

HOME NOTES.

The ARCHBISHOP of York has formally dedicated a new clock, peal of bells, and pulpit for the ancient Church of St. Leonard, Wortley, York-shire. The bells are presented by the MARCHESS of Drogheda (sister of Earl Fitzwilliam) in memory of her late husband, the third Marquis; the pulpit is the gift of Mrs. Sydney Greenwood, wife of the VICAR of the Parish; whilst the cost of the clock is defrayed by the subscriptions of the parishioners. —The BISHOP of Chester has consecrated Wybunbury Church, which has been re-built at a cost of £8,000. The tower, a fifteenth century building, has, however, been preserved. —The Peterborough Diocesan Conference will be held on Wednesday and Thursday, September 27 and 28. —The Rev. HUGH B. CHAPMAN, in a sermon at St. Luke's, Peckham, referred to a recent suicide in his Parish through want of employment. He admitted that suicide was cowardly, and that it was bravest to endure. But let them consider the special temptations of the poor. The marvel was that men and women who had to live lives about which there was no poetry and no romance, nothing but despair and the absence of all that made life worth living, were not tempted at times to take their chance and say, "Life has been so dark and bad that I will stand the shock, for I can conceive nothing worse than I have known." There were millions who had to live such lives, and he wondered that suicides were not more frequent than they were. He could not understand how a set of men could live in luxury whilst their brothers died of hunger. He knew they had a legal right to do so, and he would not set the poor against the rich; but where was the charity of things as they existed at the present day? But there was a message to the rich from such a suicide as that which had inspired his remarks, and that message was that they must come down from their pedestal, must associate with the poor, practise a voluntary communism, and regard the whole world as one family. —On Tuesday afternoon, August 8, the BISHOP of Salisbury re-opened the ancient Church of Holy Cross, at Ramsbury, near Hungerford, once the site of a Bishop's See. The contributors to the cost of the work, which was very considerable, include the BARONESS BURDETT-GOUTTS, who gave £1000, and who was present at the re-opening service. The Church (says the *Times*) stands on the site of the mother Church of the Diocese, on a spot consecrated not later than the year 909, and probably much earlier. At that date the Diocese of Winchester was divided into two Bishrics, one being at Winchester and the other at Ramsbury. There were ten Bishops at Ramsbury, of whom three became ARCHBISHOPS of CANTERBURY—namely, Odo, Siric, and ELMERIC—and the last Bishop, HERMAN, was Chaplain of Edward the Confessor. The Church just restored was probably built in the thirteenth century. —The following Clergy have consented, at the BISHOP of Winchester's request, to serve the Church in the Diocese as Honorary Diocesan Missioners. CANON WILKINSON, Vicar of St. Mary's, Southampton; CANON ANDREW, Vicar of Amport; CANON ELIOT, Vicar of Holy Trinity, Bourne-mouth; the Rev. L. ESTRIDGE, Vicar of Bursledon; the Rev. W. T. STORRS, Vicar of Sandown; the Rev. A. S. VALPY, Rector of Holy Trinity, Guildford; and the Rev. L. H. BURROWS, Vicar of Godalming. —The CONVOCATION of CANTERBURY has been prorogued until November 8th. —The Rev. A. HAMILTON BAYNES the Bishop designate of Natal will be consecrated on the 29th inst. —It is whispered in journalistic circles that the Rev. H. R. HAYES, Vicar of St. James', Marylebone, is about to undertake the Editorship of a society paper. —The *Pall Mall Gazette* gives an emphatic contradiction to the report that LADY QUEENSBURY has joined the Salvation Army. —A new Church in the Parish of Gorseley has been consecrated by the BISHOP of Gloucester and Bristol. —The Vicarage of Ulverston vacant by the resignation of the Rev. CANON CHARLES BARSDLEY, M.A., has been offered to and accepted by the Rev. J. C. WRIGHT, M.A. —The BISHOPS of BANOR and CHESTER have both given notice of their intention to move, when the House of Lords re-assembles, "That an humble address be presented to HER MAJESTY praying her to withhold her assent to certain portions of the draft charter of incorporation of a University in and for Wales and the County of Monmouth, to be called 'the University of Wales,' laid before the House on August 1. —CANON NUGENT WADSWORTH, Rector of St. Anne's, Soho, is dead. —The sum of £2000 has been contributed towards the present restoration of St. Wilfrid's Church, Moberley, Cheshire, by members of the family of the late Mr. S. HARGREAVES. —A General Church Mission for the Rural Deanery of Blackburn is to be held in November. —The Laymen of Norfolk and Suffolk have presented BISHOP PELHAM late Bishop of Norwich with a new carriage as a mark of the universal respect in which he was held during the thirty six years of his Episcopate. About £500 was subscribed and the balance left over will be applied towards helping to furnish the Bishop's new house at Thorpe. —The ARCHBISHOP of CANTERBURY has become a Vice-President of the CHURCH LADS BRIGADE the President being the DUKE of CONNAUGHT.

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

THEOSOPHY.

ADDRESS BY THE REV. D. W. RHODES, D.D., AT THE CHURCH OF OUR SAVIOUR, CINCINNATI, APRIL 23, 1893.

The recoil from excessive materialism is to excessive supernaturalism. The last half century has been one of extraordinary strides in those branches of science which have to do with matter and its laws and the result has been that something of contempt has been felt and expressed for any so-called science which does not proceed upon the same methods and deal with the same substances.

The human mind has been almost imperceptibly influenced to doubt or despise spiritual powers and religious beliefs, and the natural consequence has been a revulsion of feeling and the intense abiding thirst of the soul for the unseen and immortal has manifested itself in the rise of gross forms of supernaturalism, even more offensive than the gross materialism against which they protest.

Spiritualism has been rampant and men who cannot believe the simple and beautiful miracles of the New Testament are persecuted by the chattering of dismal ghosts in dark cabinets.

Mind-cure and faith-cure and perfectionist lunacy have attracted the attention of a bewildered world and at the close of the century a new form of the same insanity has crept into sight under the name of theosophy.

Some may think so lightly of the importance or danger of this craze as to wonder why it should be noticed, but there are reasons for doing so.

Recently we read of a young man committing suicide with the statement of his motive that he was dissatisfied with his present life and wanted the opportunity of a new and better re-incarnation. Young people, and old people who ought to know better, have been deluded into the loss of all faith and Christian effort, and talk the shibboleth and nonsense of this theosophy with a calm conviction that they have attained absolute truth.

When we come to the study of this new teaching we find first a system of semi-religious belief or dogma, and next a mass of phenomena or wonders to support it and give it proper credentials.

Consider these in their order; what is the fundamental teaching of theosophy, that which is to take the place of the Apostles' Creed?

In the books of Madame Blavatsky, of whom we shall have to say more under our second head, the high priestess and founder of theosophy, we find our answer. In the "Key to Theosophy" she tells us that the object of the Theosophical Society is "(1) To form the nucleus of a universal brotherhood of humanity without distinction of race, color or creed. (2) To promote the study of Aryan and other scriptures of the world's religion and sciences and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies. (3) To investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man especially."

Upon this statement of the *raison d'être* of the society, it might be enough to say that after twenty years of life the society has not moved forward one step towards the accomplishment of its object. Instead of leading up toward a universal brotherhood of humanity, its career has been marked by more internal dissent, vituperation, and secession, than any other. The sanguine disciples who have come in are at war with the early disciples who have gone out. Charges of fraud and forgery, of chicanery and lust, of conspiracies and plots, fill their literature and animate their councils. The dream of a universal brotherhood of humanity has melted away before the hard fact that even the few cannot dwell together in peace.

(2) After twenty years of life the second object of the society's existence seems equally remote. While scholars have been delving into the secrets of old Aryan life and Max Muller and his followers have been giving the world a translation of the scriptures of these ancient people, not a member of the Theosophical Society has even learned the Aryan alphabet or given any new light upon the literature or religions of the past.

(3) As to the third object, we shall know better whether any step has been taken toward a better knowledge of the mysteries of nature and man, when we come to understand the teachings and convictions and phenomena of this society.

So far as it is a religion at all, it is a faint and blurred image of Buddhism. The dreary pessimism of that Asiatic philosophy runs through its teachings. Ask the theosophist about God. What can you tell me about Him to give me more comfort and help and faith, than I have been able to get from Jesus Christ? and you can read his answer here in Madame Blavatsky: "We reject the idea of a personal God. We believe in a universal Divine Principle, the root of all from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being. We leave it to the hymn makers to call the visible sky or heaven, God's throne, and our earth of mud, His footstool. Our Deity is neither in a paradise, nor in a particular tree, building, or mountain. It is everywhere, in every atom of the visible as of the invisible Cosmos; in, over, and around every invisible atom and divisible molecule. For it is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creature

potentially. Our Absolute does not think, nor does it exist. It is a sphere without circumference."

Contrast with these words, so meaningless, so contradictory, the simple petition, "Our Father which art in heaven," and you get a conception of the virility, the definiteness, the sonorous swell of the Christian faith. "I believe in God the Father Almighty, maker of heaven and earth." Whether it be true or false, at least it is clear. The moulders of the Christian Creed were not men who had been to a feast of languages and picked up the scraps. They knew what they believed, and said it in plain words. Indeed, any religion, which is to be universal, must know how to tell the truth so that the common people can grasp it and live upon it. If theosophy cannot tell us any better about God, than that He is a potentiality that does not exist and an omniscient who does not think, it cannot have a great mission outside the insane asylums.

Of course, prayer is worse than useless. "Being a well occupied people, we can hardly afford to lose time in addressing prayers to a pure abstraction." But nevertheless we may pray to ourselves, for "in one sense the inner man is the only God we can have cognizance of."

And what of man? What does theosophy answer to us about ourselves, what and whence and whither? Why only the same dreary struggle through meaningless phrases to meaningless conclusions? Has man an immortal soul? No. "Soul is a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeable thing." That seems clear; there is nothing that survives the grave.

But theosophy cannot rest except in contradictions, and so we must also believe that after death there is a re-incarnation, not for the soul that does not survive, but of the "individual or divine ego." The soul cannot be immortal, because being a part of changing man, it is itself not permanent, but the "individual ego," whatever that is, which is to be ever passing through endless changes of re-incarnation, survives and cannot be destroyed. Does it seem harsh to characterize such juggling with the great question that agitates all our hearts, the question of Job: "If a man die shall he live again," with fierce denunciation? Whatever may be thought of the answer itself, no man doubts that Christianity gives an answer to this question, gives it firmly, clearly, passionately. "The body shall return to the earth, and the spirit unto God who gave it." Hear the Easter echoes that grow forever and forever, "Now is Christ risen from the dead and become the first fruits of them that sleep." "I go to prepare a place for you, that where I am, there may ye be also." "I believe in the resurrection of the body and the life everlasting. Amen."

In the shadowy world of the theosophist, God is a shadow; man is a shadow; moral duty a fitful and changeable dream. A remorseless law of retribution, called *karma*, alone is permanent. Re-incarnation, which has no evidence to support it, which cannot be assumed from any lingering memory of a former period of life, nor from any intuitive hope that it must be true, is even at its best only a progress downward, not upward. For theosophy teaches that every life ends weaker and more stained than it began, and it is difficult to find the renovating and uplifting factor which gradually exalts and purifies the being. Christianity finds it in the power, and grace, and example of our Saviour, who has become for us both a sacrifice for sin and also an example of godly life. The inspiration of that divine life becomes in us the hope of glory, and therefore is He called Jesus because He saves His people from their sins. But where in the theosophical system is the arresting force that catches the soul on its downward plunge, and gives it the uplifting tendency towards Nirvana? It is nowhere. An iron law, remorseless as Fate, nay, Fate itself in its sternest form, sweeps all life down to complete moral depravity. Re-incarnation is not another and possibly happier experience. It is only to begin again the same old race, but handicapped with the failure, and mistakes, and wrongs of every former life.

(To be continued.)

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NOTES AND COMMENTS.

Personalia. Mr. W. T. SHARP, organist of St. John's Ashfield, has been on a short visit to Goulburn.

At the lecture which was delivered at the Chapter House on the 12th September by Dr. ANDREW HUTTON, for the relief of the widow and orphans of George Kinder, who was killed by a fall from the tower of St. Philip's Church, the sum of £35 was realised. £10 was collected at the church, making a total of £45. The Rev. P. R. SPRY BAILEY has been compelled, through continued affliction, to tender his resignation as an office-bearer of the Churchmen's Institute. —The Rev. F. W. REEVES begins duty as Curate in Charge of St. Aidan's, Annandale, to-morrow. —The Rev. T. SYMONDS is leaving Queanbeyan for Melbourne. —The BISHOP of WALAPA (N.Z.) has announced to the Synod of the Diocese that it is his intention to resign and proceed as a Missionary to Persia, his service as such having been offered to and accepted by the London Missionary Society. The Bishop has a considerable knowledge of the people of Persia and their language. —The BISHOP of BRISBANE has issued an appeal in England for aid to his Diocese. —Mr. A. J. GOULD, the present Chancellor of the Diocese of Newcastle, has been appointed Chancellor of the Diocese of Grafton and Annandale.

Brotherly Love. The MOST REVEREND THE PRIMATE has consented to deliver a lecture in the Chapter House on Monday evening, October 9th, in connection with the Brotherhood of St. Andrew. Subject "Brotherly Love."

Sydney Diocesan Church Choir Association. The Ninth Annual Festival will be held in St. Andrew's Cathedral on Thursday, the 23rd of November next, at 7.30 p.m. The Order of Service comprises several selections, which are not only especially appropriate for a choral festival, but which will doubtless be found of service hereafter to Church Choirs. The Processional is "Forward! be our Watchword," from Hymns Ancient and Modern. The music to the Magnificat and Nunc Dimittis is by Dr. Martin, in C. The anthems are "Great is the Lord" (E. A. Sydenham), "There is a green hill far away" (Lord H. Somerset), and "The Hallelujah Chorus" (Handel). Sir J. Stainer's "Sevenfold Amen" will also be sung, and the service includes special Psalms, suitable hymns and Recessional. The Right Reverend the Lord BISHOP of BATHURST has kindly consented to deliver the address. Preliminary rehearsals will take place punctually at 7.30 p.m. in the Cathedral, on Mondays, October 2, 9, 16, 23; and full rehearsals on Mondays, October 30, and November 6, 13 and 20.

Labour Home. The Clerical Secretary of the Church Home Cart. acknowledges the receipt of £1 from PORT-ERIDGE, and desires us to state that about £5 more is required for the purchase of the cart so urgently needed to carry on the work.

Mrs. Moorhouse and the G.F.S. From the *Christian* we learn that:—One of the most enthusiastic workers for the Girls' Friendly Society in Manchester is the Bishop's wife, who thinks every Parish ought to have a branch of the Society. Very often Evangelical ladies do not join the G.F.S. Committees, and so leave it very much in the hands of the High Church members. It ought to be the policy of Evangelicals to be represented on all such Committees.

The Communion of Saints. "One of the chief sources of weakness" writes an English Contemporary, "in the Church of Christ to-day is lack of what is called 'the Communion of Saints.' Weak believers often fall and make shipwreck of faith for want of the strength and help such communion is designed to afford. Many a weary toiler in the vineyard of the Lord is overcome with a sense of isolation and helplessness which Christian brotherhood would remove. Many a good work languishes which would flourish and bring forth fruit, if only united faith and prayer were concentrated upon it. These are not days for true servants of God to stand off from one another. Everything calls for unity on the part of those to whom the name and cause of Christ are dear. Cooperation and concentration abound in secular spheres; surely men of both should be seen in the Church of God."

The Clergy and Church Music. Dr. MEZ, the Precursor of Chichester, lectured recently at a gathering of the Clergy at Oxford, on "The Clergy and Church Music." He addressed himself mainly to the unmusical, and dealt, it must be confessed, rather hardly with them. The shibboleth, he said, of many of these good folk was "congregational singing." The Book of Common Prayer, on the other hand, proceeded on the principle that worship was the attitude of a man's mind towards his Maker, and not the making of an audible sound with his lips or tongue. All that was necessary for prayer or praise was mental assent to what was spoken by other lips. Such a view of worship, it should be remarked, may commend itself to the highly musical, but it will not command the approval of the average English worshipper, who claims his right as one of the priesthood of the Laity to praise God with his lips, as well as with his understanding, and who likes to frequent a Church where he can join in the service.

A Distinction. Happily Dr. MEZ's position was considerably modified by the practical good sense of the remainder of his lecture. He drew a clear distinction between music which was suited for the expression of prayer, and the music which was suited for the expression of praise. The soft and refined singing which was appropriate for the former, could only be gained by constant daily practice, and therefore in the great majority of parishes it was well to confine the Church music to the singing of praise. His own experience was that most congregations liked the singing of hymns, or the Canticles, to simple chants, or even to services, and of the Psalms. He pressed home three rules: (1) That the reciting note of the chants must not be too high; (2) That the same chant or chants should be always sung to the same psalm; and (3) that only some half-dozen settings of the Canticles should be used, and that each of them should be sung for at least four consecutive Sundays. At great festivals, such as Christmas, Easter, and Whitsuntide, he advocated anthems, and the singing of the responses, the Litany, and the Nicene Creed.

How to Help. In conclusion, he dwelt upon certain ways in which the most unmusical man could render great services to the cause of Church music, viz.,—(1) By abstaining from criticisms on matters of technical skill when he was totally ignorant of the subject; (2) by allowing no hymns but those which embodied sober, religious sentiment in really poetical language, and by allowing no anthems but those which involved the direct expression of praise or prayer; (3) by checking the importation of secular music into Church, and the airy frivolity of theatrical melodies. Let them go back to such stately and solemn tunes as Dundee, St. Peter's, Wiltshire.

C.B.S. Prayers. There is a somewhat mysterious paragraph in the August Intercession Paper of the C.B.S. relating to the forthcoming Church Congress. The members of the Confraternity are requested to pray: "That prejudice may be removed on the subject of the Holy Eucharist at the Church Congress, Birmingham." In the same number of the Intercession Paper, thanksgivings are requested "For the appointments to the benefices of Burton, Cheshire, Ludgvan, and to the 'Assistant Curacies of St. Margaret's, Liverpool, and St. Matthew's, Newcastle-on-Tyne." Prayer is asked that there may be a "due preparation" for Confession at All Saints, Shrewsbury; and that obstacles to Confession may be removed for some at St. Simon's, Bristol. There must be a mistake in the request for thanksgiving, "for consecration of the BISHOP of ROCHESTER." The BISHOP of NORWICH must surely be meant; and for him "grace and guidance" are asked. Prayer is desired that "Evening Communion may cease," especially in two Colchester Churches, and at Jerusalem.

The Archbishop's Domestic Chaplain. It is worthy of note that the DOMESTIC CHAPLAIN to the ARCHBISHOP of CANTERBURY, the Rev. E. L. RIDGE is a Church of St. Matthias, Bethnal-green, of which he was Curate since his ordination in 1890. According to edition of "Mackeson's Guide to the London Churches," Evening Communion is administered in the Church of St. Matthias, and Bickerstaff's "Hymnal" is in use.

The Bishop of Durham and the British Medical Association. The sermon preached by the BISHOP of DURHAM before the British Medical Association, which we print in another column powerfully sets forth the grandeur of the Gospel and the wide scope of its application. It was a sermon worthy of the occasion, and one calculated to exert a salutary influence. Of the Gospel he said:—"It deals with the whole sum of existence and not only with the single soul. It offers subjects for praise as well as for thanksgiving. It claims and it satisfies, man's intellect not less than his feelings. It discloses immeasurable depths on every side, through which we can see finite things moving to their consummation. The thoughts come to us from without, from other studies, and the Gospel fills them with transcendent glory. It raises every form of knowledge to a higher ground, it makes all experience contribute to the completeness of a vision in which we combine the fragmentary promises of a final harmony. We grow wearied with much seeking. At last the childly heart is proved to be the best interpreter of life. We learn to believe that there cannot be one lost good; we learn to believe that there cannot be one fruitless pang." While it is true that certain aspects of the Gospel might have been more fully stated, we are thankful for such words as these from his Lordship. "The physician tells us that man cannot separate himself from the world in which he is set. The Christian remembers that, from the very first page of Scripture to the last, the world is associated with man's sin and man's salvation."

The Rev. S. Baring Gould. Rev. SAMUEL BARING GOULD, M.A., is both Rector and Lord of the Manor of Lew Trenchard, in Devonshire, of which County he is also a Justice of the Peace. His first book, "The Path of the Just," was published in 1857, and in the following year he travelled and wrote "Iceland: its Scenes and Sagas." "Post-Medieval Preachers," a work on the great and eloquent preachers who rose up in the Roman Church immediately after the Reformation, was issued in 1865. Immediately after followed "Curious Myths of the Middle Ages," and from 1871 to 1877 he was engaged in writing the "Lives of the Saints," in fifteen volumes, only thirteen of which so far have been published. He has written about a dozen novels during recent years, including "Mehalah," "Mrs. Curgenven," and other well-known volumes. His latest work of fiction, as yet unpublished, will be entitled "The Queen of Love," a tale of the Cheshire salt district. Last year "The Tragedies of the Caesars" was published in two volumes. Besides these works he has written various sermons, stories for the S.P.C.K., and other books of a religious tone, besides many hymns, among which may be mentioned "Onward, Christian Soldiers," "Now the Day is Over," etc. A collection of 350 old songs of Cornwall and Devon has recently been gathered by him and issued in a volume entitled "Folk Music of the West of England." Some of the songs were recently rendered before the QUEEN at Osborne, and with which HER MAJESTY was delighted. Mr. BARING GOULD is now at work upon a new book for the autumn season entitled "The Deserts of Central France."

Dr. Cunningham. Messrs. JAMES NISBET will issue shortly three religious books by Dr. CUNNINGHAM GEIKIE. The first is entitled "The Bible by Modern Light," being a revised and entirely rewritten edition of "Hours of the Bible." The two others are "Prophecy and Kings of the Bible," and "New Testament Hours," the latter being a companion to his "Life of Christ," and dealing solely with the Gospels.

Utilitarian. Before next spring there will be a rail, Irreverent Age. way bridge across the River Jordan! The Akka-Dam bridge is now being constructed along the river, and the bridge will be a fine specimen of the utilitarian style.

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until Mr. John Bourne took the business over in 1846. Mr. Fred. C. Bourne joining it in 1870 and now being a Managing Director. The Company is now doing business with some of the old connections of the firm of over 25 years' standing.

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Further information can be had, and the Memorandum and Articles of Association inspected any day between 10 a.m. and 4 p.m., upon application to the Secretary, at the registered offices of the Company.

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NEWS OF THE WEEK.

Friday, September 22.

The first meeting of the Committee of the Ministering Childrens' Fresh Air League for the current year held at the Town Hall. The 22nd Annual Meeting of the King's School Athletic Club was held on the Farmatta Cricket Ground. A Book Social was held in St. Michael's Schoolroom, Fyney-street. There was a large attendance. Committee of the Laborer's Home met at 4 p.m. Report on another column. The Cantata "The Flower Queen" successfully rendered by the Choir, St. Saviour's, Badfern. There was a large attendance.

Saturday, September 23.

Presentation to Mr. and Mrs. Courtenay Smith on the occasion of their Silver Wedding by the residents of Echo Farm.

Sunday, September 24.

Preachers at the Cathedral, 11 a.m. The Dean: 3.15 Archdeacon Gunther; 7 p.m. Rev. John Dixon. The PRIMATE administered the Rite of Confirmation at St. Thomas', North Sydney at 3 o'clock. 29 females and 12 males were presented. The PRIMATE preached at the Evening Service. Temperance Sermon at St. Peter's, Westmeadow, at the Evening service by the Rev. T. B. Tress. The Bishop of Newcastle held an Ordination in the Pro-Cathedral, Newcastle. The Dean of Newcastle preached the sermon. The Bishop of Newcastle administered the Rite of Confirmation at St. Paul's, Stockton, at the Evening service. Archdeacon Tyrell preached at the Pro-Cathedral, Newcastle, at 7 p.m. The Bishop of Bathurst administered the Rite of Confirmation in St. James', Rylstone 32 candidates were presented.

Monday, September 25.

The Standing Committee met at 4 o'clock. A Flower Service was held in St. Andrew's Schoolroom, Pitt-street at 7.30. Preacher the PRIMATE. Flower Service held at Ulmarra, Diocese of Grafton and Armidale in aid of the local Hospital. Rev. W. A. Charlton delivered a lecture at Camden on "The Pilgrim's Progress," illustrated with lantern views.

Tuesday, September 26.

Organ Recital at St. Thomas', Balmain, by Mr. S. G. Lavers assisted by Miss Saunders, Mr. L. T. Feenander, Mr. G. Flower and the Choir. The PRIMATE preached at Boocroft at 7.30 p.m. Council Church of England Grammar School met at 4 p.m. Monthly Meeting of the Christian League held at Y.M.C.A. at 7.45. Meeting of Parishioners and others interested in the work of the Kilburn Sisters held at St. James' Parish Hall, Phillip-street. Lady Duff presided. St. Barnabas' Literary and Debating Society met. Mr. J. B. Croft Chairman. Business: Shakespearean Readings.

Wednesday, September 27.

Committee of the N.S.W. Church Missionary Association met at 4.15. Rev. J. P. Moran, B.A., lectured in St. John's School Church, Milson's Point. His Excellency Rear-Admiral Bowden Smith presided. A spectacular and musical entertainment given in the Molong School of Arts in aid of Church Funds.

Thursday, September 28.

The PRIMATE held an Ordination in St. Andrew's Cathedral at 11 a.m. Annual Excursion of Christ Church, St. Lawrence Day and Sunday Schools. Council of Sunday School Institute met in St. James' Vestry 4.45 p.m. Grand Concert in the Town Hall, Farmatta, in aid of St. John's Library Fund.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.
Sun., Oct. 1.—11 a.m., The Precursor.
8.15 p.m., Rev. Canon King.
7 p.m., The Dean.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., Oct. 1.—St. Stephen's, Richmond, morning and evening, The PRIMATE; Agnes Bank, afternoon, The PRIMATE.
Tues., Oct. 3.—Committee Lay Helpers' Association, 4.30 p.m.; St. Matthew's, Manly, Confirmation, 7.30 p.m., The PRIMATE.
Wed., Oct. 4.—Committee Church Buildings Loan Fund, 4 p.m. Garden Party, "Greenknowe," at which His Excellency the Governor and Lady Duff will be present.
Thurs., Oct. 5.—Council of the King's School, 2.15 p.m.; The Cathedral Chapter, 4 p.m., The PRIMATE.

Thurs., Oct. 5, to Sat., Oct. 7.—Sale of Gifts in Athenaeum Hall, Ebley-street, Waverley (near Bondi Junction) in aid of Church Debt, St. Matthew's, Bondi. The Sale will be opened by Miss Snowden Smith, on Thursday afternoon, at 3 p.m.

Fri., Oct. 6.—Executive Council Board of Missions, 3 p.m.; Corresponding Committee Board of Missions, 4.30 p.m.; St. John's, Camden, Confirmation, The PRIMATE.
Sat., Oct. 7.—Induction of the Rev. R. B. King, M.A., to the Incumbency of Gordon-cum-Hornsby, The PRIMATE.

Sun., Oct. 8.—Cathedral, 11 a.m., The PRIMATE.
Mon., Oct. 9.—Committee Church Society, Chapter House, 4.30 p.m.

OPEN COLUMN.

The Lawmakers' Delays.

Two years ago we heard so much of Federation that people said it was "in the air." Has it blown right away or is it about to settle and take root? The latter, probably. For although the state of "the times" has caused the Australian Governments and people to have other and urgent matters to give attention to, yet even the sad experiences of the late depression have tended to emphasise the necessity for the Federation of these Colonies. The feeling still exists—and must become stronger—that sound constitutional action should be taken to make the people of the Australasian Colonies essentially one; one in sympathy and interest, in progress and in strength and aim; so that the well-being of each particular Colony shall be the interest and intimate concern of all.

It is felt, and rightly felt, that there are elements of weakness and promises of disastrous antagonism while these Colonies continue to treat one another as aliens. It is felt that there must be a penetrating and vital union, a union natural, gentle, strong, a union all the stronger because retaining within itself the function of local and appropriate action.

The country we live in is a wonderful land, and notwithstanding the recent depression, it may be said that hitherto on the whole we have had a singularly prosperous day, and this doubtless is, in large measure, to be ascribed to our relation to the great Mother Land, governed as she has been by a Christian Monarch and God-fearing Statesmen. For it is a means of manifold blessing to a Country and her people when "the powers that be"—themselves "ordained of God"—are actuated by the principles of true religion, and sustained by the prayers and co-operation of believers. A period of more than a hundred years of peace and liberty, of growth and fulness, is indeed in our world unusual. While many lands have been by insurrections and wars, by famine and scourge, disturbed and rudely shaken, here in our new land under the Southern Cross we have had—if we except the painful and wholesome experiences of the last twelve months—for the most part smiling plenty, and gladness, and peace. The moral lessons of the late visitation were perhaps required, and the land we live in is materially one of such abundant promise, that, with good government by men who have the fear of God before their eyes, there should be a speedy re-establishment of prosperity. Indeed our land, even as we already know, is one of the richest and most fruitful on earth. Our material possessions, our agricultural and pastoral operations and possibilities are exceptional; our commercial enterprise abundant, and our great natural sights and wonders are world-famed, while the aptitude with which we adapt to our use and comfort the inventions and discoveries of genius and science, is simple and mastery. Our educational institutions, moreover, the ordinary and technical schools, and the Universities with their affiliated Colleges—now including in the case of Sydney University a College for women—these worthily fulfil their function in helping to educate and develop the faculties of the men and women of the future. And with reference to the State Schools of New South Wales, the wise provision, for Religious Instruction during School hours by the Clergy or accredited agents, to the children of their own Church or Society, is one a Christian people should retain tenaciously, and zealously work with thankfulness to God. Would that all the Australian Colonies would follow the good example of New South Wales in making a law so fair and wise!

Yes, though it is true that there is in our land much ungodliness, much materialism, yet we may consider that there has been real progress and that at length the time has come for a stronger embodiment of the national life and the natural separation of Australia from other lands, "emerging with the everlasting sea," and containing within itself the elements of a nation's increase and development, and, on the other hand, the rasping and artificial checks to progress, which ought to be and can be removed, and the rapidly increasing danger by reason of occasional intercolonial dissension and want of united defensive and other national undertakings; the consideration of all this has caused a cry to be heard, to broaden and consolidate and unify our interests, that under the Crown, we may take our natural and rightful place. To this end something has been done. Readers of the RECORD will remember that in March, 1891, there was held in Sydney a Convention of duly accredited Representatives from every Government in Australia, to endeavour to form the basis of a Constitution to make us nationally one, as we have never yet been. That gathering was unquestionably an event of prime importance in our history, for though, as yet, nothing practical seems to have been done, yet the Draft Constitution Bill, produced with so much care, must necessarily form a basis for the legislation that is at hand.

God grant that our Statesmen and Politicians who shall carry this great work to its completion may be able men filled with a sense of duty and great responsibility, springing from religious principle! God take possession of their intellects and hearts, and—as the two are one—mould their work for our true progress and His glory!

E.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

I rejoiced to read the leading article in the RECORD a fortnight ago on the closer union of parties in the Church. Such exhortations are, I am quite aware, addressed in vain to the irreconcilable extremists of every section. But the main body of the Church of England, whether Laity or Clergy, belong to the party of the centre. Some class themselves as Low Churchmen, some as High Churchmen, some as Broad Churchmen, while some are content, like myself, to remain eclectics who are satisfied with the simple title of "Churchmen." All these differ in many points, and their phraseology differs even more than their opinions do; but they are content to work on what they believe to have long been the Church's lines of working. To all of them the advancement of the kingdom of God is far more important than the triumph of their own individual opinions, and the more they associate with those who differ somewhat from themselves, the more they perceive that fellowship in the Church is more a matter of earnest devotion to God than of exact similarity of opinion.

It must however be provided that they must recognise the loyalty of their comrades to the Church; it is easier to feel fellowship towards one who widely differs from us than with one whom we believe to be undermining the solidarity of the body to which we belong. I should sum up the great needs of controversial moderate Churchmen of all sections in two sentences:—There should be as little attack as possible on doctrines and opinions and practices which—however much we may disagree with them—are neither unlawful nor harmful. And there should be no defence of any person—although we may personally admire him, and generally agree with his opinions—who does unlawful or harmful things. It is largely because party spirit induces people to defend what is really indefensible that so much suspicion often arises on both sides. Some day the Church will recognise how much she owes to a few men—and I cannot refrain from pointing my remark by mentioning the Incumbent of Petersham as one of them—who while holding their own opinions are always ready to associate in work with those of other views who are working in the ranks of the same dear old Church for the honour of the same Holy Master.

The *Saturday Review*, if it has lost some of its ancient cleverness, still yields its bludgeon as pitilessly as ever. It does not condescend to argue about Theosophy as Dr. Rhodes does, but, in a recent article, he labours it after this fashion:—"Among subjects not worthy to engage the attention even of a congenial idiot, we might reckon Madame Blavatsky and Esoteric Buddhism. Mr. Max Müller, however, deemed them deserving of his regard, and lately wrote an essay about Madame Blavatsky in the 'Nineteenth Century.'"

Her twopenny miracles he did not admire; he did not approve of her scholarship when she wrote "Agathodemon" and "Kakothodemon," and he disbelieved that there was any "esoteric" Buddhism. The known Buddhist writings are not "esoteric" any more than Platonic dialogues. To all this Mr. Sinnett replied at considerable length. . . . Replying to Mr. Sinnett, Mr. Max Müller, in the parts of the argument which he does touch on, vanquishes Mr. Sinnett. That evangelist or Esoteric Bosh says, "Whether I obtained Esoteric Buddhism from a Mahatma on the other side of the Himalayas, or from my own head is of no consequence." Is it not? It is of all the consequence in the world. The bosh is bosh, however Mr. Sinnett came by it,—so far we quite agree with him. Read a lot of the Sacred Books of the East, also of the *Origin of Species*. Then eat cold pork and combine your information in an awful nightmare. This nightmare will be Esoteric Buddhism. But if there are Mahatmas beyond the Himalayas, and if they actually believe in this Esoteric drivel, that is interesting to geographers, ethnologists, and the general public. On the other hand, if Mr. Sinnett scored the stuff off his own hat "from his own head," the interest is gone—except the humane interest which makes us hope that he will presently feel better. In other language Mr. Max Müller comes to similar conclusions.

Of course, this kind of smart writing is not argument. But it is perhaps time—now that an influential man like Mr. Stead has yielded to the malign influences of "spookism"—that the absurdity of much that is written on the subject should be pointed out. But the article concerns itself with the absurd when it points out that such mistakes as the absurd word "Kakothodemon," and the assertion that the poet Lucretius wrote elegies, prove either that (1) Madame Blavatsky wrote ignorant nonsense, or (2) that her literary "hack" was making fun of her, or (3) that if her Mahatmas wrote the passages (as Mr. Sinnett says they did) he says that Madame Blavatsky did not know Greek) far from being singularly wise they are singularly foolish. Anyone of these hypotheses disposes of Madame Blavatsky.

COLIN CLOUT.

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"BETHANY."**MAKING OF DEACONESSSES.**

For the first time in the history of St. Andrew's Cathedral, a service for the "Making of Deaconesses" was held in that building on Tuesday morning the 21st inst., at which two probationers of "Bethany" were admitted in the presence of a devout congregation. The officiating Clergy were the Most REVEREND the PRIMATE, the Very Rev. the Dean, the Proctor, Revs. R. J. Read and M. Archdall.

The PRIMATE delivered an address on Philippians iv. 3—"And I entreat these also, true yokefellow, help those women which labored with me in the Gospel."

In the early history of the Christian Churches there was a unity of men and women in the work, each sex undertaking that portion for which they were best adapted. The share of the ministry for which the women were specially fitted was that which had to do with the visitation of the sick, the education of the young, and the gentle work of sympathy and kindness. The harder and heavier work of active administration of the Church naturally fell to the stronger sex, but that was not to say that the work of the women was not of equal value and importance to the service of God. Indeed there was a distinct significance in the part allotted to them, and that significance was still further exemplified in the service they were met together to celebrate that day. The work that the candidates had decided to devote themselves to was of great value and benefit, alike to the Church and to all classes of humanity.

The candidates were then presented to the Bishop by the Chaplain, and expressed their acceptance of the doctrines of the Church and the authority of the Bishop and his Clergy and their readiness to undertake the duties of the office of Deaconesses which were summarised in the questions. The candidates having made the various obligations, the prayers of the Congregation were invited on their behalf, special prayers were offered by the Bishop, at the conclusion of which and after the singing of a hymn the candidates were duly authorised. This ceremony was performed by the Bishop placing his hand upon the head of each as she knelt before him, saying, "Take thou authority to execute the office of a Deaconess in the Church of God now committed to thee in the name of the Father, and of the Son, and of the Holy Ghost."

A copy of the New Testament was presented to each candidate with the following injunction:—"Take thou heed that thou teach nothing contrary to the doctrine of Christ contained in this book, and in endeavouring to be a succourer of many seek for succour always from Christ Himself." Special prayers were offered, and the Holy Communion was administered there were 77 Communicants.

THE ANNUAL CONFERENCE.

The Second Annual Meeting of the "Bethany" Institution was held in the afternoon in the Chapter-house, the PRIMATE presiding, the Dean of Sydney, the Revs. Dr. Manning, M. Archdall, J. D. Langley, and E. C. Beck being amongst those present. There was a good attendance.

The Rev. M. ARCHDALL read the Annual Report and Balance-sheet which were originally submitted to the Synod. The Report stated that during the two years of its existence "Bethany" had flourished considerably. There were 11 probationers preparing for admission as Deaconesses.

The PRIMATE said that he had very great pleasure in attending the Conference, in response to an invitation he had received. The Institution of "Bethany" had, he was happy to observe, made a distinct growth since it was first instituted, and a great point in the Report that had just been read was that reference to the extension of the circle of information by the formation of gatherings of Associates. By such means he hoped the Institution would become better known, as well as supported by the members of the Church in general. The more publicity that the Institution gained the more sympathy and support it would be able to receive from the members of the Church. Then it would be able to rise in the glory of strength as a great power for good, for which the excellent foundation that had been laid for it thoroughly adapted it, and become a central Institution in the Diocese. With reference to the Institution, not merely as it was now but as it would be in the future, he believed it would occasion throughout the Church a tendency for the development of women's work. The Church was in need of such an influence as that which could be exercised by women who devoted themselves to the work of the Deaconesses. That was also the fact that such an Institution as that of "Bethany" would become a centre for united ministration, and for the kind and Christian fellowship whose influence could not be over-estimated. He felt thankful that it had attained already to the position it had, and he trusted that as the years passed on the Institution would be found to continue its career of success.

The DEAN OF SYDNEY, who was received with applause, said that he had to bear testimony of the benefit that had been received in the Cathedral district from two of the probationers in "Bethany." They had shown themselves to be remarkably diligent, self-denying, and useful in visiting the sick and nursing them, and he felt very indebted to them and to the Institution to which they belonged for the assistance that the Clergy had been enabled to receive.

Other parishes had no doubt also received good from the same source, and he looked forward to the future, when all the probationers now in "Bethany" would be duly authorised Deaconesses. It might not be known generally, but the Institution of Deaconesses was not of modern times, nor a modern institution in the Church of Christ. Traces of it were found as far back as the Apostolic age, and strong testimony of it was given in some of the Roman writers, one of whom, in a letter to his Emperor, asked how he was to deal with the Christians, among whom he found two young women, whom he had tortured in order to extract from them the principles of the body (the Christian Church) to which they belonged. Those two young women were referred to by a word which was the Latin synonym for the Greek original of the word deacon. Later on in the history of the Church, references to the order were frequently found, the members being employed in specific duties. It appeared that the system was removed when the growth of asceticism in the Church of Rome caused it to perish, for the reason that the austerity of the celibacy rules precluded any co-operation between the sexes in the work of the Church. Speaking on the principles of the institution, he said it was in the first place a training institution, so that the members could become thoroughly efficient in the different kinds of work to which they wished to devote themselves, and at which they should be employed. It was essential that their acts should be of a voluntary nature in accepting the responsibilities of the position, but some authority was necessary in order to insure their recognition in their proper position, and to give them that power through the authority of the Church which they ought to have to exercise their office in the different spheres to which they might be called. They supplied what was wanted in the Church—unity, united action, and voluntary assistance. What was wanted was not people acting in independent ways, for that generally resulted in faults springing up which in the end did more harm than the originals had done good. There was another point that should not be overlooked in that institution, and that was that the Deaconesses were not bound by any oath to remain in it when they felt that they were called to transfer their energies to other spheres. Such a provision he held, and he believed all right thinking people held, was a necessity for the maintenance of the true dignity of womanhood. Women were not made to be the slaves of man, nor were they to be the slaves of an institution or corporation. The work of the institution was not merely of a temporal kind; there was also the spiritual work to be done. That was of great importance, for it seemed to him, that there was not enough of it in the present-day life. A higher ideal of life was sorely needed, and if it could be brought about it would result in a disappearance of many of those evils that were so much to be deplored now-a-days. It was in raising the spiritual tone of the general life that the help of women was of such great value to the Churches. A vast amount of good in this direction could be done if the Deaconesses took up the work of teaching the young. The Minister for Education had decided that children under the age of six should not be required to attend the Public Schools, and in taking these little ones in hand there could be much good done, for the influence of a good and pure woman over a child of tender years was a thing that would last all through that child's life. He looked forward to the time when the institution would be sufficiently advanced to have its own schools for both girls and young boys.

The Rev. J. D. LANGLEY also spoke of the great influence the Deaconesses could exert in the education of the young. He hoped the day would come when the Bible would play a more prominent part in the school teaching than it did at present.

The Revs. Dr. Manning and E. C. Beck, also delivered addresses, and some of the Deaconesses contributed vocal selections.

At 5.30, tea was served by some of the friends, and the meeting adjourned until 7.30, when it was continued. The chair was then taken by Rev. M. Archdall, and addresses delivered by the Revs. G. D. Shenton, and J. W. Gillett, and Mr. E. P. Field.

ORDINATIONS.

By the Most REVEREND the PRIMATE in his Cathedral: September 29. (St. Michael and All Angels).
Deacon:—FREDRICK JOSEPH DILLON, of Moore Theological College, Newtown.

Mr. DILLON has been nominated to the Curacy of St. John's, Shoalhaven.
By the LORD BISHOP OF NEWCASTLE: September 24.
Priests:—Rev. DE LA TOUCHE
Rev. P. J. SIMPSON.

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IN MEMORIAM.

JAMES BRINDLEY BETTINGTON, O.K.S.

On August 22, 1893, AET. 28.

Sermon preached in the Chapel of the King's School, Sunday evening, September 3, 1893.

By the REV. DR. HARRIS.

Blessed are the undefiled in the way,
Who walk in the law of the Lord.

Wherewithal shall a young man cleanse his way?
Even by ruling himself after Thy word.

THE first verses of the two opening stanzas of this longest of the Psalms. At times, what a dull, tedious monotone it seems! How the plaintive string harp continually on one string! The prosaic duty of obedience is the burden of his song: and the sense of sad constraint seems borne in upon us by the shackles of the acrostic which he adds to his melancholy measure.

All the exuberant hopefulness of the earlier poets has faded out, the vast ambitions of youthful Israel have by this time crumbled into nothingness.

Not on the hill of Zion, the joy of the whole earth does this poet stand exulting. The actual triumph of David, the manifold splendour of Solomon, even the fitful gleams of national prosperity vouchsafed to a Jehoshaphat or a Hezekiah, are past and gone. Hopes defeated, plans frustrated, even the forecasts of inspired prophets seemingly falsified by the event; the very word of the Lord has in all appearance returned to him void.

By the waters of Babylon the exiled Israel sits weeping; and amid the wreck of joy the mind is thrown back upon itself, through the discipline of sorrow, to regain a footing which shall not fail it.

It is thus that some sorely-tried spirit retires into the depths of his own nature and finds that, although all else has passed away, God remains. And He is faithful. "O Lord, Thy word endureth for ever in heaven," v. 89.

But even on earth, amid utmost misery, He hath not left Himself without a witness. "Thy word is a lantern unto my feet, and a light unto my paths," v. 105. Even the sorest affliction is no disproof of His loving care. "Righteous art Thou, O Lord, and true is Thy judgment," v. 137. Refreshed and strengthened in the valley of the shadow, the sufferer claims and finds the presence of the Good Shepherd. "Thou art my portion, O Lord, I have promised to keep Thy law," v. 37.

Whatever else is lost and gone, God and Duty remain; and between these the stricken spirit may learn to walk erect.

Henceforth the outlook for an Israelite was for a time individual rather than national; personal religion took the place of Messianic aspiration. And there came a later day, when after long discipline and many failures, "the kingdom of heaven" was proclaimed, and "The Son of David" was born, and lived, and wrought, and suffered, and triumphed. And the truth of the prophets was more than verified, and the hopes of the Israel of God began to meet their infinite fulfilment.

It is true that the restored Jerusalem was again laid in ruins, and left more utterly desolate than before. But meanwhile, another city was being revealed to men, "the city which hath foundations whose builder and maker is God," the stones of that building are human souls, and through the years and the centuries they are being quarried and shaped and polished, through the experience of life, and set in order each in his several place for use or beauty by the great Master-builder. The still, sad music of humanity sounds on continually as the mystic walls grow:

"For an ye heard a music, like now
They are building still, seeing the city is built.
To music, therefore never built at all,
And therefore built for ever."

Thus Israel's youthful ideal of a glorious earthly kingdom was sublimed into a "City of God," a spiritual City of God, whose erection depended—depends upon the willing, faithful co-operation of saintly souls.

That note of loyal loving obedience which runs through this Psalm is the prelude of the Beatitudes; the temper of the psalmist—perchance some young ruler of his day—is not far from the Kingdom of Heaven.

To such voices we should do well to give heed. In our day there is a widespread and vague yearning after a more perfect social order. Various schemes, utopian or practical, are being brought forward to establish a more righteous state; or in despair of such remedies, intense and eager spirits are evoking anarchy to terminate the reign of material prosperity, not by victory in war, not by earthly success in any form can the deepest longings of human hearts be satisfied. Society is what individuals make it. If you want a great and happy nation, you must have citizens who are each themselves worthy, and who place the Law of God and the Law of Duty foremost.

Let the young grow up reverent, true, brave, gentle, unselfish, taking their own personal life and its opportunities as talents to be wisely traded with for the Master's use; regarding their common life amongst their fellows as the sphere in which to make the most of themselves by the uses of service to others; and the social problem would soon cease to exist—at least in this favoured country—of selfishness, and class prejudices, and ignorance, and intolerance gave way to generous thoughtfulness and sincere strenuous effort for the common good; if truth, and purity, and temperance, and love were v. 97; if a glad loyal obedience bound us each and all to our God and to each other; then human laws would soon be righteous, then our habits would be those of the children of God, and life would not be frittered away in the pursuit of self, selfish, self-called pleasure; nor would the fine gold of human character become dimmed with the dross of selfish competition. Then we should be rising towards Christ's standard of human worth: "the greatest is he that doth serve; I am among you as he that serveth."

Until we know what we are aiming at, we cannot expect to hit the mark. The absence of an ideal is a fatal absence. The presence of a true and high ideal is the salt of character. Try, my dear boys, to look up and see what your life means. You have one life, one life only, to live here for yourselves, your country, your God; and you would fain not waste it, but use it to the best advantage. You want

guidance, you want a chart to show you the road that you go not astray.

"Wherewithal shall a young man cleanse his way? Even by ruling himself after Thy word," v. 9.

Listen to the voice of the God which calls you to follow Him. Attend to, and try to understand His word read and taught you in Holy Scriptures. Prizes and make your own, by loyal loving response; His demand made upon you in your baptism, on some of you renewed already in your confirmation. Come to Him continually in prayer. By reverent habits of prayer and regular worship we keep our feeble hands in the Hand of the great Father, and He guides our wayward steps. Listen to His voice in the circumstances of your own lives. To some of you He has come very close, and laid upon you the touch of deep sorrows: "He doleth with you as with sons," and you have felt Him nearer than ever before. Keep your heart tender and your conscience undefiled by wilful sin. Do not shrink from the robe of righteousness. You need not parade it, but wear it simply, naturally, thankfully. It fits your shoulders well on earth, and if the wearer is called to higher service in heaven, it falls sometimes as a serene benediction behind the vanishing footsteps. All that is imperfect of the earth, then fades away; but the best remains. Yes, remain as here on earth as a witness to the worth of character; in heaven remains for ever in the home of eternal goodness.

Such lives of walking with God have been lived, are being lived in our country; doubtless, some of you are striving to live such lives. It helps us to know that it is possible so to live: that it has been actually done.

For one such life it is our privilege this evening to give God thanks.

I dare not attempt to paint the "white flower of a blameless life" lived by James Brindley Bettington.

An Australian born, son of a born Australian, an affectionate child, a frank, open-hearted boy, for many years a pupil here; respected by masters, "he was always on the right side," beloved by his school fellows, "the little boys were especially fond of him, for he protected them like an elder brother," with no special intellectual gifts, but with the talents of courage and fearlessness and of a loving, pure heart, excelling in many sports, he left a mark upon the school. After he left this school, for years in England he sedulously and conscientiously laboured to make the most of the opportunities wisely and unselfishly given him to fit him for the work of life. A voluntary total abstainer during his London life, that he might the more easily escape the evil temptations of early youth; in every detail of life heeding his action upon Christian principle, he grew up to full and vigorous manhood, respected and popular among the merry youth of Guy's Hospital, and followed by unusual proofs of admiring affection, he returned to his home in May of last year, determined to try and serve the country, which he dearly loved, by an active, manly life of simple duty-doing. His heart was thoroughly Australian. He loved the bush. He wished simply to live among his own people, and take off from weary shoulders some portion of the burden and heat of the day. He threw himself heart and soul into the interests and amusements of his neighbours, gladly yielding precious leisure to bring together in wholesome intercourse the young men of the neighbourhood. An enthusiastic sportsman, a good rider, an industrious and energetic worker, he enjoyed all innocent pleasures, and every pleasure innocently. He was knit in the closest affection with his family, was never ashamed to show it, and to place home before all else. Old fashioned habits of filial piety were his, old fashioned habits of regular private prayer and Bible reading, of devout attendance on God's house at His Holy Table. Old fashioned, yes! But such as strike their roots into eternity and bind our frail short lives to the "Book of Ages, and in Him to one another for ever. His audible and reverent response has been heard once and again, and yet again, as he knelt with head humbly bowed in this chapel at our common worship. Hereafter than ten weeks ago he was married. Soon after he took up his life's work—and soon His Master called him away to higher service. Not duration of life, but quality of life is what gives it its character. He was habitually courteous to every man, obsequiously respectful to every woman, a lover of little children and beloved by them; tender and thoughtful towards the dumb creatures of God's hand, loving the wild bush flowers with a tender love; at peace with God and Man and Nature; a true young Australian gentleman.

He has left us—especially of the King's School and in this chapel—a sacred memory. In this school he spent many years of his pure boyhood; neither in manhood as to a second home he turned his steps within a few hours of setting foot again on Australian soil: here in this Chapel he knelt and gave thanks for his return; here he loved to join in prayer and praise; here on a recent day of sweet and solemn gladness he reverently took at God's hands the crown of an ununsullied manhood with earnest thanksgiving and prayer to

"God, our help in ages past,
Our hope for years to come."

Let Help and Hope be ours still and his. And to us also remains the keynote of his life and character, the duty and the privilege of loyal loving obedience. He ruled himself after Thy law. Lord how true I Thy law!

Used to walk the outer courts of common life with reverent steps which felt that God was near; and continually to enter the Holy Place there men worship, and to seek the strength of God there; devoutly and faithfully he lived and worked and worshipped; now suddenly mysteriously he has been beckoned into the Holy of Holies, into the presence of the Lord. Thither now we cannot follow him; but in the habits of faith and duty and reverence be it ours to walk!

For "blessed are the undefiled in the way, who walk in the law of the Lord."—Blessed innocents—The undefiled are blessed.

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unsighedly love Thee; through Jesus Christ our Lord. Amen.

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SUNDAY SCHOOL COLUMN.

(Communications respecting this column should be addressed to the Rev. J. W. Debonham, Harden. 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, Moorman's Bay; NEWCASTLE: Rev. Canon Goddard Morphet.

Times are dull, I suppose, for it is quite a long time since my Reporters gave me much news. I hope that they are not saving up for the picnic season. Long accounts of school feasts—which must necessarily bear a great family resemblance—are items with which I do not wish to fill this column.

Well, if the mountain won't go to Mahomet, Mahomet will go to the mountain. I want to ask my reporters (and any others of my readers who will be kind enough to answer it) the following question:—"What, according to your experience, are the best time, place, and methods of conducting that Devotional Meeting of Teachers, which, in the experience of many schools, is so very helpful in leading to good results, both for teachers and scholars?"

Of one thing I am firmly convinced—that every school ought to have something of the kind. Although I am asking about the best way of conducting it, that point is comparatively unimportant compared with the important fact that there ought to be such a meeting. No one who has ever taught in a school where one has been held, will, I think, be satisfied without one.

I omitted to mention last week, that there is a little book of lessons on the Litany, published by the English Sunday School Institute. It is written by the Rev. C. A. Goodhart, and the 12 lessons only cost sixpence, so that if the subject should be chosen for the Seniors next year, it would be worth while for all teachers of senior classes to buy it. For the Litany is not by any means an easy subject to teach, and even in the explanation of it, some mistakes would be made unless the subject was previously studied. A large number of people at our services pronounce the first sentence as if we addressed God as the "Father of Heaven"; a still larger number would say that we pray against a "sudden death" in the sense in which we usually use the phrase, and the "kindly fruits of the earth" are supposed by most people—as if I remember right, the Nonconformists of the seventeenth century, supposed to be the fruits that are "kind" in supplying our necessities. At any rate, the teachers will find the subject as their scholars will from having it taught to them.

Whenever a new number of the *Church Sunday-school Magazine* reaches me, my difficulty is not how to fill up my space, but rather what to leave out from the interesting and helpful passages that I long to quote. Some examples of "illustrations are subjoined from its latest issue. The first occurs in an article on "Spiritual Husbandry;" I will quote from another article next week.

"A man who had a very rusty axe brought it to a neighbour who had a grindstone, begging him to grind it sharp and bright again for him. The neighbour readily consented, on condition that the owner of the axe would hold it while he turned the wheel, and the two men set to work. But presently growing tired, the axe-holder said that he would rather take it away, to which the other said, 'Oh, not yet, why the axe is still speckled all over with rust.' 'Yes said the owner, 'but I think I like a speckled axe best.' The warning is obvious, and we have all need to beware of danger of putting up with the axe of incomplete work, because we have not faith or patience to work it up to its full brightness. I cannot resist giving another extract from the same article although it does not bear on the matter of "illustrations." In Sunday-school work for instance, I think that no teacher should be satisfied who does not feel that as far as the Holy Spirit gives her power she has pressed home the truths of the Gospel upon her scholars, who does not pray steadfastly for that Holy Spirit to be shed forth in their hearts, and who does not watch for indications that her scholars have given their hearts to God. Such a teacher may and ought in time to see proof that her prayers and work are bearing fruit; but if she ever expects to find her class all become perfect; if she is unreasonably disappointed, or even disappointed at all when she finds herself sometimes doing her work very badly, and perceives that she has wholly failed to impress or move her scholars, then she is expecting perfection either in herself or them, and such an expectation, being unreasonable, will certainly be disappointed. . . . In truth the attitude of the Christian towards all work which he carries on should be a combination of intense faith and enthusiasm with intense patience and perseverance."

J.W.D.

Seldom can the heart be lonely,
If it seek a lonelier still;
Self-forgetting, seeking only
Empire cups with love to fill.

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HOME NOTES.

The following record is probably without parallel. The united ages of the BISHOP OF BATH AND WELLS and his three Archdeacons give an average of upwards of eighty-four years a-piece. The Bishop has some assistance from Bishop Brock, but with this exception all are doing their own work. The Rev. A. MANCE has been appointed an Associate Secretary of the Religious Tract Society. The Bishop of WINCHESTER, in the *Diocesan Chronicle*, gives some valuable "Counsels to Young Men and Women." His Lordship says that it has occurred to him that it would not be travelling much out of the right direction of the *Chronicle*, and might also be found helpful by any who felt they had yet something to learn, if he craved the editor's leave occasionally to insert a few words of counsel for different classes of its readers, gathered from the experience of nearly forty-four years. The subject of the article in the current number is "Life Work for the Young," founded on the text, "I must work the works of Him that sent Me, while it is day. The night cometh when no man can work." The lessons which his Lordship emphasises are (1) the imperativeness of work, (2) the separateness of our responsibility, (3) the value of opportunity, (4) the shortness of time. In the next place, he counsels them to learn their duty—(1) "To find out your work, what it is and where it is," (2) to consult and trust and rest in God about it, (3) to walk in the light of Christ. Dealing next with the necessity of understanding these perils, the Bishop specifies them as follows:—Waste of time, money, health, opportunity, listlessness, indecision, and self-indulgence. In conclusion he says:—"The question of questions is—What is your work, the work you are thinking of, and feeling after; the work which has most attraction for you, the work which you feel you are conscious of being best fitted to do. It is almost better to choose the wrong work than not to begin any. To lounge and loiter through life has not only an unspeakable baseness with it, but is environed with the subtlest dangers."—The Rev. SIR WILLIAM YOSSEY ROSS MAHON, Rector of Rawmarsh, Rotherham, is dead. For fifty years he had laboured in Rawmarsh.—SIR RICHARD WEBSTER, M.P., has accepted the position of President of Trinity College, London.—The 80th anniversary was commemorated on August 13 of the opening of the parish church, St. Lawrence and St. John's, Heanor, Derbyshire.—Six thousand five hundred pounds have been subscribed towards the £7000 required for restoring the west front of Rochester Cathedral. Over £3000 are required to carry out other restorations for which DEAN HOLE is making a Diocesan appeal.—VISCOUNT PORTMAN and LORD WIMBORNE have each promised to contribute £1000 towards the Bishop of Salisbury's Clergy Relief Fund for the Diocese.—The Rev. HENRY VENN, who has been presented by the ARCHBISHOP OF CANTERBURY to the living of Minster, Isle of Thanet, is a son of the great evangelical preacher and missionary of that name.—The Rev. E. L. RIDGE, curate of St. Matthias, Bethnal Green, has been appointed Domestic Chaplain to the Archbishop of Canterbury.—The *World* hears that the BISHOP OF CROIXESTER contemplates resigning his See.—The Rev. F. J. CHAYASSER has been compelled through ill health to withdraw his name from the Birmingham Church Congress Paper.—The DUKE and DUCHESS OF YORK have arranged to lay the memorial stone of the Seamen's Institute this month.—The BISHOP OF SOUTHWARK has laid the foundation stone of a new church at New Charlton.—£1000 was raised in aid of St. James', Buxton, by a bazaar opened by the Duchess of Devonshire.—The Rev. HUBERT BROOKE has, it is understood, promised to take part in the annual proceedings of the Baptist Union this year.—A new Church is being erected at Stoke-Newton.—The death is announced of the Rev. EDWARD JOHN SELWYN, M.A., at the age of seventy-one.—THE BISHOP OF SODOR AND MAN has promised to take part in the meeting of the National Protestant Union to be held at Liverpool on November 13.—MISS GIDLOW has left by her will £3000 for the benefit of Ince parish church, of which CANON FRERIE is the Vicar.—A Committee of the friends and fellow-townsmen of Chaplain Morris, of the *Victoria*, has been formed at Llanelli, Carmarthen, for the purpose of perpetuating his memory in some suitable manner. His father, the Rev. Ebenezer Morris, was Vicar of the Parish for nearly fifty years, and he had a very fine family of sons and daughters, of whom the Chaplain was one.—A Committee has been formed to promote a Diocesan memorial to the late Bishop WORSWORTH, of St. Andrew's.—The PRIMATE of the West Indies, BISHOP NUTTALL, was for several years a Wesleyan missionary in the islands and is a brother of the Rev. Ezra Nuttall, of the Wesleyan South African Mission.

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both for the innumerable acts of kindness, sympathy, and solicitude of which we have been the recipients. We desire to convey to you both the expression of our sincere esteem for yourselves personally, and our admiration at your philanthropic efforts for the welfare of others in a comparatively untried field. We most sincerely trust that you may both be spared to spend many years in doing the Master's work, and that your efforts may effect in the lives of many others the peaceful change you have wrought in ours. We respectfully present our best wishes for your earthly happiness and prosperity, and we pray that when the "changing bells of time" have ceased their discordant tones, you may both be privileged to enter that rest which remains for the people of God. This was signed by the 15 persons resident at Echo. Mr. Smith suitably replied on behalf of himself and his wife, reminding his hearers of their present opportunity, which might be the last for some, of making a "full surrender" to that loving Master who had been so good to the recipients of their treasured testimonial.

Woolongong.—**RURAL DEANERY.**—A meeting of the above Chapter was held on Tuesday, 26th inst., at St. Michael's Parsonage, Woolongong. There were only four of the Clergy of the Rural-deanery present, viz., Rev. F. R. Elder, B.A., Rural Dean in the Chair, and Rev. J. Chaffers-Welsh, of Kiama, H. W. Taylor, M.A., of Bulli, and J. Stacks of Dapto. Apologies were read from Revs. B. Stephens, L. Parr, H. Tate, and the other Clergy to the South, regretting their inability to attend. An excellent paper on "Some Questions of the Day" was read by Mr. Taylor, and was afterwards fully discussed. We understand that an exchange is to take place next month for a few weeks, between the Revs. H. W. Taylor, and F. Richmond of Burrawa. By invitation of the Rev. J. Chaffers-Welsh, of Kiama, the next meeting will be held in his Parish early in the month of January.

Woolloomooloo.—A Special Service was held on Sunday evening in St. Peter's. The congregation included a number of members of Good Templar Lodges, who wore their regalia, among whom were Mr. Crab, District Lodge Lecturer, and Mr. J. Croft, Past Chief Templar of Lodge No. 700. The hymn commencing "Rescue the Perishing" was one of those which were sung. The sermon was preached by the Rev. T. B. Tress, who took as his text Isaiah v. 44—"Therefore hell hath enlarged herself, and opened her mouth without measure." Though he (the preacher) was not associated with the Order of Good Templars at the present time, he was connected with it years ago, and his sympathies still went with them in their great and good work. He believed that the drink traffic as it was developed in British countries, was an unmitigated curse. There was, however, a tremendous amount of obtuseness about it. Tens of thousands of people who saw the evils which it produced did nothing to check it. People were moved to sympathy at the mention of sickness, but as to the evils resulting from the drink traffic, there was an obtuseness which, it seemed it was almost impossible to break through. Besides the injury and expense which the traffic brought upon the nation, there was, he said, the individual ruin. Then there was the ruin of souls. He advised, that in fighting the evil, discouragement be not heeded. One of the methods of fighting it was organisation, and he praised God for the temperance organisations and the work which they had done. The other method was legislation. He believed in Local Option, and if they asked why he believed in it, it was because he was a hope that Local Option would lead to Prohibition. He believed in the drink traffic being absolutely prohibited. While referring to preventive and rescue work, he assured them that above all things they must bring the Gospel of the Lord Jesus Christ to bear upon the sin of intemperance. Those who assailed it should fight it on the highest grounds.

Diocese of Newcastle.

Diocesan Council.—This meets as usual on the first Wednesday of the ensuing quarter. The Business Paper contains the following items:—Communication to the Council from Mrs. Wilton. Treasurer's accounts to be presented; claims of grants, consideration of and payment by warrant; Preparation for Synod. Provision is made by the Council's sixth by-law for the consideration of subjects without notice when leave has been obtained.

St. Mary's Mutual Improvement Society.—This Society held its usual weekly meeting in St. Mary's Hall on Monday night, the 13th September. There was a very large attendance. The President (Rev. W. H. H. Yarrington) was in the chair, and read correspondence from his Lordship the Bishop of Newcastle, regretting being unable to be present at the meetings for some time owing to the extra work and preparation for the Synod. The programme for the evening was the first of its kind since the opening of the Society, viz., readings and recitations. The different members entered heartily into the proceedings, which were thoroughly enjoyed, and proved very instructive.

Lochinvar.—The same entertainment which was given on Monday, the 18th, in West Maitland, for St. Paul's, was repeated on Wednesday in Trinity Church Schoolroom, Lochinvar, by Miss Lart and her company, in aid of the reduction of the Parsonage Debt. The room was well filled, and the entertainment was much appreciated.

Paterson and Vacy.—The Rev. J. Vosper of Dungog, visited Paterson and Vacy in the week of the 17th. The Service at Paterson was interfered with by the wet, but at

Vacy there was an excellent congregation and Mr. Vosper rivetted the attention of all present.

Scots.—I see a paragraph going round of the papers, that an old resident of Scots, Mrs. D. Cormie, died recently at the age of 97. Years ago I knew her well, and unless there is authenticated proof to the contrary, I should be inclined to think she was more like 87 than 97.

St. Marks, Islington.—The Christian Temperance Union in connection with St. Mark's now numbers 110 members.

Joint Committee.—Notice is given of a meeting of the Joint Committee (appointed by Synod to deal with the new Funds Ordinance) to be held at the Pro-Cathedral Schoolroom, on Thursday, the 28th inst., at 7.30 o'clock. Business. To prepare a report for Synod. This will be an important meeting.

Singleton Parish.—On Friday, 22nd September, a "Bee" was held at Belford Church to clear the grounds. The men all worked hard, not excepting Canon Shaw and his Curate. Husbands and wives and children were present, and the ladies were kept busy supplying the thirsty workers with tea, cake, and scones, (which I always feel inclined to spell "skons.") This is a new and wholesome kind of entertainment, and everybody enjoyed it. The prickly bushes and the rest of the rubbish vanished like magic before the efforts of the workers, and when they got home, they might truly say with the "Village Blacksmith," "Something attempted, something done. Had earned a night's repose."

Diocese of Grafton and Armidale.

Walcha.—News from Grafton has been received that the Rev. E. G. Moberly is slowly improving, but it is feared that he will be unable to take duty for some time. The Rev. J. T. Evans, M.A., visited Walcha last week, and officiated at Walcha and Walcha Road on Sunday. There were large congregations. Mr. Evans will again visit the Parish in the first week in October, to complete the arrangements he has initiated for the future working of the Parish.

Diocese of Riverina.

Hay.—The Rev. P. N. Hunter, who has been visiting the northern part of the Diocese of Riverina, on behalf of the Australian Board of Missions, lectured in Hay on Friday, the 8th inst. On Sunday he preached both morning and evening. On the Monday afternoon a drawing-room meeting was held at Bishop's Lodge, when a branch of the Australian Missionary Union was formed, and 18 members joined. On Monday night there was a lecture, illustrated by lantern views, to a large meeting. The following Sunday, both the Incumbent, Rev. J. B. Armstrong, and Rev. H. E. Hetherington, Assistant Curate, preached on the subject of Missionary Work. It is hoped that although it cannot perhaps be claimed that anything like enthusiasm was displayed, the very fair amount of genuine interest aroused will be the leaven to leaven a large section of the congregation. Mr. Hunter also visited the Chinese Mission.

Hillston.—In the beginning of the month, Hillston was visited by the Rev. P. Needham Hunter, as a deputation from the Australian Board of Missions. On Sunday, 3rd inst., he preached both morning and evening at Christ Church, to large and appreciative congregations. The same afternoon, he addressed the Sunday-school children, who evinced a keen interest. On the following Tuesday evening Mr. Hunter delivered a Missionary lecture to about 300 persons at Mr. Jackson's large hall. The lecture was illustrated by means of a limelight lantern. The views represented the habits and customs of the natives of New Guinea, and subjects intimately connected with missionary work in that island. On Wednesday afternoon, a Drawing-room Meeting was held at the Parsonage, when a branch was inaugurated under the presidency of Mrs. Verse. A fair number of members were enrolled, and collecting cards and Missionary boxes distributed. As a result, the Incumbent, the Rev. J. Verse was enabled to send away the sum of £10 to the Board of Missions.

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THE BISHOP OF DURHAM AND THE BRITISH MEDICAL ASSOCIATION.

We are indebted to the *Newcastle upon Tyne Daily Chronicle* for the following report of the Bishop of Durham's sermon before the British Medical Association:—

The Bishop of DURHAM took his text from Hebrews i. 1, "In many parts and in many fashions." He said:—these words describe the Divine method of the education of the world. When we look back over large spaces of time, we can see how new lessons have been taught in the past in unexpected ways, and added to the treasures of the race. By victories and defeats, by solitary enterprise and national movements, men have learnt from age to age a little more of the power and meaning of life; and the teaching still continues uninterrupted and invisible. But there is this difference between the training of the Old World and the training of the New. In pre-Christian times there were two distinct lines of movement; there was on the one side the natural unfolding of human powers, the disclosure of human needs and failures, through the experience of the nations; and on the other side there was the stern shaking of Israel through repression and chastisement and hope. "In many parts and in many fashions," as it has been well said, the world was prepared for the Christian, and the Christian was prepared for the world. In post-Christian times there is no such division of discipline. The one universal fact, "The Lord became flesh," is offered to all peoples, and still "in many parts and many fashions," little by little the manifold experience of states and men contributes to its interpretation. From the Apostolic age theology has entered into the fulness of life and claimed for its ministry every energy of thought and feeling and will. No element of human activity can be indifferent to the Christian. He seeks a testimony from all the ages. He tries his creed by the necessities of every class and of every nation. He interrogates, with courageous patience, Nature and History, and through their answers enlarges his understanding of the Incarnation, by which both are invested with a Divine meaning.

Meanwhile, the problems of thought and life grow more and more complex. We are at the present day contemporaries, as it were, of every stage of civilization—scholars in every school of thought. It is no longer possible for any one student, like the masters of the Renaissance, to occupy the whole field of science. The last fragment is sufficient to interest and engage a lifetime. We are overpowered by the marvels of detail. We are tempted to be one-sided, and are in constant danger of forgetting the proportion of things. We apply the same sacred name of Truth to conclusions which are wholly different in nature; and then, preoccupied by our own special methods, tacitly claim that tests which are appropriate to the material with which we deal should be applied to all subjects alike. It becomes, therefore, increasingly difficult for serious students who are engrossed by definite pursuits and duties to welcome as fellow-labourers those who seem to be outwardly their rivals to feel that different methods of inquiry can converge to one end; to recognise in those who follow not with them equal devotion to the Truth; to acknowledge with the frankness of sincere conviction that various types of intellectual, social, political opinions can co-exist in the unity of one body, and reveal to us, "in many parts and in many fashions," fresh aspects of the counsel of God. Under such circumstances in an age which is characteristically critical and analytic, we need to use every opportunity—and as great opportunity is given us to-day—for strengthening the sense of spiritual fellowship among representative leaders of thought. There can be no rest while candid and reverent students are kept apart by suspicions and reticence, and hope for the world is clouded by a pessimism which naturally arises when we take the outside of things for the reality. But already we are learning even through

blank misgivings, Fallings from us vanishing, that God is teaching us, "in many parts and in many fashions," and leading us back to Himself.

Life, indeed, is greater—greater in common joys, greater in lofty promises—than we know. We cannot with impunity identify the phenomenon with that which it suggests to us. After all, the burning bush is the true emblem of Nature. We enter with confidence at every moment into the future and the unseen. We know all things, it is true, in a human way, under the conditions which belong to our present state, but our knowledge is not, therefore, less valid. It is not the limitation of our knowledge which is perilous, but our tendency to regard the limited as absolute, and to treat the part as the whole. The physician and the theologian are more familiar with these truths than other men from their contrasted and complementary experience. They are bound together by the study of the mysteries of life. They meet in the chamber of death. They know how bodily weakness and suffering reveal unexpected depths of tenderness and heroism. They watch from opposite sides the interdependence of the material and the spiritual, the force of the organ through which it works, of the organism and its environment. They are alike bound to consider that element with which they do not directly deal if they would discharge their office aright. The physician takes

account of the action of the "spirit" when he seeks to restore health to the "body" when he seeks to establish and to develop the health of the soul. In old times—and the practice has found a remarkable revival within the memory of many of us—the offices of priest and the physician were united in one person; and it will be a grievous loss to all if those to whom they are committed separately ever fail to fulfil them with one heart and one soul. Life, I repeat, is greater than we know. It is strange forgetfulness, or still stranger presumption, which leads us to think or to hear ourselves as thinking either that our senses exhaust the phenomena of the universe, or that the range of our observation is sufficient to give a final view of the course of created beings as far as we can observe it. As it is, we ourselves bring from within that which gives validity to our limited apprehensions, and invests sequences of the phenomena with the force of law. We trust to the general truth of things. We walk by faith, not by sight. That is the antithesis of Scripture when we cast ourselves courageously upon the invisible. We unconditionally assume that the order which we can trace for a little distance represents for us the will of One absolutely powerful and loving and righteous. Life justifies the assumption. And at the same time while we study with untiring care what lies open to us, fresh and unexpected voices come to the patient listener from which the Gospel draws a fuller meaning. So revelations are made to us now, and I thankfully confess that the conceptions which have brought most light to the Christian faith during my own time have been drawn from the study of the outward world—the conceptions of continuity and dependence which present the universe to our minds as in some sense a living whole. The physicist tells us that the earth is as a grain of dust in the system of space, and that the life of man is an episode in the history of the earth. The Christian has learnt to recognise that time and space are no measures of the eternal, and that it answers to the Divine method in the general ordering of existence that God should concentrate in one point His redemptive work for creation. The physicist tells us that the last view which we can gain of all inorganic substance suggests at least the thought of life. The Christian welcomes the suggestion as serving to give clearness to the great hope in which he looks for the accomplishment of the Divine purpose to gather all things, and not only men, in Christ. The physicist tells us that man cannot separate himself from the world in which he is set. The Christian remembers that from the very first page of Scripture to the last the world is associated with man's sin and man's salvation.

Now, not to dwell at length on these illustrations, it is clear that when we study the Gospel under the aspects which are thus opened to us through other studies we are led to feel something, at least, of its intellectual power and grandeur. For the Gospel deals with the whole sum of existence, and not only with the single soul. It offers subjects for praise as well as for thanksgiving. It claims and it satisfies man's intellect not less than his feelings. It discloses immeasurable depths on every side through which we can see finite things moving to their consummation. The thoughts come to us from without—from other studies—and the Gospel fills them with transcendent glory. It raises every form of knowledge to a higher ground, it makes all experience contribute to the completeness of a vision in which we combine the fragmentary promises of a final harmony. We grow weary with much seeking. At last the child's heart is proved to be the best interpreter of life. We learn to believe that there cannot be one fruitless pang. Such beliefs furnish fresh incentives to research. We question, as we have power, every creature of God which falls within the range of our intelligence as one of His messengers. We isolate phenomena and still everywhere we recognise that that with which we deal is not the whole. The seen becomes for us a sacrament of the unseen; the known is a sign of the unknown. It has been said that the religious opinions of men rest on their views of nature. I should invert the sentence, and say that our views of nature rest on our religious opinions, and then strive to show that no man can rival the Christian who is faithful to his creed, in tenderest regard for all thinking things, all objects of all thought, because he believes that every observed sequence of phenomena is a disclosure of the Divine will, and every least work in the visible creation a fragment which will be gathered up in a final unity in the Son of Man, Who is also the Son of God. At the same time, this vision of the deeper truths of nature brings nobility to the commonest offices of life. The Christian is able to receive with a new intelligence the old truth that in God we live and move and have our being. "In many parts and in many fashions" he learns the truth: "in many parts and in many fashions" he labours to translate the truth into action. For him every power and opportunity of ministry is a Divine endowment. He draws no sharp line between natural and supernatural. He stands everywhere and at all times in the presence of a spiritual power. For Him gifts of healing are, as we have just heard, in the same category as miracles and prophecies. All these worketh the one and self-same spirit, dividing to each one severally as He will. For him the exceptional phenomena of the first age are signs through which he realizes the full meaning of the words: "I dress, God heals."

It is our privilege to labour in our several offices as fellow-workers with God, inspired by the thought that it is through us and our labours He is pleased to reveal

and to accomplish His will "in many parts and in many fashions." Our work as we welcome it, will be a pledge of fellowship with Him, and through Him, of fellowship with all who work beside us. What we do according to Serring the whole we shall enjoy the life of the whole; and by such service the highest is brought within the reach of all through equality of devotion. The issue is of momentous importance. It is in this trust equality of man, this joy of manifold service, this fellowship in the pursuit of the human ideal, that we find the only satisfying solution of the serious problems of our time. It is not through a mechanical and material levelling, not through the removal of the necessity of labour, not through the obliteration of individuality, through any schemes of collectivism, that we shall reach the end for which we feel that we are made; but by obedience to the Spirit of the Divine trusteeship in the administration of every gift of wealth or power which has been committed to us, by the form of toil, by the most complete development of every personality, not for self-assertion but for common ministry. State, while by some the State is supposed to exist for the individual, we combine the partial truths. It is through the social devotion of every personal endowment that the individual and the State alike reach their end, not separately but together. Thus the highest, as I said, is found to be for all. The advantages, the pleasures, the rewards which come through these noblest exercises of lessened, like material goods, but indefinitely increased as they are shared by more. Even on earth the truth of words which express the secret of human happiness, "Cum pluribus major erit beatitudo, uti unusquisque de alio gaudebit sicut de seipso," and how our inheritance, amassed "in many parts and in many fashions," is the measure of our obligation and the assurance of our vital unity. When we reflect on what we owe to our fathers as men and Englishmen—and I must add, as Churchmen—on the treasures of knowledge and wisdom, on the privileges and the inspiration of freedom, on the sobering influence of traditional self-respect and self-restraint, on the quiet dominance of a national type of character, patient, upright, resolute, untiring, on the invigorating moral and spiritual forces which are active even through the most sordid trappings of life, we discern our debt to innumerable workers in the past, separated by every kind of difference and even antagonism, who yet worked together, and are now united in that better order which they helped to mould. For it is not only the great sanctuary which is a temple of reconciliation and peace. The Council Chamber, the Market, and the large councils, wise forthright, and penetrative in the sight of rival masters, how God purifies and even unites those whom man puts asunder.

So we come back to the thought which I desire to emphasise, that all students of the truth, as servants of man for Christ's sake, through whom He reveals Himself "in many parts and in many fashions," are bound together by separate them. And if only we can realise what the thought is we shall be enabled to pursue our several tasks with undistracted zeal, resolved to avoid by strenuous endeavour the ways of isolation, resolved to understand a little better the methods and the objects of those who are placed in fields remote from the plot which we are set to cultivate, resolved at least to strengthen the bonds of sympathy between all liege men of the truth, and to fortify ourselves with the sense of a great companionship. If we toil in this temper outward separation will not divide us. We no egotisms or jealousies will distract men who are filled with the greatness of their work. We shall anticipate the judgment of a later age which will see whatever has been in order that we may know the full consolation, the full enlightening in our day of trial, we must conquer for our own sake and for the sake of others, that irony of thought which dissembles the highest purposes of the student; we must confess with the humblest thankfulness the nobility that God makes His Son—the Word become flesh—known to us "in many parts and in many fashions," even as in each one of us He commits the care of some part of His fashion. The end for which we look and labour may seem to be far off, but the promise which has been justified in the past still remains—"Ye shall know the truth, and the truth shall make you free"—free because it has vanquished and may seem far off, but each day brings us nearer to it. Men and nations may be defeated, but it has been most truly said humanity never lost a battle. The most desired we can frame for the world, the loftiest ideal towards which we can strive, is only a faint and imperfect reflection of the will of God, and with Him power, righteousness and love are one. The end may seem far off, but to labour for it is to have a forecast of victory and to know that the fruits of our service of our hour are garnered in the treasury of God, where every difference of small and great is lost in the sameness of love. "In many parts and in many fashions"—that is, the law of man's learning and teaching, and the purpose of God's good

THE ENGLISH PAPERS.

From the most recent files we present the following summary.—

The *Guardian*, in its first leader, considers the Home Rule Bill, dealing especially with the retention of the Irish Members. The *Guardian* says:—"From whatever point of view it is looked at, the ninth clause—this clause which determines the future relation of Ireland to the Imperial Parliament—is one of the most important in the Bill. Yet for the form which they originally decided to give this clause Ministers have not had a word to say. Some reason for casting it into this form they must have had, but they have never told the House nor the country what that reason is." A second leader is taken up in discussing the prospects of the forthcoming French elections.

The *Record* discusses in its first leader "Distressed Liberators," and refers in another to the recent Religious Riots in Bombay.

The *English Churchman* discusses in its first leader the question, "Is a Romanist Free to Vote?" In a leader on the C.B.S., our contemporary says that Archdeacon Farrar "has unearthed an ecclesiastical wasp's nest, and now they are buzzing about, and trying to sting him, because he will not 'leave them alone.'"

The *Church Review* concludes its comments upon "Commonsense in Religion." In a second leader it criticises the recent controversy at the London School Board on Religious Education.

The *Christian World* in its first leader discusses the final issues of the Home Rule Bill; a second leader, headed "A Clothes Philosophy," deals with the subject of Dress Reform. The *News* has a portrait of the Rev. R. B. De Wolf, late Vicar of St. Mary's, Sheffield.

Church Bells has a photograph of Tattershall Parish Church, and an article on "Preaching in the Church of England," signed by the Rev. Montague Fowler.

The *British Weekly*, in a note on the Political situation, says that "if the Welsh Liberals stand firm, we are satisfied they will get what they want; if they give way, Welsh Disestablishment will cease to be a practical question for perhaps a generation. What is important at the present juncture is that Wales should stand by those of her representatives who have stood by her."

The *Christian Commonwealth* has an interview and portrait of Mr. Athelstan Riley.

The *Baptist* in a leading article deals with the proposition for a revised Prayer-Book.

Sermon from the Backwoods.

New York Observer.

By REV. PETER PEULIAR.

"We glory in tribulations."—ROMANS v. 3.

A few days since I read a long article on "How to meet Trouble." I will give my recipe for meeting trouble in a nutshell. Meet it with a song. Paul and Silas sang themselves out of prison. Martin Luther sang the devil away from him many a time. Count your troubles as mercies. I put an apron on myself once and sat down in front of some empty wheels and, polishing buffs to smooth and polish some jewellery. Troubles are God's polishing buffs. With them He smooths and polishes His jewels. Strange, how little God's people relish troubles! But little are His saints comforted when you tell them this. It takes great grace to be patient in tribulation, and greater grace to glory in it.

Tribulation means threshing, and Paul had learned to glory in the blows of the flail. Every blow meant goodbye to more chaff, and the separation of more of the wheat into the garner. The farmer threshes wheat and not thistles. These latter are cut down and burned. No threshing, no wheat! The flail means that there is something worth garnering.

The heavenly Husbandman prunes only the fruitful boughs of the vine, and prunes them that they may bring forth more fruit.

Tribulation is the dark-room of the photographer's gallery in which he fixes the negative. It is the vat in which the olives are pressed that they may give out their oil.

O ye trouble-laden soul, burst forth into praise, for ye tread an upward path! Glory is the goal. Royal feet have trod the way before you—feet which now tread the sea of crystal before the throne of God.

Lift up your heads, ye troubled saints, Dismiss with shame your sad complaints, Nor make of grief so sad a story: Like Paul in tribulation glory. Full honoured is that soul of Heaven To whom is much of trial given.

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Correspondence must be brief.

NEW GUINEA MISSION.

To the Editor of the Australian Record.

Sir,—As one who is much interested in both the Melanesian and New Guinea Missions, I entirely agree with the Bishop of Tasmania that the control of the New Guinea Mission should be handed over at the earliest possible moment to the Melanesian authorities. It is well-known to many of the supporters of the New Guinea Mission that things are in a most unsatisfactory condition there at present. The Bishop of Tasmania has stated that the Rev. C. King is anxious to see the New Guinea Mission amalgamated with the Melanesian, and this I am not at all surprised to hear, knowing that the Rev. Copland King, owing to his indifferent health, is quite unable to take any active part in the mission work, or to carry out the duties which appertain to the head of such a Mission. As he has himself acknowledged, the majority of the work is left to the other members (laymen) of the mission, and much work is left undone which could be done if competent men could be found to carry it out. The Primate has used every effort to obtain more Clergy for New Guinea, but has failed. But the Melanesian Mission has a large staff of workers, especially Native teachers, and three or four of these transferred to New Guinea would be of inestimable benefit, and no doubt one white man at least could be spared from Melanesia to go to relieve the Rev. Copland King at Wedan, and thus put an end to the most unsatisfactory state of affairs at present existing in New Guinea. Yours, etc.,

"VICTORIAN."

BISHOP TYRRELL'S WILL.

Sir,—I have to thank "Promoter" for his prompt recognition of my letter about "The Will." I also gladly accept abbreviated title, C.M.S.—I have read paragraph "Promoter" desires me, in yours of the 16th, also attempted another wade through the comma-less Will.—I gather that certain Parishes at 31st December 1877, having fulfilled certain conditions, received by a gift of £10,000, a perpetuity of £100 per annum, they for ever fulfilling said conditions.—Another £10,000 to be forthcoming 31st December 1879, etc., etc., till 31st December 1894. Bishop Tyrrell died in the early part of 1879, then "The Will" came into force, with all its incumbrances, mortgages past, present, and future, all of which to be paid off before (in spite of dates given) one penny could be touched for Diocesan purposes. Are those incumbrances removed? If not, do "Promoter," and the writer of Newcastle Church News, mean, that according to "The Will," only those Parishes which in 1877, were in existence and since then have fulfilled their conditions should receive the £100 a year, and all others wait till the happy day when the incumbrances are no more, for their share, and then sue for arrears? Because if so, one of two things, my Parish is in the happy state of being an 1877 Parish, and can look on all since-constructed ones, as interlopers, who coming in since 1877, forced it from time to time to be mulet and assessed, and therefore should swoop down upon them for redress for past injuries that have fallen upon poor C.M.S.

Or else the above not being very brotherly, nor conducive to Church extension, the whole Diocese must admit that "The Will" by the very weight of incumbrances must lie in abeyance, and every Parish help her sister Parish according to her wealth or poverty, that seems to me what the Ordinance presented to the late Session of Synod aimed at. It also appears to me that in "The Will," there are powers given to Trustees and Synod, to scheme out just such a plan for the present distress, as they did, a plan that in unwise haste Synod cast out, a plan which apparently the very centers out have had to take up, even if in a modified form, a plan that must be accepted sooner or later.

The seeming sneer, "the framers of" the new Ordinance have concealed their "intention" reads unworthily, they did I (not one of them) think, the wisest thing they could do to show Synod the absurdity of living in a "fools paradise," to show that if ever self-help backed up by brotherly help was needed, it is just now.—I am yours truly,

C.M.S.

THE CHURCH EXTENSION ASSOCIATION, AND THE KILBURN SISTERS.

Sir,—I send you now a few extracts from the "Second Catechism" and "Worship for the Children of the Church," both of which are published by the above Association, and think the evidence given in this and my two

previous communications will prove to Mr. Plummer how dangerous is the teaching of the Kilburn Sisterhood. Yours truly, PRESBYTER.

Extract from "A Second Catechism for the Children of the Church issued by the Church Extension Association. New Edition (carefully revised and corrected)."

PAGE 49, LESSON XVII.

Q. What took place when the Apostles spoke the same words? ("Do this.")
A. The bread and wine became Christ's true Body and Blood.
Q. Did our Lord give this authority to anyone else?
A. Yes; to all Bishops and Priests who came after the Apostles.
Q. When do the bread and wine become Christ's Body and Blood?
A. When the words of consecration are said by the Priest at the Altar.

Page 53.
Q. What is forgiveness of sins called?
A. Absolution.
Q. To whom has God given authority to pronounce Absolution?
A. To His Priests.

Q. What is necessary before we can receive Absolution?
A. Repentance.
Q. What are the three parts of repentance?
A. Contrition, Confession, and Satisfaction.

Page 54.
Q. What is Confession of Sin?
A. To tell them one by one.
Q. Would it be wrong to keep back anything?
A. Yes; it would be a very grievous sin.

Extracts from a work entitled "Worship for the Children of the Church."

FORM OF CONFESSION TO A PRIEST.

+ In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I confess to GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, and before the whole Company of Heaven, and to you, my spiritual Father, that I have sinned in thought, word, and deed; by my fault, my own fault, my own grievous fault, especially.....

[After you have confessed every sin you can remember, say,]

For these, and all my other sins, I am very sorry, and I humbly ask pardon of God and of you, Father, Penance, Counsel, and Absolution.

Page 54.

During the Prayer of Consecration—at the words, "This is My Body"—say:

Hail + true Body of my Jesus! offered for me on the Cross!

And at the words—"This is My Blood"—say:

Hail + precious Blood of my Jesus! wash me and make me clean!

Page 50.

Now JESUS CHRIST'S true Flesh and Blood

Will be our Sacrifice Divine.

The same once offered on the Cross,

Though under forms of Bread and Wine.

Page 58.

I worship Thee, LORD JESU,

As children did of old,

Who sang within Thy temple

Hosannas manifold.

I worship Thee, LORD JESU,

Who, on Thy Altar laid

In this most awful Sacrifice,

Our Food and Drink at made.

I worship Thee, LORD JESU,

Who in Thy Love Divine,

Art hiding here Thy Godhead

In forms of Bread and Wine.

I worship Thee, LORD JESU,

And kneeling unto Thee,

As Thou didst come to Mary,

I pray Thee come to me.

I worship Thee, LORD JESU,

My King and Saviour mild;

Thou hast blessed other children;

Bless also me, Thy child.

Page 70.

Ere we leave Thine Altar, Lord,

Where Thy Son we have adored,

Let our thanks again arise,

For this Holy Sacrifice.

AN INFALLIBLE CURE FOR NEURALGIA.

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

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FRAGMENTS.

"HELP THOU MINE UNBELIEF."

Because I seek Thee not, oh seek Thou me!

Because my lips are dumb, oh hear the cry

I do not utter as Thou passest by.

And from my life-long bondage set me free!

Because content I perish, far from Thee!

Oh seize me, snatch me from my fate, and try

My soul in Thy consuming fire. Draw nigh,

And let me, blinded, Thy salvation see.

If I were pouring at Thy feet my tears,

If I were clamouring to see Thy face

I should not need Thee, Lord, as now I need,

Whose dumb, dead soul knows neither hopes nor fears,

Not dreads the outer darkness of this place—

Because I seek not, pray not, give Thou heed!

The reward of one duty is the power to fulfil another.

Girls should be veritable sunbeams, not only to the members of their own family circle, but also to everybody with whom they come in contact. Every room they enter should be the brighter for their presence.

Take joy home, and make that room in thy great heart for her, Then will she come, and oft will sing to thee, When thou art working in the furrows.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

I wonder why it is that we are not all kinder than we are? How much the world needs kindness! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so superbly honourable as love.

To conquer the world by loving it, to be blest by ceasing the pursuit of happiness and sacrificing life instead of finding it, to make a hard life easy by submitting to it—this was Christ's Divine philosophy.

DIED WHILE IN PRAYER.

"Another man was found in a kneeling posture, his face buried in his hands, as if he had died in prayer."

I clip this pathetic sentence from an account of the St. Etienne coal mine disaster which occurred in France, in December, 1891. The fire had been smouldering for years in a remote part of the mine, but its further advance had been stopped by barriers. Yet they proved insufficient at last, and the terrible fire-damp exploded, scattering death throughout the mine. Such incidents are too well-known in England to need further explanation or comment.

Has it ever struck you that the interior of the human body is like the interior of a coal mine? Well, it is. All its operations go on in solitude and darkness. Gases are engendered in it that are just as dangerous as fire-damp. Generally they—yet hold on, let's have the little story first. It's about a woman. In fact, it's from her too, and is sure to interest somebody; may be you. She says that a long run of time, from childhood to years after marriage, she never knew what illness was; that is, so to remember it, or to have it make a mark on her, as we may say. But mighty few folks manage to escape the old slave driver altogether. Nor did she. "It was in the summer of 1890," she says, "when I began to feel bad. My appetite was poor, and what I did eat gave me great pain and distress. My food seemed to lie like lead; and after every meal, no matter how simple the food was, I had the most excruciating pain you can imagine. I had a nagging, thudding, pain at my chest, and through to my shoulders, that was very hard to bear. As soon as ever food entered my stomach I used to say, 'It is beginning,' meaning the gnawing pain.

"I took all kinds of things for relief and applied mustard plasters to the chest, but nothing did me any good. After a time I dared not take a proper meal. I was afraid to eat, and got very thin and weak. It was as much as I could do to go about my house work. In October of this year (1891) Mrs. James Mercer, of 176, High Street, London, recommended me to try Mother Seigel's Curative Syrup, and I got a bottle and commenced to take it. After a few doses I felt relief. My food agreed with me, and by the time I had taken one large bottle all pain had left me, and I now feel as well as ever I did."

—Yours truly (signed), Mrs. ELIZABETH WRIGHT, 12, King Street, Hanley, Staffordshire, November, 19th, 1891.

You ask me what the sad fate of the miners has to do with the illness and the cause of the illness came up at the same time? By no means. Cause first, effect afterwards—that's the order always. And, see here! A cause may be at work for weeks or years before you notice any results; and until you do notice results, you don't know there's aught gone wrong. Isn't that so? The miners, to be sure, know there was fire in the mine. But it was fenced off from them and they thought they were safe. The barriers leaked, and death gripped them in a twinkling of an eye.

The body is like a mine, as I have said. Disease and death are caused by the action of poisonous gases and acids inside of it. They all start from the stomach and then creep into every part; sometimes fast, sometimes slow. In some acute diseases very fast. The doctors often call out an "explosion" of uric acid. The source of all these deadly things is indigestion and dyspepsia. Slight symptoms first, then the more terrible and alarming. Watch the way it comes on. This was Mrs. Wright's ailment. She suffered fifteen months before she found out what the matter was and what to do. Gracious, mercy! if we only knew the sort of things that go on in our bodies we'd understand that it's about as dangerous to work in a kitchen as in a coal mine.



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Sermon Distribution. A Plennig is about one-ninth of a penny. Yet this is the price of the sermon published weekly by a Berlin Evangelistic Agency. Recognising that the great mass of the population did not attend Church, this Society decided to utilise the printing-press as a pulpit to the non-church-going multitude; and the congregation thus addressed has risen to very large numbers. The *Homiletic Review*, for July, in publishing a sermon by Dr. STOCKER on "The Labour Question in the Kingdom of God"—which, he declares, surpasses in importance that of this world, and was formulated by our Lord: "The harvest is great but the labourers are few"—explains in a note that "this is one of the sermons published and spread by the City Mission Society in Berlin, of which STOCKER is the leading spirit. Eleven years ago this Association began with an addition of six hundred, which was sold at the price of one plennig a-piece to those whose business or work would not permit them to attend Church. Volunteer colporteurs carried the sermons to these people. Now the weekly edition of these sermons is about 130,000, and they go not only over all Germany, but also to the whole German diaspora on the entire globe. Berlin uses about 20,000 each Sunday. These are published in eight-page octavo form, and contain also an Intractus, a Hymn, a Prayer, a Benediction. The Sermons are from the pens of the most gifted evangelical lights of the German Pulpit, living and dead. The Berlin Sermon distribution work is certainly one of the most unique features of modern evangelising methods and manners. It has proved a boon and a blessing to the thousands of practically Churchless Christians in the German metropolis."

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HOME READINGS.

Only a Trifle.—Continued.

At first it was but a smouldering piece of velvet, but it grew more important as the draught fed it and the lace and gimp became involved. From bracket to window curtain was the work of a later moment, when a flame had sprung up and seemed eager to increase. Down, down, to the carpet; up, up, to the valance and window frame. A long crawling cruel movement across the large old-fashioned bed-room, and towards the pretty white bed, then zigzag, and the danger was delayed, for the devastating line deepened and the flooring grew hotter and hotter. The room soon filled with smoke, the wood was heard to crackle ominously. The children did not hear it; they slept peacefully, all unconscious of their danger. Oh, Winifred, Winifred! if only you had stayed to put that match into its proper receptacle. One little thoughtless, careless action, and see what results seem forthcoming. Oh! the terrible consequences of wrong-doing. Oh! the unutterable uselessness of regrets in undoing the results even of little sins. Are there little sins. Verily I believe not.

One hour! and the flames are skywards, the July night lurid. One hour! and the smoke is so dense, the destruction so great. Those in the garden helping the men, roused by the great alarm bell, say, "There is no hope. No one could live in such a place."

Half-an-hour only since the fire was discovered, the escape from the bed-rooms seemed to be cut off. Half-an-hour since Mrs. Cholmondeley, the Squire, Janet, and the boys have been rescued, and, alas! half-an-hour since the only ladder available was found too short to reach the rooms of Winifred and Emmeline, Nurse and Baby. Nurse was awake, and had spoken from the window; indeed, Baby, well wrapped in smouldering carpet, had been safely lowered down to a man on the ladder beneath. Ropes and ladders had been sent for, but moments flew, and every minute seemed an hour. All the servants but Nurse slept in the east wing, so were outside already, and out of all danger.

"Notice how it plays to the west—the fire!" cried a voice from the crowd.

"Thank God, their little bed is in that side of the room!" exclaimed the mother, with a sudden relaxation of the tension of her face, and the Squire, putting out one of his strong but trembling hands, she clung to it and shuddered. "There is still hope," she said hoarsely; "still hope, Father."

"God help us," said he. "God help us, wife. Yes, the fire seems to have left their eastern window intact."

It was then that the great shout came—such a shout! It awoke the twins, those heavy sleepers, at last; but they only awoke to heat and a sense of suffocation, and made no effort to arise. The ladder had come. Carried a mile or more by eager, heart-stirred tenants of Squire Cholmondeley and carried willingly at a rate never equalled before or since to try and save the lives of the little fair-haired daughters of their beloved Squire and the brave woman who, unable to go backwards, leant against the remains of the night nursery window frame gazing hopelessly at the crowd below, and ever and anon with entreating eyes to heaven.

"Her first," said the Squire, with a set look upon his strong, sensitive face as he pointed to Nurse. Then my little ones."

A cheer, a choked cheer from the crowd again, and this time not an eye was dry. The first descent was safely accomplished.

"Allow me," said Squire Cholmondeley, and up the time-worn, ancient ladder he climbed, disappearing in the smoke. Presently he beckoned for assistance, and Joe, the gardener, went before any could precede him. It was Joe who carried out Emmeline's unconscious form. It was in the Squire's own arms that Winifred lay, white and still in her pretty nightdress. Neither were singed, neither were in the least hurt; but both lay as dead, and Dr. Barclay feared lest they should not have been saved after all. But an hour later, when the fire was well under and the crowd thinning, Emmeline opened her eyes and began to recover.

It was many hours before the more delicate Winifred showed signs of life and many weeks before she quite recovered from the effects. But in the end it was found that the hall had suffered much more than the children. Never could the ravages of the fire be quite repaired or the old oaken furniture with its mystic carving be replaced. The fire was traced to the children's room, and when it was found that the hospital box was destroyed, Winnie remembered the little episode of the match being "dropped somewhere," and confessed, with sorrow and shame of heart to the origin of the fire. Her father heard her brave confession. "Poor child," said he, "my poor little Winifred. You can never be thoughtless, careless 'doesn't matter.' 'don't care,' Winnie again, can you? 'A place for everything, and everything in its place,' the fire will teach you that at any rate. I forgive you my darling. I am so thankful to God for sparing all your lives on that terrible, terrible night. Take care of the trifles, Winifred, my darling, in the future," said he.

And Winifred did, God helping her, at her daily request. Poor child! how she struggled with her besetting sin. It has become her greatest strength. A neater, more methodical, trustworthy, careful, thoughtful woman than Winifred Cholmondeley I do not know.

THEOSOPHY.

ADDRESS BY THE REV. D. W. RHODES, D.D., AT THE CHURCH OF OUR SAVIOUR, CHORLETON, APRIL 28, 1893.

(Concluded.)

Having considered the object and teaching of Theosophy, the question naturally arises, what credentials or signs does this Society present in proof of its Mission?

If the doctrines are not such as to command the assent of reasonable people, and are not supported by argument or tradition, are they sanctioned by any visible supernatural phenomena? And here we are met at once by an eager assent on the part of the Theosophist. Mr. A. P. Sinnett, in his volume called "The Occult World," relates a series of marvellous happenings, and Theosophy has been a rival to the spiritualist seance in the number and character of its phenomena. The most ignorant mind, which cannot grasp the meaning of an abstruse metaphysics, where Karma and Re-incarnations and the Absolute are terms, can be much impressed by seeing the promulgators and teachers of this philosophy doing strange and inexplicable things, things that seem to come within the category of the miraculous. These wonders were the power of the society when they were unquestioned, and must be its death blow now that they are exposed.

A short account of these phenomena and their collapse will throw light on the character and motives of the founder of Theosophy. This founder was Madame H. P. Blavatsky, who, after a very cloudy and Bohemian career, emerges into prominent view about 1875, as the leader in the formation of the Theosophical Society in New York. In 1878, the Headquarters were removed to India, and the Society made considerable progress among the natives. The publication of Sinnett's books gave a new impetus to the Society in this Country and Europe, and the publication of Arnold's "Light of Asia" drew attention more than ever to this Indian land and thought, although he had himself no part or interest in the Theosophical Society.

At Adyar, Madame Blavatsky had her home, and in it the sacred shrine or cabinet where the deep esoteric truths of Theosophy were to be sought. With her, in this house, were her few and trusted friends and disciples. They shared her confidence, and corresponded with her during her frequent and prolonged absences in America and Europe. Under this roof, so the world was told, occurred many signs and wonders. According to Madame Blavatsky, there exists in Tibet, a brotherhood whose members have acquired a power over nature which enables them to perform wonders beyond the reach of ordinary men. They are called Mahatmas, or Masters. They are alleged to have interested themselves in the Theosophical Society, and to have performed many marvels in connection with it. They are said to be able to cause apparitions of themselves to appear in places where their bodies are not, and to communicate intelligently with those whom they thus visit. This phantasmal appearance has been called by Theosophists "the projection of the astral form."

Other phenomena, similar to some which are said by spiritualists to occur through the agency of mediums, and which involve the action of psychical energies on ponderable matters, are put in evidence; for instance, the transportation of letters and other objects through solid matter, and drawings on previously blank paper. What the spiritualist claims in the work of the spirits of departed friends, is asserted by the Theosophists to be done by these Mahatmas, who are men with mortal lives, but of occult powers.

After a long career of apparent prosperity, during which many converts were made by these marvellous manifestations at Adyar, in 1884, a great shock was given to the honest members of the society by the published declaration of Madame Blavatsky's most trusted friends and assistants at these phenomena, that they were fraudulent and carefully manipulated. Her Private Secretary and her Librarian not only made these declarations, but they gave the history and method of every phenomenon, showed the secret panels and sliding doors, the prepared machinery, and the pre-arranged circumstances. At the same time they produced a large number of the letters of Madame Blavatsky written to them in the period of confidence, in which the evidences of fraud and conspiracy are everywhere present.

Madame Blavatsky immediately pronounced these letters forgeries, and at that very time there stepped upon the stage a disinterested and thoroughly expert judge of the whole question involved in these confessions and letters. "The Society for Psychical Research" is an English organization in London, whose object is the study of every form of manifestation of so-called spiritual or unnatural power; to examine it scientifically and subject it to the tests and investigations which alone can establish its truth. This Society had been so much impressed with the account of marvels in Sinnett's books, and in the statements of the Theosophical Society, that it employed a competent and disinterested expert to go out to India and investigate the whole matter. In 1884, this gentleman arrived in India, and found himself just in time to witness the disruption of the Society and the secession of its most estimable members, upon the disclosure of the frauds and of Madame Blavatsky's letters. Mr. Hodgson, the agent, began his investigation; every member of the Society was examined and his testimony published. A number of the

letters alleged to have been written by Blavatsky and pronounced by her to be forgeries, were sent to England together with certain other letters admitted by her to be hers, and submitted to a well-known expert in handwriting, and also to Mr. Sims of the British Museum. These gentlemen came, independently, to the same conclusion, that all the letters were written by Madame Blavatsky. Mr. Hodgson examined all the localities where the phenomena were alleged to occur, and carefully noted whether the circumstances were such as to give plausibility to the statements of those who had disclosed the methods of performing these phenomena.

His report to the Society fills a volume of four hundred pages, in which the evidence of every witness is given, and his own conclusion is recorded. The Psychical Research Committee having seen this report and taken special testimony of their own in addition, agreed on their conclusion as follows:

1. "That of the letters put forward by Madame Coulomb, all those at least which the Committee have had the opportunity of themselves examining and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky and suffice to prove that she has been engaged in a long continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement."

2. "That in particular the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents."

3. "That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either to deliberate deception carried out at the instigation of Madame Blavatsky, or to spontaneous illusion, or hallucination or unconscious misrepresentation or invention on the part of the witnesses. For our part we regard her, neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress. We think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." (Proceedings of the Society for Psychical Research, Dec. 1885).

What careful study did for the celebrated manifestations of the Fox Sisters and the Davenport Brothers, in Spiritualism, has thus also been accomplished for the phenomena of Theosophy, and the Mahatmas and the materialized spirits are exposed amid the machinery, the bells and pulleys and trap-doors and mirrors. And in each case, confession, complete and full, accompanies the exposure.

It remains to the ardent Theosophist to show how the stream can be purer than its fountain. In the face of all these facts this Society still asserts itself against the weakness and corruptions of the Gospel of Jesus Christ and divides the ashes of the dead foundress into three parts, that three centres of Theosophic life may be quickened by daily contemplation of the precious relics! And still weak faith and shallow intellects are drawn in by the pretences and marvels, and, here and there, there drops away from the mystical Vine of Christ, some precious soul that is lost in the mazes of this diabolic chicanery. Fantastic gibberish, where the wrecked thought welters in a sea of broken grammar and frothy rhetoric, takes the place of the Sermon on the Mount; and the Bhagavad Gita, which no sane mind can understand, is more precious than the Gospel which is heard gladly by the common people. The progress of civilization will scatter this delusion in time. The railway and the telegraph will open the dark and occult world of Tibet and upper India. The Mahatmas will fly from the swiftly moving light that will bring the secret things of darkness into view. The real life which Buddhism at its best produces will be seen; the empty lives, the enfeebled will, the dead conscience, the sluggish despair, the miasmatic sleep of the two thousand years. The Light of Asia will sink into a little star beside the full glory of the Light of the World, and the stories of celestial excellence and of more than Christ-like worth borne onward toward Nirvana through countless incarnations, will take their place with those legend-songs which Fadladden censured after they had been sung to the willing ears of Lalla Rookh.

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"NARRU" constitutes an important article of diet for City, Bush and Ocean Life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 90 per cent of Oatmeal eaten are dyspeptic." "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

The Australian Record.

SYDNEY, SATURDAY, OCTOBER 7, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. W. W. MANTELL, of St. Philip's Collingwood (Diocese of Melbourne) and Rev. THOMAS SYMONDS, of Christ Church, Quambyan (Diocese of Goulburn) have exchanged parishes. The Rev. CANON SERJEANT, of Williamstown, and the Rev. G. F. CROSS, of Beechworth, have also exchanged cures.—The Misses SAUNDERS, accepted missionaries by the Victorian C. M. Association, will leave for Hongkong by the Eastern and Australian Steamship Company's vessel "Menmuir," which is notified to leave Sydney on the 14th inst.—Miss HUNTER-BROWN is also about to go out under the direction of the New Zealand C. M. Association, her destination being Japan.—On Saturday, October 7th, 1893 (fifty years ago to-day), the Right Rev. W. C. BROUGHTON D.D., Bishop of Australia, visited Geelong, and laid the foundation stone of Christ Church.—During the Bishop's visit he baptised eighteen children, confirmed sixteen young persons, and consecrated the cemetery.

Brotherly Love. The MOST REVEREND THE PRIMATE will deliver a lecture on "Brotherly Love" in the Chapter House, on Monday evening next, October 9th, in connection with the Brotherhood of St. Andrew.

Annual Days of Intercession. The Committee of the Sunday School Institute, have, with the approval of the MOST REV. THE PRIMATE, appointed Sunday and Monday, October 15th and 16th, the Annual Days of Intercession for Sunday Schools. In inviting the Clergy to act, where practicable, upon the suggestions offered by the London Institute for the observance of those days, the Committee venture to urge upon you the increasing importance attaching to Sunday-school work. The Committee trust that the Clergy will make the most of this opportunity for enlisting the sympathy of their parishioners, and for deepening in their Teachers a high sense of the great responsibility and privilege of that work to which they have been called.

Annual Teachers' Examination. The Committee have decided to hold the Annual Teachers' Examination on Monday, 6th November. If any teachers are intending to enter, the Clergy are asked to apply to the Hon. Sec. for the question papers not later than 30th October. The subjects selected by the Committee for instruction in Sunday Schools for the year commencing at Advent next are—

- (1) The Gospels for Sundays.
- (2) The Church Catechism.

A copy of the Syllabus, with full particulars, will be shortly issued.

The Resources of Civilization. The Resources of Civilization (says the Christian World) are clearly not yet exhausted. One of the latest devices is a tear pump. "This innocent instrument is used for the purpose of irritating the lachrymal glands, and producing tears—probably on funeral days and such like occasions." The author of this statement is a doctor in Vienna, who has just been interviewed by the Daily Telegraph's representative on the subject of cosmetics. This doctor, by-the-by, undertakes to destroy anything from a pimple to a turn-up nose. He will take off the rubicund tint from a Grecian nose so effectively that it never blushes again except with the rest of the face. He gets rid of superfluous hairs by smiting them with "a fatal disease which causes them gradually to change colour, fade and drop; then they split up, fall out, and grow no more. That is the sort of treatment," he remarks, "that impresses ladies." We should think it did! Here is another statement that will be interesting to bachelors contemplating matrimony: "Numbers of mothers put their daughters through a whole course of beautification previous to launching them upon that sea of trouble. I have a great deal more to do than that for the most part of Palmers (Melbourne), the Church and Education: The Bishop of Melbourne, the Rev. W. Beatty (Auckland), the Rev. J. B. Woolnough (Hobart). At the Men's Meeting: The President, the Bishop of Tasmania, the Bishop of Christchurch, the Rev. W. Martin (Sydney), the Rev. A. Kilworth (New South Wales), and the Rev. E. S. Hughes (Melbourne).

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager. E. GREYER.

The Hittite's a Mongolian Race. In the current number of the Quarterly Statement, published by the Palestine Exploration Fund, Major CONDER writes very learnedly on recent publications on the Hittite question. He holds that the Hittites were a Mongolian race. Major CONDER entirely dissents from two statements made by Rev. C. J. BALL in a note which the latter has added to Major CONDER's article on the Hittites in the new "Smith's Bible Dictionary." One statement is that all the Hittite names in the Bible are "of a decidedly Semitic complexion," whereas Major CONDER holds the Mongolian theory; the other is that "we do not certainly know the sound of a single Hittite symbol." The full-page illustration of the comparative value of Hittite and Cypriot symbols which accompanies Major CONDER's article is the most convincing argument against Mr. BALL's statement. Those who have purchased the new "Smith's Bible Dictionary" ought to make these two corrections in their copies, and so avoid future mistakes.

The Pope and M. DE BLOWITZ gives, in McClure's Magazine, a description of the Pope, which may well fill the minds of Protestants with serious concern, if not with alarm. To the Vatican flow innumerable missives from every corner of the world, and could I only tell some of them it would be seen how long still is the arm extending from the shadow of St. Peter's: how dreadful still are the lips that speak in the shade of the Vatican. I should show the Holy Father and his Cardinals writing to the Emperor of Austria, directing him by counsel and advice, and sometimes almost by orders. I should show Prince BISMARCK continuing, since his fall, to hold before the eyes of the Pope glimpses of the more or less partial restoration of the Temporal Power. I should show LEO XIII. now trying to unite, now to alienate France and Russia, according as at the moment this or that policy seems to him most propitious for his own cause or the cause of peace.

Temperance Reform. In Our Day Dr. JOSEPH COOK informs Church Members in very strong terms of their duty as to Temperance Reform. "Four of your great Protestant Denominations," he says, "now refuse to admit rum-sellers to Church membership." These are the Methodists, Baptist, Congregational, and Presbyterian. "The Roman Catholic Church is saying sterner things to the rum-seller every year." So is the Episcopal Church. Dr. COOK avers that "It is a flat contradiction for the Church with one hand to excommunicate rum-sellers and with the other to legalise rum-selling." "If the Church Members would stand together and vote as they pray, the Liquor Traffic might be made an outlaw to-morrow." He roundly charges the murders committed through drink to the culpable inaction of the Churches. "The preacher who in our time in this country is not a total abstainer is behind the schools of thirty-six States," for "thirty-six States have made scientific temperance education mandatory in their public schools. . . . If a teacher uses the improved and approved temperance text-books, he must emphasise total abstinence, and he is expected to put his examples behind his precepts." Dr. COOK wants "Church Members to rise to the level of School Teachers." "The Church Member who sets the example to the reformed inebriate of moderate drinking is a block of stumbling in the way of his brother."

"Re-union." In the Review of the Churches the 'reunion' discussion at Lucerne, last month, arising out of a paper by CANON HAMMOND, of Truro, stands out conspicuous. The Canon took his stand upon the New Testament, and an able paper has never been put forth at those Conferences. Nothing more instructive as to its real weight could be found than the halting attempts that were made to answer it. Dr. LUNN and Mr. W. T. STEAD are not easily driven into a corner, so their replies, considered in the light of CANON HAMMOND'S Mission, show how hardly they were pressed. PROFESSOR W. HAY alone really said (so far as the report goes) anything by way of serious answer. Dr. DUFF practically confessed that, on futuasis of the New Testament alone, he could not grapple with the Canon's thesis. The temper of the prolonged debate £10 admirable, but it revealed very strikingly 'the improbability of corporate re-union taking place within the near future.' the

A Sign of the Times. One of the most remarkable signs of the times, Mr. BESANT thinks, is the way in which young men, who have been at work all day in the City flock to the Polytechnics in the evening, where they are getting almost as good an education as can be had at Cambridge or Oxford. There are nearly 100,000 such students in London, whose object is to advance themselves. This means that what they will want to do next is to enter the professions. "At present, there is a toll-bar and a man standing at it who demands a thousand pounds before he will open the gate." Sooner or later, these "splendid fellows will rise and demand that all the professions shall be thrown open to poor and rich alike by competitive examinations. And from their point of view quite right too!"

A Sop to Romanists. Another sop has been thrown to the Romanists in Ireland; this time by the Commissioners of National Education, who have revised the fifth book of lessons in a significant direction. Fifty articles which have appeared in previous editions having been expunged, and new subjects by other writers substituted. The articles omitted include a history of the British Constitution by ARCHBISHOP WHATELY, and eighteen articles on political economy by the same author, omissions to which political significance is attached in view of passing events; also five out of eight lessons on Scripture history, amongst the substituted articles being four by the Rev. MONSIGNOR MOLLOY, two by BISHOP HEALY, one by CARDINAL WISEMAN one by Lord O'HAGAN, poetry by AUBREY DE VERE and D. F. MCCARTHY. In the third reading book, for children of from nine to twelve years, which was revised in 1890, the last verse of the Canadian boat song, by MOORE, is inserted, against which the complaint is made that it teaches Invocation of Saints.

The Imprisoned Armenians. According to a central news telegram, the seventeen Armenian prisoners sentenced to death by the Angora Court—a sentence afterwards confirmed by the Court of Cassation—twelve have been reprieved by the Sultan. Two of them, Messrs. THOUAMIAN and KATYAN, were pardoned, and sent into perpetual exile, and the remaining ten have had their sentences commuted into eight years each of forced labour. In regard to the other five sentenced to death, they were proved conclusively to be common criminals, guilty of murder, and the extreme penalty of the law has now been carried out. Six Armenians sentenced to fifteen years', eight to ten years', and ten to seven years' imprisonment, have had their sentences commuted respectively to six, four, and three years' imprisonment.

Palestine Exploration. A most interesting report has been presented by Mr. F. J. BLISS to the Palestine Exploration Fund of his work and discoveries in Southern Palestine at the mound of Tel-el-Hesi, the site of Ancient Lachish. The mound rises sixty feet above a bluff, which looks on a river sixty feet below, and is composed of the ruins of ten cities, the earliest dating back to 3000 B.C. Among the many interesting discoveries is a furnace indicating that the hot blast patented in 1828 by Mr. NEILSON, which has had such a beneficial effect on the iron industry, was used by the ancient inhabitants of this place. Professor FLINDERS PETRIE believes that the ruins will yet yield a tablet library that will give us the basis of the whole history of Genesis.

Sir J. W. Dawson, F.R.S. Sir J. W. DAWSON, the well known author of "Modern Science in Bible Lands," "The Story of the Earth and Man," "Fossil Men and their modern Representatives," etc., etc., is retiring from the post of McGill University, Montreal. A correspondence of The Times writes thus:—"Sir WILLIAM DAWSON's reputation as a geologist is a possession of both hemispheres, his many writings being read as much in England as in America. His greatest lifework, however, has been the elevation of McGill to the front rank of American Universities. In addition to his ability as a teacher and organiser, it is an open secret that the great benefactions by which building after building and chair after chair have been added to McGill's equipment in recent years have been obtained largely by her Principal's personal influence among the merchant princes of Montreal. Sir WILLIAM DAWSON, who is now in his 73rd year, and has held the Principalship since 1853, has only resigned under medical advice."

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