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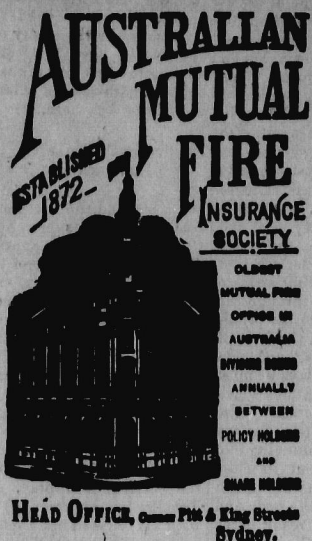
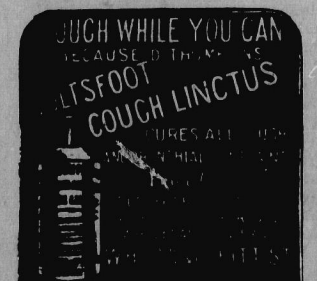
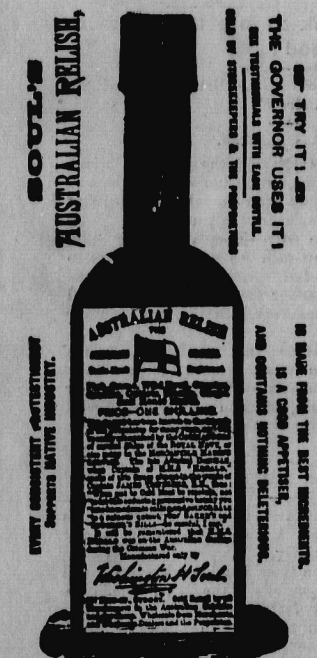
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There is no doubt this number will be  
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Nov. 9, 1893

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# The Australian Record

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NEW SERIES, No. 416.]

SYDNEY, NEW SOUTH WALES, SATURDAY, JUNE 16TH, 1894.

[THREEPENCE.]

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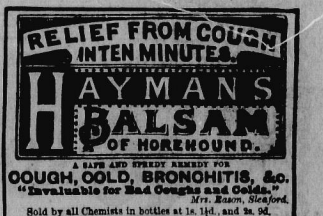
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Exceptional facilities are offered to youths who  
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# The Australian Record.

SYDNEY, SATURDAY, JUNE 16, 1894.



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At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakehouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

### MY BROWN BREAD

is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

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Painless Extractions Every Morning at 11

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These Medicines may be obtained Wholesale at THE VETERINARY DEPOT,  
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

LABOUR HOME, 557, HARRIS STREET.

Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager.

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The Great Remedy of the 19th Century.

FOR

LIVER AND KIDNEYS.



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

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

### A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.

PREPARED ONLY BY

**J. S. ABRAHAM,**  
THE LABORATORY  
434 GEORGE STREET, SYDNEY.

## NOTES AND COMMENTS.

**Personalia.** Mr. E. J. MASSRY who has recently returned from a course of musical study in England has been appointed Organist of St. Saviour's Cathedral, Goulburn. It is stated that Mr. E. W. KNOX will be nominated for the vacancy in the Sydney University Senate.—The BISHOP OF MELANESIA was expected to leave Auckland for Norfolk Island on Thursday last.—The Most REVEREND THE PRIMATE will return from England via Canada. He will be the passenger leaving Vancouver on August 16th next.—The induction of the Rev. T. B. TRESS to St. Stephen's, Richmond, (Vic.), will take place on Friday 29th inst.—The Rev. JOHN WATSON formerly Incumbent of Coburg, Melbourne, met with a serious accident recently.—The Rev. G. C. GAUSS, M.A., took part in the Great Assembly (London) Thanksgiving Meetings in April last.—The death is announced of the BISHOP OF BATH AND WELLS.—The Rev. C. A. HORNABROOK, who was for some time Curate at Taree, in the Diocese of Newcastle, and late of St. John's, Adelaide, has accepted the Incumbency of Christ Church, Kapunda (S.A.).—At the last meeting of the Rural Deanery of Brisbane, it was resolved to recommend to the Bishop, immediately on his return from England, that an earnest and united effort be made to secure the insertion in the Education Act of Queensland of the provisions for religious teaching of the New South Wales Act, and especially of Clause 17, which enables the Clergy or their deputies to teach in State Schools during school hours.

**The Brotherhood of St. Andrew.** We are requested to announce that the next meeting of the Council will be held at St. Philip's Church Hall on TUESDAY EVENING the 26TH INST., and NOT on Tuesday Evening the 19th, as announced in our last issue.

**C.M.A. Gleaners' Union.** The Gleaners' Union Half-Yearly Meetings will be held on Tuesday, the 19th June, in the Chapter House. In the afternoon, at the Ladies' Meetings at 3 o'clock, the subject and speaker will be "The Work of the Holy Spirit in connection with Foreign Missions"—1. In the Home-land, Miss ALICE PHILLIPS; 2. In the Mission Field, Miss GURNEY. The General Meeting in the evening will commence at a quarter to eight, when it is hoped the DEAN will be well enough to take the chair. The subjects and speakers will be as follows:—Knowledge about Foreign Missions.—1. Knowledge awakens feeling, Rev. GERALD D'ARCY IRVINE; 2. Knowledge, incites to prayer, Mrs. WALKER; 3. Knowledge constrains us to help, The LAY SECRETARY. Miss GURNEY is the devoted Hon. Secretary of that admirable movement—the Christian Police Association. She and Mrs. WALKER are travelling round the world endeavouring to found branches of that Association, or to strengthen branches already in existence. They are deeply interested in Missionary work, and having been recently in China, Japan, and Ceylon, we may look for much information from them.

**"Is Political Economy the Modern Antichrist?"** The Dean of Ely has been lecturing the working men at Barrow-in-Furness on this topic, and Mr. Stubbs' contrasts will give some idea of his outspokenness:

Forgive men their debts. Put the bailiffs in the house.  
Lay not up treasure on earth. Capital is the result of saving and is a prime requisite of production.

Be merciful, and give good measure, pressed down, and running over. It is impossible to interfere with the law of supply and demand.

I will give unto this last even as unto these. I will give this last the very least wage that the haggles of the market makes possible.

Ye cannot serve God and Mammon. Buy in the cheapest market and sell in the dearest, and you may drive to Church with an easy conscience and a carriage and pair.

**A Terrible Fact.** There are 7,000,000 lads and young men in the United States who never enter a place of worship; 600,000 of these are annually in prisons and penal institutions. There are over 18,000,000 of children and youths in the country outside of Sunday-schools.

**The United States Constitution "No God"** The Constitution of the United States contains no acknowledgment of God. Forty out of forty-four State Constitutions do contain such acknowledgments. A resolution has been introduced in the United States Senate and House of Representatives for the amendment of the Preamble of the Constitution. The opening words of the Preamble as it now stands are: "We, the people of the United States, in order to form a more perfect union, &c., &c." It is proposed that this shall read: "We, the people of the United States, devoutly acknowledging the Supreme authority and just government of Almighty God in all the affairs of men and nations, grateful to Him for our civil and religious liberties and encouraged by the assurances of His Word to invoke His guidance as a Christian nation, according to His appointed way by Jesus Christ our Lord, in order to form a more perfect union, &c., &c."

**Church-going in America.** Americans are not usually credited with being great Church-goers, but recent statistics show that in the United States there are 56,992,000 members of Christian Churches out of a total population of 62,662,000. The total number of Clergymen of all faiths is given as 111,000. The Churches in use cost £134,000,000. In New York and Chicago the Catholics have more Church edifices than any other sect, while in Philadelphia and Brooklyn the Protestants head the list.

**Minimising Sunday Work.** It has been decided by the management of the Erie system of railroads between New York and Chicago to minimise Sunday work upon their lines. They have given orders that hereafter all common freight trains shall be held over in the yards from midnight Saturday until midnight Sunday. Arrangements have been made to relieve, as far as possible, employees of duty in passenger stations. It is said that by this change several thousand men will be able to enjoy the privileges of Sunday. The New York Central and Delaware, Lackawanna, and Western railroads adopted this plan some time ago.

**Rise and Build.** It is estimated that if the Church of the United States is to "catch up" with the country, and then double her forces as the country doubles her population, as it is expected to do in thirty years, a Church will require to be organised, and a minister added each working day in the year for thirty years.

**Is Christianity losing its hold in England?** Those purblind individuals (says the *Methodist Times*) who imagine that Christianity is losing its hold upon this country should have been in St. Paul's Cathedral when the annual rendering of Bach's Passion Music took place. In order to be present at a service which began at seven in the evening, large numbers of persons took up their places in the Nave as early as half-past one. The vast Cathedral was crowded in every part. It is absurd to say that the attraction was purely musical, because Bach's music does not appeal to the man of the world, or the listener whose sole desire is to gratify the nerve of hearing. Bach's music is intensely spiritual and devotional. Moreover, anyone who watched those crowding thousands would notice how devout they were, how reverently they kneeled at the appropriate times, and how heartily many of them joined in the chorales which were intended to be sung by the congregation. When we remember what St. Paul's was fifty years ago, and what it has become now, we have an impressive illustration of the ever advancing power of the Christian religion in this country.

**Superstition and Ignorance.** Foolish superstition is the inevitable spawn of ignorance. The Russian Government thinks the darkness that covers the Empire is not gross enough, and is accordingly closing the Lay Schools. A St. Petersburg correspondent of *The Daily Telegraph* describes some of the newest sects that are springing out of the darkness. One is the "Underground People," who give a new name to their people when dying, in order to cheat the devil, who, at the resurrection, will be seeking them under their old name, and the people are then conveyed to a subterranean hiding place and left to die. This sect is rapidly making converts in spite of attempts to suppress it. Russian newspapers, alarmed at the growth of such dangerous follies, implore the Government to open schools in the provinces.

**Missionary Memo.** The Annual Meeting of the Church Missionary Society, in London, was a magnificent success. The deficit on the years accounts of £12,600 was cleared away, and a balance to the credit of nearly £5000 was announced.—Melbourne has resolved to establish a monthly Missionary Devotional Meeting. It is proposed to hold the first meeting on Saturday the 30th inst. in the Council Chamber of the Cathedral Buildings.—The Secretary of the Chinese Mission in Sydney announces in another column the receipt of £6 7s in response to his appeal we published last week. He asks for further help.—Our Church Home appeal last week brought £3 15s, and this week we have received an additional £1 15s.

**The Church: Its Relation to Young Men and Young Women.** The ARCHDEACON of LONDON, dealing in an interesting and exhaustive way, in columns of *You and I*, with various problems concerning the "Church of England and its relation to Young Men and Women," says that among the gentler sex the Church is doing a wonderful work; and as to young men entering the ministry of the Church, he adds: "My experience as an Examining Chaplain for some 15 or 16 years is that the number of earnest-minded young men attracted by the Church is, on the whole, greater than it was. We do not, perhaps, get so many who have taken high honours at Oxford and Cambridge as formerly, because there are so many careers now open to them through the Civil Service—literature, commerce, and other professions. But in so far as any of these in former days might have taken up the Church as merely a convenient profession, it is better, of course, to have those who enter upon the work from deliberate choice."

**The Results of Prohibition.** In a recent letter to Miss FRANCES E. WILLARD, General NEAL Dow says that Prohibition in the State of Maine has reduced the volume of the liquor traffic to one-twentieth of its former proportions. In more than three-fourths of the territory, containing more than three-fourths of the population, the traffic is practically unknown. An entire generation has grown up there, never having seen a saloon or the effects of one. The drink habit is nearly or quite unknown among the people there. Many of them, men and women grown, have never seen an intoxicated person. This is among the villages and in rural districts. Liquor is yet sold more or less on the sly in some of the Cities owing to certain defects in the law, which will be corrected in the near future. In Portland, the largest City in the State, it is far within the fact to say the quantity of liquor now sold is not one-hundredth part so large as it was before the law, the City being now twice larger than it was in 1851. In all the region around Portland, with many large villages, no liquors are sold. According to the General, who certainly ought to know, there is no tendency whatever in Maine towards the repeal of its prohibitory law. It is generally if not universally conceded there by all parties that it has become a fixed policy in the State. It was enacted in 1851 by a majority of eighteen to ten in the Senate and eighty-six to forty in the House, and in 1884, after an experience of thirty-three years of its benefits, it was added as an amendment to the Constitution by a majority of 47,075 of the popular vote, the affirmative being three times larger than the negative, and now, after a trial of it for forty-one years, it stands in public opinion stronger than ever before.

**The Bible in Italy.** A surprising statement is now made on good authority that the Bible heads the list of books sold in Italy. The Rev. Alexander Robertson of Venice sends some significant facts in regard to a new development in the circulation of the Scriptures in that country. Signor Sonzogno, Editor of the *Secolo* newspaper, has recently sent out from his press in Milan an illustrated family Bible, bearing the imprimatur of the Pope. The enterprise has met with wonderful success, not only in the large Cities, but in the towns and villages, and among the Clergy as well as the Laity. In a short time the first edition of 50,000 copies was quite exhausted, and another in course of preparation. Formerly it was regarded as a foreign and distinctively Protestant book, but the *Secolo* edition has disarmed prejudice. Now, for the first time, it is published and sold by Italians who are Catholics and recognised as a native Italian Bible.

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## NEWS OF THE WEEK.

Friday, June 8.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Rev. J. W. Gillett, B.A. The Executive Committee of the Board of Missions met at 3 p.m.—St. Paul's Young Men's Union met. Two new members elected. The Editor of M. S. Journal read two papers—one on "The Liquor Question" by Anxious, and the other "A Bicycle Trip to Newport" by W. A. Meeting of Parishoners at Christ Church, Enmore, when it was decided to erect a Parish Hall for Sunday and Day School and other parochial organizations. Addresses delivered by Rev. J. Lintott Taylor and Rev. J. Dixon.

Saturday, June 9.

Excursion to Middle Harbour in connection with Bethany Deaconess Institution about 150 persons were present.—The Bishop of Bath and Wells died, aged 86.

Sunday, June 10.

The Preachers at the Cathedral were:—11 a.m. The Dean 3.15 p.m. The Precentor, 7 p.m. Rev. T. B. Tress.—The Bishop of Newcastle administered the Rite of Confirmation at St. Alban's Muswellbrook, 80 candidates were presented.—The Bishop consecrated the Church portion of the Cemetery at Aberdeen in the afternoon, and preached again at Muswellbrook at evening service.—The Rev. B. J. Road preached at St. Peter's Woollahroo at the evening service.—At the evening service at St. Simon and St. Jude the Rev. J. G. Southby referred to the loss sustained by the death of Mrs. Murdoch.—A Melanesian Mission Service held in the afternoon at St. Mark's Darling Point.—The Rev. E. H. Wright delivered at St. Augustine's Merewether, Newcastle, the first of a series of Lectures on the Catholic Church.

Monday, June 11.

The Rev. Cecil Wilson consecrated Bishop in St. Mary's pro Cathedral Auckland by the Most Reverend the Primate of New Zealand, assisted by the Bishops of Christchurch, Nelson and Dunedin. There were twenty-two Clergy present. The Bishop of Christchurch was the preacher.—At St. John's School Room Darlinghurst a Meeting of the Members of the Hebrew community was held for the study of the Old Testament Scriptures. Mr. E. P. Field presided and there were about sixty persons present. An address on "The Future Glory of Israel" was delivered by the Rev. M. Archibald M.A. At the close questions were answered and some Hebrew passages translated.—Administration of Holy Communion in St. Andrew's Cathedral at 10.30 after the Annual Meeting of the friends of the Melanesian Mission was held in the Chapter House. The Rev. C. Child M.A. presided. Report considered satisfactory and resolutions pledging the friends to fresh earnestness and zeal were adopted.—Open Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. Dixon.—Baptism of Catechists "The Flower Queen" rendered by a Juvenile Choir in the Town Hall, Parramatta, in aid of St. John's Dorcas Society.

Tuesday, June 12.

The Committee of the Lay Readers Association met at 4.30 p.m.—Open Air Service within the Cathedral Gates 1.15-2 p.m. Mr. W. H. Dibley.—Jumble Sale held at St. John's School Room, Parramatta under the auspices of the Dorcas Society. A large attendance of the respectable poor of the town. The money realised will be used in the further relief of distress.—Meeting held at Grafton at which the Rev. W. J. Kellock Piddington advocated an increase to the Bishopric Endowment Fund. It is proposed to raise an additional £5,000, £5,000 for augmenting the Endowment of the See and £2,000 for providing a residence for the Bishop.—Archdeacon Campbell inducted the Rev. A. Poole to the Incumbency of Grenfell.—Organ Recital and Concert given in the Town Hall, Campbelltown, in aid of the St. Peter's Organ Fund.

Wednesday, June 13.

C.E.T.S. Council Meeting held 4 p.m. Open Air Service within the Cathedral Gates 1.15-2 p.m., Rev. J. H. Mullens.—Sale of Work in New Parish Hall, St. Luke's, Burwood and Concord, opened by Mrs. A. H. Bray.—The Coolgardie Village Fair in aid of St. Alban's, Five Dock, was opened in the Town Hall, Five Dock, by Mr. W. McMillan, M.L.A.

Thursday, June 14.

Open Air Service within the Cathedral Gates 1.15-2 p.m., Mr. Daunt.—Labour Home Committee met 4 p.m.—Annual Tea Meeting of St. Mark's Islington, Newcastle, held together with Sale of Work, Tableaux and Concert.—A Concert was given in the School Hall, Pitt-street, under the auspices of the St. Andrew's Cathedral Young Men's Institute.

Friday, June 15.

Open Air Service within the Cathedral Gates 1.15-2 p.m., Rev. T. B. Tress.

## NEXT WEEK.

SUNDAY.

FOURTH SUNDAY AFTER TRINITY.

Lessons: Morning—1 Samuel 12—Acts 2 to v. 22. Evening—1 Samuel 13 or Ruth 1—1 Peter 2 v. 11 to 3 v. 8.

THE CATHEDRAL.—11 a.m., Rev. R. B. De Wolf, M.A., (British and Foreign Bible Society). 3.15 p.m.—Canon Moreton. 7 p.m.—The DEAN.

Holy Communion, 8 a.m. and 11 a.m.

St. John's, DARLINGHURST.—11 a.m., BISHOP OF NEWCASTLE.

St. THOMAS', BALMAIN.—7 p.m., BISHOP OF NEWCASTLE.

## THE AUSTRALIAN RECORD.

MONDAY.

Lessons: Morning—Ezra 4—Acts 2 v. 32. Evening—Ezra 5—1 Peter 3 v. 8 to 4 v. 7. Committee Diocesan Educational and Book Society, 4 p.m.

TUESDAY.

Lessons: Morning—Ezra 7—Acts 3. Evening—Ezra 8 v. 15—1 Peter 4 v. 7.

WEDNESDAY.

Lessons: Morning—Ezra 9—Acts 4 to v. 32. Evening—Ezra 10 to v. 20—1 Peter 5. Queen's Accession. Particular Service. Proper Psalms (20, 21 and 101), and Lessons (Joshua 1 to v. 10, Romans 13).

THURSDAY.

Lessons: Morning—Nehemiah 1—Acts 4 v. 32 to 5 v. 16. Evening—Nehemiah 2—2 Peter 1. Annual Prize-giving, The King's School, Parramatta, 2.15 p.m., Chapel Service. 3.15. The Prizes will be delivered by His Excellency the Governor. Church Missionary Association, 4.15 p.m. Farewell Meeting to Rev. T. B. Tress at St. Peter's, Woollahroo.

FRIDAY.

Lessons: Morning—Nehemiah 4—Acts 5 v. 17. Evening—Nehemiah 6—2 Peter 2.

SATURDAY.

Lessons: Morning—Nehemiah 6 and 7 to v. 5—Acts 6. Evening—Nehemiah 7 v. 33 and 8—2 Peter 3.

## SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.: SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

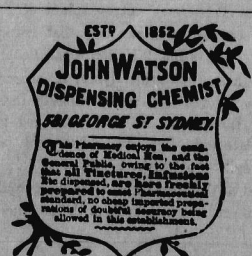
A question on which much might be written is the question how far personal influence is to be exercised on our scholars. The dangers seem to me to be, (1) that the pupils may alter their lives for the sake of the teacher rather than for the sake of God, and then will be likely to fall away again when the teacher's influence is removed; and (2) that, except in a Bible Class from which there is no promotion, it is apt to lead to trouble at the times of removing the scholars to higher classes. But in both these cases the very evils which result are a proof that the personal influence has not been of the healthy sort; the man has been liked but his higher teaching has not been grasped.

The power of personal influence has been said to be "so decidedly a gift that where it really exists the owner will not more be able to help using it than to help smelling if he has a nose," and many of the evils that come from our personal influence arise from the fact that many who have not this personal charm try to obtain the same influence in wrong ways. In fact it is just when we seek to put pressure on our children to make them love us and imitate us that we are most likely to fail. We all know, and we all instinctively distrust the suave, polite and effusive person who is evidently bent on charming us; and children, although they may at first be carried away by an effusive manner, are as quick as their elders to mark any signs of "sham."

We must be true ourselves if we the truth would teach—and still more wholly so if we would use our personal influence to lead others to nobleness of life, and so we come round to the foundation-truth that we need to be close to God in all our words and deeds and thoughts if we are to do the very best work for Him. And, while in school we must talk about holiness, our best influence out of school will be not so much talking about it as showing it.

What I have said will show my views concerning gifts to our scholars. I would not altogether deny a loving teacher the pleasure of giving but I should say:—"Don't give what your fellow teachers could not well afford to give, if they so desired; don't give it in school or near school-time, so as to excite the envy of other classes; and give it without any sense of desire to bribe the children into good behaviour or into love towards yourself."

J.W.D.



## JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The General Election will soon be here, and meanwhile politics will be the absorbing subject of the day. It is remarkable what a fascination this subject has for some people—of whom, perhaps, I am one. Persons who for months have taken but a languid interest in many political questions will now spend hours in listening to the harangues of rival speakers on these very matters. Alas for myself! illness made me miss the speeches at the last General Election, and now I shall again lose the pleasure of hearing the orators who are aspirants for seats in our Legislature. Reading the speeches in print is not the same thing; and one also misses feeling the pulse of public opinion, which is sure to make itself evident in the manner with which the speeches are received by the audience.

I am thankful that while most of the Clergy are, as private citizens, more or less interested in politics, and while all of us are deeply interested in the social questions with which politics are nearly allied, we are nevertheless not at all likely to be actively engaged in election matters. It is a happy thing for ourselves, a happy thing for our Church, a happy thing, indeed, for the progress of Christianity. The English Times correspondent in Montgomeryshire at the time of the late election was, of course, a Unionist and therefore biased, but I fear that there is a good deal of truth in what he writes of the interference of Nonconformists in electioneering:—"In organisation the Gladstonian candidate relies on chapel and preacher. The Dissenting chapels are practically his committee-rooms, the preachers his local agents. Never, even in Wales, have the preachers been so active as they are at this election. From morning to noon, from noon to dewy eve, the Dissenting preachers and deacons have been at work in Montgomeryshire. In some districts doubtful voters have been visited twice and even thrice in one day. Many calm and competent observers think that the chapel 'screw' has been so severely applied this time that 'preacher pressure,' sufficient to invalidate the election, can be proved. People in England can form no conception of the espionage and tyranny practised by the Dissenting leaders in Montgomeryshire upon the members of the various chapels." What makes me inclined to believe that much of this is true has been the perusal lately of one or two copies of the English Christian World. That perusal has utterly disheartened me with the prospects of that sort of religious life which is represented by that journal. It appears to me to be considerably more politics than religion—and very bitter, slanderous politics, too. It is sad to see Christ spoken of so frequently on one page, while, on the very next, his whole teaching of love, and unity, and kindness, is set at naught. It matters nothing to me whether the bitterness is displayed for one political party or another: it ought not to be shown at all. And above all things it ought not to be coupled with the Gospel of Love, which is thus made a mockery and a derision to the world. So I say again that I am deeply thankful that the Clergy in this Colony are not likely to be actively engaged in politics, and also that—with the rarest exceptions—this assertion is true as regards the ministers of all denominations.

But there are other matters besides politics in which our various denominations can show unhealthy rivalry. The article on the rivalry of the sects in America, which was lately referred to in the RECORD, speaks of a competition concerning all sorts of social, literary and athletic amusements, which is tending to secularize the whole of the Churches. Again we may be thankful that we are as yet greatly free from this tendency. But if it has appeared with such virulence in America, the plague—I can call it nothing else—may soon appear here. What we want is more spirituality and more unity. Better that the grand old Church of our fathers should perish altogether rather than that she should be degraded into maintaining her superiority in numbers by becoming secularized. Why should not the inhabitants of every town work all together in secular and social matters? Religious differences, apparently, must continue to exist, but why should I keep myself apart from my fellow townsmen in social, or literary, or athletic matters just because I happen to belong to one particular denomination? That is making small religious differences become lines of cleavage for separating a whole community into separate parties. There is too much of that sort of thing already amongst us; and since I have been a quasi-layman I have been both amused and disgusted to notice that certain very pleasant and amiable people refrain from calling on a new-comer when he does not belong to their own religious denomination. To make each place of worship the centre of a whole set of social machinery is to emphasize and make permanent these false differences, and to make the Gospel message bring the sword of conflict when it ought to bring the bond of peace.

COLIN CLOUT.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

## THE CHURCH MISSIONARY SOCIETY.

REMARKABLE MEETINGS.

The Annual Meeting of the Church Missionary Society, held in Exeter Hall, London, on Tuesday, May 1st, was remarkable in many ways even amongst C.M.S. Meetings, and not least for the sober, earnest thoughtfulness which seemed to replace the more exuberant enthusiasm sometimes characteristic of gatherings of this kind but it will be also chiefly memorable for four things.

First, of these was the Annual Report of which Sir JOHN KENNEDY said:—"That never had a report more absorbing in interest or more comprehensive in its grasp of the situation been presented. We select only that which relates to FUNDS.—The ordinary receipts for the year have been £289,779, only £4000 less than the large total of last year caused by the Spurrell legacy. The contributions of living friends of the cause have increased about £4000. The additional gifts for special funds of various kinds have been £16,883, making a grand total of £256,662. The expenditure, with initial deficit, was £265,836, and the receipts applicable to this £253,226 leaving a deficit of £12,610.

HOW TO DEAL WITH A DEFICIT.

A New Year's appeal was made to clear it off. On April 19, £1000 was offered if the whole sum (£12,610) were raised by May 1st. The sum was cleared and there was £1300 over and above the amount needed. When this announcement was made the vast audience was on its feet, and before the Organ could lead the way, burst forth and sang "Praise God from whom all blessings flow." But there remained a reminder that £1000 had been promised conditionally on ten like sums being contributed; up to that morning three of these were still needed; two, however, had since been promised. "We must have the other before the day is over," and sure enough it was so; so that the Society starts the new year with some £4000 or £5000 to the good.

The second and third things specially remarkable features of the meeting were the two addresses of the BISHOP OF LIVERPOOL and PREBENDARY WEBB-PHLOP. These were remarkable by reason of the contrast they presented and yet they were supplementary, and both "necessary to the times." The BISHOP OF LIVERPOOL thought that we needed in the presence of sin in the world, and the shortness of time which remains for our work, to be encouraged and exhorted by the record of what God had graciously wrought for us; and PREBENDARY WEBB-PHLOP pleaded that the members of the Church should be reminded of the miserable lack of proportion between opportunity and service.

The fourth remarkable feature was BISHOP TUCKER'S speech. It will be remembered that before the decision of the Government with regard to Uganda was made known, BISHOP TUCKER declared that he had no anxiety on that point; he wished that he could only be equally certain that the Church would do her part. Now he extended the hint into a fervent appeal to Christian England to take advantage of the unqualified opportunity which presented itself for the evangelisation of Darkest Africa. His burning words and infectious enthusiasm must produce good effect. Not a person moved from his or her place until this last speech was over, and it was with the Bishop's solemn appeal ringing in their ears that the vast audience streamed out into the street.

At St. James's Hall, Sir T. FOWELL BUXTON presided. The BISHOP OF LONDON emphasised the importance of the work of Lay Missionaries, and dwelt on the special claims of India for workers of every sort. ARCHDEACON HOWELL followed in a speech of fervid eloquence, and said the sum raised annually by the society for its work was comparatively speaking paltry. It was just one fourth of the sum paid last year as "gate money" by spectators at football matches, and about one sixtieth of the sum spent yearly on tobacco. Dr. MEARS, from China, took for his special topic "The Magnitude of the Need of Medical Relief in Relation to Missionary Work." The Rev. Dr. BRYON from Persia enthralled the audience while describing and pleading for support of the Missions in his own field of labour. The Rev. E. A. STUART followed with a message based on Hebrews x. 12-13 prefixed to the years' report of the Society.

In the afternoon a

LADIES' MEETING

was held in Prince's Hall.

Miss BRADDOCK, from India, said that Missionary work would no longer be regarded as a "religious fad" if once individual responsibility with regard to it was realised. Mrs. MEARS, herself a lady doctor and the wife of a doctor, spoke of work among women and girls in South China, and drew a contrast between Christian England and Heathen China with a people bound down by superstition and fear of devils. Alluding to medical work as "invaluable," Mrs. MEARS said it was from the hospital that they often got their brightest Chinese Christian women. She thought that China would be won for Christ not by direct foreign missionary effort but by native agency. Miss GRANT

Cox gave a realistic and intensely interesting sketch of work in Japan. Her final appeal, full of burning zeal, was founded on St. Matthew ix. 38—"When Jesus saw the multitude He was moved with compassion." Mrs. A. H. HALL took the audience to a place called Alert Bay, known in the cycle of prayer, and little she thought, known in any other way, a place which, when they landed fifteen years ago, had neither Bible, Church nor any of the civilisations of life—it was indeed practically without God. Mrs. HALL gave interesting sketches of work among the children of Red Indians resulting in trophies to the grace of God.

A GLEANERS' UNION CONFERENCE

was held also in the afternoon at Salisbury Square at which Mr. EUGENE STOCK, the "father" of the Union, presided.

At the evening meeting Exeter Hall was densely packed the people lining the passages quite three parts up the hall. The ARCHDEACON OF LONDON presided. The Chairman spoke of the C.M.S. as the great rallying point for Evangelical and also of the value of a Society, which, like this, points the way to personal consecration. Mr. STOCK announced that at half-past five he had received the offer of the needed £1000. They sang, said he, the Doxology in the morning when this was still wanting, he suggested it should be sung now that the conditions of the gift of the first £1000 had been fulfilled. Mr. STOCK commended Uganda for prayer and directed attention to the concluding words of the report "Christ expecting." The Rev. E. N. THWAITES was of course a "lion," and he made full use of an opportunity such as does not come to a man many times in his life, to stand on that platform and narrate what he has actually seen amidst the strongholds of Satan in heathendom. "We are gathered here," he said "as soldiers of the Cross at a council of war." Mr. THWAITES said, incidentally, that he was sent out by his own congregation in Salisbury, who had borne the expense of the trip. Rapidly reviewing his journey, he said that he had travelled 16,000 miles, had grasped hands with many friends, and seen their zeal in their Master's service; had met many native congregations, &c., and "had good news to report all along the line; they were all in good spirits, they had been making attacks upon the devil's dominion, and, by the grace of God, had succeeded." He had found congregations of natives so familiar with God's Word that when he had begun a text they had taken it up and finished it. He spoke of the field of operation, and gave interesting, and graphic details of Benares, with its temples, its "Holy men," who were worshipped, &c., passing to the plan of campaign, he placed first and foremost of all the splendid work being done in the Schools and Colleges, where every day Hindus and Mohammedans are obliged to have fifty-five minutes' religious lesson, "marking if you want to see the glory of England was, prohibit the Bible teaching in the Schools." Zenana work was touching, the mothers of India's future sons. He spoke of literature, which, he thought, was not half enough used; noted that at Colombo he was waited on at dinner by a man who had once been a Buddhist Priest, and narrated this man's conversion; spoke of village work, of his desire to preach in the open-air in Calcutta, when a hundred gentlemen followed him to a room, his voice having grown tired, to hear the Gospel. Would a hundred English gentlemen have done that in London, he inquired? The burden of his appeal was—We must do something, let us see to it.

The Rev. YOUNG KING CHEN made a powerful appeal against the opium trade. "We think, he said, 'that opium smoking is an obstacle to the advancement of the Church because it is a vice, and every vice is a hindrance to the Kingdom of Christ.' It struck him that the English nation were playing 'Hamlet' and omitting the principal character, for they quoted other opinions but took no heed of those of the Chinese nation herself, which was unanimously against it. Nothing would so convince the Chinese of the superiority of the Christian religion, and give it such an impetus, as England taking action in the matter, and showing that her morality is of a higher order than that of Confucian philosophy. His address was a most significant and telling one in connection with the anti-opium agitation.

The other speakers at this meeting were the Rev. A. J. HALL (N. Pacific), and CANON EYRE (Tiverton). In the Lower Hall the Chair was taken at seven o'clock by Mr. ROBERT WILLIAMS. The Chairman spoke on Missionary Work generally, and the Rev. J. VAUGHAN, gave an interesting account of the new Associations in Australia. The Rev. E. MORRIS, of East Africa, spoke of his pastoral and educational work at places near the coast, and of itinerant work in the interior. There were many encouragements in the work, and the opportunities were very great. The Rev. A. W. BAUMANN, of North India, the Rev. J. G. GARRETT, of Ceylon, the Rev. E. CORFIELD, of the Punjab, and the Rev. O. G. BARNESVILLE, Vicar of St. Stephen's, Walthamstow, also spoke.

So ended the Annual Missionary Meetings of this remarkable Society. Its past history has largely contributed to its present success. Its pedigree is a noble one. Its record is marked by unmistakable signs of blessing. It is the most characteristic product of the great Evangelical Revival. It has the confidence of God's people by the very single aim of all its work. That aim has been to

bring men back to God by Jesus Christ, to induce them as individuals to yield up their wills to the power of the Holy Ghost. May its future be marked by increasing success and blessing, and to this end the Association's of Australasia may by their zeal and devotion contribute in no small or indefinite way.

## OPEN COLUMN.

Over Organization. Overlapping.

Is there any danger for the Church, in Diocese or Parish, in this direction? It would be perhaps rash to say there is none. It is possible to err on the side of over organization, as well as under organization, and in these novelty loving, fussy, sentimental days, we are perhaps more liable to the former than the latter. The tendency to multiply agencies is to be found outside as well as inside the Church, for we live in an age of Societies, with their distinctive Committees and Meetings. Every City Clergyman knows how, e.g., in the matter of relief of the poor, the various religious bodies overlap one another with a consequent waste of energy and money, and so too with respect to the foundation and maintenance of charitable institutions. A little wise foresight and mutual consideration might surely often be of service here. But no, every new scheme, wise or unwise, must have its own Committee of Management, Secretary, Treasurer, Office, and all the rest of it, and, in all probability, in six months' time there is a slackening of interest, resulting in the inevitable winding up, or at least reconstruction.

Thus in the Diocese, in both home and foreign work, is there not a tendency to over-organize? Should we not be the better, e.g., for an amalgamation of the Church Society and the Centennial Fund? The objects of these are almost identical. If united under one strong Committee and with an able Secretary, there would be simplification, strength and economy!

Or, again, in foreign work, we are asked to work for the A.B.M., the Chinese, the Melanesian, the Bollandian, the C.M.S., but there seems to be a want of cohesion among them all; is not the work "over committed," if the word may be coined? Once more, on Good Friday last, the Clergy were asked both by the Church Home and the A.B.M. authorities to give offertories to their works! Not quite a wise proceeding, surely such overlapping might have been avoided. In the Diocese we need, not perhaps less, but better organization.

Then, too, in ordinary Parishes, the Clergy are inundated with requests for the formation of branches of Societies, and for special meetings and offertories for objects, with many of which they cannot but feel the deepest sympathy, so that it is often a really difficult matter to decide what is one's duty, more especially when, as is not seldom the case, this power of being able to "run" a number of societies and organizations is made the test of a Parish Priest's capacity.

Besides local meetings in connection with Diocesan Societies, the city and suburban Clergymen are expected to maintain, always, of course, in a high state of efficiency, countless agencies, Mothers' Union's, Temperance Meetings, Bands of Hope, Young Women's and Young Men's Societies, not to speak of the more directly spiritual works, as Communicants' Guilds, Teachers' and Choir Meetings, and Missionary Associations, each with its own Committee or officers!

Obviously, many of these are necessary, to supply the real needs of a Parish, or to widen interest and to spread knowledge, or to afford opportunities for the employ of some in Church works, although we should do well to be careful about this last, for in some cases it might be more advantageous for a would-be worker to wait, and to learn, before commencing to act!

But in such organizations there are certain dangers to be guarded against, at least by the Clergy.

1. Caution must be exercised in inaugurating a new Society—all Parishes are not alike—what may be most needed and useful in one Parish, may be entirely out of place in another.

2. A new Society should not be allowed to draw away workers or means from an existing and useful one.

3. The assistance of the Laity to be enlisted, as far as possible, but not the same people for all works. New Societies should mean "new blood."

4. While it is not right to shrink back from laziness, from the holding of meetings, yet they must not be allowed to take the place of that most valuable element in all parish work, personal dealing as between man and man.

5. Not to forget the Bishop of Rochester's advice to his Clergy, always to reserve one evening in the week for one's own home and family. This advice needs also to be kept before workers, for these are sometimes tempted to neglect everyday home duties for more attractive outside ones.

6. To be careful about bringing children out to evening meetings, and in encouraging them to dangerous, if not actually harmful performances in public.

7. Never to let our people lose sight of the truth, that as baptized Christians, apart from all Societies, they are pledged to do all that they can to help one another, and to advance in every way the cause of God and of righteousness.

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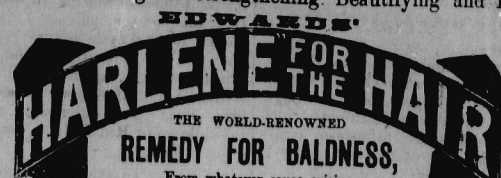
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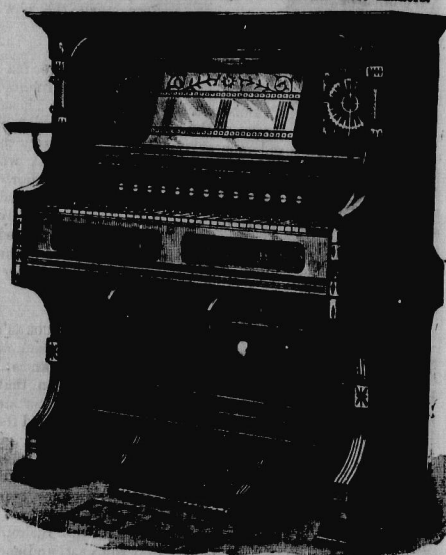
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Berrima	12	14	3	Pymont	2	5	0
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Feath.	0	8	3	Macdonaldtown	1	17	0
Prospect	0	6	9	Paddington	0	2	3
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 16, 1894.

"IF CHRIST CAME TO —"

ONE of the most remarkable books of the day is that which Mr. STREAD has published with the sensational title "If Christ came to Chicago; or, a Plea for Union of All who Love in the Service of All who Suffer." No one but Mr. STREAD could have written such a book. An American paper describes it as "an exposure of Chicago's political thievery, public corruption, vicious resorts, and disreputable millionaires." In the preface Mr. STREAD tells us how he came to write the book. "The original conception of CHRIST's coming to Chicago reached me, like most of my religious philosophical actions," says Mr. STREAD, "through the poetry of JAMES RUSSELL LOWELL." He quotes the short poem "A Parable" which we publish elsewhere, as summing up in a page the vital essence of CHRIST's teaching, and adds, "Thus it has come to pass that this little volume, begun with the simple object of recalling the conception of the MAN CHRIST JESUS, has developed into an attempt to illustrate how a living faith in the CITIZEN CHRIST would lead directly to the cure and social regeneration of Chicago." Mr. STREAD draws a vivid picture of Chicago which is a City of wealth and commercial activity; within its boundary lines are to be found many excellent citizens, many noble religious and philanthropic organizations but its municipal government is corrupt, and base in the extreme. The taste in which some matters are touched upon in this sketch is questionable, and the judgment of Mr. STREAD in the introduction of certain elements of sensationalism is open to comment and perhaps to censure yet we must acknowledge that the collection of material which was needed for the production of so remarkable a volume shows the author to be a keen, bold and enterprising man. To accomplish this he says in an Open Letter to the readers of the May number of the *Review of Reviews* "For four months I never read an English newspaper; or, indeed, any newspaper excepting those of Chicago. I lived and breathed and had my being in Chicago, assimilating the atmosphere, conforming with the customs, and generally becoming acclimated and naturalised with as much rapidity as possible. Both my son and I were assured that if we would only pledge ourselves to vote the Democratic ticket we should be naturalized citizens of Chicago, in time to vote at the April elections, but unfortunately our departure prevented us having this interesting object lesson with the facility of the safe guards with which the Republic fences the palladium of citizenship." The result of this four months' residence is that Mr. STREAD grasps and grapples with the problems of Chicago, and lays the results of these investigations before the world, and he puts the question we are sure with good intention and may we also hope with reverence "What would CHRIST do if HE came to Chicago?" To give our readers some idea of the evils of the City, we quote a few sentences from one or two of its chapters.

Mr. STREAD's opening chapter is headed "In Harrison-street Police Station," and treats of "the foot-sore, leg-swollen tramp," and Chicago's inadequate method of dealing with him. The Harrison-street Station, he says, stands in the midst of darkest Chicago: "Behind the iron bars of its underground cages are penned up, night after night, scores and hundreds of the most dissolute ruffians of both sexes that can be raked up in the dens of the Levee. It is also the great receiving-house where the police and the bailmen and the justices pen the unfortunate women who are raided from time to time 'for revenue only,' of which they yield a goodly sum to the pockets of the administrators of justice."

This horrible place is vividly described, and Mr. STREAD says only once had he seen anything like it outside a picture-book, and that was when he was in one of the worst prisons in St. Petersburg. "But even in Russia, which so many affect to despise as semi-barbarous and inhuman, they do better than that."

Under the heading of "The Chicagoan Trinity," Mr. STREAD deals with the greed for gold which prevails in the City. The millionaires are the real work-a-day deities of modern Chicago. But what, he asks, have they contributed to the good government of the City? "If CHRIST came to Chicago, would these men of many talents be able to show a good account of their stewardship? Let us see. What Chicago is suffering from as a City is a want of probity, an almost total lack of ordinary business honesty in the transactions of the City's business. These men are upright and honest. How comes it that their honesty has no more influence in the City Hall than the

sickly smile of a December sun upon an Alpine glacier?" And, later, he says: "If CHRIST came to Chicago HE would find that many of the citizens have forgotten the existence of any moral law apart from that which is embodied in the State or Municipal legislation. In Chicago everything that is not illegal is assumed to be right, no matter how dishonorable it may be, no matter how infamous it may be, or cruel it may be. They believe in the State; they have ceased to believe in God."

How can it be otherwise when in our Notes and Comments "we point out that in the Constitution of the United States there is no recognition whatever of God. When a State forgets or ignores God, the citizen is almost of a certainty to become the subject of bribery, corruption, vice and greed. But if we were to touch upon all the subjects Mr. STREAD deals with, we would simply transfer many of its pages to these columns; for this we have neither space, nor inclination, but we cannot close our eyes to the fact that this book holds before the world at large are important questions, and the *Melbourne Argus* says that the "local pulpit" must be left to translate Mr. STREAD's volume into local terms. What would happen if CHRIST, His hands filled with judgments, came to a City like Sydney? His presence would be a testing time for institutions, organizations, warehouses, shops, and for the Churches also. Would HE not find us at this time more interested in securing a local candidate to represent the constituency in the Legislature, than in sending forth messengers of salvation into the midst of domestic or foreign heathenism? Would HE not find scores of professedly Christian men more anxious to promote universal suffrage than universal salvation; thousands more agitated over a municipal defeat, than ever they were in reading or hearing read, the account given by the Evangelists of the sufferings of the Redeemer of the world; Would HE not find hundreds of Christian men and women spending in a month more upon the luxuries, vanities and trivialities of life than they give in a year for the establishment of His Kingdom upon earth so that His will may be done here as it is in Heaven. Would HE not find men more sensitive about their money than their souls, their thoughts, their hopes of future life, their aspirations after God. Would HE not find selfishness holding out her greedy hand asking for more; Would HE not hear party cries rending the air with their clamorous noise, and all the while men and women close by drifting further away from God and righteousness with no helping hand stretched out to save, no warning voices lifted up to tell them of their danger, and point them to the Cross of CHRIST as their refuge and their hope. If CHRIST came to Sydney it would be a Judgment Day? Every day viewed in the light of this fact that CHRIST has come, is present with us, is a Judgment Day. We do not realize this with sufficient clearness.

Its realization is the test of spiritual progress. But by His grace, His presence may not be a condemnation but an inspiration. His help is promised to those who are seeking to make the world sweeter, purer, better, more righteous and godly. What a field there is for Christian effort, and what a power there is promised and given to the Christian worker. The noble men who have done so much for the world's regeneration lived in the consciousness of Christ's presence and drew from Him their strength. Here in is our responsibility. Christ unseen walks our streets, stands at our doors, listens to our voices, sees our actions, reads our motives, and enters our Churches. What are the Churches doing? What are we doing? What am I doing? For Christ says to each man he has redeemed and ransomed:—

I gave Myself for thee,  
Give thou thyself to Me.

What is our answer, and what shall the harvest be?

## THE MOST REVEREND THE PRIMATE.

We are informed that by the last mail a letter was received by the Very Reverend the DEAN from his Lordship, written on May 2nd., after passing through the Straits of Messina, in which he states that the voyage from Albany had been very smooth and favourable, and that his party were all well. Each Sunday he had been able to hold two Services, with Holy Communion in the Morning, and every other morning prayer at 10 o'clock. He desires his kindest remembrance to all friends.

## Australian Church News.

Diocese of Sydney.

ST. PAUL'S, SYDNEY.—On 29th ultimo a well-attended Tea-meeting took place. The Rev. P. W. Dove, B.A., gave a lecture on Friday, 1st inst., under the auspices of the Young Men's Union, on "Genesis and Geology." There was a fair attendance. Dr. Loveridge Scott gave the second of a series of Ambulance lectures to the Young Women's Union and friends on last Wednesday week.

EVELEIGH-STREET MISSION.—This Mission in St. Paul's Parish is now very successful. The building is comfortably crowded on Sunday evenings, and a larger one is needed. The Women's Bible Class is a great feature in the work. There are 60 adults on the roll with an average attendance of 45. The room is in one of the very poorest neighbourhoods in the whole metropolis.

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UNDERTAKER  
Charles Junsela.



## Diocese of Newcastle.

ST. PETER'S, EAST MAITLAND.—A service will be held at St. Peter's, East Maitland, at 7 p.m. on St. Peter's Day, Friday, June 29, for the Dedication of the beautiful new Reredos and marble steps. There will also be an administration of Holy Communion at 11 a.m.

ST. PAUL'S, WEST MAITLAND.—Periodical Musical and Dramatic Entertainments are held in West Maitland in aid of the funds of the above Church, and are proving very successful.

LOCHINVAR.—A Concert is announced in aid of the reduction of the debt on the Parsonage which is now a comfortable and commodious building.

BELMONT.—During Synod week a ball was held in aid of the above Church, and was largely attended. Mrs. Wood most kindly supplied the refreshments.

FUNDS' ORDINANCE OF 1893.—The following motion was placed upon the Business Paper of the recent Session of Synod, and was made the VIIth Order of the Day. It was not however reached, or if reached, not until Saturday morning, when the proposer had been obliged to leave for important Parochial duty. 7. Rev. J. Shaw to move—

"That the Parochial and Diocesan Funds' Ordinance of 1893 is an unfortunate departure from the established principles of our Diocesan finance, and inflicts a flagrant injustice upon the Clergy and their Parishes by depriving them of their rightful share of the Tyrrell Endowment Fund." There is however much reason to believe that a strong feeling is springing up against this unfortunate piece of Synodical legislation. The following motion was placed upon the Business Paper, and, if I am correct, shared the same fate as the preceding—7. Rev. A. C. Hirst to move—"That in the opinion of this Synod it is undesirable to raise money for Church purposes by means of bazaars, fancy fairs, and other entertainments, or otherwise than by voluntary contributions, as all such methods are wrong in principle and injurious in their consequences."

MUSWELLBROOK.—The Bishop of Newcastle held a Confirmation Service in St. Alban's Church on the 3rd Sunday after Trinity, when eighty Candidates were confirmed. In the afternoon he proceeded to Aberdeen, where he consecrated the Church of England portion of the Cemetery. On his return to Muswellbrook he preached in the evening to one of the largest congregations ever seen in the Church.

SINGLETON.—(Relief of the Poor and Distressed.—In these hard times when the exercise of charity is so deeply welcome in many a poor home it is gratifying that at the instigation of two noble-minded and kind-hearted ladies—the wife of the Rev. Canon Shaw, the esteemed Incumbent of All Saints, and Mrs. T. H. Moore—a meeting of ladies has been convened at the Oddfellows Hall at 3.30 p.m. on Wednesday next to take steps for assisting the local Benevolent Society, which has recently been compelled to withdraw giving outdoor relief owing to the unfavourable state of its finances, and at a time when this mode of assisting our deserving poor is most needed. As usual, when ladies take in hand a matter of this kind they do so in a hearty manner, and as a rule their exertions in the cause of charity are always crowned with success. We therefore hope and trust that the movement will meet with the results that will fulfil the anticipations of all who are willing to assist our poor residents during these bad times.—*Maitland Mercury*.

## Diocese of Bathurst.

ORANGE.—HOLY TRINITY CHURCH.—The Annual Meeting in connection with the above Church, was held last week. The Incumbent, the Rev. C. C. Dunstan presided. The statement of accounts presented by the Churchwardens was most satisfactory. Notwithstanding the general depression, all current expenses had been met, the Clergyman's stipend paid in full—and general progress indicated. It was most gratifying to find that the number of subscribers to the Stipend Fund was the largest ever recorded in the Parish. There has been a steady increase of subscribers to this Fund as will be seen by the appended table:—Number of subscribers to Stipend Fund—1888, 61; 1889, 47; 1890, 80; 1891, 95; 1892, 109; 1893, 144; 1894, 168. With a return of prosperity the Wardens hope to clear off all existing liabilities.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

## READ THIS CAREFULLY

Revolution in the Music Trade!!!—For cash or on time payments 760 Violins, from 3/11 to 2/5; 550 Accordions, from 3/6 to 2/3; 120 Banjos, from 2/- to 1/0; Zithers, from 2/1/-; Mandolines, from 2/5/-; Guitars, from 2/-; Cornets, 30/- to 40/-; Flageoles; Flutes, from 6/-; Drums; Anglo and English Concertinas, from 2/5/-; German Concertinas, from 2/11/-; Nipper Bones, Bows, Cases, Oboes, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail; New Waltzes every week New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH

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## THE CHURCH HOME.

About £400 is urgently needed to liquidate existing liabilities. Collecting cards are being issued of the value of £1—2/- one shilling subscriptions.

We desire to assist this movement, and this week earnestly emphasize the plea for help.

Will each of our readers send us ONE SHILLING in stamps or postal note towards it.

Send it by the first return post.

Many hands make light work.

Small contributions from the many will give a grand total.

Give one shilling, collect another, and if you have time and friends get even a third and forward them

Addressed to the MANAGER,  
"Australian Record,"  
176 Pitt Street,  
Sydney.

Acknowledgement will appear in the order the contributions are received.

SUBSCRIPTIONS FOR CHURCH HOME,  
PER AUSTRALIAN RECORD.

The following amounts have been received up to 14th June:—

Amount acknowledged last week ..	£3 15 0
Mrs. E. J. Spencer ..	0 3 0
Mrs. A. Jones ..	0 10 0
Mrs. F. M. Moore ..	1 1 0
A Friend (Strathfield) ..	0 1 0

## CORRESPONDENCE.

## THE CHINESE MISSION.

(To the Editor of the Australian Record.)

SIR,—I beg to thank you for inserting my letter, appealing for Funds for the Sydney Chinese Mission. In response, I have received the following:—

	£	s.	d.
J. B. D. ..	0	1	0
Rev. E. C. Beck ..	2	2	0
Mrs. Selby ..	2	2	0
Mrs. Moore, Campbelltown ..	2	2	0

Perhaps if I follow the suggestion of a contributor, by letting it be known that the Rev. G. Soo Hoo Ten's Stipend is in arrears, some who otherwise, not knowing the facts, are apt to put general appeals aside, may help us. Thanking those who have responded. I am, yours sincerely,

W. A. CHARLTON,  
Diocesan Hon. Sec., A.B.M.

## RAFFLES AT CHURCH BAZAARS.

SIR,—It is not generally known that raffles of every kind for whatever purpose under what is termed "The Little Go Act" are declared to be illegal, and all persons taking part in arranging a raffle or any way participating in it are liable to be summoned and fined.

It is only a few weeks since the Attorney General stated to a deputation that the "Little Go Act" is in full force in this Colony and has not been in any way repealed by the Colonial Lottery Act. As the Church enjoins on all her members obedience to the Law of the land, I am sure if our Clergy were aware of this fact we should hear no more of Church raffles.—I am,

JOSEPH B. DURHAM.

June 4th, 1894.

## THE "CHURCH HOME."

TO THE EDITOR.

SIR,—The excellent leader appearing in your last issue appealing for pecuniary assistance to augment the funds of the above institution, should find a hearty and liberal response from every person who loves our dear old Church of England, and are desirous to extend the Kingdom of her Divine Lord and Head. He came "not to call the righteous, but sinners to repentance." "The Son of Man is come to seek and to save that which was lost." "They who are whole need not the Physician but they who are sick." The Church Home, by its sympathy, shelter, and care extended towards the fallen, is following the example of CHRIST who read deep into the broken heart, the yearning desire to live a better life, and to forsake every evil way. Do we desire to know something of Christ's love and regard for the fallen? How he illustrates this marvellous love by His own words—"Rejoice with me for I have found My lost sheep, not for a season only, He never tires, 'until he find it.'" I can never forget an illustration I once read bearing upon this subject—"Many of these poor fallen creatures of God's hand who struggling in the ocean of sin growing weary of their degraded position make one desperate plunge for the shore, but, as they place their hands upon the rocks and cry for help, some of your respectable Christians stamp your feet upon their fingers pushing them back, and with a cry of despair they fall back again into the billows below." Our Church Home aims at, by God's blessing, which must attend such work—watching for the signs of repentance, then by love, sympathy, and protection,

endeavour to lead them into the paths of virtue. What Christian can withhold his practical sympathy from such a Christ-like work as this? While reading your article the by thought suggested itself to my mind that a substantial amount might be raised to wards this most noble institution, means of Sunday-school Teachers. If every teacher in the Diocese would contribute their mite, or if one teacher out of every parish, representing the others, would strive earnestly with collecting cards, or otherwise, to raise what money they could among the teachers and their friends, I feel assured that a very liberal response would be the result, and would materially relieve the hearts of those who are immediately responsible for the working of the institution. I enclose my mite towards this good work and pray that God's richest blessing may rest upon every effort put forth by the Church Home for the extension of His Kingdom among our poor fallen sisters.

Yours etc.,  
L. BARNETT.

Windsor,  
June 2nd 1894.

## IGNORANCE.

DEAR SIR,—I desire through you, to draw the attention of Christians generally to the ignorance of the most elementary truths of the Gospel which prevails in our midst amongst all classes and all ages—ignorance the extent of which, I am sure, is but little imagined. Speaking from long experience, I do not hesitate to say that scarcely one in ten knows on what to found his hopes of salvation, the greater part being as ignorant of God's plan of saving sinners, as are the heathen. Let those who doubt the accuracy of these statements test the matter for themselves. Let them, with an earnest desire to open the eyes of the blind, kindly and judiciously draw into religious conversation those who are thrown in their way, and examine them as to their knowledge of the Scriptures; and if Christians indeed they will soon be thanking God for having discovered to them a way in which they may in a quiet and unostentatious manner bring poor perishing sinners to a knowledge of the truth, and so daily help to build up the Redeemer's Kingdom.

If it be asked, How comes it that in a Christian land our people are growing up from childhood to old age in ignorance of the vital truths of Christianity? many answers might be given, but I venture to specify three principal reasons. (1) Man's natural indifference to spiritual things which is in so small a degree counteracted in this country by the influence of godly parents and of religious training in the home and school,—for alas! where are these to be found. (2) The selfish indifference of too many so-called Christians to the condition of their perishing fellow men, and to their Lord's command to preach the Gospel to every creature. And (3) The general neglect of elementary teaching on the assumption that of course persons who have passed through our Sunday Schools, etc., are acquainted with the fundamental truths of the Christian religion and there is no need therefore to be always proclaiming them from the Pulpit and elsewhere. And so the people are not taught, and teaching is what they want, and this applies to our Church-goers as well as to others, many of the most regular attendants being unable to give a reason of the hope that is in them. We want more teaching in the Pulpit and in the classroom; we want more teaching in the open-air and in places of public resort; and all honour to those who are engaged in this work,—but above all what is wanted is the personal dealing of saved sinners with lost sinners; this is the work that tells, and a more noble or useful work in which to engage, it were hard to find. How often have I had it told to me by men, sometimes with tears in their eyes, "I never understood these things before, nobody ever spoke to me as you have now done." I have had within the last few days, three or four men coming to me for employment who have worked for persons of known Christian character, including not a few Clergymen, who professed they had never been conversed with privately on the subject of religion before and who most gratefully received a Testament (the B. & F. B. S. penny edition) with passages marked for future reference.

Daily opportunities present themselves of enlightening the ignorant and we have no right to neglect them. No doubt personal dealings of this kind make a great demand upon the time of those who often seem to have none to spare, but regarding the opportunities as specially provided by God we should surely consider it a special privilege to be His messengers of glad tidings, and esteem the hour so employed as amongst the best spent of the day.

I very cordially commend this work to those who love the Lord and who would follow in His steps Who came to seek and save those that were lost.—Yours, &c.,

"RESCUE THE PERISHING."

June 2nd, 1894.

## HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when it is added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any red-tape man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

## AMONGST THE MAGAZINES.

## A Great Painter on his Pictures.

A TALK WITH MR. G. F. WATTS, R.A.

Mr. Watts' name has been more than usually before the public lately. Partly because he did what few men do—refused to become a baronet; partly because Chicago fell down and worshipped before his canvases, even if it does not take to heart the lessons of his scorn of mammon; and partly because he has, with his usual generosity, enriched the White-chapel Exhibition with some twelve of his pictures, which are creating earnest thought among those whose eyes are not blinded by fashion in art or frivolity of aim. We are therefore, glad of this opportunity of giving to our readers some account of a talk which a correspondent of the *Westminster Gazette* has had with the great master:

"THE COURT OF DEATH."

We were sitting in his studio before a good fire, for the master's frail figure's chief enemy is cold, and from this he has to be carefully guarded, though he prefers England and her known dangers to the sunnier climes and crueler winds. "What do you mean by the 'Court of Death'?" I asked.

"I want to divest Death of her terror—to show her as a nurse, inviting us into larger life—and vaguely I have endeavoured to speak of the unknown behind, not too plainly; people rob the religious truths of their force by trying to put them too clearly. We can't do that. We don't know enough. But people like that picture. The dying have, I am told, found consolation in it."

THE ARTIST'S METHOD OF WORK.

"Why don't you finish it then, master? Some of us think it will be your greatest work, only it gets on so slowly."

"Well, other things come in. I don't wait for an inspiration about it, because the whole thing is in my mind, and has been for years; but when it comes it will be better than it would have been if finished earlier. I think I have improved—I hope I have. I wish to do better, and so I go from one thing to another. No, don't fear, I won't forget it. I am fairly constant but I am like the weathercock—the pole is in the ground all right, but the wind makes me flutter. I want to do a great many things better. I should lose interest in active work if I did not feel I could improve. If an artist loses the use of his hand, or of his eyes, he cannot expect it; but as long as he can work he ought to expect to improve, and he must do his work better."

"I MIGHT HAVE WRITTEN POEMS."

"Well, if we who wait and wait allow you to delay over the 'Court of Death,' you must feed us otherwise. Tell me—what are you doing, or going to do now?"

"Now I am doing a man's back—little else but his back—to explain 'he went away sorrowful, for he had great possessions.' Fancy any man turning his back on Christ rather than give away his goods! They say his back looks sorry. I don't know. You shall see it soon. It is what I meant his back to express. But what I want to do is to tell the story of Cain as I conceive him. I want to take Cain and his disobedience to authority as a type. You know the Bible says that after he had murdered his brother and been denounced, Cain said, 'My punishment is greater than I can bear. Every one that findeth me shall slay me.' That cannot be. The punishment would be nothing in that case. The end would be too simple. So 'the Lord set a mark upon Cain, lest any finding him should slay him.' I translate the brand in this way:—The denouncing angels (the voices of conscience) brand him, which brand is absolute isolation from all his kind; he wanders forth alone. He would see happiness, but it could not reach him; he would see misery, and not care; he would feel neither heat nor cold; but of the denouncing angels, one, the Angel of Sympathy, should go with him always—always whispering in his ear, 'Repent.' He resists. In the end the voice prevails; he cannot bear this absolute isolation, and, returning to Abel's deserted altar, he throws himself a sacrifice upon it, and repenting, the brand is removed, and he dies. Am I going to paint that? I don't know. I think it would make a poem, but I cannot write it. I am only able to use my creative faculty in one way. I cannot write; I can only paint. It is a pity. I might have written poems, perhaps, which the world might have cared for."

ON THE EVE OF CHANGE.

"The world needs messages, master, but don't you think yours comes more forcibly through the brush? So many people write."

"I can't say. Anyhow, I am not able to write, and so I must speak as I can. Just now is the eve of a crisis. I am sure, certain of it. A real change is at hand, and it will come. When I can't say when—this year, next year, perhaps a few years hence—but it will not be long before there is absolute change. Life is wholly different. Through the advance of machinery human life goes for nothing. Every interest is taken out of the workers' hands. That is where the sense of the community is at fault. The constant endeavour is to get everything in the cheapest market, which always means one of two things—the work is ill paid or ill done. The richest are not the happiest—my rich man is going sorrowfully away."

## "WHY I REFUSED A BARONETCY."

"And is it because you think this that you refused the baronetcy?"

"No! It simply did not suit me—and yet I like dignity."

"Don't you approve of national honours?"

"Ah, yes; but they must be of the right sort. I do approve of them most highly. I would if possible, make all beneficial, noble, or heroic action as distinguished as it can possibly be. All that is honourable should be kept prominently before us. The newspapers, for instance, do not do what they might for us in this respect. Look at the little one or two-inch paragraph about deeds of heroism and columns and columns on the Turf and Gambling. Is not that very bad? I think the Turf is worse than Drink. It is more inexcusable. The educated, wealthy, and dominant people, without whom the betting-ring would have no existence, are gravely responsible. They say it is of value to the breed of horses; but this is questionable. We now know exactly what the speed of the horse amounts to, and yet attention is given wholly to this object, instead of endeavouring to develop the capabilities of the horse in more useful directions. No experiment can excuse the vice of betting. The gambling spirit, which is growing, is greatly stimulated by the Turf. People read about it, for it is amusing, if it is nothing else. One cannot wonder. People who are fagged to death with work that does not interest them in the least must have something for excitement."

## AMONGST THE POETS.

## IF CHRIST CAME: A PARABLE.

BY JAMES RUSSELL LOWELL.

The following is the poem which suggested to Mr. W. T. Stead his latest work "If Christ came to Chicago," which is attracting such wide attention:

Said Christ our Lord, "I will go and see  
How the men, my brethren, believe in Me."  
He passed not again through the gate of birth,  
But made Himself known to the children of earth.

Then said the chief priests, and rulers, and kings,  
Behold, now, the Giver of all good things;  
Go to, let us welcome with pomp and state  
Him who alone is mighty and great."

With carpets of gold the ground they spread  
Wherever the Son of Man should tread,  
And in palace-chambers lofty and rare  
They lodged him and served him with kingly fare.

Great organs surged through arches dim  
Their jubilant floods in praise of Him,  
And in church, and palace, and judgment-hall,  
He saw His image high over all.

But still, wherever His steps they led,  
The Lord in sorrow bent down His head,  
And from under the heavy foundation-stones,  
The son of Mary heard their groans.

And in church, and palace, and judgment-hall,  
He marked great fissures that rent the wall,  
And opened wider and yet more wide  
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,  
On the bodies and souls of living men?  
And think ye that building shall endure,  
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold  
Ye have fenced My sheep from their Father's fold;  
I have heard the dropping of their tears  
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,  
We builded but as our fathers built;  
Behold Thine images, how they stand,  
Sovereign and soul through all our land.

"Our task is hard,—with sword and flame  
To hold Thy earth forever the same,  
And with sharp crooks of steel to keep  
Still, as Thou ledest them, Thy sheep.

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin  
Pushed from her faintly want and sin.

These set He in the midst of them,  
And as they drew back their garment-hem  
For fear of defilement, "Lo, here," said he,  
"The images ye have made of me!"

## LOVE IS THE KEY.

Love is the key of life and death,  
Of hidden heavenly mystery:  
Of all Christ is, of all He saith,  
Love is the key.

As three times to His Saint He saith,  
He saith to me, He saith to thee,  
Breathing His Grace conferring Breath:  
"Lovest thou Me?"

Ah, Lord, I have such feeble faith,  
Such feeble hope to comfort me:  
But love it is, is strong as death,  
And I love Thee.

## SHORT SKETCHES.

## THE STORY OF THE RUBIES.

A TALMUDIC LEGEND.

Fair was this woman and pleasant to the eyes of her husband, for in her had he found Solomon's ideal, "Who hath found a virtuous woman, her price is far above rubies," a happy wife, whose loving care had made his home a paradise of earthly joy and beauty, for safely did "the heart of her husband confide in her." Pleasant and joyous were their lives, and the love they had for each other was great.

The husband was a man of great learning, and in the college he day by day studiously attended, and there taught the great wonders of philosophical research and the heavenly truths which an all-wise and good Creator had bestowed on mankind. High, indeed, was this good man's fame, and students from all countries came to listen to his words and imbibe wisdom from his fount of deep research and knowledge, for he made as light the dark sayings of the seers and gave fresh themes for the study of those who sought his presence. Thus had life passed gently on, and years had flown ere he had thought to take unto himself a wife, but, although little or no time to spare to seek for a helpmate, he was fortunately blessed in the woman he had chosen, for she had admired him for his learning and loved him for himself. They were wedded, and some happy years passed, each one bringing more joy until their cup of happiness seemed to brim over.

Two beautiful boys blessed their home, whose innocent prattle was sweet music to their hearts; their laugh was more beautiful than the tinkle of silver bells, the patter of their little feet a joyful sound, their smile of welcome was heaven itself; each day the joys of their home became greater, and as each darling learned to lip "with wondering gaze" its evening and morning prayer, the sounds of praise arose within their hearts, a feeling of joy so sweet as though it were the incense from the altar of God's house, arising in clouds from their own hearts, they praised God and were happy and content.

Thus passed on time and the boys grew on; five years had flown. Oh! such happy years! it seemed an age of pleasure in which they had almost forgotten where their happiness began.

One day this fond father had occasion to leave his home. He had an important journey to go, which would take at least five or six days; he would, however, be enabled to return in time for Sunday, and he determined that nothing should induce him to stay beyond that holy day. Yet, he felt it very distressing to part from his loved ones, even only for a few days, so blessing his darlings with many fond caresses and many sighs he took his departure.

Scarcely had two days passed when the fond and loving mother saw—with a sinking heart—that her babes looked pale and ill. Some sudden and unknown sickness had fallen on them, which caused these gentle flowers to droop, and ere the fourth night had passed away these precious darlings slept never to wake again. Yes, on that night the great "Angel of Death" had crossed that threshold, and touched with an icy hand their little hearts; and plucked their gentle rosebud souls, and drawing them to his breast, had carried them away on the wings of a thought and placed them with God their Creator; from thence returning once more to earth, there to cut down some over-grown weed, or to pluck up some mighty oak in all its strength and glory, or lift to join the Mighty Hosts some gentle spirit yet in its youth and beauty; but Naught was so gladly done by gentle Death as to gather in those innocent rosebuds and place them at the Almighty's feet, free from sin; spotless and pure as when they came from their Creator's hand.

Deep grief fell heavily on the fond mother's heart; gladly, yes, gladly, would she have given up her own life for her babes; for her husband's sake. Oh! what shall she say to him? How shall she greet him on his return? Soon, too soon, he will come now; what shall she say? What can she do? Her own grief is as naught, her sole thought is, what of his grief? How shall she console him for the loss of the light of his home, the joy of his heart, his loves, his darlings. This woman was a wise woman, the wife of a wise man, whose sense of justice was proverbial; she would speak to him, ere she revealed to him their dreadful bereavement, and endeavour by words of sense, to at least, soften the heaviness of their sad and serious loss.

With apparently cheerful face she greets her husband upon his return, places refreshments before him, but whilst he eats he inquires after his little ones. She answers gently, "They sleep, dearest; after you are refreshed you shall see them, but, dear husband, before you do so, I have some great and serious trouble in which I wish you to advise me."

"Say on, my own dear wife," he said, "I will listen to you."

"You must know then," she said, "that some years since a friend of mine came to me and said, 'I am about to proceed on a very long journey; I may be absent some few years, or I may never return, and as the journey is very unsafe I am desirous before I leave this place to give into your charge, for their safe-keeping, two very valuable jewels—rubies of great size and inestimable value. Should I not return, you may keep them; but should I prosper in my journey, I shall, with the blessing of God, return and

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claim them from you again." "Dearest," she said, "I have had those jewels for years. I have looked upon them until I love them, and I am regretful to part with them. I am grieved to return them to their owner; tell me, then, my dear husband—you who are so wise and good—what must I do?"

Looking upon her in mild surprise he answered, "Dear wife, your duty is plain; you must return them to their owner. Why should you hesitate or be in doubt? My wife must know that to restore to the owner his own property is only the action of the just, and not one selfish feeling must pervade the holder's heart, but as it was given in your care, so freely as you received it, so must you cheerfully resign it. Your righteous action will bring its own reward in the pleasing satisfaction of having done your duty."

"Dear one," she said, "I am satisfied. Come with me and see the jewels which the Great Father placed in our care, for He has called for His own; see, they are here," and drawing down the cover which hid the faces of their darlings she revealed to him their grievous loss. Stricken though he was with grief he gazed first on those lovely dead ones and then upon his wife, and in the midst of all his sorrow he gave thanks to God, who at such a time had given him a helpmate whose wisdom had soothed his anguish and had taught him resignation, instead of repining for the loss he had sustained, for in his wisdom he recognised that the great and good God does not give, but only lends his jewels to us. Be it father, mother, brothers, sisters, or children they are God's gems entrusted to our care, to love and wear them in our hearts, until He calls for them again; and when he does, it is our duty to restore to their owner the jewels of His love, so that they may be again replaced in the crown of His glory; placed at His feet humbly, and thankfully returned to the Creator who has lent them to us, and who in His own good time reclaims them from us.

"The Lord giveth, and the Lord taketh away."  
"Blessed be the name of the Lord."

## THE PULPIT.

### THE SEARCH FOR HAPPINESS.

SERMON BY ARCHDEACON FARRAR.

(Preached at Westminster Abbey on Sunday Evening April 1st, last).

"What man is he that would fain see good days."—PSALM xxxiv. 12.

WEARIED, it may be, by the greatness of the way, some may be inclined to ask, What is the use of all my efforts and all my struggles? Life, we know, is a warfare in which there is no discharge, but even if we fight, and fight on, and fight hard, what will be the end of it? Will it lead to anything? Will it make us happy?

My friends, this much I can answer, at least, at once and fearlessly, that whether it makes us happy or not—which is not a very great matter—a life of moral faithfulness will at any rate make us blessed; it will enable us to use our lives as earth's sweetest and noblest have used them; it will give us something better than anything the world can conceive; and when we die it will enable us to die in the faith of Christ, not as the fool dieth, but with hope.

I said just now that if we are not happy it was not a great matter. But does not the poet say—

Oh, happiness! our being's end and aim?

Is it not happiness that we all of us more or less struggle after now and hope to attain in some form hereafter? As regards the attainment of happiness here, I suspect that before they reach middle age most men and women are a good deal disillusioned; but I suppose all men do hope somehow to gain something more or less corresponding to what we conceive to be happiness. In the world to come we are taught to believe that for the sons of God, at any rate, all sorrow and sighing shall flee away, and God shall wipe away the tears from off all faces. But we hope, with the danger of conventionality and facility, in the assumption that, though we are not now, yet that some day we shall be saints of God, however amazingly unlike them we may appear at this moment.

How is it that we talk as if happiness, as we believe it exists in what we call heaven, will at once as a matter of course, be given the moment we pass away from earth? Why is it that so many when their friends die, almost without any relation to the life they have lived, say they have gone to heaven? Have we so glorified God here as to make it a certainty that we shall enjoy Him for ever in heaven? Is there such an immense merit in being born? Is there such an consummate virtue in dying—the thing which the worst fool has to do no less than the greatest hero—that we are to receive wings and crowns and harps, to share every pleasure, to live in the flood of glory of God's smile? Because a man has not very grossly cheated his customers or has not overstepped the limits of the law in slandering his neighbours, is he, therefore, at once to be taken to heaven? Heaven is not only some golden place in the far, it is also, and far more than this, a condition—of temper, of life, of humility, of self-sacrifice, of holiness.

Yes, there is a heaven—a heaven which eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for

them that love him. Yes, there is a heaven, where it is certain that they who have faithfully served God here in purity and truth shall share in the beatific vision and have a place for ever in the enjoyment and progressive occupations that surround the Eternal.

What reason have we to assume that we shall go there? It is to shine in society, to make money, to overstep our neighbours, to indulge in the cant and unfairness of political and, still worse, of religious parties to shout down every unpopular name, and buy in the cheapest market and sell in the dearest, to look with practical indifference on the wrong and sufferings of our fellow-men everywhere around us—is it all this which gives us the right to be rewarded at once with the fruits of the tree of life?

If we look for heaven we must endeavour to be heavenly. If we want to die the death of the righteous we must live his life. We must have something of his mind and of his character if our last end is to be like his. It would be an idle falsehood to make believe that most men are aiming at this heavenly life at all. They are bound to things of earth—endeavouring to serve two masters, God and Mammon. They do not look heavenwards at all. They are content with earth and occupied with its affairs. Yet they are, I suppose, trying to be in some sort happy.

Look around us in this world. Why is it that we see men on all sides wearing themselves in the very fire to obtain this or that? It can only be because they imagine that these things will make them happy. But will they? Not so. Most men are certainly giving their fruit unto the caterpillar and their labour unto the grasshopper. They are digging for themselves cisterns, broken cisterns, that will hold no water; giving their money for that which is not bread and their labour for that which satisfieth not. The marvellously strange thing is that men never seem to learn from experience. Year after year and generation after generation the serpent goes on whispering the everlasting lie. And though they know it is a lie, youth after youth, and man after man, and woman after woman will listen to the assurance of the evil one that they may do evil and not die, though the victims of that lie are on every side.

One hardly knows, therefore, whether it is any use to point out once more that we are often seeking for our happiness in wrong directions. There is no hope whatever in this world except in the Cross of Christ. That cross is not the messenger of universal damnation. It is, on the contrary, a lesson that the boundless mercy of God transcends illimitably the narrow limitations of man, and that His mercy triumphs over justice. If there be any bright hope in the present state of things it is in the depth and breadth and length of the hidden and unsearchable riches of Christ's Gospel. It will be from no merit of our own if we are permitted hereafter to walk in the light of God's countenance.

And so, in my point of view, the question of this life's happiness is closely intertwined with that of the world to come; and if here below we have persistently set our happiness on things that are below, I am sure there must be some fires, fires of mercy, in which all this must be purged away out of us before heaven can ever open to us its golden gates.

What is the aim of this surging multitude which we see in the streets? What are their human wishes for themselves and for their children? Many men, perhaps the least ignoble, are guided by ambition and the happiness which clusters round it. To be ambitious does not require a great man. There are small ambitions as well as large. The clerk or the labourer may be as ambitious in his sphere as the statesman or the great writer in his. To get on, to succeed, to outshine so and so, to win this or that, to reach high promotion, to be somebody, to jostle one's self forward in the miserable press, to have the first place, not the second, or at any rate the millionth place and not the million-and-first place—men desire this so much, struggle for it so hard, that they must fancy there is happiness in it. If they did not think so, would they not with more wisdom stand disdainfully aside and see others elbowing men aside, pushing and climbing themselves into prominence? It is all a delusion. I say nothing of the meannesses to which men often submit in the struggle, nothing of the jealousy with which the struggle often terminates, nothing of the fact that fame is often disfigure; but I say that earthly success can never give us any real or deep and lasting satisfaction.

Vanity of vanities, all is vanity. Write that epitaph at large. Write it over all the catacombs and cemeteries and mausoleums all over the world. Such was not only the opinion of Solomon. It was the experience of Vespasian when he rode to triumph, of Genserich, the king of the Vandals, of Napoleon, of Wellington when he was howled at by the London mob, of the drunkard who died in his filthy London den.

A sharp boy of humble degree, the son of a Reading draper, named William Laud, rises to be Prime Minister and Archbishop of Canterbury in one, the possessor of all but absolute power in the Church and State. The greatest of living noblemen, the Earl of Strafford, wrote to congratulate him and wish him many happy days. What was his answer? I very much wish that all men of ambition might read it. He wrote—"I thank you heartily for your kind wishes for me that God would send me many happy days where I am now to be. But truly my lord, I

look for neither—not for many, for I am nearing the end of this troublesome life, and not for happy, for I can neither look for nor desire them. And in truth, my lord, I speak seriously. I have had a heaviness hanging over me ever since I was nominated to this place, and I can give myself no account of it." Vanity of vanities!

But perhaps you belong, and probably you may do, to the larger number of those practical people who make their chief concern the gain of money, and of what money brings, a large balance at the banker's, multiplying investments and lucky speculations. How solid they are, how the world opens to the moneyed man! Yet if love of money were not a disease, if it were not the root of all kinds of evil, if it were not difficult for the rich man to be humble and heavenly, would Christ have said that it is harder for the camel to go through the eye of a needle, than for the rich man to enter into the Kingdom of God. Would Christ have drawn those two graphic pictures, the picture of Dives and Lazarus, and the picture of the rich fool, if there be no danger in money worship.

And lastly, are there none of you young men and young women who fancy that happiness may be found in the thing that you call pleasure. It is the Will-o'-the-Wisp which gleams before you. It is a baleful phantasm born of the vulgar miasma over the marshes unlighted by the truth of God. In the young woman it may be a passion for silliness, for mincing folly and weakness. In the young man a shrinking from pain, a shrinking from duty, absorption in selfishness, and the love of excitement. In both a love of approval, the indulgence in idle talk, jesting on the verge of sin, and once having crossed the boundary line, there comes the retribution which must always follow. One who had wide experience declared he had tasted all the pleasures of the world and had no desire to repeat them; and a splendidly gifted and noble poet wrote at the age of thirty-six—

"My days are in the yellow leaf;  
The flowers and fruits of love are gone;  
The worm, the canker, and the grief;  
Are mine alone!"

The streets of London, where we see the remnants of what were once men and women, are full of lessons of the dangers of seeking happiness in the vulgar pleasures of the day. If we want happiness we must seek it otherwise and elsewhere. And if you ask me what is that otherwise and where is that elsewhere I refer you to my text, "What man is he that lusteth to live, and fain would see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Eschew evil and do good, seek peace and ensue it." And there is One other who is better still than David, One not rich but Holy in spirit, One who came seeking not His own pleasure but only doing His Father's will in the world, and who taught not "blessed are the rich, blessed are the comfortable, blessed are they that get on, blessed are the men who enjoy life and please themselves and look down on others," That is the world's view of happiness, Christ's is the opposite. He, the Son of God, seated on the mountain side with the countless multitudes hanging upon His lips, opened his mouth and taught them, saying, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven; Blessed are they that mourn, for they shall be comforted; Blessed are the meek for they shall inherit the earth; Blessed are they that hunger and thirst after righteousness for they shall be filled; Blessed are the merciful for they shall obtain mercy; Blessed are the pure in heart for they shall see God."

Cambridge, Maryland, is a large oyster port. The crews of vessels engaged in the trade are made up of men mainly from other parts of the country, consequently when they reach Cambridge they are without acquaintances and means of passing the time profitably and so drift away to the saloons and other public places. To counteract the bad influences the Brotherhood Men of Christ Church Chapter opened a reading room and supplied it with chairs, tables, daily papers, magazines, humorous papers, books, Bibles and writing material. The room at once became a favourite meeting place. Some of the Brotherhood Men were present each evening to welcome and talk with the men.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Ootamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypti Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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## FOR THE CHILDREN.

### TWO MOTHERS.

The night came darkly down.  
The bird's mother said:  
"Peep! peep!"  
You ought to be asleep.  
'Tis time my little ones were safe in bed."  
So sheltered by her wing in downy nest,  
The weary little birdlings took their rest.

The night came darkly down.  
The baby's mother said:  
"Bye low."  
You must not frolic so.  
You should have been asleep an hour ago."  
And nestling closer to its mother's breast,  
The merry prattler sank to quiet rest.

Then in the cradle soft  
Was laid with tenderest care.  
"Good night!"  
Sleep till the morning light."  
Whispered the mother as she breathed a prayer.  
Night settled down, the gates of day were barred,  
And loving angels were on guard.

### The Legend of the Lily.

Old Father Sun awoke one morning, and before he arose from his bed he peeped through the clouds, and took a look at the world beneath him.

"All asleep he muttered. "Well, I will soon awaken them."

With that he smiled, such a big, bright smile, and all of his many children, the sunbeams, who were sleeping around him, sprang up, wide awake, and ready for the day's fun and frolic.

Down they trooped by hundreds into the big world, stopping here and there to shine into the houses, and to dance on the children's faces as they lay sleeping, until the little eyes would blink and wink, and finally open, to find that the day had begun, and that the beautiful Sun was already high up in the sky. Then the jolly little sunbeams would scamper off to call someone else out to enjoy the bright morning.

A whole troop of little sunbeams sparkled on the waters of a pretty river, dancing light as bits of thistledown on its tiny waves. All at once one tiny beam caught sight of a flat white flower floating on the river, its petals curved up a trifle, forming a cup. Quick as thought the sunbeam sprang into it and began a gay little dance over its white surface, sometimes balancing on the edge, to catch a glimpse of himself in the river, then darting back into the flower, as though trying to hide from his companions.

In a few moments his white coat was discovered, and soon the flower was the playground for more than a score of merry, laughing sunbeams.

There they played throughout that long, bright day, dancing, chasing each other, and playing hide-and-seek over the broad green leaves that floated around on the water until at last they all joined hands in the heart of the flower, and circled round in the merriest kind of a dance. Round and round they went, faster and faster flew the tiny feet, until suddenly, with a snap, the white petals of the flower closed over their heads, and held them prisoners.

So happy had they been with their games that they had never noticed that old Father Sun was going to bed; they did not know that when the Sun hid his face the lily hid her too, and went to sleep just like a good little boy or girl.

And so the poor little sunbeams were prisoners! In vain did they beat upon the walls of their pretty white prison; in vain did they weep, and rain tears down over the flower in which they had danced so gaily such a little while before.

The lily held them folded close inside her pearly petals, and there they were forced to remain all the night. And oh! in the morning the tears that they had shed had caused them to take root in the lily; and when she raised her white face to greet the warm Sun, the poor little sunbeams could not move from their dancing-floor of yesterday; their feet were held fast, and all they could was to nod and beckon and wave their arms to the great Sun, begging him by their motions to release them from their prison. But Father Sun paid no attention to them; and all that long day they nodded and waved and beckoned, but no one came to help them.

And there they are still,—a circle of little sunbeams in the centre of the water-lily! And whenever they see any one looking at them, they nod and wave with all their might, asking for their freedom.

But no one can ever help them now. Old Father Sun is the only one who knows how to set them free, and he has so many sunbeams to look after that he has quite forgotten all about those gay little truants who were so severely punished for their merry frolic on the river.—

Mr. Parquetus Boileau, Ottawa, says:—"I was radically cured of piles, from which I had been suffering for over two months, by the use of Canadian Healing Oil. I used it internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

## FRY'S

### MALTED

## COCOA.

### HAPPY LIFE PAPERS.

#### BEYOND!

Never a word is said  
But it trembles in the air  
And the truant voice has sped  
To vibrate everywhere;  
And perhaps far off in the eternal years.  
Never are kind acts done  
To wipe the weeping eyes,  
But like flashes of the sun,  
They signal to the skies;  
And up above the angels read  
How we have helped the sorer need.

Never a day is given  
But it tones the after years,  
And it carries up to heaven  
Its sunshine or its tears:  
While to-morrow stand and wait—  
The silent mutes by the outer gate.  
There is no end to the sky,  
And the stars are everywhere,  
And the time is eternity,  
And the here is over there,  
For the common deeds of the common day  
Are ringing bells in the far away.

#### PRESERVED SUNSHINE.

"Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."

"What have you been doing?" asked her Aunt, as she stroked the rippling masses of golden hair lovingly.

"I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply.

"I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. 'See, mother,' she cried, 'I have some preserves, too, preserved sunshine. I think God preserved it so.'"

"Well, the child's words set me to thinking, and I said to myself what a lovely thing it would be if every one went to work to preserve sunshine and carry it around; how much brightness might be shed into dark places; and I determined to do what I could this afternoon."

"The first place I went to was old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering from all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her I had come to talk, not to listen, and in a little while I had her laughing heartily; but before I left, she promised me to take a drive to-morrow, if the day is fair. I really feel sure that I left a little sunshine there."

"I am sure of it, too, my darling. You have done more than her doctors have been able to, if you have now that promise."

"To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long. I thought she would be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go she said 'My child your visit has been a charity. I did so need a little change of thought.' Her face was really quite bright and interested."

"On my way home I met Kate Wellman; she looked sad and discouraged. I asked what was wrong, and she told me that she was making up her mind to give up her Sunday-school class of boys. 'I do not seem able to control them,' she said, 'and I think that someone else may do them more good.'"

"Why, Kate," I replied, "only the other day the Superintendent told me how much he depended upon you. The Sunday-school is like a different place," he said "since Miss Wellman took that class of bad boys."

"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."

"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."

"As I stood on our doorstep, there stood up before me the face of the girl who is in the same Bible Class with me. She is a very respectable girl, but the family are poor, and the father is intemperate, and gives them a great deal of trouble; as she does not live far away, I concluded to go and see her. I am so glad that I did, for she seemed to appreciate the visit. The tears came into her eyes as I bade her good-bye. 'Oh,' she said, 'you, who have so many helpful, loving friends around you, cannot even understand the loneliness and desolation of my life.'"

"Then, almost before I knew it, words sprang to my lips from God's treasury of sunshine, and I whispered softly, 'When you feel in this way, think of the blessed promise, 'I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.'"

"A bright look shone through the tears that stood on her lashes, and she said, tremulously, 'It is a blessed promise; I thank you for reminding me of it. If He will hold my hand, even the darkness will become light.' O, Aunt Ellen, I am so glad that I went to see her."

"And I am glad, too," said her aunt, fondly. "You certainly have left a line of sunshine behind you this afternoon, and if some of the rest of us, in the midst of our many activities of our lives, would make it one of our duties to preserve sunshine, it would be a most valuable addition to the list of household necessities, and a most welcome gift to our friends. For to many this world is but a sorrowful place, and dark days crowd out the brightness in even the happiest lives."

### Girls of the Right Sort.

"My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost."

So said the captain of a fine merchant vessel to his daughter. He was right; it was their only chance. The barque Anina, 700 tons, was bound from Cuxhaven to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the Anina anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the ship burned a dark on deck. The life-boat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain, who gained the deck.

He was not a sailor, yet, with him alone under her orders, this girl, who was a sailor, cut both cables, set some head-sail, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet there are some fools left who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's mere nerves), and ten minutes later she will meet disaster or death with a quiet smile. Them, too, women have a genius for throwing in a suggestion exactly when it was wanted.

A man writes this way:—"I came home dejected," so he goes on, "and didn't know what to do; but my daughter said—'Don't worry. But wait a minute. Before we hear what his daughter said, let's have his story from the start, shipshape and Bristol fashion. He says: 'In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach, and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similar attack about once in every three weeks. Every remedy was tried without avail; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile. 'This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse, and the motions resembled white clay. Another attack came on, and as I was daily getting worse, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.' 'Accordingly I went to see him, but he was from home, and would not return until late at night. I came home dejected and did not know what to do, but my daughter said, 'Why don't you try Mother Seigel's Curative Syrup? We hear it has cured so many. If it does you no good, it will do no harm.' 'Well,' I said to her, 'I will try a bottle.' 'I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease. 'I can therefore speak of this medicine in the highest terms, for, under God's blessing, it cured me when nothing else had the slightest effect.'"

The above communication is from a business man of high character in the county of Brecon. For especial reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of his statement. The date is February 12, 1892. The attacks which would probably have soon ended his life were of severe kidney and liver congestion, growing out of profound indigestion and dyspepsia. His system was flooded with bile and poisons, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

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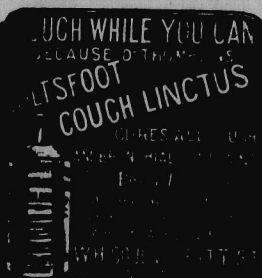
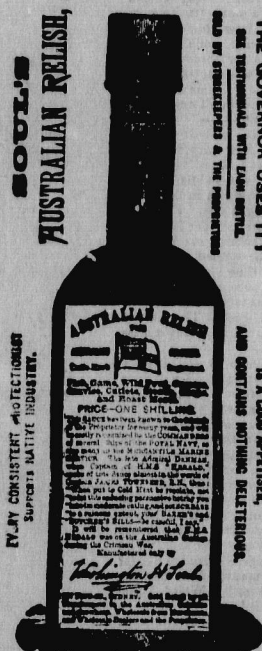
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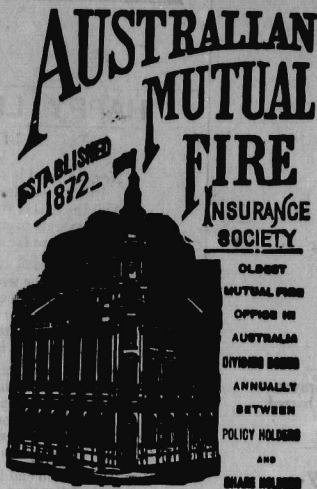


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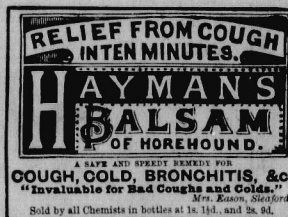
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