upon should be taken up with trifles, and fill both his head and heart with vanity and nothing, as all earthly things will prove ere long, and yet if many men's thoughts and discourses were distilled, they are so frothy that they would hardly yield one drop of true comfort.

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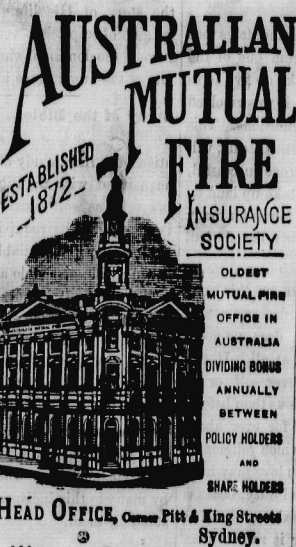
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interest, or worse,
I And not doing well, he endea-
vours to sell
N Other Powder than **Waugh's**,
forsooth, just because
Q More profit he gets.

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

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., April 2.—11 a.m., The Primate.
3.15 p.m., The Precentor.
7 p.m., The Dean.
7.8 and 11 a.m., Holy Communion.
To-day (Easter Eve), at 7.30, a short Service will be held with Address to Communicants, by the Dean.
Easter Monday } Holy Communion, 8 a.m.
Tuesday }

DIOCESAN.

Sun., April 2.—Cathedral, 11 a.m., the Primate.
2.—St. James', 7 p.m., the Primate.
Wed., 5.—Cathedral Chapter, 4 p.m., the Primate.
Thurs., 6.—Appin. Confirmation. The Primate.
Fri., 7.—
Sat., 8.—Kurrajong. Visitation. Confirmation. The Primate.
Sun., 9.—
Mon., 10.—
Tues., 11.—Windsor. Confirmation. The Primate.
Wed., 12.—Rouse Hill. Confirmation. The Primate.
Thurs., 13.—Castle Hill. Visitation. The Primate.
Fri., 14.—Castle Hill. Confirmation. The Primate.
Sun., 16.—The Cathedral, 7 p.m. The Primate.

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

Brief Notes.

On Sunday last the Most Reverend the Primate preached at the Cathedral at 11 a.m., Canon Taylor at 3.15 p.m., and the Precentor at 7 p.m. The Primate also preached at St. Stephen's, Newtown, on Sunday evening.

The Eight Days' Mission at Christ Church, Enmore, conducted by the Rev. J. Dixon, was brought to a close on Monday last.

Anniversary Services in connection with the Croydon Wesleyan Church were held on Sunday morning and evening.

Anniversary Services in connection with the Waverley Presbyterian Church were held on Sunday last.

Eighteen persons have been killed, and damage done to the amount of £500,000 by a cyclone, in Mississippi, U.S.A.

The Times says, that on strict investigation, the Cotton Operatives' Strike in Lancashire, is found to have cost £2,000,000.

The King of Dahomey has appealed to the European Powers not to allow France to crush the ancient nation of Dahomey.

A sermon on "Religion and Politics" was delivered by the Rev. W. Scott, at the Pitt-street Congregational Church, on Sunday evening.

A Farewell Service, in connection with the departure of Mr. C. Elwin, a Lay Missionary to New Guinea, was held at St. Andrew's Cathedral, on Saturday last.

The Rev. W. Scott says, that taxation on income inevitably leads to the demoralization of individual morality, and that no tax has done more to relax moral fibre in Englishmen.

Mid-day Lenten Services were conducted at the Cathedral during the week.

The damage done by the hurricane which visited New Caledonia and the Islands in the Pacific is estimated at £3,000,000.

A remarkable eruption has occurred at the Solaric volcano in the Republic of Columbia. A hill in the vicinity of the volcano was upheaved.

The Anniversary of the Granville Primitive Methodist Sunday-school was celebrated on Sunday afternoon.

On Tuesday last the new Church Home was dedicated by the Primate.

The Monthly Prayer Meetings, in connection with the N.S.W. Church Missionary Association, will in future be held in the Chapter House, on the second Thursday in each month, at 5 p.m.

The Gleaners' Union Library (C.M.S.), has been, it is stated, a success from the first, and the number of works in the Library has risen from 417 to 538.

It is proposed in America to get the Christians of the world to celebrate the birth of Christ, at Jerusalem, in 1,900.

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

Jottings from the Bush.

"All in the Name of the Lord Jesus."

My friend, the Rev. C. S. Smith, must, I think, acknowledge that when a custom has been practised in very many Churches for very many years, and by many persons—such as Dr. Hook—who were skilled in Church law, and when no law-court, so far as I know, has ever been appealed to to declare the practice unlawful, the *onus probandi* is on the side of those who assert its unlawfulness; and stronger arguments will be needed than the quotation from Bishop Samuel Wilberforce, who gives only a very weak reason for his opinion and that of his (unnamed) chancellor, who gives no reason at all, while if Lord Grimthorpe's quotation from the Act of Uniformity Amendment Act be correct, I agree with Mr. Newth in thinking that it is an absolute proof of the lawfulness. I am glad to find, by-the-by, that whatever may have been Dr. MacLagen's practice when he was Bishop of Lichfield, he is not now insisting on the abandonment of Evening Communion as a necessary condition before he institutes a Clergyman.

If Lord Grimthorpe were a little less Grimthorpean he would be a more powerful influence for good. He is a man of extraordinary powers of mind, but he is so biased, so positive, and so carried away with the strength of his own strong language, that he is almost as untrustworthy in judgment, as he is powerful as an advocate. Just now I am waiting to hear what he is going to do regarding the restoration of a certain Church in St. Albans, in which I am interested. Is he going to spoil it, I wonder, as he has already spoiled the west end of St. Alban's Abbey? No one knows, for although he numbers architecture as one of the many trades which he is master of, he nevertheless spurs the opinions of all other architects, and one of the conditions on which he is going to pay for the restoration is that there may be no interference with him, whatever he may do. As for a Committee, he will not hear of such a thing—"Not even if it were a Committee of angels," he is reported to have said, in his usual style. So, as the parishioners have handed themselves over to him bound hand and foot, one can only wait in hope that his erratic genius may not spoil all my old associations with the Church by changing it into a structure out of harmony with ordinary ideas of Church architecture.

The custom of having Evening Communion arose, I suppose, in consequence of the large evening Church attendance which has followed on the general use of gas. In scattered country districts it has been found very convenient in places where service is only held in the afternoon. This could no doubt, be otherwise arranged, as it is by those Clergy who object to Evening Communion; but it is only with considerable difficulty, and inasmuch as it is only a question of custom, not of doctrine, I have never been able to see why the practice should not be adopted. I hope that it will never be either adopted or rejected, merely as being the sign of a Church party. The only doctrine that can be involved is that of Evening Communion—a doctrine rejected by many high Churchmen. As far as I can judge of the controversy in England on the subject, the anti-evening party have proved that with the help of a little self-sacrifice, all persons are able to attend early Communion—which is the service that I myself most prefer—if it be held at the early hours of six, seven, and eight. If this could always be done, and the people could be induced to come, this would be the best course, probably, although I have known persons who felt more helped and strengthened by having it in the evening. But a number of administrations implies the help of Curates. In the attempt to prove that our Lord instituted the Supper after midnight, and that every reference to it in the New Testament is consistent with its having been a morning ordinance, the arguments of the *Church Review* struck me as absurdly weak.

How greatly a religious custom can alter, and even how a lawful thing may, through custom, become unlawful, can be seen from an article on "Hat-wearing in Church," in the *Sunday at Home* for February. A person who should now insist on wearing his hat on throughout the sermon would probably soon find himself in the police-station; yet for at least a hundred years—from 1580 to 1680—it seems to have been the common custom. And for even a longer period it was the custom of the preacher to wear his hat while preaching. Both customs are still practised in the Dutch Churches. In this we have changed for the better, the tendency having been towards increased reverence. I am afraid that in another matter—the reverent observance of the anniversary of our Lord's death—the tendency is in the opposite direction. It is a grievous pity if it is so. Surely the day on which our redemption was wrought out for us is the day of all the year which should be most observed by those whose only hope of salvation is in the death of their Saviour.

I rejoice to see that the Minister for Justice is taking further action as regards the treatment of juvenile offenders. At present, as was stated in an article which appeared about a year ago in the *Examiner*, we are really manufacturing criminals, while in England the authorities are able to pull down prisons which are no longer wanted. I wish that the prisons, and the system by which they have

helped to lessen crime, could be transported to this Colony. In our present state of finances hardly a voice would be raised for the building of more prisons; and yet it is probably true, however paradoxical it may seem, that if we had twice the number of prisons we should soon begin to have less prisoners to put in them, while as long as our economy prevents the erection of more prisons, the numbers of prisoners will steadily increase.

COLLIN CLOUT.

SUNDAY SCHOOL COLUMN.

(Communications respecting this column should be addressed to the Rev. J. W. Debenham, Harden. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Mossman's Bay; NEWCASTLE: Rev. R. E. Goddard, Morpeth.)

Hopes of a gradual return of health make me venture to undertake a task which will give me the pleasure of again addressing Sunday-school teachers. If I should sometimes fail to provide my weekly portion, I hope my infirmities will be taken as an excuse. Not that I anticipate having to compose a column of matter every week; my hope is that the meat may be provided by my readers, and that my work will chiefly be that of serving it up. I am a firm believer in the theory that the readers of any paper can provide reading matter that will interest themselves, and although I can offer no five shilling prizes for the best report of a teachers' meeting, or for the wisest advice of how to deal with a troublesome boy, yet I hope that the desire to help others will supply the place of lower inducements, and perhaps, after a time, teachers may feel such a liking for this column that they may be willing to sacrifice themselves in order to improve it. May God grant that this effort may prove a blessing to His cause, and a real help to those who are endeavouring to feed the lambs of His flock.

This column is intended for the teachers of all the Dioceses of New South Wales, teachers of all varieties of Church opinions, and whether of tiny bush schools or huge city ones. All have the same aim, all belong to the same Colony and the same Church, and all are engaged in similar work. The more they recognise, not only their unity in the Lord Jesus, but also their unity as fellow workers for the children of our Church, the better will it be for them and the better will their teaching be. I shall advocate in this column, as I have done elsewhere, the formation of a Provincial Sunday-school Institute for the whole Colony, as a means of unifying the work, of economising labour, of obtaining improved results, and of increasing our unity. But although it is advantageous that we should, in our Institutes and Schools, have the best machinery, still this is but a very minor part of what is required. Without spiritual earnestness in the workers, all Sunday-school work must fail. And therefore one aim of this column will be to deepen that earnestness in every reader. The teacher who cannot say "The love of Christ constrains me to teach" has not attained the proper motive of a teacher. He or she may be doing right in teaching in default of a better man or woman, but until the real motive comes, this work is likely to be but poorly done. To be able to help the spiritual life of others, one ought to have that spiritual life abundantly oneself.

I do not think that I can better express the aim of myself and the proprietors of this paper than by using words similar to those which I wrote some years ago: many a grateful letter attests that the prayer was, in some measure, at all events, answered then, may it also be answered now:—"It is with prayer for God's blessing on our work that we begin this 'column.' We seek to glorify God's name by its means, by assisting to spread the knowledge of the Gospel amongst the young in New South Wales. We aim at doing this by helping earnest men and women to an increase of spiritual zeal in the work of teaching, and to an improvement in the practical methods of teaching. If the effect of this Column should be to create in the mind of only one teacher a higher ideal of what Sunday-school work ought to be, to point out to only one Superintendent better methods of management, to make only one parent resolve to devote more time and attention and prayer to the work of educating children, and if, by these means, only one soul is brought to pardon and holiness and eternal life—even then our work will not have been in vain. But with God's blessing we hope for very much more success than this, and we will try, by his help and with the assistance of our fellow Churchmen, to attain it."

I ask for the help of the Clergy and Teachers. I want an honorary "Reporter" in every school in the Colony; will the Clergy and Superintendents arrange for this? I want to receive all papers read on Sunday-school matters at Teachers' and Clerical meetings. I want original articles and correspondence; and, lastly I shall be glad of suitable clippings from newspapers. If all this is done for me it will not be much strain on my mind to supply original matter.

J.W.D.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CAINS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LUXEM'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

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OUR HOME LETTER.

The atmosphere is once more charged fully with Irish electricity. The new Home Rule Bill differs from its predecessor chiefly in the retention of 80 Irish members in the Imperial Parliament, though it still passes Mr. Gladstone's wit to devise how they are to be kept from interfering in British affairs. The Irish Constabulary is to die a natural, but, honorable death. In the matter of finance, Ireland is to be allowed to gain an advantage, being charged only 1-25th instead of 1-15th towards Imperial revenues, and being presented with 17 millions sterling. The chief effect of the Home Rule agitation upon the Church is that when great Constitutional changes are going on, men's minds are unsettled, and they readily turn from one vast disruption to another. It becomes easier for them to contemplate the spoliation of institutions against which a noisy band of agitators is continually giving tongue. To stop the mouths of his Welsh and English dissenting supporters, Mr. Gladstone will shortly bring in a bill to suspend all appointments in the established Churches of Wales and Scotland so as to prevent new vested interests arising. It is most unlikely to become law, but it is a portent, as the first occasion on which a responsible Minister has directly attacked any part of the English establishment. Nothing, however is more remarkable than the light-hearted way in which this aged Minister advances to hew down institutions whose roots are deep in the hoary past. No sense of responsibility on such serious tasks seems to weigh one featherweight upon him, but he floats jauntily down the stream of latter-day iconoclasm; as if he were on a summer excursion. Meantime Convocation has to consider the troubles of the Clergy whose incomes are rapidly and hopelessly diminishing—being chiefly based on the result of the produce of land. A self-denying ordinance whereby the higher paid Clergy shall divest themselves of 5 per cent. of their incomes is on foot, but it will hardly touch the fringe of the difficulty. Men must turn their aid away from Church building to Church endowment or many parishes will be left vacant.

The Archbishop of York seems in no way discomfited by the literary storm aroused by his vigorous condemnation of Evening Communion. It is useless to attempt here to discuss such a question; but it is clear, to my mind, that an Archbishop does wrong who officially condemns what he has no official right to mend or end. Having admitted that "the Church" has not spoken on this point, and therefore that he has no right to require a Clergyman to give it up; he condemns himself. Had it been written in a magazine article it might have passed, but delivered *ex Cathedra*, in his Diocesan Magazine it was a distinctly improper assault upon a large body of conscientious and earnest Clergy and Laity in his own Diocese. Like his brother, of Canterbury, and him also of Ely, he will be compelled, by force of public opinion and of circumstance to "step down" officially, however obstinately he may in private adhere to his opinion. The fact that Churchmen have been so largely identified with Conservatives, while perfectly natural, has greatly changed many good Liberals, or Gladstonians, as we now call them. Hence, a Liberal Churchman's Union has been formed to combat the social boycotting extended (so they say) to those who hold these opinions. For myself, I yield to none in my objection to the Church being dragged at the chariot wheels of any party, and hold that the Clergy should remain free from political entanglements, and if the new Association can advance this object I shall wish it well. It will be convenient, no doubt, for a Liberal Chancellor or Premier to refer to its lists when preferment is at his disposal, but whether this will generally commend itself to men's minds is more than doubtful.

For the first time Temperance has made its appearance in the Queen's speech. Significant phrases these—"liquor traffic," and "local control." It seems probable that the measure to be introduced will largely follow the lines of "The Local Control Bill of the Church Temperance Society." Local Option deals with extinction or nothing. Local Control allows the gradual diminution but not the increase of drinking facilities.

The position of affairs in Uganda may be considered fairly satisfactory. The Government has not ventured to scuttle without enquiry, and Sir G. Portal seems to have force and authority sufficient for the purpose. The doctrinaire politicians who aim at the shrinkage of the Empire are of course, highly indignant; but Government can do without them, and cannot do without Lord Rosebery, so they go to the wall. Uganda is, we trust, destined to form one of the jewels in the Imperial Crown of England.

Archdeacon Sinclair, lately chosen editor of the *Churchman*, is now announced as Anglican editor of the *Review of Reviews* in succession to Dr. Farrar. He is a man of moderate views, an able scholar and unmarried, and has lately taken a prominent part in asserting the Protestant character of the Church and in a friendly attitude towards Nonconformists.

February 17, 1898.

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

The Wesleyan Church of Victoria has suffered a great loss by the unexpected death of one of its ablest and most influential ministers, the Rev. Barnard Butchers, B.A.

IS CHRIST DEAD?

By THE LATE BISHOP OF MANCHESTER.

We are told by some who aspire to lead the thought of the age that it is time for Jesus to abdicate, or be deposed from His throne. His reign, they say, has lasted long enough; too long for the freedom and development of the human spirit. This asks for bread, and Jesus gives it only a stone. It cries for air and light, and it is stifled as in a dark unventilated vault. Science and philosophy—by which phrases are mostly meant physical science and a materialistic philosophy—alone can give man what he needs. I can see, as clearly as anyone, what science and philosophy have done in their own field, and wonderful are the conquests they have achieved; but what they can do in a field over which the influences of Christ's Gospel have prevailed, I fail to see. I recognise their contact with humanity at its lower point, but not at its higher; where it is material and of this world, but not where it is spiritual and looking beyond the grave. Indeed, it is one of the questions definitely put to us, "Why look beyond the grave at all?" To which the answer is—the best, the simplest—"We cannot help it." And, surely, Christ's Gospel is not yet effete as an influence upon human conduct. Its resources are not exhausted. I claim for it, even now, in this nineteenth century, an almost infinite capacity of extension in directions which were once supposed to lie outside its sphere, and where, even yet, it has hardly penetrated at all. It needs to become unconventional—more real; less a thing of phrases, more a thing of facts; less a form, and more a power.

The history of the conquests of Christianity is remarkable. Gibbon's five famous reasons are by no means adequate to account for them. It compelled men's attention, and then their obedience, by its claim to be a kingdom come from God, and its ability to make good that claim. Its pretensions were great and lofty, but it fully vindicated them. Men sometimes unwillingly, bowed down before Jesus of Nazareth as their Master, and acknowledged Him, in the sphere of conscience and of duty, as, indeed, their King. Those who loved neither Him nor His doctrine were yet subdued by Him. To-day, even, the conscience of the nations that stand in the van of civilisation acknowledge no other King. In a moment of delirium the French enthroned a Goddess of Reason; but it was in a moment of delirium only. Christ, as of old, with His word, east out the unclean spirit, and the nation returned to its right mind. It seems, however, doubtful whether the madness is not coming on again; and if M. Paul Bert could have his way, the State would withdraw from the Church the pittance it has grudgingly allowed to the Clergy, and the name of Christ would be prohibited in the schools.

The principles of the Gospel have won their way by their own force, and light, and power. Their progress has not been equable, uniform, or even continuous. They have been overborne or interrupted by prejudice, by fanaticism; hidden and degraded by superstition and priestcraft; defaced and deformed by human passions, working with them for alien purposes. But they have again and again reasserted themselves; and again and again, as by the irresistible process of a natural law, working silently, invisibly, society has found itself, almost before it was aware, recognising their revived influence. Christianity spoken its last word! When it has indeed done so, then the great losing of Satan or the Millennium must be at the doors.

Indeed, the Spirit of Christ seems to me to be taking wider and wider sweeps, and to be bringing larger and larger human interests within its range. Observe what I will call the increase of popular consciousness. See this in the higher tone of the public press; in the sense of almost personal disgrace that was felt at recent disclosures of electoral corruption; in the dissatisfaction that is beginning to express itself at the continuance of the opium traffic, akin to that awakened conscience which abolished the slave-trade; the desire that is growing to be entirely just to subject races; the increasing sense of the horrors of war and of the guilt of aggressive and unnecessary war; the shame at the national vice of intemperance; the efforts that are being made, feeble, it is true, and disorganised as yet, but pointing to something definite and clear, to stay the ravages of licentiousness, that deadliest of moral plagues. Notice the desire to purify the stage, and provide wholesome recreation for the people; the conviction of the duty, in a free country, to place a sufficient and helpful education within the reach of all; the anxiety to establish better relations between employers and employed; to remedy the mischief wrought by competition in trade; to remove the temptations to crime and to rescue those who are hovering on its threshold; to make better provisions for the relief of poverty, without introducing the curse of pauperisation; to bridge over the chasms between the social classes, and make us all feel ourselves, not only citizens of one common country, but also members of one great human brotherhood.

These, and such as these, are, surely, the aims and the hopes of all who are labouring with trust courage and devotion in the cause of humanity; and they are one and all hopes and aims which, if it cannot be said that they are always inspired and prompted by Christ's Gospel, at least are at home; and find their highest motion and most sustaining principle there.

*From an unpublished Sermon preached before the Queen.

"Jesus of Nazareth is dead," cries the philosopher of the nineteenth century, in his cold speculation, endeavouring to solve the problem of humanity; "Christ is dead," says the man of the world, borrowing his fashionable cynicism second hand, and speaking, parrot like, and the discovery as though it were his own. "He is dead, and His Gospel is dead with Him, and man is free." Do not believe it, I pray you, of Jesus: it is witnessed in a thousand ways that He liveth. It is His Spirit that keeps the world from rotteness and corruption. His Church, not in the narrowness of any sectarian definition, but in the largeness of His own conception of it—the company, the "great multitude" of them that believe in Him—is still the salt of the earth; the one thing against which the gates of hell cannot prevail. And if the Spirit of Jesus should ever die, the fairest hopes of humanity would die with Him.

MISSIONARY FOR NEW GUINEA.

A Special Service at which there was an Administration of the Holy Communion was held in St. Andrew's Cathedral on Saturday morning last. The service had relation to the projected departure of Mr. C. B. Elwin, who intends to take up mission work in New Guinea. The service was conducted by the Most Reverend the Primate, who was assisted by his Chaplain (the Rev. J. Chaffers-Welsh), the Rev. R. J. Read, the Rev. A. Yarnold, and the Precentor (the Rev. G. D. Shenton). The address delivered by the Primate was based upon the words, "Of His kindred there shall be no end." The Primate said that it was just seven weeks since they held the dedication service of a little missionary vessel they were about to send to New Guinea, and which, in memory of the much-regretted pioneer missionary, was named the *Albert MacLaren*. They were about to send forth that vessel, and the object of the service in which they were engaged was, so to speak, to give a kind of send-off in the name of the Lord to the captain and crew of that vessel, and he was thankful to add, to their brother who was present—Mr. C. B. Elwin—who had volunteered to go out as a lay missionary, without stipend for a time, and to do what he could to help forward the work of that mission. That day was the festival of the Annunciation, as it was called, and it seemed to him peculiarly fitting that at such a time they should be engaged in the service that was being held that morning. The festival was the celebration of the great and wonderful announcement which was made to her who was to be the mother of Christ. The announcement by the angel was the prelude to the Angel's Song, and they might look upon it as the starting point on earth of the mystery of the Incarnation and also of Christian work. The message, which came from Heaven, was given in our human sphere of sin and sorrow and suffering, and life and death, and action, and battle, and it was a message to a woman. And the message itself was the spring of a wonderful historical development in this world of ours. Missionary work was the primary work of the Church in the world. They were not wrong in saying that the primary object of the Church was to be a missionary for Christ. All the work that the Church did was connected with this proclamation of the kingdom—the "kingdom of which there shall be no end." Jesus Christ was the king predicted by the prophets. The words of the text were specially connected with passages found in the 7th chapter of Daniel—one of which said that "His dominion was an everlasting dominion, which shall not pass away," and the other "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It had become an article of their Christian creed that Christ who was born to be the Saviour of the world was the King of whose kingdom "there shall be no end." The history of the Christian Church meant the extension of the Christian heaven as well as the continuous Christian faith in Christian hearts, bearing testimony to the reality of the Annunciation. There was much backwardness and indifference in reference to the spread of Christian knowledge; but what they had to do as loyal and faithful Christians was to pray and work more, and to give more for the furthering of the kingdom of Christ in the world—in every part of it. What they had to do—whether in settled Christian regions or not—was to go forth amongst those who were not Christians. They had to go and proclaim Christ as the Saviour of the world. In saying farewell to the missionary and the captain and crew of the vessel they said, "Farewell; be strong in Christ, be your work in Him and for Him." But their responsibility did not end there. They should not forget that they still had a duty to perform. They should not separate the idea of missionaries and mission work. It was the duty of every Christian in the respective spheres which they occupied to proclaim Christ as they had gifts and opportunities. God grant that the missionaries would be able to do their work with humility, earnestness, patience, and such success as He might give. Whether there should be outward success or not, they had the satisfaction of knowing that their labour would not be in vain.

Mr. Elwin is proceeding to the Mission at Bartle Bay. A Bill has been introduced into the Legislature of the State of Minnesota (U.S.), to compel all Chinese residents, within the territory, to adopt European dress.

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THE PRIMATE'S VISIT TO MOUNT VICTORIA.

THE MOST REV. PRIMATE, accompanied by his Chaplain, the Rev. J. Chaffers-Welsh, arrived here on Wednesday, 15th, by the midday train. He was met at the station by the Incumbent the Rev. T. J. Heffernan and the Churchwardens. A guard of honor consisting of some sixty boys belonging to Mr. Riehl's school drew up in front of the station entrance, in their uniform, and with their band, formed a very effective feature. Mr. Cooper of the Grand Hotel had sent down a sociable and pair to convey the Primate and party to the parsonage, but his Lordship out of compliment to his guard of honor, preferred to walk, and the sociable came in useful to convey the impedimenta.

After dinner a walk up Mount Piddington and about the village was indulged in.

On Thursday morning the Primate paid a visit to the "The School" of Mr. Riehl, and after observing the working of the establishment gave a short address to the boys.

About 10 a.m. a start was made for Mount Wilson which is sixteen miles distant from Mount Victoria. The first part of the journey is by rail to Bell. At Bell station Mr. Wynne's carriage was waiting to convey the Primate, the Rev. J. Chaffers-Welsh and the Rev. T. J. Heffernan, the remaining ten miles, to their destination. The Primate was most hospitably entertained by Mr. Wynne. In the evening Divine Service was held in a large room in Mr. Wynne's residence. The visit of the Primate was much appreciated.

The Primate returned to Mount Victoria on Friday morning. The Incumbent invited the three Churchwardens to meet the Bishop at dinner at the parsonage. A little after two o'clock a handsome four-in-hand drag, placed at the disposal of the Primate and party by Mr. Peacock, of the Imperial Hotel, drove up to the door. The party accompanied by some of the residents and the Rev. J. H. Maclean, of Katoomba, were then driven down to Hartley, seven miles distant. It is a very beautiful journey, the first two miles being down the almost historical Mount Victoria Pass.

At the Hartley Church there was a numerous gathering of the residents, the Rev. W. Heffernan from Bowenfels and the Rev. W. Witcombe from Lithgow, having driven over to assist in the Confirmation service. There was a fair number of Candidates for Confirmation. His Lordship gave a very practical address and the whole ceremony was one not to be forgotten.

The drive back in the cool of the afternoon with the peaceful scenery of the valleys succeeded by that of the bold and picturesque mountain pass was most enjoyable.

On Saturday afternoon the Primate and his Chaplain were driven out to the end of Mount York by Mr. Riehl. From this point of vantage a most extensive panorama is seen, Hartley Vale and its Shale works on the right, Hartley Valley and its two villages Big and Little Hartley beneath, the Gap, and Bowenfels far on in front, and to the right the valley of the Cox, Binda Mountain and the road to the Jenolan Caves. The end of Mount York which stands sentinel far into the valleys would be a fitting site for a colossal group of statuary, representing Blaxland, Wentworth, and Lawson, viewing the open country and congratulating themselves on having at last conquered the mountains, and opened up a track to the fertile plains beyond; as 'twas but a short distance on from this point that they turned back on their memorable journey.

In the evening a service of song called the "The Californian Nugget," was given at the Mount Victoria Hall by some twenty performers, all leading residents. The Primate presided. The Rev. T. J. Heffernan read the story which is a very pathetic one. The music was very beautiful, full of harmony, and melody, and was very pleasingly rendered. The attendance was excellent and appreciative. Mr. C. W. Pritt to whom the inception and working up of the entertainment was due was the musical conductor, and his daughter Miss Minnie Pritt, the accompanist. Both duties were ably performed. Mrs. Riehl, Miss Plumber and Mrs. Morris were the leading lady singers. Mrs. Riehl gave her solo "There's a hand held out in pity," with great pathos, and evidence of careful preparation. All through the performance there was evinced a desire for a faithful rendering. The Primate gave a kindly address, spoke of the warmth of his reception, and expressed himself as much pleased with the satisfactory state of parochial matters. The Incumbent and Messrs. Pritt, Whittall and the Rev. H. M. Trickett of Blackheath also spoke. The entertainment was an enjoyable and financial success. The proceeds go in aid of the Parsonage Debt.

On Sunday morning the Primate, assisted by his Chaplain and the Incumbent held Divine Service in St. Peter's Church. His Lordship preached an eloquent, practical sermon and celebrated the Holy Communion. The Church was crowded.

In the afternoon a Confirmation Service was held at which some ten candidates of both sexes presented themselves. There was a numerous congregation and the address and ceremony were very impressive.

The Primate left for Blackheath shortly after. His Lordship and Chaplain were guests at the Parsonage during their stay. The weather was on its good behaviour all the time. The effect of the Primate's manly, frank and natural manner was much felt and valued by all who came in contact with him, and will be remembered, and spoken of for many a day.

GOOD CHEER.

A cheerful Christian is like a man living on the summit of a mountain. His days are longer and sunnier than in the valley. The day-spring greets him earlier, and the twilight lingers later on this child of light. We should not plant the seeds of our faith in the shadows of life alone, but also in the open fields where the sun of a healthy joy can quicken them. Keep the windows of the soul wide open that the light and warmth of our glad religion may enter therein. Find God oftener in the gladness of life. Think of Him not only in the dark days, which are so few, but also in bright days which are so many. See Him not only through tears but always in smiles. Think how many brooks of joy and gladness there are running along our way from youth onward. The stream of life itself is a joy; then it gives to the spirit a buoyancy that lends a healthy hue to all our thinking. Be of good cheer! Jesus brought glad tidings. Keep bright colours in your faith; your heart shall rejoice and your joy no man taketh from you."

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made true His
Who dwells in cloudless light enshrined;
In Whom no darkness is.

Walk in the light! and thou shalt own
Thy darkness passed away
Because that light hath on thee shone
In which is perfect day.—*Leaflets for Lent.*

GLEANINGS.

I do wish that tired people, did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to a close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again.

We shall be judged hereafter not by what we have felt but by what we have done.

Have you noticed the general type of faces in our time? A dull restlessness, a restless dullness, seems spread over all regions of the globe. What has become of the old, calm faces? Will anyone give us back the peaceful lives of the past?

I know nothing to compare in beauty, perhaps picturesque, tragic power and sublimity, with the Old Testament narrative of the sojourn of the Israelites in Egypt.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quickly, talk gently, act frankly; to listen to stars and birds, to babes, and songs, with open heart; to hear all cheerfully, do all bravely, await occasions—never hurry—in a word, to let the spiritual, unbidden and unconscious grow up through the common,—this is to be my symphony.

Words once spoken can never die, they will turn up in the day of judgment like things of life, and will either acquit or condemn.

Man carries under his hat a private theatre, wherein a greater drama is acted than is ever performed on the mimic stage, beginning and ending in eternity.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small, great.

Rules for Daily Life.

Begin the day with God;
Kneel down to Him in prayer;
Lift up your heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whatsoever thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

FOR YOUNG MEN.

TACT: ITS VALUE.

This is a little word, but it means a good deal. That industry and perseverance are the grand essentials of success it must be allowed, and it is indisputable that genius, so called, frequently accomplishes wonderful results. But tact will win a victory in many instances where industry, perseverance and genius, alone or combined, would suffer a defeat.

What, then, is this powerful agent? It is a faculty of so thoroughly appreciating the circumstances in which one finds himself that he can say or do exactly what, and what only, should be said or done. It is a genuine shrewdness, and something more. No definition, however, will convey so accurate an idea of its real import as will pertinent illustrations, and doubtless agents have seen and experienced enough of these without producing one here.

MASTER YOUR SUBJECT.

A celebrated American statesman once said to an intimate friend:—"Men give me some credit for genius. All the genius I have just lies in this; when I have a subject in hand I study it profoundly. Day and night it is before me; I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what the people are pleased to call the fruit of genius. It is the fruit of labour and thought." Daniel Webster once said:—"If there be such a weight in my words as you represent, it is because I do not allow myself to speak on any subject until I have imbued my mind with it." The law of labour is equally binding on genius and mediocrity.

WEIGHTY WORDS.

Professor John Stuart Blackie, in a recent paper in the *Young Man*, furnishes some interesting reminiscences of his early days, and lays down some rules of conduct which he carried out in life, and which we doubt not helped him greatly in his many undertakings. The following among others commend themselves to notice:—

1. Never indulge the notion that you have an absolute right to choose the sphere or the circumstances in which you are to put forth your powers; but let your daily wisdom of life be in making a good use of the opportunities given you.
2. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is, at the best, a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.
3. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.
4. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.
5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous.
6. Do one thing well. "Be a whole thing at one time." Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.

YOUNG MAN DO RIGHT.

Do right, though all the world entreat to wrong,
Though pleasure, with her sweet, seductive song,
Lure thy charmed footsteps from the narrow way,
In devious paths, flower edged, to step and stray;
Crying and calling, "Life is full of sorrow,
Enjoy to-day—repent, if need to-morrow."
Ah! heed her not. Her sun goes down in night.
Do right, though Mammon, with compelling voice
Bids thee, young man, in thy young strength rejoice
Buy, sell, get gain, hoard lucre, gather pelf,
Jostle and crowd, care only for thyself,
Harden thy heart to Mercy's gentle call,
Fill all thy barns—ah! if this life were all!
If God of thee thy soul require this night,
Whose then shall these things be? Young man, do right.
Do right, though Fame, with trumpet call allure
From Honour's path, from the plain path and sure
Of conscious virtue. Heed not thou the call;
Stand by the right. Suffer no bond or thrall
To hinder thy free course. Be true, live pure,
And thy good life in blessing shall endure
When fame's poor laurels shall have felt death's blight.
Oh, strong in youth! young man, be good, do right.
The World, the Flesh, the Devil, these are they
Who tempt, beguile, deceive their easy prey.
Too late! oh youth! thou'lt learn how they betray—
They give like they give like that they take away.
Heed not their call. Resist the power of wrong.
Heed thou the Christ, and in His strength be strong.
Enroll thyself beneath His cross of might,
And in His Name, young man, be good, do right.

The Rev. G. D. Arcey Irvine has been appointed Incumbent of the Church of England, Bowral.

Miss Ackerman, during her stay in Australia, has organised about 200 Unions in connection with the W.C.T.U., and about 100 women have joined the Associations.

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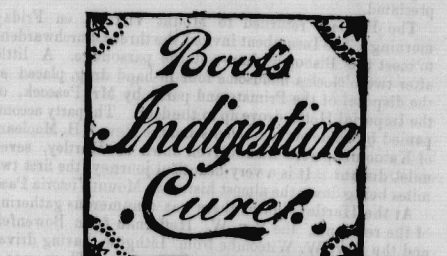
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Allow me to take this opportunity to place on record my obligations to late and present colleagues on the Board for their extreme kindness in electing me to the position of Deputy-Chairman during the past three years.

I am, Ladies and Gentlemen,

Your faithful servant,

J. T. WALKER.

Sydney, 25th March, 1898.

To Musical Connoisseurs,

FOR SALE, Ten Vols. of CLASSICAL MUSIC:—Flute Solos, Flute Duets, Flute and Piano, Violin and Piano, and a number of Quintets, including Selections from most of the Operas; also a clean copy of Spohr's Violin School. Altogether not when new about £25; the lot for £3 10s. Also a SELENDID VIOLIN, £12 10s worth £50. List on application, "ALLEGRO," Record Office, 176 Pitt-street, Sydney.

POSITION of Catechist Wanted by a young man in Country District. "Churchman," Post Office, Glebe.

IN THE Press and shortly will be Published by the National Temperance League, London, "THE DRINK PROBLEM IN AUSTRALIA," by the Rev. F. B. Boyes, Sydney. Price, 3/6, all Booksellers.

APRIL XXX DAYS.

MORNING LESSONS.		EVENING LESSONS.	
2 S. Exodus xii to 29	Rev. 11 to 19	Ex. xii 29 or xiv	John xxi 11 to 19, or Rev. 7
3 M. Exodus xv to 22	Luke xxiv to 13	Canticus ii 10	Mat. xxviii to 10
4 T. 2 Kes xiii 14 to 22	John xxi to 15	Ezek. xxxviii to 15	John xxi 15
5 W. Jos. xii 1 to 11	John xxi 15	Josh. xxi 11	2 Cor. ix
6 Th. —xxiii	—vii to 28	—	—
7 F. Judges ii	—viii to 28	Judges iv	—xi to 30
8 S. —	—ix to 28	—	—xi 30 to xii 14
9 S. Num. xvi to 36	1 Cor. xv to 29	Num. xvi 36 or John xxi 24 to 30	xvii to 12

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 1, 1898.

EASTER.

EASTER with all its glorious light and brightness will break upon us to-morrow. Thousands of glad hearts will unite in singing the inspiring words,

"JESUS CHRIST is risen to-day."

The Church of God goes forth to greet her risen Lord with anthems of praise, and to receive from His gracious lips the "All hail" of His joyful recognition. It is in the marvellous event which the whole Christian world celebrates at Easter, that the glory of His Godhead shines forth, and which leads His believing people to acknowledge Him to be the "Son of God by His resurrection from the dead." By His resurrection His enemies were filled with dismay, and courage came back to the fainting hearts of His followers because "life and immortality" were "marvellously brought to light." The very things which His devoted disciples feared were indications of human weakness, were recognised by them in the glorious light of Easter as the most precious and incontrovertible proofs of His Divinity. The grand doctrine of immortality can be discovered in the Old Testament by the fact that its teachings show that creation does not end in itself, that it is a token, pledge and symbol that God's meaning is progress unto the measure of perfection. The belief in immortality has kept the world from despair. Long before CHRIST came, and in countries where the name of CHRIST had never been mentioned, men believed in immor-

tality. PLATO believed in life after death; SOCRATES declared it; Indian Philosophers taught it; but it was CHRIST alone who brought it to light. He threw new light on ancient obscurities and gave to the world supreme triumphant joy. Dr. BUSHNELL says, "The faith of immortality depends on a sense of it begotten, not on an argument for it concluded." The latter may hold the mind; it is only the former that can minister to the heart. This is the restful faith; all other is weak, tremulous

"Morality to the uttermost."

Supreme in CHRIST as we all confess.
Why need we prove, would avail no jot
To make Him God, if God He were not?
What is the point where Himself lay stress?
Does the present run? Believe in good,
In justice, truth, now understood
For the first time? or 'Believe in Me,
Who lived and died, yet essentially
Am Lord of life? Whosoever can take
The same to his heart and for mere love's sake
Conceive of the love,—that man obtains
A new truth; no conviction gains
Of an old one only, made intense
By a fresh appeal to his faded sense.

How changed were the disciples after the resurrection; they all felt impulse and quickening radiating from a living CHRIST. And we have that same CHRIST always in our midst. Every Easter Day should lead us to appreciate more fully how the "salvation fact," as it has been called, is owned of God in securing our salvation and sanctification. "As CHRIST was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As our Master died for sin, we should die to sin. As CHRIST rose from the dead so should we with gladness, hopefulness, and heavenly-mindedness walk with Him. The risen CHRIST lays His hand upon us and demands that our time and talents should be consecrated and spent in the proper resurrection spirit. Thus the spirit of true consecration should filter through our life, and that life should be a "living sacrifice," "acceptable unto God." Here then is our opportunity, shall we arise and avail ourselves of it? Our song is, "This corruption shall put on incorruption, and this mortal shall put on immortality, death shall be swallowed up in victory, and eternal life mocks the tomb." The Gospel of Easter Day is to be found in the words, "This is life eternal, that they might know Thee, the only true God, and Jesus CHRIST, whom Thou has sent." The future is ours, and in CHRIST we cannot die. "It doth not yet appear what we shall be, but one thing we know, when CHRIST doth appear we shall be like Him, for we shall see Him as He is." On this Easter Day let us resolve to live holier, purer lives, so that when we pass away from earth men will not allow our names to die. There are some whom we have known and loved who have joined the "choir invisible," and at the mention of their names we straighten ourselves up to some new effort of virtue. Our lives are the richer by the life they lived, our hopes are the brighter because they have gone before and await our coming. Well may we on Easter Day rejoice as we receive in faith the

Sweet memorials,—till the Lord
Calls us round His heavenly board;
Some from earth, from glory some,
Sever'd only till He come.

OFFICIAL.

The Most REVEREND THE PRIMATE will hold an Ordination in St. Andrew's Cathedral on the First Sunday after Trinity.

Australian Church News.

Diocese of Sydney.

Croydon.—The Tenth Anniversary of St. James' was celebrated by special services on Sunday, the 19th ult., conducted by the Rev. J. H. Mullens. On Tuesday evening, 21st ult., a social gathering took place. After tea, a public meeting was held in the Schoolroom. The Rev. S. Fox, the Incumbent, presided, and addresses were given by the Revs. J. D. Langley, W. Martin, and J. Vaughan. The Secretary, Mr. Bibb, reviewed the progress of the Parish since its foundation ten years ago, when the services were conducted in a tent. The Treasurer, Mr. Eccles, reviewed the financial progress of the Church. They had built a Church, Sunday-school, and Parsonage at a cost of £5,000, and the debt at the present on the property was only £1,200. The Rev. J. D. Langley said it was twelve years ago since he, in company with their late Bishop, fixed on that spot for the establishment of a Church. He rejoiced at the success that had attended the labours of Mr. Fox. With the exception of Summer Hill, he did not think anything approaching the progress of the Croydon parish had been seen for many years in the Diocese. The Rev. W. Martin gave an address on the question, "How may I best help on the interests of the Church to which I belong?" He pleaded for greater unity and concentration in the work. Their Church claimed nearly one half of the population of Australia, and surely such a body could, if united, influence the life of the people. They

could demand of Parliament the abolition of gambling, prize-fighting, and other evils. The Church was not doing her duty till she made her voice heard throughout the land. The Croydon Musical and Social Union contributed several selections in the course of the evening.

Five Dock.—A Fancy Fair in aid of St. Alban's Church, was opened in the local Town Hall on Tuesday afternoon, the 21st ult., by Lady Darley, who, accompanied by Mr. W. H. Dangar, was received by Mr. Russell Barton, in a few words expressed the hope that the industry displayed by the organisers would be rewarded by the raising of a handsome sum towards the Church funds, and she declared the fair open. The following ladies had charge of the stalls:—Refreshments, Misses Russell Barton; fancy, Misses Smith, Rodd, Hazlet, and Murray; dolls, Misses Greville; grocery, Misses Rattenburg and Fortier; flowers, Mrs. Burton Bradley; toys, Mesdames Rogers and West; shooting-gallery, Miss Huxley. Mr. Rapier attended to a "post-office," and Miss Bingham acted as a gipsy fortune teller. The attendance during the afternoon was small, but in the evening, when a musical entertainment was given, a fair amount of business was done.

Kurrajong.—A very successful Tea Meeting was held in this Parish on last Tuesday week. The day was fine, the attendance large, the spread excellent, and the financial results satisfactory. This social gathering had been arranged for the 14th inst., the occasion of the Primate's intended visit, but the heavy rains and flooded state of parts of the district necessitated a postponement. The Primate is expected here for Confirmation next month, but for many reasons it was thought to be wise not to defer the tea meeting until then.

Rouse Hill.—The Rev. F. T. Whittington, Organising Secretary, for the Board of Missions, lectured here on the 20th ult., and at Riverstone on the following night. The attendance was fair, and the description of the surroundings of their late Clergyman was followed with interest by the parishioners.

Hurstville.—The Parishioners presented Miss E. K. Walker, who has been Organist to the St. George's Church for the past 12 months, with a handsome gold watch and chain. The presentation was made by the Rev. Jas. Clarke, Incumbent of the Parish, and was accompanied with a few eulogistic remarks. In the absence of the lady's father, Mr. H. M. Tiddy, on her behalf, acknowledged the gift.

Richmond.—On Sunday morning, the 19th ult., at St. Peter's, a service in memory of the late Dr. Woolls, was held. The Church was draped in black, appropriate music and hymns were selected, and at the conclusion of the service, the large congregation stood in their places during the rendering of the "Dead March in Saul." The sermon was preached by the Rev. G. D'Arcy Irvine, Incumbent of St. Matthew's, Windsor, who selected as his text, Psalm xxxvii. 37, and Heb. xiii. 7—"Mark the perfect man, and behold the upright for the end of that man is peace." "Remember them that rule over you, which speak unto you the word of God, and considering the issue of their life, imitate their faith." The sermon was most appropriate, and we regret that pressure of matter this week forbids our giving it in full. The service produced a deep impression and will be remembered for a long time by those who were present.

The Cathedral.—A considerable congregation attended the special Passion Week service on Monday night, when the shortened form of Evensong was supplemented by the performance of Stainer's sacred cantata "The Crucifixion." Owing to its devotional character, and to the fact that it has been specially planned so as to disturb but little the continuity of a congregational service, "The Crucifixion" has become popular in Sydney. The Rev. A. R. Rivers originally introduced the work to the worshippers at St. Andrew's Cathedral, and it has already been performed there more than once. On the present occasion Mr. Montagu Younger conducted the choir, whilst Miss Wilkinson officiated at the organ; and, thanks to the arduous rehearsals which had taken place under Mr. Younger's direction, an unusually impressive rendering of the work was given. In "Fling Wide the Gates" the attack was full of spirit, the unaccompanied chorus "God so Loved the World" was harmoniously sustained, and precision was shown in "The Throne of His Grace." The heavy tenor work did not entirely devolve upon Mr. Searl on Tuesday night, though his high voice was again heard to advantage in the inspiring "King Ever Glorious." Mr. A. P. Cooper was entrusted with the tenor part in the duet with Mr. Arthur Deane, who sang the chief bass role. The two voices blended admirably, and the ensemble was fresh and tuneful. Mr. B. L. Taylor sang the second bass part, and an effective cast of voices was thus secured. The special services were continued throughout the week, portions of the "Messiah" being given on Wednesday evening, and the "Crown of Thorns" on Thursday.

Woolahra.—At All Saint's Church, on Monday evening, "The Crucifixion," by Sir J. Stainer, was rendered by the Choir. The tenor portion was entrusted to Mr. L. T. Foemander, and the bass to Mr. A. B. Sedgley. A quartette, "God so Loved the World," was given in a very musically manner by Messrs. Baker (treble), Fisher (alto), Griffiths and Hirst. The choruses were well rendered, especially the crescendo passage, with culminating point on the word "Crucifix," which was given with the full power of the organ and choir, and was most effective. The pedal solo representing darkness was also a conspicuous feature in the rendering of the work. Mr. William Biggs was the Organist.

ist. The offertory taken up during the evening is to be devoted to the expenses of the special Lenten services.

Diocese of Newcastle.

St. Paul's, West Maitland.—The following advertisement appears in the *Maitland Mercury* of Saturday, the 25th ult., signed by the Incumbent, the Rev. E. A. Anderson. "Owing to the present condition of our Church, the parishioners are asked to attend the Morning Service at St. Mary's, at the kind invitation of the Rev. W. H. H. Yarrington. The Choir are respectfully requested to attend." This advertisement will gladden many people's hearts. It is quite true that we often do not know how much Christianity there is in the world till some emergency or trouble brings it out. This recent flood has many lessons to teach, and there can be none nobler or kinder than that which the above announcement suggests to us as not having been lost sight of in the good town of West Maitland. I was at St. Paul's for a few minutes the other evening. The aspect of desolation was sad indeed. The very fine organ appears to be for the present at least ruined. But again lessons of loving kindness are learned. The Organist, Mr. Napier, has made a handsome offer to conduct the musical portion of the service free of charge. Some young men, volunteers, were hard at work, and have been, night after night, bringing order out of the chaos. And there are other instances elsewhere of this good Samaritan spirit. The fine roomy, and comfortable St. Mary's Hall was thrown open to refugees from the flood; the Salvation Army Barracks the same. Mr. Johnson, of the Post Office has made the Rev. Mr. Lamont, the Presbyterian Clergyman of East Maitland, a similar offer to Mr. Napier's, and so on. The way in which the City of Newcastle has risen to the help of their neighbours at West Maitland is beyond all praise, and shows us, what sometimes we are apt to forget, the living strength of Christianity. I can well remember the use that Tennyson made of the Crimean War in the direction of moral teaching; and the dejection that settled upon England during the terrible winter of 1854. But England was the better for it for years after, owing to noble spirit of help and charity evoked in every direction. Trouble binds men together, and mitigates animosities. So I believe it will be found to be here in this portion of our Diocese. Men and women will find their way to each other's hearts as they have not found it before, but as they have often been mutually wishing to find it.

Seamen's Mission, Carrington.—The following appreciative letter appeared in the *Newcastle Morning Herald* of 24th March:—

MISSIONS AT CARRINGTON.

TO THE EDITOR.

Sir,—In my belief courtesy alone could have allowed you to publish the statement in Monday's issue concerning the Bethel on this island, which for so many years had been a white elephant, the place had been shut up, or seldom ever opened, and most certainly the only work performed in connection with it has been the paying of Mr. Smith's salary, which the late respected Dr. Harris endowed it with. To say that a mission is needed here in the face of what has been published in the *Herald* during the last 20 months respecting the Seamen's Mission, conducted so ably and successfully by the Rev. G. M. Brown, can only be looked upon as an endeavour to throw dust in people's eyes. The Bethel trustee (or trustees) lost the tide, and after years of utter failure, start by calling an empty Bethel the Seamen's Mission, while it is publicly known that the Seamen's Institute has been opened and visited by hundreds of seamen for the past twelve months. Regular Sunday services and entertainments have been held; the sick visited, dozens of seamen sheltered, clothed, fed, and the dead buried. When the present mission was organised—a mission in which more work has been done in one month than in the Bethel all the years it has been standing, notwithstanding the kindness of the noble man who endowed it—the Bethel was closed, and every resident will bear me out in saying, never used, unless opening and closing the door may be termed usage. The fact of the place being looked upon as worse than useless the trustees ever refusing to let it to those who were willing to use it for seamen, was the sole impetus to the erection of the building known as the Seamen's Institute. And to write about the Bethel being needed, now that the Institute is so well provided with books, papers, games, and amusements, and so well attended, will in no way augur for the future success of the defunct Bethel. In conclusion, I wish to state that I am a disinterested party in this matter, and I wish some abler pen than mine had taken it up; but reading that paragraph on Monday, and knowing the good work done by Mr. Brown, I think it an injustice to him who is working night and day for the seamen's good.—I am, etc.,

W. H. CREMOR.

Bishop Tyrrell's Endowment Scheme.—In the otherwise able and feelingly written leader on the floods in the Hunter in your last issue, Bishop Tyrrell's Endowment Scheme is spoken of as if it were an utter failure. That is by no means the case. Thirty parishes of the Diocese, being those the Clergymen of which have no State Aid, receive each an equal share of £800 paid annually from the late Bishop's Brenda Estate. "This gives the not inconsiderable sum of between £26 and £27 to the Stipend Fund of each of these parishes, and it is not outside the bounds of

possibility that another annual £800 may some day be forthcoming. The parishes are entitled to those payments from their fulfilment of the conditions upon which the sum was bequeathed to them in Bishop Tyrrell's will, and which were previously announced by him in Synod. However, "Pacificus," to whose letter I have alluded before, and the new Draft Funds Ordinance drawn up by a sub-committee of the Diocesan Council, and set down for consideration at its next meeting, both contemplate the confiscation of this £26 or £27 in the case of a number of parishes which can now, with its help, just hold their own, but which could not do so if deprived of it. I think I am not far from the mark in saying that this is a proposal which will meet with considerable opposition, as indeed I think it most deservedly should.

Easter Week.—This will be a busy week, but in many parishes, the joyousness of Eastertide will be sadly wanting. The Diocesan Council meets on 5th April. On the 3rd, the Annual Vestry meetings are held. There are holidays in the public offices and Banks from 30th March to 3rd April inclusive, so that it will take some little forethought and arrangement for the parishes to have matters ready for the Council's meeting on the Wednesday (the 5th). Communications from several parishes are set down for consideration.

Church Property Committee Meeting.—This was held pursuant to notice on the afternoon of the 25th ult., at Christ Church Pro-Cathedral Schoolroom. All the Lay members, and three out of the four Clerical members were present. The Bishop was also present. The Chancellor of the Diocese, Mr. A. J. Gould, was voted to the chair, and at his instance, a reporter took down the evidence given by the promoters of the various proposed Ordinances submitted to the Committee. The Secretary of Synod, the Rev. R. M. Walker, who is also secretary of the Committee had all the business most carefully prepared, and the papers in connection with the various subjects methodically arranged, and producible at a moment's notice. The Chancellor was also conversant with them, so that matters proceeded in a very effective and satisfactory way. I mentioned in my last communication that this is the outcome of the Church of England Property Act of 1889, which allows Synod to deal with Church Properties by way of lease, sale, or mortgage. The Act is the work of Dean Selwyn and Mr. Gould, who may be congratulated upon their action with regard to it. It cost considerably over £200 to get it through the Legislature, some of which still remains to be recouped to Dean Selwyn by the other Dioceses in the interest of which he was acting, as well as of his own, when he got the Act through. Sydney had previously acted for itself only in this direction. Proceedings in the Committee showed that it is a well-drawn, thoroughly intelligible, and eminently workable Act, suitable for the purposes for which it was framed. The Committee showed a considerable insight into the business dealt with, which was however, somewhat too hurried, and for which it would be advisable to allow more time in future. It also became apparent during the course of proceedings, that the Synodical Rules and Regulations under which the Committee act, are not at present sufficiently comprehensive or searching. For instance, a sketch plan should be required of each portion of land dealt with, and all correspondence bearing upon each Ordinance, and the circumstances which led up to it should be read. How otherwise can the Committee be properly put in possession of the circumstances upon which they are required to report to Synod? Four proposed Ordinances were dealt with. The first considered was for the sale of some Church land at St. Alban's, on the Macdonald River, a tributary of the Hawkesbury. In or about the year 1890, a Mrs. Boffman had, after a flood, been allowed to erect a store, house and stable on an available piece of high ground in the little township of St. Alban's, in immediate proximity to the Parsonage. The then Administrator of the Diocese, Dean Selwyn, had, on the recommendation of the Incumbent, consented to this, Mrs. Boffman paying down a certain sum of money as earnest, hoping ultimately to procure a title, which it is the object of the Ordinance to give her, she having engaged to pay all expenses in connection therewith. The Rev. J. K. Brown, Incumbent at Gosford, Incumbent of St. Alban's, when these arrangements were made, presented the petition for the introduction of the Ordinance, and gave evidence in support. The Committee decided, under the circumstances, the Ordinance should go to the Synod with its assent thereto. A sketch plan was produced in this case, which was a great assistance to the Committee. The next business which came before the Committee was an Ordinance to authorise the lease of certain Church Lands in Wolfe-street in the parish of Christ Church, Newcastle. Dean Selwyn, promoter, accompanied by his solicitor, Mr. H. J. Brown. A fine mansion has been built on this land, worth £2000, and the Ordinance provides that this shall pay a ground rent of £33 per annum and after 35 years from 1st January, 1893 become the property of the Church. This Ordinance met with the ready assent of the Committee. As did also that for the sale to the Land Department of a small piece of ground at St. Peter's, East Maitland, for the sum of £650 to be applied in aid of the liquidation of the debt on the new Church. The fourth Ordinance considered by the Committee, was that for the mortgage to the A.J.S. Bank for £300 of thirty our and a half perches of land at Adamstown "in the Parochial District of Merewether." A Church there, situated on this land, is now approaching completion. Towards this eight supporters of the Church in Merewether have signed a cash credit bond of £150 to the bank, but £150 more is wanted and the Bank will advance the £300 on the land and Church, liquidating the cash credit bond and handing over the £150 to complete the Church which will then with site and fittings have cost £650. The Ordinance was not opposed and will be presented to Synod.

Reading Matter and Correspondence in the Record.—Will you allow me to thank your correspondent "Colin Clout" and the Rev. J. A. Newth for their communications to the Record of the 25th ult. They both of them give your readers some facts which afford considerable food for thought. Can the statement be verified "that the Act of Uniformity Amendment Act of 1872 has enacted and declared that the Administration of the Lord's Supper may be used with Evening Prayer?"

Sweeps.—The other night I was walking up the High-street of West Maitland. Every few yards standing at street corners, in doorways, and sitting on door steps were groups of young men often mere lads talking of nothing but these racing sweeps. Some of them had lists in their hands some were leaning over the shoulders of others looking at their lists. One word I heard in the various groups was the word "scratched" and it seemed to cause deep dejection whenever it was uttered. I know that that persons who know West Maitland well, tell me that this sweep mania is doing more harm than anything else in the Colony at the present time and that something ought to be done to check it. Floods may come or floods may go, work may be slack or plentiful as the case may be; but this sweep mania and this betting fever goes on for ever.

Selected Article.

Evening Communion: The Archbishop's Reply.

The Archbishop of York has once more taken his Clergy into his confidence in the matter of Evening Communion. In the new number of the *Diocesan Magazine*—which did not reach us till the *Record* of Friday last was already in the hands of its readers—his Grace explains the grounds upon which he based his "discouragement" of Evening Communion, and puts in revised terms his policy in regard to it. In its first form his Grace's statement could only be regarded as an explicit declaration of war against the practice of Evening Communion. Whatever power, direct or indirect, a prelate can wield in regard to such points of order was apparently to be used in hostility to Evening Communion. The words admitted, so far as we can see, of no other interpretation. They were the more alarming because it was understood that there were cases in which, before instituting an Incumbent, the Archbishop had asked for a promise that Evening Communion should cease. Such a policy could only divide the Diocese over which his Grace has so recently been called to preside, and occasion deep distress to many faithful Churchmen throughout the country. That the astonishment and indignation called forth by such a prospect were not always expressed in the most temperate fashion was very much to be deplored, but we cannot pretend to regret that the Archbishop's policy was at once subjected to frank and resolute criticism. To the honour of the Archbishop, he has promptly shown himself superior to the obstinacy which, under the title of "firmness," exalted personages are so often tempted to adopt when a mistake has been made.

His Grace's revised statement retains the word "discouragement," but in another shade of meaning. If Clergy really wish to have Evening Communion, his Grace will use no argument to convert them. He will only pray that they may be guided aright. But he will, we may infer, make no concealment of the fact that his own opinions are against the practice. In other words, his Grace retains, as he is justly entitled to, his individuality. We cannot expect that, if he feels strongly upon such a point, he should wholly conceal his convictions. There are privileges which may be permitted even to an Archbishop or Bishop, and the right to have distinct opinions upon the subject of Evening Communion must be one of them; but this is something different from the attitude of determined hostility which the prior statement was understood as expressing. The Archbishop has also told us frankly upon what grounds his decision has been arrived at. He admits that the records of the Institution are on the side of no law. He does not attempt to meet the obvious fact that an early Celebration is quite as much an innovation lacking special Prayer-Book sanction as is a Celebration at 8 p.m. But, on the other hand, he again disclaims any sympathy with the plea for Fasting Communion. His Grace, so far as we can see, reduces himself to the two main arguments—that there is special merit in coming at morning hours which may be inconvenient, and that the early hours are the best for all Communicants. As to the first of these points, the idea that some special merit attaches itself to discomfort in the performance of a Christian duty seems to us wholly repugnant to Holy Scripture, especially in regard to the Sacraments. It comes nearer to some conceptions of heathendom than to the Christian view. At the same time we must repudiate the suggestion that Evening Communion is a mere resort

of the lazy. It is as unjust to say this as it would be to call Early Communion the resort only of those who debase the rest of the Lord's Day by secular pursuits. It may be true that some who come to Evening Communion might well come in the morning. It is equally true that some who attend early celebrations deem themselves free of religious duties for the rest of the day. If one begins his Lord's Day observance with the service at 11 a.m., the other ends his when "Mass" is over at 8 a.m. Upon the question that the morning hour is the fittest for so solemn a service there is a conflict of testimony. His Grace is upon one side; many thousands of Churchmen of equally ripe spiritual experience are upon the other. Let us hear Mr. Handley Moule: "It is often my duty to minister (at Evening Communion). . . . But I freely own they are seldom those which meet my own need best." And again, "As regards personal experience, in a fully occupied life, and no longer young, I confess that I rise every morning feeling at first much more tired than when I lay down, and by no means easily realising the traditional 'freshness,' for mind and soul, of the day's first hours, though they are always, by duty, full of work. For myself, there is no hour when the consciousness of repose, within and without, is so strong as after the sweet evening worship of the Lord's Day." The same experience can be witnessed to by many others. In the case of the poor we still believe that the spiritual sense is most alert when the solemn services of the Day of Rest culminate in presence at the Lord's Table. It may not be so with all; but let each choose that which he finds most profitable, and let not the reasonable liberty of any be infringed.

His Grace quotes his own experience to show that the poor can, and will, come to Holy Communion. But no such statistics can show how many were kept away when no Evening Celebration existed. His Grace's facts could be met by facts if there were any advantage in meeting them. However wide such experiences as his own may be, they supply no adequate excuse for abridging the liberty of others. His Grace's hostility will only be welcomed, as we have said before, by the Fasting Communion party, by such Clergy as the Bishop, of whom Mr. Moule speaks in another column, who ordained that a congregation should be kept without the Lord's Supper rather than take it otherwise than fasting. From these we expect no quarter, but are entitled to look at least for toleration from prelates who have nothing to say against a Communion Service at midday. That toleration is still to be enjoyed in the Diocese of York. In any case, however, we must hold fast by our liberty. We break no law either of God or man; we desire to lay no fresh bondage on any who dissent from us. Calmly but still firmly we must, under any discouragement, defend the liberties both of Clergy and of people.

—London Record.

Home News.

The Protestant Church in Madrid has at length been opened for public worship.

The Bishop of Chester is asking the English Parliament to introduce the Norwegian system of Liquor Traffic.

Bishop Wilkinon, late of Truro, has been unanimously chosen to succeed Dr. Charles Wordsworth in the See of St. Andrews.

A general Church Mission has just been held at Manchester. The Bishop delivered the inaugural address to the Clergy and Church workers.

The February simultaneous meetings in connection with the C.M.S. have been held in many centres, and in some places great interest in Missionary work has been aroused.

In his recent visitation, Dr. C. M. Stack, the Bishop of Clogher, defended the action of the Archbishop of Dublin in ordaining a Clergyman for the Spanish Reformed Church.

The resignation of the Bishop of Norwich, the senior Bishop on the English Bench, will take effect in May. He has held the See since 1857, and has won the admiration, respect, and love of His people, by a life devoted to the service of God.

The Rev. G. C. Grubb has been holding a Mission at Trinity Church, Cambridge. Large numbers of university men have attended the Services, and the addresses have been characterised by simplicity, solemnity, and directness. He is promised a very hearty reception in South America.

The Archbishop of York has replied to his critics in the *Diocesan Magazine*. From it we gather that he attaches merit to communicating at some inconvenient hour. He maintains that the early hours of the day are the best for all communicants, and that the poor can, if they will, come to Holy Communion in the morning.

During the past eighteen years the Church in England has spent £20,000,000 on Church restoration. The Diocese of London takes the lead in this expenditure on Church buildings, the amount being £1,188,977, while for Church restoration there was an outlay of £820,389, thus making a total exceeding £2,000,000. Manchester comes next with an expenditure of more than one and a-half millions.

Severe earthquakes were experienced in the vicinity of Alhaya (W.A.) on Sunday night.

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CORRESPONDENCE.

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

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

Correspondence must be Brief.

MISQUOTATIONS.

To the Editor of the Australian Record.

Sir,—Your correspondent, J. A. Newth, dilates upon a variety of subjects upon which enough has been written for the present, added to which his letter contains nothing that has not been already answered, except the "no case abuse the plaintiff," to which it is not necessary for me to reply, nor should I trouble you with this letter if your correspondent had not misquoted what I wrote. I say misquoted, because a *suppression* is a *suppression*. It is easy to make it appear that a person has said, or written, something quite different to what he has said or written by making use of a quotation which has been detached from its context, and so to make what is really a sound argument, accompanied by asserting facts, stand forth in its nakedness as the mere assertion of an opinion. In his letter of the 20th ult., J. A. Newth writes:—"If he" (meaning me) "can only reply that a loyal son of the Church would not ask such questions," then it is tolerably clear in what direction his and their sympathies lie; but I protest against such an unfair statement of what I wrote, and against the attempt to mislead others by the words, "But if he can only reply that a loyal son of the Church would not ask such questions." What I wrote, and what was printed, was, "A faithful son of the Church would not require to ask such questions." The approval of the Archbishop of Canterbury, with what has been written in your columns in defence of these ladies (Kilburn Sisters), and is now confirmed by the sanction of the late Archbishop Tait and the Bishop of Capetown, are quite enough to satisfy any unprejudiced mind.

I leave your readers to judge whether J. A. Newth has quoted me fairly, and whether he has any right to expect me to give him credit for "speaking the truth in love."

Yours, &c.,
ZACHARY PEARCE POCOCK.

"Oberon,"
Point Piper Road.

CORRECTIONS.

Sir,—Warned by your footnote to Dr. Pocock's letter in the previous issue of the Record, I took the precaution to re-write my original draft of the Open Column Article for last week. Perhaps that very re-writing is responsible for some mistakes, which I now beg leave to correct.

In the 5th paragraph, for "excess" read "excuse." In the 8th paragraph, read as follows:—"The building up of our people in their most holy Faith, the impressing upon them the obligation of religious duties, the urging, &c." The article as printed omits the words between "most" and "religious."—Yours, &c.,

D.

EVENING COMMUNION.

Sir,—A lengthy correspondence in the Times upon the subject of Evening Communion was fairly summarised by a writer in that paper of Jan. 30th last. One or more proofs for every statement was found in the previous letters by the Bishop of Exeter, Lord Grimthorpe, Deans Cast and Hole, and other leading and learned men, on both sides. Those letters completely disposed of the opinions expressed by Bishop Wilberforce, and quoted by your correspondent, the Rev. C. S. Smith. I subjoin the summary of the letter, and in closing, would like to ask Mr. Smith if Early Communion were contemplated by the framers of our Liturgy, how it comes to pass that last Sunday—the Sunday before Easter—the Early Communicants had read to them as the Gospel for the day, the 27th chapter of St. Matthew, and then later on in the regular Morning Service heard the 26th chapter of the same Gospel as the 2nd lesson for Morning Prayer.

Plainly the compilers of the Liturgy had no expectation that the Communion on that day would be administered before Morning Prayer had been said.

A CHURCHMAN.

Sir,—We have cause to be grateful to you for allowing a full discussion of the subject of Evening Communion in the columns of the Times, and for the admirable leading article in which you summarised and closed it.

Some points seem to have been brought out decisively:—
1. Evening Communion is suggested by the hour of institution and by Apostolical practice. Even abuses did not lead to prohibition.
2. Evening Communion is not forbidden by the Prayer book.

3. Early Communion is not recognised by the Prayer-book. That is clear proof that the Prayer-book intended the Communion to follow, not precede, Morning Prayer.

4. A century ago evening services of public worship were regarded as innovations, and were disliked and discounted by many of the Bishops, as Evening Communion is now.

5. The objection to Evening Communion rests either (1) upon a repugnance to all unauthorised adaptations of old customs to present need, or (2) upon the desire of fasting Communion, or (3) upon the aristocratical cavil expressed in the term "post-prandial," whereas the lower and middle classes are as far from a full meal at 8 p.m. as they are at any hour of the 24.

6. The introduction of Communion at unearthly hours of the morning (1) rests upon the idea expressed or unexpressed, that there is something meritorious in inconvenience, and (2) is open to the risk of a scramble from bed, and perhaps back to bed, in place of a seemly and quiet preparation for Communion.

7. The encouragement of such Communion often leads to a desecration of the rest of the day.

8. To lay stress upon fasting Communion is to incur the charge of "not discerning the Lord's body"; and not recognising its difference from common food; of calling attention, therefore, to a question of corporeal digestion which ought to be treated at once irrelevant and irrelevant, and which, if entertained at all, ought to involve as prolonged a fast after as before communicating.

9. Everyone ought to be allowed and encouraged to communicate at that time of day which he finds for himself the most favourable to composure and collection of mind.

10. The threat of "discouraging" what it cannot forbid is a stretch of Episcopal authority at once unjustifiable and unkind. The Evangelical Clergy of a century ago lay virtually under this sort of ban, and it meant for them exclusion from all preferment which was not in lay patronage and (what was worse) a general disheartenment, against which they were only fortified by a strength of conviction and devotion, which must, I suppose, be invoked again.

But who shall excuse the unwieldy of again invoking it?

RUSTICUS.

THE BIBLE AND MODERN THOUGHT.

Sir,—An error in Canon Girdlestone's remarks on the Criticism of the Old Testament, printed in the AUSTRALIAN RECORD of the 25th February, and the complaints of one of your correspondents, on the 18th inst., prompt me to urge greater care than is now common in handwriting, in quotations and references, lest we give cause for the imputation of falsehood or of writing nonsense.

The learned Canon makes reference to the objection that Isaiah could not have known anything of Cyrus, of whom he is understood to foretell friendly action to Israel. The learned Canon allows that the prophet might not have known anything of Cyrus, who did not live till long afterwards, but still he holds that God might have impressed the name of Cyrus upon Isaiah, "as he impressed the name of Josiah upon Balaam." Now, as a matter of fact, the Bible does not contain any mention of Josiah by Balaam! The learned Canon's memory has played him a trick, for it was an unnamed "man of God" from Judah that foretold Josiah's destruction of Jeroboam's altar. (See 1 Kings, xiii.)

The local case in point will be found in your issue of the 18th instant, where a writer says he had written to you naming "Thomas Hartwell Hall, who is christened Thomas Hartwell Hull." As I might be deemed hyper-critical in objecting to the sacred word "christened" being used by a Clergyman to signify *misprinted*, I will only remark that "Thomas Hartwell Hall" is not known to literature; and, if it does not suggest the writing of nonsense on the part of another, I would with due humility express my opinion, that the gentleman who ought to have been named was the author of "Horne's Introduction to the Study of the Scriptures."—Yours, &c.,

JAMES GILBERTSON.

Wedgeburn,
March, 1893.

"MOTHERLESS CHILDREN."

Sir,—I beg to acknowledge the receipt of the undermentioned sum. Ten pounds more urgently needed.

Yours faithfully,

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TELL YOUR LOVE.

That was apparently a simple wish which the wife expressed who said that her husband should not only love her but tell her so sometimes. Tell her so sometimes!—there is much in this. There are husbands and fathers who, as far as their small hearts can, love their wives and children, but they freeze them to death by an icy manner. They have never learned that law in the science of domestic life which a celebrated man who was a good husband thus formulated: "Whenever she (his wife) came into my presence I tried to express to her outwardly something of the pleasure that it always gave me." Almost every husband and wife have moods of affectionate expression, but it is the habit of love-ways that is wanted. In many a home neuralgia or dyspepsia, or business worry makes the weather within as changeable as it is without in an English spring. We English are rightly afraid of "gush," but it is possible to be too undemonstrative. We feel this bitterly when one has been taken into the unseen world whom we loved, but to whom we did not tell our love. And now we can only kiss the cold glass that covers the face of the dear departed. "Too-late, too-late to love him as we might, and let him know it!" Too late to let her know how much she was to us.

REMINDERS OF HIS DEAD MOTHER.

[EXTRACT FROM A PRIVATE LETTER.]

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

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

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

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

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

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

Our visit being virtually over, we called for a few moments at Mrs. Reed's house, 2, High-street, Minster, Kent, and then wended our way back to Ramsgate.
C. M. R.
New York, October, 1891.—ADVT.

News has been received of a terrible hurricane which did immense damage at New Caledonia, the New Hebrides and the Loyalty Islands.

The Central Queensland Floods Relief Committee in Brisbane have decided to remit £1000 of the money recently collected in New South Wales for the relief of the sufferers by floods in this colony.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBROUGH STREET SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 200 hands comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

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

We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be freed 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. Those of course, who purchase are not obtruded 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 man must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

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"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."

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

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The editor of the "Australian Independent" says:—"The health process discovered by Dr. A. Wilford Hall, of America, is 'sweet reasonableness' itself. 'No suffering humanity we regard the discovery as a wonderful boon.'"

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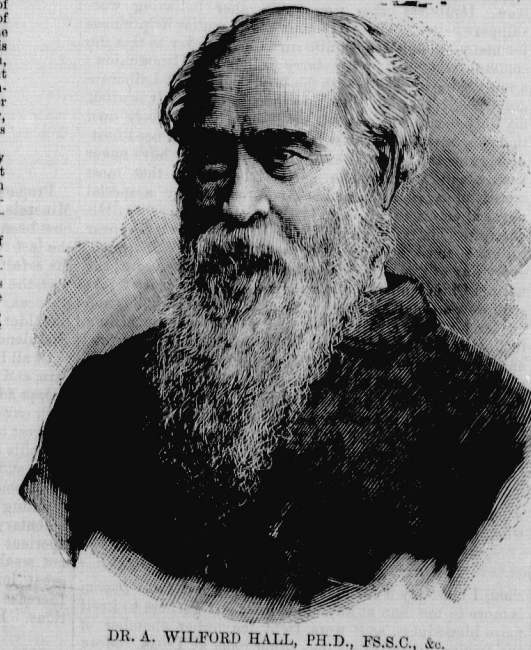
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EVENING COMMUNION.

BY THE REV. H. C. G. MOULE, M.A.,
PRINCIPAL OF RIDLEY HALL, CAMBRIDGE.

I make no attempt here to discuss or review, as a whole, the interesting correspondence in the *Times* on Evening Communion. All I offer is a few considerations on one or two practical aspects of the subject itself. But, in passing, I must remark how significant is the fact, and the occasion, of the correspondence. It is significant that a much-respected Archbishop should have gone out of the way to censure this practice, avowing his fixed purpose to discourage it. Such an open and emphatic stigma, from such a quarter, upon a practice which, though not confined to Evangelical Churches, and originating (as a modern English usage) under Dr. Hook at Leeds, is largely associated with Evangelicalism, is undoubtedly a sign of the times. Not much censure is heard now from Episcopal chairs of usages and of teaching which, distinctive of the Middle Ages, are a huge and aggressive innovation in the English Church as reformed. But Evening Communion appears to be considered by some of our leaders a much more serious matter. Here is a sign of the times, of pregnant import for Evangelicals, Laity, and Clergy, and of anxious omen for the Church of England at large.

On the other hand, it is significant that, so far as the columns of the *Times* serve as a weather-glass for the purpose, the drift of temperate educated Laymen's opinion seems to be a great deal more for the use of Evening Communion than against it. The Bishop of Exeter's letters, admirable in matter and in tone, have evidently met the minds of many men who certainly are not Evangelical partisans. Those letters, and others which have followed or accompanied them, have called strong attention to the irrefragable fact of the evening Institution ("while they were eating," "after supper"), and of the Apostolic and primitive use of evening Eucharists. Canon Tristram's quotation of Bishop Lightfoot's assertion that evening Eucharists were the usage of the Primitive Church, will not be forgotten, and some will be reminded of his note on Ignatius to the Smyrneans (*Apostolic Fathers*, vol. ii, p. 313): "We infer that the celebration of the Eucharist came, as it naturally would, at a late stage of the entertainment" (the Agape). Attention has been drawn also to the deeply reverent spirit in which the advocates of Evening Eucharists regard the subject. It has been made plain that the last thing in the world they have in view is to be careless of order, defiant of authority, encouragers of indolence, discouragers of devotion. The correspondence seems to show a growing understanding that Evening Communion, whatever else it is, is not irrelevant in either theory or practice, and that any word or deed in regard of it which implies that it is so is not fair, is not accurate to the facts. This also is a sign of the times, significant for thoughtful and temperate Evangelicals and hopeful for the Church at large.

Two main particulars, and only two, will be touched on here. One is the question how far the Clergy, higher or lower, have the right before God to limit the time of Communion; the other is the question, What are Evening Communionists like in fact and practice?

As regards the right of the Ministers of the Communion to limit the time of ministrations. Of course, up to a certain point, there must be inevitable limits; limits of a man's strength and of a man's time. No pastor can give his people unlimited opportunities for reception. But his aim should be assuredly to make the facilities, in reason, as large as he can. Here is the Lord's great Sealing Ordinance, His Divinely simple while all-sacred Sign and Seal of His finished sacrifice, and ceaseless Intercession for His believing followers, and living Presence with them always, and sure Return. In what part of His functions is the Christian Minister more simply and directly ministerial than here? He is on the one hand (not a *sacerdos* but) a specially-sent "servant of the High Priest" Who, having once sacrificed, now sends His servant with His tokens that the fruits of the sacrifice are "ready." He is, on the other hand, the humble and willing servant of His Christian brethren, intent to meet their every need in His Lord's name. Here, if anywhere, the Clergyman should fear, with reverent apprehension, to sin against his brethren by withholding from any of them (supposed to be true believers in his and their Lord) that special Token of His sacred love of which he is merely the messenger for them. Nothing but a solemn and justifiable certainty that it grieves Him to give to His true people that Token of His Attonement and of His Life at this or that hour of the day should make it impossible, or even unwelcome, to the messenger-minister to do so.

It is strange, so at least it must seem to many Christian men, to find such repugnance in the minds of those who find the Communion, pure and simple, in the sixth chapter of St. John. It is not *there*, assuredly, as the direct subject of the chapter. But many men hold that it is, and that the reception or not of the sacred Elements is a matter of "having life eternal in you" or not. But if so, what facility of reception for the penitent and believing can possibly be too great? What hour of the day shall be a time when it shall not be lawful to receive the mysterious Sustenance? A young friend of my own, active in his scattered country parish, found that the people of one distant hamlet must be practically excommunicated if he did not give them an afternoon Communion. A thoughtful Evangelical, he was also (let me say he was

therefore) sincerely loyal to order; and he consulted his Bishop before arranging what seemed to be necessary. He was met with the utmost kindness and sympathy. But the emphatic counsel was that it was better that the people should do without the Communion than receive late in the day; he must hope that they would be "educated" in time into finding that (be the needs of farms and beasts, and also of households, what they might) it was possible to receive early. In this answer the advisor, from his own doctrinal point of view, laid it on the young Pastor to refuse to those men, for an indefinite time, the conveyance of life eternal rather than convey it to them an hour after dinner.

But, now, what in fact are Evening Communionists like? Are they scenes which deserve to be looked askance upon, and to be labelled, with an unkind suggestion, "post prandial?" I have before me, in the author's M.S., a paper written a few years ago by the late Canon Jackson, of Leeds, a name ever honourable in the annals of the Church in the North. It will be remembered that he began his ministry under Dr. Hook. The paper is on Evening Communion. After a vindication of its full lawfulness and entire harmony with Scripture, he speaks of his own Evening Communionists as they were. After giving some statistics, "as that the average attendance on Sunday mornings was 150, and on Sunday evenings 330, and explaining that his parish was one of working people only, with scarcely an exception, he writes:—

"To threaten clergymen, even indirectly, who act thus on their lawful liberty seems a monstrous perversion of authority. Why a strict following of the practices of the Church of Rome should be allowed, while services after the manner of the original Institution by the Lord Himself, after the manner of the blessed Apostles, who knew the mind of the Lord, after the practice of the primitive Church—services fully allowed by our own Prayer-book, and required by the religious needs and social circumstances of the people, as well as dictated by common sense—should be frowned upon and discouraged, is something so unjust, so contrary to Gospel authority and English liberty, as to make every thinking person ask, What is the meaning, what is the end in view in all this? These Evening Communionists, as carried on with us, are usually solemn and devout to the last degree. The reverence of the dear people, and often their deep feeling, are so manifest that the clergy themselves are brought all the more under the pervading influence. The holy effect of this close fellowship with the ever-blessed Lord, and these dear tokens of His communicated grace, are shown in the life and character of those who are thus fed and blessed by Him. He must be a bold man who would dare to denounce what is so clearly owned by, and must be so signally acceptable to, the Lord Himself."

This picture is one which many a minister at these despised Evening Communionists, and many a lay communicant, can thankfully and deliberately affirm to be true. Doubtless other times suit other believing worshippers better. The early hour has a peculiar helpfulness for many, though I am quite sure that in order to this the communicant must never hurry to the early Communion; a solemn first interview with the Lord, and a most deliberate going to His sacred Table, are indispensable. It is often my duty to minister on such occasions. But I freely own that they are seldom those which meet my own need best. As regards the theory of early participation, I have never been able to see that the spiritual benefit of that most sacred interview with the Lord is promoted by a special physical effort. Certainly in His intercourse with His Disciples "in the days of His flesh," He does not appear to have acted on such a principle. Bodily discipline, every day of the year, has its all-important place in the normal Christian life; but is exactly this its place? As regards personal experience, in a fully occupied life, and no longer young, I confess that I rise every morning feeling at first much more tired than when I lay down, and by no means easily realizing the traditional "freshness" for mind and soul, of the day's first hours, though they are always, by duty, full of work. For myself, there is no hour when the consciousness of repose, within and without, is so strong as after the sweet evening worship of the Lord's-day, to which I go from the simplest possible tea-table, and from which I return to a later evening spent with friends in "psalm-singing." At that quiet time, when the church after the throng seems quieter than ever, when perhaps we have just been singing

"Hear in this solemn evening hour,
And in Thy mercy heal us all,"

then, I must say it for myself, the all-sacred *Cena Domini* is more to me than at any other time. It gathers to itself more blessedness, as it were, from the upper chamber of the Institution and from that other room at Troas. More even than when the morning shines on the white Table, it seems to have to do with that deep promise, "I will sup with him, and he with Me."

God forbid that such Evening Communionists should be forbidden, should be discouraged, should be discredited, until we are quite sure that they displease Him Who told us to eat and to drink, "in the same night that He was betrayed."

February 1, 1893.

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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, F.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, P.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 pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 95 Pitt street, Sydney.

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A SAFE MEDICINE FOR LADIES.

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

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The Australian Record.

SYDNEY, SATURDAY, APRIL 8, 1893.

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NOTES AND COMMENTS.

The Annual Meeting of the Church Society. This has been fixed for the evening of Tuesday, the 18th April, next, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., the Acting Governor, will preside.

"Heal the Sick." "When the Founder of Christianity in the same breath that He said 'Preach the Word' said also 'Heal the sick,' He set before His followers the absolute paramount duty of attending not only to the spiritual condition of those amongst whom they ministered, but also to their social and physical welfare." So said Archdeacon Sinclair to the Church of England Sanitary Association.

£20,000,000 in 18 years. The *Standard* (London), contains an interesting article founded upon a Parliamentary return issued the previous day, which shows that a total sum of over £20,000,000 has been raised by the Church of England in eighteen years. The return was moved for in 1891 by the Duke of Westminster, the object of it being to show the number of Churches (including Cathedrals), in every Diocese in England, which have been built or restored at a cost exceeding £500, since the year 1873. The return also shows in each case, as far as possible, the amount expended and the sources from which the required funds were derived. The period covered extends from 1873 to 1891, or about eighteen years, and the total amount thus spent reaches the astonishing total of £20,631,403. Of this sum £9,607,783 was devoted to the building of Churches, and £10,609,628 to the work of restoration, while a sum of £13,922 was expended on building and on restoration respectively, but without distinction in return as to the precise object. The article also contains a long list of munificent private gifts.

1 to every 167,000. In Exeter Hall, the Bishop of Worcester, presiding over a large meeting, said the total incomes of the country amounted to over £1,000,000,000 annually, of which £240,000,000 is put by as savings every year, but only £1,250,000 is given for Missions to the heathen. There are 870,000,000 heathens and 170,000,000 of Mohammedans; but only 6,000 or 7,000 missionaries, or about 1 to every 167,000.

Ten Ways of Giving. Ten ways of Christian giving are enumerated by Dr. A. T. Pierson in *The Missionary Review of the World*. They are the needless way, giving to an object without inquiry; the impulsive way, giving at mere momentary caprice; the lazy way, resorting to fairs, festivals, and various panderings to the carnal nature, in order to shirk self-denial; the calculating way, giving with reference to expected personal returns; the selfish way, giving for power, praise and glory; the systematic way, giving a definite proportion of income—a tenth, or fifth, or more; the intelligent way, giving after personal investigation of the object; the self-denying way, saving what luxurious taste or useless outlay would squander; the equal way, giving to the needy as much as is spent on self; the heroic way, limiting outlay to a certain sum, and giving away the entire remainder.

The next Lambeth Conference. The Archbishop of Canterbury has announced that the next Lambeth Conference will be held in 1897, which is the anniversary of the arrival of St Augustine in Kent.

A Yankee Institution. The recent disappearance of the Snuffed Out.

London edition of the *New York Herald* is immensely gratifying to all humane citizens, because it indicates the total and crushing failure of the most brazen and determined effort ever made to destroy the sacred Day of Rest. Everyone well remembers the confidence with which the *New York Herald* attempted to establish in England the degraded and disastrous custom of issuing daily newspapers on Sunday, a custom which is one of the greatest social curses of the United States. Fortunately the good sense of the English people snuffed out that base Yankee institution, and the failure of so wealthy and powerful a journal will discourage everybody else from repeating the odious experiment.

The Polynesian Labor Traffic. If one-half of the statements made by Mr. R. L. Stevenson in condemnation of the Polynesian Labor Trade be substantial, there is need of instant and decisive measures to reform. Last year a special reporter of the *Argus* supplied a most readable account of a trip made by him, under a disguised character, in the labor schooner "Helen," his experience impressed him very favourably, and one has no reason to doubt that in that particular instance care and humanity were exercised in dealing with the islanders. But, on the other hand, Mr. Stevenson has been living in the South Seas for a considerable time, and has been in contact with men who are familiar with the Polynesian groups. He has stated to the *Presbyterian* that "he has the greatest difficulty in being satisfied with any possible supervision of the labour trade by the Queensland Government;" and adds, "I believe, in fact, that kidnapping is being practised in the islands." We must hope that in its strict application to Polynesia there is some mistake in the reporting of the following miserable words which appear in the magazine, as telegraphed through the *Age*: "There has never probably been, anywhere in the world, anything more hideous than the Labor Traffic." He must surely be speaking generally, so as to include the horrors of the old African trade, with its awful 'Middle Passage.' Otherwise, Queensland stands before the civilised world as the carrier-on of a most iniquitous system, which is an utter disgrace to humanity.

A Memorable Sentence. In speaking Divine truth, in sowing the seed in the morning, and in the evening withholding not the hand, we cannot tell which shall prosper—but faith can hold fast the promise. "My word shall not return unto Me void." In the biography of Bishop Wilberforce it is related "One of the Queen's ladies in waiting had heard him preach before the Court, and being questioned about the sermon, and asked to give an account of it, she said, "It was very interesting, and I enjoyed it; but the only thing I can tell you was one short sentence, which struck me so that I wrote it down on the fly-leaf of my Prayer Book. It is this: 'Remember, respectability is not conversion.' The bow, though drawn at a venture, did not miss the mark."

How to Keep Young. Most of our Young Men's Institutions have as President and Vice-Presidents some who are of mature age than themselves, and both are the better for such associations. "A man," it has been remarked, "can hardly become an old fogey, who tries to keep in touch with the rising generation—to feel with them and to help them. There is a custom, it is said, amongst at least one savage tribe in Africa, of killing and eating old people when past their work. We may object to enter in this way into the bodily tissue of the young, but it ought to be a pleasure to live again in them, by imparting to them the experience we have gained."

True Charity. A writer makes the following remarks, and there is much force as well as truth in his statement:—"Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am apt to think more highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgment of another in stirring the fire, than of one who gives away thousands." There is also a higher authority than the writer referred to, for the "Word" declares "A soft answer turneth away wrath," and "Greater is he that ruleth his spirit than he which taketh a city."

Minister's Wives. Considering the many calls upon Minister's wives and the multitudinous duties they are at times expected to perform, the following thoughts upon this subject will not, perhaps, be considered out of place: "A minister's wife should, of course, be a devoted Christian woman and sympathise and co-operate with her husband in every good work. But it is preposterous for a Church to expect double duty from her. She has all the care of a common housewife—and more than that fall to the lot of an ordinary woman. Why, then, should a Church imagine that they have hired her public services as well as those of her husband. It is this double burden bearing that is, and

has been, crushing the life out of many a minister's wife. And if a Church is so heartless or thoughtless as to demand from her public service which only a paid missionary without the cares of a family should be expected to do, surely her husband should not be so foolish as to yield to their unjust demand. Furthermore, it should be remembered that her home is not a public institution for the inspection and criticism of every idle gossip in the parish. If any professional man's wife but a minister's should be subject to one-half the busyboding in domestic and private affairs that the minister's wife endures, the whole community would rise in reprobation of such conduct."

Where their Treasure. An old Methodist preacher once offered the following prayer in a prayer meeting, "Lord help us to trust Thee with our souls." "Amen," was responded by many voices. "Lord help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord help us to trust Thee with our money"; but to this petition the "Amen" was not forthcoming. "Is it not strange," a religious publication remarks, "that when religion touches some men's pockets it cools their ardour at once and seals their lips?" How many Christians there are in our own land who are adding house to house; who are living unmindful of their responsibilities and failing to recognise they are but stewards of the wealth entrusted to them? If these duties were realised, the work of the Lord would not be hindered to the extent it is through want of means for carrying it on. May a more liberal spirit be given to those who profess and call themselves Christians.

Death in the Cup. In 1879 Dr. Norman Kerr, a distinguished English physician, in a published work, "Mortality of Intemperance," says that after instituting an inquiry into the several causes contributing to mortality, in the practice of several medical friends, with the avowed object of demonstrating and exposing the utter falsity of the perpetual tectal assertion that 60,000 drunkards died every year in the United Kingdom. . . . I had not long pursued this inquiry before it was made clear to me that there was little, if any, exaggeration in these temperance statistics; and when asked to present the final results of my last investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess—40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease arising from the intemperance of others."

Christianity not Played Out. Professor Drummond, says the *Christian Commonwealth*, evidently does not think Christianity is played out. He has been talking to the University men at Edinburgh, and among other things he said he wanted to give University men a chance—men to whom religion had been represented as dead, formal, inconsistent and narrow—to embrace the true religion of Christ. The fact of the students being met there meant that they were religious men, although they might not own it. All the birds in their nature had not yet come forth; the blossom and fruit might yet appear in a sunnier and higher environment than they may yet have lived in. What, he asked, was the environment of a man? His hearers might have met those who called out stops in their nature that they had almost never heard sound before. They had met women especially who had brought out feelings and aspirations and ideals which they did not know existed, and as long as they were in the presence of these people they felt better men—their lower nature was not in evidence. But it was no use taking as a higher world a few people, because none of them were high enough to get the best out of a man. If a man were laying a plan for life, he might as well follow the very best. There was no question as to which was the best, the most complete ideal. They might ask him, why should they not follow Charles Kingsley, or read Shakespeare, or be content with Browning and Tennyson? For one thing these were all second-hand men, and all that was highest in them had come from Jesus Christ. Men needed someone to kneel to; hence the necessity of choosing Christ to be the feature of their lives, to take charge of them and make them obey.

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