

HOBART CHURCH CONGRESS, 1894.

PROGRAMME

LIST OF READERS AND SPEAKERS.

(A few of these have not sent Replies to the Invitation of the Committee.)

Twenty minutes allowed for each Paper. Ten minutes to each Speaker.

NOTE.—For the Devotional Meeting—Papers, quarter of an hour. Addresses, ten minutes. No Discussion.

Table with columns: TOWN HALL, SUBJECTS, SELECTED READERS, SELECTED SPEAKERS. Contains detailed program for Tuesday, Wednesday, and Thursday.

MEN'S MEETING.—THURSDAY, 7.30 P.M., IN TOWN HALL.

Table with columns: SPEAKERS, containing names and titles for the men's meeting.

EXISTENCE AND LIFE.

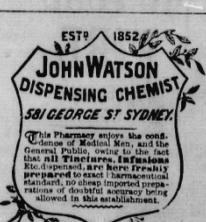
Only to breathe as a blacksmith's bellows—only to vegetate—this may be existence, but it is not life. True life is measured by high thoughts, noble feelings and good deeds.

HOW DID THEY COME TO DO IT?

ONLY to think that any man—in the daytime, with his eyes open, not being crazy and not wanting to commit suicide—should walk straight into a canal or a river? Only to think of that, I say! Yet a good many did it in and around London in Christmas week, 1891.

This was a statement fit to make the poor woman give up in despair. Indeed, it nearly did. But the doctor was right; that is, from his point of view. He treated the patient for some time for a short space, occasionally, he relieved her; then she was bad as ever.

Her letter ends in these words: I had read in a book about Mother Siegel's Curative Syrup, and my husband had taken some of it and thought highly of it. But I had not much faith in it.



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The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 11, 1893.

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NOTES AND COMMENTS.

Personalia. The BISHOP OF ADELAIDE has been visiting his old Parishioners of All Saint's, Bradford, and St. Paul's, Sulcoates Hall.—Mr. STEPHEN TAYLOR—late Scholar of Corpus Christi College, Cambridge, B.A. (Senior Optime) 1892—afterward of Ridley Hall, was made Deacon by the BISHOP of MANCHESTER on the 24th September last.

Invincible Determination. Little heard of while living, now that he is dead Mr. ALBERT MOORE is having a tardy justice done to his beautiful conception in art. His dainty figures—often fancifully bearing the name of some flower introduced in the composition—posed in all kinds of graceful attitudes against all kinds of picturesque backgrounds, sometimes draped in diaphanous material, sometimes in opaque, and always exquisite of form and colour—have, says the Westminster Gazette, "been as memorable a feature of the Academy and other leading exhibitions as the well-known sea-scapes of his brother, Mr. HENRY MOORE, R.A. Always incomparably delicate and perfected to the last detail, Mr. ALBERT MOORE'S work occupied a distinctive place in the art of our day.

The Growth of British Policy. Professor J. B. SEELEY will carry further the vein of thought which 'The Expansion of England' has associated with his name, in 'The Growth of British Policy,' which is also to be published by the Cambridge Press; and Mr. Christopher Wordsworth has edited an arrangement of the statutes of Lincoln Cathedral, which was left among the papers of the late University Librarian, Mr. HENRY BRADSHAW.

New Books. 'Church Folk-lore: a Record of some Past Reformation Usages in the English Church, now mostly absolute,' by the Rev. J. E. VAUX, will be published during the Autumn by Messrs. GRIFFITH, FARHAM and Co., who have also in preparation a work entitled 'Random Recollections of some noted Bishops, Divines, and Worthies of the Old Church of Manchester,' by the Rev. JOHN HUNTINGDON, M.A.

Enthusiasm in Christian Work. Discovery, invention, science, art, and Christianity have not advanced thus far towards the conquest of the world because they met with no difficulties. Difficulties have been yielding to enthusiasm ever since the world began. For a long time Mr. EDISON'S phonograph refused to say the word "specia." It would drop the "s" and say "pecia." And Mr. EDISON says he worked from eighteen to twenty hours a day for seven months to secure that single sound till he succeeded. The material which he originally used for his cylinders did not prove satisfactory. He wanted something delicate enough to receive impressions not more than a millionth part of an inch in depth, and yet rigid enough to carry the needle up and down, exactly reproducing the vibrations which had made the impressions. Scientists told him that there was no such substance in existence. "Then we must produce it," was the reply. They insisted that it could not be done, because the qualities which he demanded were inconsistent and exclusive of each other. This modern ALADDIN declared that it could be done, because it must be done, and he did it.

Enthusiasm Accomplishing the Impossible. Enthusiasm is always accomplishing the "impossible." It was Paul's enthusiasm which declared that with CHRIST strengthening him he could do anything. This spirit of enthusiastic determination, of sanctified willfulness, is as effective in Christian work as elsewhere. A City Missionary in New York was determined to reclaim a certain family. They suddenly disappeared. He followed every possible clue until he found them. They moved again and again ten times; and ten times he hunted them up until at length he won the success for which he had laboured. The great wrongs of the world persist because human appetite and passion are enlisted in their behalf. They are opposed by the spirit of benevolence. As long as appetite and passion are stronger in wicked men than benevolence in good men, these wrongs will continue. Hence the necessity for arousing Christians to an enthusiasm for humanity if we are to overcome the difficulties which beset Christian effort.

A Busy Life. In the Celtic Monthly there is a description of the daily work of ARCHDEACON SINCLAIR, DR. SINCLAIR'S life is, we are told, one of incessant and exhausting labour, and the ever-varying character of his engagements taxes even his herculean strength. He has been known to travel two hundred miles back to London before 11 a.m., read through his heavy correspondence and dictate replies up to noon, attend a deputation to Mr. GLADSTONE, and make a speech thereat at half-past twelve p.m.; snatch a hasty dinner at 2 p.m., attend a Conference at Westminster Abbey at three, and a Vestry Meeting at half-past 3, address a Sunday-school Union in North London at five, preach at Kensington at eight p.m., and arrive about half-past ten p.m., at a London "Cathiness" concert, at which he was to take the chair, returning before midnight to his home and more work. During his month of residence at St. Paul's, the Archdeacon takes two services daily.

The Troubles of the Industrious. It has been remarked that not the least of the troubles of a busy man is to protect himself as he sitteth in his home or goeth about the ways of the world from the great banditti of the idle. Does an idle man like conversation: he obtains it not from some man equally yawning and vacant such as himself, but from some active and well-plenished mind which cannot properly spare him a moment, though he generally contrives to take an hour. Say he dabbles in literature, and in attempts at easy writing, makes, as usual, somewhat hard reading, to whom does he apply to get his diction trimmed and his work licked into shape but to some poor, overdriven steer of the press, whose every minute is required for his ordinary and unavoidable labour, or who can only spare for his supererogatory drudgery some intervals of leisure which he ought rather to spend in healthy exercise, or, that to him, greatest of all luxuries, simple vacation of mind. The idle never think of plundering the idle; they are a set of luxurious dogs and regard no booty as worth having, unless it be a serious deprivation to its former owners. It is upon the fully or over-occupied man that they like to prey. Five minutes from such a person is a greater acquisition than a whole day from one who has only a little to do.

The Statesman's Manual. A religious publication remarks "The Bible is the Statesman's Manual. 'Why?' because its histories unfold to us the Divine, and so eternal constitution of the nation. If the nation were a creature of human device, a convenience, we might tolerate special Legislation; we might possess our souls in view of a mild species of jobbery and political cunning. But when we turn to this Word and read there the extensive record of God's own Kingship over His chosen nation, which He called and established, writing with His own finger its fundamental law, dictating a code of practical legislation which has passed like life-blood into every nation of acknowledged vitality, when we read of the powers that are ordained of God, when we turn to the course of Providence and see that the nation is the consummation of the world's long travail towards order and righteousness we then are compelled to acknowledge that the nation is a realisation in time of that eternal government of God which covers all things visible and invisible from the beginning."

The Word of God. "The Word of God therefore lays its finger with awful significance upon the sources of authority, saying, 'Righteousness, righteousness, eternal, simple righteousness which has for ever and for ever stood by the throne of the Almighty.' In the high places of power we need no black-letter wisdom but only the clear seeing of a pure heart. We may be positively sure then, that when our legislation begins to grow wily and sly, 'speaking low out of the dust as one that hath a familiar spirit,' we have fallen from that high consciousness of Divine Origin which alone can establish a nation."

Stars Differ in Glory. "One star differeth from another star in glory." We extract the following from Sir JOHN F. W. HERSHEL'S "Outlines of Astronomy."—"Astronomers are in the habit of distinguishing the stars into classes according to their apparent brightness. These are termed magnitudes. The brightest stars are said to be of the first magnitude, those which fall so far short of the first degree of brightness as to make a strongly-marked distinction are classed in the second, and so on down to the sixth or seventh which comprises the smallest stars visible to the naked eye in the clearest and darkest night. Beyond this, however, telescopes continue the range of visibility and magnitudes from the eighth down to the sixteenth are familiar to those who are in the practice of using powerful instruments, nor does there seem the least reason to assign a limit to this progression."

No Mistake Here. During a conversation about mistakes in life, a lady remarked that everyone makes them, and then added "Perhaps the only time we are certain that we are not making a mistake is when we are doing some kindness." The late ARCHBISHOP of YORK would have agreed with this lady, for in the last conversation he had with a friend, he observed, "Ah, yes; the grand thing is to do all the good we can while God spurs us, and be found working and watching when the end comes."

Genesis and Revelation. There is food for thought in the suggestion that in Genesis the promises are made, in Revelation they are fulfilled. In Genesis is the seed time, in Revelation is the harvest. The former gives us the Paradise Lost, the latter the Paradise Regained. Such is the story of the wonderful book which we call the Bible. In the parts of which it is composed it is hardly less striking. Thus the Gospel of St. JOHN opens with CHRIST in the bosom of the FATHER, and ends with a saved sinner in the bosom of CHRIST.

Doing Without. A man is a slave until he has learned to do without. A certain American came to the conclusion that chewing tobacco was a filthy habit, and that he could give it up. For a long time he tried hard to do so, but in vain. He chewed many things as substitutes, but the old craving remained. At last, one day he took out of his pocket a little plug of tobacco, and holding it up said: "You are a thing, and I am a man, and it shall no longer be said that a man is mastered by a thing, and though I love you, here goes." And he threw it away and never again chewed tobacco. That man had learned the part of life's business, which consisted of doing without. It is a fine discipline to give up for a week, or a month or a year, some luxury which may be harmless in itself, but which is becoming too much of a necessity in our lives.

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# Prospectus of FRED. C. BOURNE and COMPANY, LIMITED.

To be incorporated under the Companies Acts, 1874 and 1886, whereby the liability of the Shareholders is limited to the amount of their Shares.

**CAPITAL—£50,000, in 50,000 shares of £1 each.**

The shares are now offered for subscription as follows:—2s. on Application; 2s. on Allotment; Calls of not more than 2s. per share, at intervals of not less than three months. 8,437 Shares have been allotted (including consideration of purchase). 19,563 Shares are now offered for subscription. The remaining 25,000 Shares are reserved for future issue.

Directors—FRED. C. BOURNE, Esq., JAMES VINT, Esq., LACHLAN MACDONALD, Esq., WALTER HENRY MASON, Esq.  
 Bankers—BANK OF NEW SOUTH WALES.  
 Solicitors—MESSRS. FITZGERALD, SON, AND HUNTER.  
 Secretary—ROBERT DONALDSON, Esq.  
 Registered Offices—506 AND 508 GEORGE STREET, SYDNEY.

The Company has been formed to carry out the following objects:—

To take advantage of the present unprecedented opportunities of purchasing the Assets of Banking, Building, and other institutions, and from private owners. These Assets can now be secured at minimum prices, and much below their real value; and in a few months disposed of at considerably increased rates.

The Real Property Market is now reviving, and shows signs of greater activity than has been experienced for several years past. The withdrawal of immense sums from Banks and Building Societies, compelling some of the strongest financial institutions in Australia to close their doors, has made it imperative to invest monies elsewhere and in safer form. Hence the revival of the Real Estate Business. Investors now realise that the very safest security is in landed property—bricks and mortar, and above all, sound rent-producing properties. This is now acknowledged by the whole community to be the best and only true security, and we find on every hand the determination to have it—whether in the form of Certificate of Title or Mortgage Deed.

Whilst the Directors will necessarily use their discretion in the interests of this Company, in exceptional cases, they will, as a rule, avoid dealing with large unweildy properties, showing a decided preference for smaller city and suburban rent-producing properties. This class of investment is the most secure, and finds a ready market for

tenancy, mortgage, or purchase, yielding by far the larger interest.

In the *Financial Department*, monies will be received on deposit and for investment, upon such terms as may be deemed expedient, and will be guaranteed by the Company or otherwise. A large amount of English and Colonial trust and other money is expected, and will be advanced to shareholders and others upon approved freehold and other securities. The Company will conduct general financial business, both as principals and agents. Special attention will be given to the conduct of AUCTION SALES of Landed Estates, Merchandise, etc.; for Sale by PRIVATE CONTRACT, of BUSINESSES, PARTNERSHIPS, REAL ESTATE, STOCK, SHARES, &c. The Company will also act as VALUATORS for Probate, Administration, and Mortgage purposes; also as Executors, Assignees, Stock, Station and Trust Agents.

As a basis of the Company's operations, the well-known business of Messrs. Fred. C. Bourne and Company at 506 508 George-street, Sydney; 243 New South Head-land, Darling Point; and 3 and 5 Queen-street Woollahra has been purchased. This business has been so widely known throughout the colonies that it is unnecessary to point out the advantages gained by the Company in securing it. It is the off-shoot of, probably, the oldest business of its kind in England, Mr. Francis Bourne having established it in London in the early part of the present century. From his death in 1827 it was conducted by Mr. William Bourne

until Mr. John Bourne took the business over in 1845, 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.

The Vendors, who are secured as Managing Directors, have not only accepted paid up shares as purchase money, but also taken up a considerable number of contributing shares, upon a similar footing as other members. As they have a reputation, not only of shrewd experience, but economical management, coupled with undaunted enterprise, the success of the Company should be fairly ensured. It is proposed to establish branches in important centres from time to time, as and when, the Directors shall feel justified in doing so.

The Company being under experienced management, the expenses of the management being moderate, and as only undoubted investments will be dealt with, it is confidently anticipated that the first year, after setting aside the nucleus of a Reserve Fund, will show a very liberal dividend of at least 20 per cent.

It is proposed to call up a total of 6s per share (which will include application and allotment), but members may take up fully paid shares if they desire.

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.

## APPLICATION FOR SHARES

To the Directors, FRED. C. BOURNE and COMPANY, LIMITED, 506 and 508 George-street, Sydney

GENTLEMEN,—I herewith enclose £ : : , being 2s. per share on application on ..... shares in Fred. C. Bourne and Company, Limited, and I hereby request you to allot me that number of shares upon the terms of the Company's Prospectus and Memorandum of Association; and I agree to accept the same, or any less number that may be allotted to me, and to hold the same subject to the Company's Articles of Association, and I authorise you to register me as a holder of the said shares.

Name in full ..... Occupation .....  
 Usual Signature ..... Address .....

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- The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.
- The Board of Missions—Hon. Treas.: T. S. Scholefield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Whittington.
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- "Bethany"—A Church of England Deaconess Institution—Hon. Secs.: Messrs Robert Hills, Post Office Chambers, Pitt-street Sydney, and C. H. Gooch, Charles-street, Balmain, Sydney.

We shall be glad to receive subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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## NEWS OF THE WEEK.

Friday, November 9.

Musical Drill, etc., in connexion with Day School, Adolphus-street, Balmain, conducted by the Deaconesses of Bethany. The PRIMATE administered the Rite of Confirmation at St. John's, Ashfield.

Saturday, November 10.

Entertainment in aid of the Children's Home, Ashfield—Bathany Deaconess Institute—by St. James' Croydon Juvenile Temperance Society.

Sunday, November 11.

Preachers at the Cathedral, 11 a.m., the PRIMATE; 3.15 p.m., Rev. F. B. Boyce; 7 p.m., Rev. G. North-Ash.—Nineteenth Anniversary of St. David's, Surry Hills—Preachers 11 a.m. and 3 p.m., Rev. John Dixon, 7 p.m., Rev. J. D. Langley.—Fourth Anniversary of St. George's, Glenmore Road—Preachers 11 a.m., Rev. A. W. Pain, B.A., 3 p.m., Rev. Dr. Manning, 7.30 p.m., Rev. John Dixon.—First Anniversary St. Aidan's, Annandale—Preachers 11 a.m., The Dean, 3 p.m., Rev. C. Baber, 7.30 p.m., Dr. Rutledge.—The PRIMATE administered the Rite of Confirmation at Holy Trinity in the afternoon, and preached at the Evening Service.—The Bishop of Bathurst preached at Guyong, at 11 a.m., administered the Rite of Confirmation at Lucknow in the afternoon, and preached at St. Mark's, Millthorpe in the evening.

Monday, November 6.

Monthly Meeting Church Society Committee held 4 p.m.—Committee Meeting Open Air Mission at the Registry 4 p.m.—C.E.T.S. Concert at All Saints', Petersham.—Entertainment at Holy Trinity, Miller's Point, by St. George's, Glenmore Road Juvenile Temperance Society.—Annual Sunday-school Teachers' Examination took place.

Tuesday, November 7.

Anniversary Tea and Public Meeting, St. David's, Surry Hill held in Protestant Hall, Castlereagh-street.—Anniversary Tea and Public Meeting held St. George's, Glenmore Road.—Lecture by the Rev. C. F. Garnsey in the Schoolroom, Christ Church, on "The Catholic Church—its Origin and Early History.—Missionary Garden Party at Greenknove.—Archdeacon Gunther delivered a lecture in St. John's Schoolroom in connexion with St. John's Institute—subject—The Church of England—its history, constitution, and teaching.—A Musical Entertainment given in All Saints' Mission Hall Petersham, in aid of the reduction of the debt.

Wednesday, November 8.

The PRIMATE visited Shell Harbour in the Parish of Jamberoo.

Thursday, November 9.

Public Holiday (Prince of Wales Birthday).—Chinese Mission Picnic to Mosman's Bay well patronized.

Friday, November 10.

The PRIMATE administered the Rite of Confirmation at the Shaftesbury Reformatory.

## FRAGMENTS.

The greatest fool of all is the man who fools himself.

Not till we have gone through the furnace do we come to know how much cross there is in our composition.

The great end of all true philosophy, whether natural or moral, is to know ourselves and to know God.

The illimitable universe is God's temple, and is bright with the shining of His presence and tuneful with the melody of His praise.

God mingles the bitter with the sweet in this life, so as to set us a-thinking about another life where the bitter is not, and there is the sweet alone.

One rarely repents of having said too little, but often of having said too much.

Ideas make their way in silence, like the waters that, filtering behind the rocks of the Alps, come from the mountain on which they rest.

We rise by things that are under our feet;  
 By what we have mastered of good and gain,  
 By the pride deposited and the passion slain,  
 And the vanquished ills that we hourly meet.

If we are God's children, we must expect and desire that He will refine and purify us, and the process will be painful. But, like the refiner of precious ore, He watches the process. We shall be subjected to no pain, no discipline, not absolutely needful. We may, then, well "glory in tribulations."

Whosoever would be sustained by the Hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.

LABOUR HOME, 557, HARRIS STREET.

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

## 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., Nov. 12.—11 a.m., The PRIMATE.  
 3.15 p.m., Rev. Canon King.  
 7 p.m., The PRIMATE.  
 8 and 11 a.m., Holy Communion.

DIOCESAN.

Fri., Nov. 10.—Anniversary Social Gathering of Parishioners, St. Aidan's, Annandale.

Fri., Nov. 10.—St. Matthias', Paddington, Confirmation, 7.30 p.m., The PRIMATE.

Sat., Nov. 11.—Shaftesbury Reformatory, Confirmation, 3 p.m., The PRIMATE.

Sun., Nov. 12.—Cathedral, 11 a.m.; The PRIMATE St. Augustine's, Neutral Bay, Confirmation 4 p.m., Preach evening, The PRIMATE.

" " " Opening of New Church at Heathcote Preachers, 11 a.m., Rev. C. F. Garnsey; 7 p.m., Rev. J. L. Bosworth.

Mon., Nov. 13.—Second Annual Convention of the Brotherhood of St. Andrew to be held St. Philip's, Church Hill. Divine Service and Holy Communion at 5 p.m. Tea at 6.30. Meeting at 7.30.

Mon., Nov. 13.—Confirmation, St. Nicolas, Coogee, 5.30 p.m.

Tues., Nov. 14.—Second Day, Brotherhood of St. Andrew. Election of Officers.

Tues., Nov. 14.—Clergy Widows', and Orphans' Fund, Special Meeting, 4 p.m., The PRIMATE.

" " " Confirmation St. Silas', Waterloo; 7.30 p.m., The PRIMATE.

Wed., Nov. 15.—Lecture Moore College, 11.30 a.m., The PRIMATE.

" " " Garden Party at "Greenknove," Collectors and friends of Church Society, afternoon, 4 to 6.

" " " Confirmation Macdonaldtown, 7.30 p.m., The PRIMATE.

Thurs., Nov. 16.—Confirmation St. Luke's, Burwood, 7.30 p.m., The PRIMATE.

Fri., Nov. 17.—Meeting of Rural Deans with Archdeacons at "Greenknove."

Sun., Nov. 19.—Confirmation, St. Jude's, Randwick, afternoon, The PRIMATE.

Nov. 23.—Ninth Annual Festival of the Sydney Diocesan Church Choir Association, 7.30 p.m., Preacher, The Bishop of Bathurst.

Nov. 24.—Lay Helpers' Association. Public Breakfast in Mr. Quorum's Parlour, 8.30 a.m.

Nov. 27.—Churchman's Alliance.—Second Quarterly Meeting St. Barnabas' School Hall, 4.30 to 5.30, 6—7, 7.30—9.30 p.m.

## YOUNG PEOPLE'S SCRIPTURE UNION.

N. S. W. DIVISION.

The Committee met at the residence of Rev. J. D. Langley on Monday evening, 9th ult. A proposal to form groups of Branches and get the local secretaries to meet a member of the Committee in consultation regarding the position of the Union and the best means of extending it in the district was discussed. The Branches in and around Sydney were grouped and several of the members of Committee agreed to meet the local secretaries of different groups.

The Hon. Secretary reported that subscriptions were coming in, that current expenses are being met, and the debt slightly reduced.

A sub-committee was appointed to try what can be done to secure help and arrange for Special Mission Services for children during the holiday season.

It was agreed that on account of expense the printing of Text Hunts be discontinued, but that they continue to be supplied to such papers as will publish them.

The Hon. Secretary reported that seven Clergymen and others, of various denominations had agreed to assist in preparing Notes on the Scripture Portions, and that some of the Church Papers are publishing them.

The following names were added to the Committee:—Rev. W. A. Charlton, Mrs. J. P. Walker, and Mrs. Courtenay Smith.

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## OPEN COLUMN.

Prayer Book Revision.

Our beautiful Liturgy has successfully survived the most severe test, viz., that of time, and to-day it holds as firm a place as ever in the hearts of our people, yet few of its best friends will deny that it could be improved by a reverent and judicious revision, and this would, no doubt, have been taken in hand many years ago, but for the fear of the conflicting views on this subject, held by different schools of thought within the Church. Like starting a bush fire, or making a breach in a dam, it is regarded as a matter easy to commence, but which might get entirely beyond the control of those who have the wisdom and learning fitting them to deal with the subject. In spite of the wide difference of opinion prevailing, I do not fear that disastrous results would follow the attempt to revise our Prayer Book, as I believe that the large majority of both our Clergy and Laity are too moderate in opinion, and too conservative in feeling, to allow the undoubted desire for greater liberty and variety to alter materially the style or the character of the book they love so much. My fear is that the central authorities of the Church will be too cautious to go thoroughly into the matter for very many years, and that the fear of a breach of uniformity will prevent the great sections of the Anglican Church in America, India, Canada, Africa, and Australia from adapting the Book of Common Prayer to their varying arguments. We know that there were many and varying Liturgies in the early Church, that various "uses" have prevailed in the Church of Rome and among different orders of Monks and also in our own Church before the Reformation, such variety could never have been more needful than it is now in the Anglican Communion in town and country Churches, among sailors and fishermen, Australian bushmen and shearers, Canadian farmers and trappers, South Africa miners, and the native Christians of India, China, and the Pacific Islands. The desire to preserve uniformity over this wide field by a too rigid adherence to our Prayer Book may be as great a mistake as that of the Church of Rome in imposing the Latin tongue as the language of public worship throughout the world. I do not think that our General Synod could do a more useful and edifying work than by appointing a Committee to revise the Prayer Book in accordance with our Australian needs. But this would take years to do carefully and thoroughly. In the mean time many of us desire greater liberty and variety now in our Morning and Evening Services. This is perhaps more felt in the bush because of the absence of dignified architecture, beautiful music and changes of preachers. We have a rich mine of devotion in our Prayer Book as it is, could not our Bishops allow us to use it more freely? The constant repetition of the same Exhortation, Confession, and Absolution day by day, Sunday after Sunday, plain day and festival alike, from one year's end to the other, gives our service a sameness and an appearance of poverty which it does not really possess. The Reformers had to provide for the needs of a people, few of whom could read, and who had few books; no such necessity limits us now; could we not therefore profitably gain variety from the store we have at hand? The Catholic Apostolic Church (commonly called the Irvingites), have set us an example in using the Confession and Absolution (the latter considerably altered) of our Service of the Holy Communion in their Evening Service; could we not do the same. These are indeed ordered in our Prayer Book to be used, in one place, apart from the Communion Service, viz., when there is imminent danger at sea. The Confession in the Communion Service is another that might be used for Morning or Evening Service, and different forms of exhortation might be framed from the third exhortation in the Communion Office and from the Homily in the Communion Service. And what could be more suitable for our special seasons than the use of some of our Collects by Minister and people instead of the Confession for Daily Prayer. The Collect for the 1st Sunday in Advent for the Advent season; the Ash Wednesday Collect for the season of Lent; and the Collect for the Sunday before Easter for Holy Week, I would like to say more upon this subject of variation in our Daily Service, and will perhaps do so in a future paper, but must not now exceed the space allowed me; but let me draw the attention of your readers to one other means of variety within our present Order of Service, against which I do not think that there is at the present moment any law except that of custom, and for which we would have the authority of both our Communion and Commination Services. I refer to the position of the Sermon. In the Communion Office the Sermon is in the middle, and in the Commination Service it is almost at the beginning. When the Ante-Communion Service is not read would it not be lawful and often profitable for the Minister to deliver his Sermon at some intermediate stage of the service at his discretion, for instance, after the psalms for the day, or after the first or second lesson, or after the Third Collect instead of uniformly at the end? The Sermon would gain somewhat in unexpectedness and freshness, and very often the worshipper, after listening to a discourse which aroused in him feelings of penitence for sin, gratitude for God's mercy and love for the Saviour, would join, in a more devout frame of mind, in prayers the which followed, than he would have done in the same prayers if they had preceded the sermon.

K.

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Jottings from the Bush.

All in the Name of our Lord Jesus.

The Church has always contended that in the matter of unhappy homes prevention is better than cure. It is mostly the people who marry in haste, without knowledge of each other's characters, who repent at leisure, and apply to the Divorce Courts. I find support for this theory in the fact that out of the 19 cases in the Divorce Court on November 1st (an average of about a quarter of an hour to each case) no less than four of the couples were married at Bethel House, Sydney. The sailor class cannot be blamed for this, for in only one case was the husband a sailor. What seems the more probable reason is that the Clientelle of the pastor of the Mariners' Bethel is such that it is impossible for him to have that pastoral knowledge of the applicants for marriage which would afford the Clergymen of most parishes the means of judging whether the Celebration of the Marriage ought not to be declined, or at all events postponed. There are, I know many financial reasons against small parishes, but where a district is not too great for the minister to know about nearly all the member of his flock he has an infinitely greater power in God's service, both in preventing evil and encouraging goodness. And one of the things that needs to be preached now-a-days is that marrying "on spec" without some knowledge as to the probability of the life long union being happy is a fatal mistake.

The use of the Maniple will, I hope, be increased by the correspondence in the Record. My ten years experience of its use has convinced me that it pleases many and displeases nobody. But then I never called it a Maniple, for there are some folks who are frightened at a strange name, and are delighted at a "napkin" which they would be afraid of as a "Maniple." In this, as in many other cases where the tendencies of the age are on the right side, we ought to be prepared to go with the times. The Church cannot afford to stand still in outward acts, although we still preach the same Gospel of the crucified Jesus. "Stiff Anglicanism was a term of reproach that at one time used to be levelled at the Church, not without reason; but the complaint is now wholly out of date." (I should have omitted the word wholly in that sentence.) "Reasonable men are no longer driven to Rome or to Dissent to find a satisfaction for their various desires; and though we may lament that this spirit of sympathy and accommodation has not always characterised the Church, we have still greater reason to thank God that, now-a-days, it does most assuredly characterise her."

That quotation was written, in the newspaper from which I extract it apropos of harvest festivals, and the recent counsels of Bishops and others against excessive and indiscriminate decorations thereat.

Perhaps no better example can be brought forward of a change which has come among religious people in consequence of a change in public opinion. The real love of flowers is, I fancy, quite a modern thing. It had not its origin much earlier than Wordsworth, and its development is very much later. Compare, for example the business done by florists in Sydney twenty years ago and now. Hence has come the use of flowers at funerals and on graves; the popular flower services; the decoration of Churches in a more elaborate manner—so elaborate that the caution mentioned above is not quite too soon, and the vases of flowers behind the Holy Table. This last I am aware that some readers of the Record do not like; and perhaps it will please them to be told that I do not myself care for it but there can be no doubt that it is perfectly harmless, doctrinally, that it pleases many who love flowers and that, like the maniple, it is a concession to the taste of the age. The same thing applies, to some extent, to choral services. And the mistake which often leads to bitter controversy, is when those artistic taste is deficient argue as if such developments imply an alteration in doctrine, or when the people who have the taste, look down with contempt on those who have not got it, and ignore their wishes and their rights. The majority must rule, but the minority ought not to be ignored. Happy is the parish—and I have known such—where both the "bolters" and the "jibbers" are satisfied to work together in harmony, conscious that their teacher has true love to God and loyalty to their Church.

It must be a good thing to have a true, rather than untrue, view of the trend of the progression of humanity. To all those who take a dismal view of the condition of the world. I commend an article printed in last week's Record, entitled "Is the World growing better?" The facts there narrated might be multiplied tenfold, or even a hundredfold. While the evil in the world must make us mourn, it must be good for us to feel that it is progressing towards better things. I may change my mind in the matter as I grow older, but I sincerely hope that I may not—partly because the pessimistic spirit is most harmful to the soul, and most destructive to the influence of its possessor on the young, and partly because as I do not want to believe what is not the truth. It is as true as it is encouraging that "The world is growing better; and it

is growing better because, often without knowing it, the world is gradually adopting the code of Jesus Christ."

Some people are such purists in language that they are inclined to think more of the form in which a message is delivered than of the substance of the message itself. A slip of the tongue on the part of a preacher is talked about and remembered long after the truth which he was preaching about is forgotten. Those preachers who are inclined to a florid style of eloquence should remember this, and be cautious. I do not think that I belong to the hypercritical school, but I have a sense of the ridiculous, and it was provoked by reading in a report last week that the Missionary who is going forth with the good wishes and prayers of all of us to his work in East Africa, "said a few words, which fell as the dew upon those in the upper room." I suppose the intention was to allude to the outpouring of the Spirit on the day of Pentecost, but the words raise feelings which are the very reverse of solemn, for (1) the dew does not fall, (2) if it did fall, it would not affect those in an upper room, and (3) if it did affect them it would be unpleasant and harmful rather than a blessing. COLIN CLOUT.

STORING FOR GOD.

WHY, WHEN, AND HOW I BEGAN.

A Clerical Member of the Union for Proportionate, and Systematic giving gives the following personal account:—

"As example is better than precept, I will narrate my own experience, for though it is but of little worth, perhaps it may be the means of inducing some reader to adopt a practice which I have found to possess many advantages.

"WHY I BEGAN. Impressions were made upon my mind and convictions gradually wrought by what I had read upon the subject, and especially in one of Mr. Muller's Narratives of 'The Lord's Dealings.' Frequent reference to Proportionate Giving is made in the book, and instances are brought forward from time to time of contributions for the Orphanages received from persons who gave proportionately, and who spoke very highly of the system. Mr. Muller upon several occasions very strongly pointed out the duty and blessedness of laying aside for God a fixed proportion of income. He contrasted this plan with the usual method of just giving a little to religious or charitable objects as it could be spared, or as various claims were urged. The result, at last, was that both my dear wife and I were resolved to try the recommended system of laying aside for God.

"WHEN I BEGAN. It was during the time of my being a Curate in receipt of £150 per annum, which was paid quarterly. More than twenty years have elapsed since then, but I can recall my feelings, which I must confess were not altogether of the most pleasant kind. I had some doubt as to the wisdom of the course upon which we were about to enter, and some misgivings as to being able to set aside one-tenth of our small income periodically. Mr. Muller urged this proportion, and it did not occur to me that perhaps it would be well to commence with a smaller part, with the hope of increasing it afterwards. We had three children to maintain, and consequently some care was required to 'make both ends meet.' Before actually commencing, the usual temptations came repeatedly, and the questionings as to whether so much of our small means could be afforded; whether God really required it; whether we might not be content to do as other people did, etc. These were overcome more by my dear wife than myself, for in this as in many other respects she proved herself to be 'the better half,' and I must confess I should probably have shrunk had she not urged the matter.

HOW I BEGAN. After having formed our resolution, we asked God to give us the needful grace of self-denial, the needful perseverance, and the needful faith. We also sought His blessing upon ourselves, our children, our basket and our store. We then waited two or three weeks for the day on which the Quarter's Stipend would probably be received; and when it came to hand my wife produced a brown Holland bag which she had made without my knowledge, and on which she had written in ink 'Of Thine own do we give Thee.' The sum of £8 15s., being the tenth of £87 10s., was then deposited in the bag to form our first Store for God, from which store sums could be taken for Church collections, subscriptions to Religious Societies, gifts to the poor, etc.

"The plan taught carefulness, and economical spending of the nine-tenths of stipend which remained for family expenses. As time went on there was an occasional shrinking at depositing so considerable sum—a little shaking of faith—a little temptation to diminish the proportion; but through God's goodness faith became more firm, temptation was resisted, and a blessing resulted. Let me say to all who have not yet begun to store for God,

"Seriously consider the subject; Pray for guidance; and Act with promptitude."

E. L. FORWOOD, Accouchouse and Ladies' Nurse, 52 Young-street, EMPRESS.—ADVT.

THE NATURE OF SENSUOUS PERCEPTION A PROOF OF THE IMMATERIALITY AND CONSEQUENT IMMORTALITY OF THE SOUL.

A paper read before the Junior Clerical Society by the Rev. B. A. SCHULZCHER, M.A., Principal of Moore College.

The gross materialism of the age threatens to cut away the very foundation and standing ground of our Ministry. We can reason of righteousness, temperance, and judgment to come with the man who believes in a soul and a future state. But what shall we say to one who regards himself as a mere fragment of energized matter, and who denies the very premises on which all our Christian teaching is based? It is well for us as men, put in trust with the Gospel of Eternal Life, to meet our opponents with their own weapons, and to discern and point out those "intimations of immortality" which, as I firmly believe, are contained in some of the most ordinary facts of scientific observation. Such, for instance, are the common phenomena which underlie the process of seeing, hearing, and feeling, which, to me at least, seem to afford a conclusive proof that our bodily organs, and more particularly our brains, are only instruments wielded by some higher immaterial agent, and this agent, if immaterial, must also, as I subsequently hope to show, be immortal.

For sensuous perception when closely examined, is at once seen to involve something more than the mere mechanical operation of the organ of sense. There is no reason whatever to suppose that the eye itself sees, or that the ear itself hears. This is not indeed the place to enter upon a detailed exposition of the mechanism of hearing or of vision. Anyone who desires more particular information on these points will find what he wants in any text book of Optics or Acoustics. It is our more immediate concern to show that sensuous perception could not possibly take place without the help of an immaterial agent. Through the refractive power of the aqueous humour, the crystalline lens, and the vitreous humour, there is produced on the membranous expansion of the optical nerve called the retina, an inverted image of any object from which modified light is reflected into the eye. Yet, though the image reflected on the retina is an inverted one, we actually see every object in its right position. Again, there is a reflection of every object of sight on each of our eyes; yet, though the two optical nerves, after crossing or intersecting each other, conduct the impressions which they have respectively received, to different hemispheres of the brain, we do not see two objects but only one, and that though the two impressions are by no means identical, seeing that one eye takes in certain features of an object which are not visible to the other. Furthermore, the waves of sound caused by the utterance of a word strike upon both ears alike, and it is clear from purely mechanical considerations that the sensation produced in one ear must be slightly different from that caused in the other; yet we do not hear two words, but only one. That we hear and see correctly, must therefore, be due to some higher agent which adjusts, regulates, and unifies the impressions conveyed to it through the senses. Indeed, the organs of sight and hearing are, like the telescope and the ear-trumpet, mere lifeless tools in the hands of a living workman. Nor can it be truly asserted that the brain is that workman. For the brain is not one organ, but consists of different parts, each of which has its own special function, and to none of which, as far as we can perceive, the functions of the rest are subordinated. Moreover, if the material substance of the brain itself saw or heard, or realized sensations of taste, touch, and smell, mental perception would necessarily be subject to the mechanical laws which hold undisputed sway throughout the realm of matter. Given the same material conditions, the same mental impression would always be produced. Every object of equal visibility, of which a reflection appears on the retina, would be an equally vivid object of perception. Every sound of equal force uttered at the same distance would be heard with the same degree of distinctness—just as every blow of equal strength produces exactly the same effect on any given part of a material substance. But it is a matter of common experience that mental perception is in no sense regulated by ordinary material laws of cause and effect. Let us take the case of a man who is reading some intensely interesting book. He appears for the time being entirely deprived of the sense of hearing. The air is continually vibrating with perfectly audible sounds. But he hears nothing. Not a word of an animated conversation going on simultaneously in the same room finds its way into his mind. He remains utterly unconscious of any remark which you may address to him; and he is with difficulty roused by shaking and loud shouts. A series of audible sounds is uttered: the vibrations are as usual propagated to the brain by the auditory nerve yet nothing is heard. In the same way if the mind be engaged in some engrossing train of thought, our eyes may seem to be fixed intently upon some object or other, and yet we may remain completely unconscious of its presence. We may mechanically carry our eyes along line after line of some book, without even becoming aware of the fact that there are holding it wrong

side up. We stare at a certain object; a distinct image is reflected on the retina; the impression is conveyed to the brain by the optic nerve; yet nothing is seen. This happens at moments when the mind is abstracted from outward things, or entirely concentrated upon some one object by interest, anger, or fear. It is a familiar fact that persons who are very angry, or otherwise wrought to a high pitch of excitement—as, for instance, soldiers in battle become apparently quite insensible to pain, or remain unconscious of highly unpleasant odours, while absent-minded people, especially when pursuing some interesting conversation, swallow their food without the slightest perception of its taste. On the other hand, our powers of sensuous perception may be very considerably quickened by deliberately concentrating them on one object to the exclusion of all others, no doubt because the whole force of the mind or vital principle appears to be collected for the time being in one or more of our senses. Everybody knows that we see much more of any given object, or series of objects, if we bring our whole attention to bear upon it, though of course, the material conditions under which we see cannot possibly be altered by our "mental" attitude. The waves of light, the excitement of the optical nerves, and the impression produced upon our brain, are not in the least intensified by our attention, and yet we see incomparably more than we did before. In the same way, we hear a good many sounds which would not otherwise have been audible to us, if we listen intently, or throw our whole "mind" into the sense of hearing. Yet it cannot be asserted that the physical conditions of hearing, either external or internal, have undergone the slightest modification. Again, if the eye or ear, and the cerebral matter, were the only agents at work in the act of sight or hearing, we should have no power or choice as to the objects of perception, but should be absolutely compelled to see and hear everything that excited our brain through the eye or ear. But the fact remains that we are, to a great extent, able to fix our attention upon certain sounds or objects of sight, to the exclusion of others. We can train our eyes to see only one thing, and ignore everything else situated in our line of vision. In like manner, we may accustom ourselves to shut our ears against some sounds, while by a strong effort of the will, we attend only to certain others which alone are of interest to us.—Moreover, if there were no self-determinative agent behind the material organs of perception, we could not become aware of darkness, or silence. For both darkness and silence imply absence of sensuous excitement, without which, of course, there can be no perception on the part of a purely passive or reflexive substance. Yet we clearly distinguish different degrees of tenorosity; and a proper observance of the stops or intermissions in a piece of music, is almost as essential to our perfect enjoyment of the composition, as the sweetness and propriety of the music itself.—Do not all these facts which I have mentioned, prove that the material organs of sensation and perception, including the brain are nothing but instruments which are used or not used, or used in a greater or less degree, at the discretion of some agent absolutely distinct from them, of which immateriality is an essential predicate: for matter is unconditionally determined by the law of necessity, and its only action is reaction. The eyes then, is used by the mind in the same way as a telescope, and the optical nerve is that which enables it to 'look through' the telescope. The same remark applies—mutatis mutandis—to the other senses.

That the conscious self is altogether distinct from the sensory organs, or the brain, is still more conclusively demonstrated by the fact of compensatory perception. Many children are born without one or the other of the most important senses. In the case of those persons who are blind or deaf from infancy, knowledge seems to be quite shut out at one of the principal entrances. But do they for that reason remain without any perception of those things which are conveyed to their more fortunate fellowmen by the eye or ear? Experience answers this question decidedly in the negative.

With those who are born blind, the absence of sight is counterbalanced by a greater acuteness of the sense of hearing and of touch. As a blind child grows up, it learns to distinguish objects such as different kinds of wood or metal, and cloth of different texture and even colour by the sensation produced upon the tactile nerves of its fingers. This power is frequently carried to a remarkable degree of proficiency. "In the dark corner of a city shop," so we read in the Leisure Hour of 1864, "many have witnessed an elderly blind man asserting worsted thread for German work, according to colour, from the most pronounced to minutely varying shades of the softest hues. . . . A like sightless aged fishmonger, Mr. Groves, of Charing Cross, by merely passing his hand over a haunch of venison, could frequently tell from what nobleman's park in England the superb joint came." By a rapid sweep of the hand over raised type, blind children learn to distinguish the letters, and to combine them into words as quickly as any other child of the same age by means of his eyes. Many blind men are able to thread their way through the dense traffic of a crowded city street, to take the right turnings, to avoid any considerable obstacle that lie in their way, and to stop at a certain door; and long rows of houses, without any aid but that of a cane, and of their own senses of hearing and touch. Deprived of the eyesight has compelled the blind man to pay the facts of attention to the slightest modifications in the soles of his wheels and footsteps in front of an unbroken row of houses on the one hand, and near gaps in the row and conflicting streets on the other. He is informed of his v

solid objects by inconsiderable variations in the temperature, strength and direction of the currents of air. Thus, by taking notice of certain sets of circumstances which altogether escape the observation of the seeing, because they are under no necessity of attending to them, the blind manage to make up for the failure of one sense by what is supposed to be the superior acuteness of another, and the world is startled from time to time by beholding sightless persons like Saunderson, the great mathematician and astronomer, Huber, the celebrated naturalist who explored the whole economy of the beehive which till then had baffled the attention of the keenest observers, James Holman the blind traveller, and Mr. Fawcett, the late distinguished Postmaster General of England, amongst the foremost ranks of its workers.

The same compensatory development of the other senses may be observed in the case of persons destitute of the faculty of hearing. Their quickness of sight and keenness of observation is a constant source of wonder to those who are not under the same unfortunate necessity of "hearing with their eyes." It is astonishing how quickly they are enabled to discover your meaning from the expression of your face, or the movement of your lips. Their sense of touch is also marvellously subtle, and few things are more suggestive to the student who desires to understand the real nature of sensation than the ingenious method by which many deaf persons are taught to speak and read. The secret of this method is to make the sense of touch take the place of the sense of hearing. A certain vowel or consonant is pronounced with great distinctness into the palm of the deaf scholar's hand, or in close proximity to his face. He is then required to repeat the sound which has been uttered. After a little practice, he learns to reproduce all sounds which are thus communicated to his sense of touch, just as if he had heard them. If he makes a mistake, the teacher repeats the letter or word in the manner described, until the learner is able to enunciate it distinctly and correctly; and then he is shown the equivalent of the letter or word in print or writing. In this way "deaf and dumb" persons learn not only to read and write with fluency and correctness, but also to speak, and even to imitate exactly the very tone and rhythmical cadence of their teacher's voice. There are deaf persons, who, standing on the platform of an organ, are able to sing quite correctly, and in perfect time the tune that is being played, the sounds being evidently conveyed to the brain through the vibration of the nerves of touch, instead of being conducted, as in the case of other people, through the auditory nerve.

Thus a great many things of which those endowed with sight and hearing become aware only through the eye and ear, enter the consciousness of blind and deaf persons through the medium of one or more of the other senses, so that one might almost say that the blind see with the ear and the deaf hear with the eye.

But how are we to explain this undoubted fact of compensatory perception? Are we to suppose that those parts of the brain which, under normal conditions, communicate with the defective organs of sense, the blind eye, or the deaf ear, sever their connection therewith, and become united to those which are sound? Do the nerves of sight, for instance, become nerves of hearing and touch, or do the auditory nerves receive the power of touch and vision? The answer to these suggestions is, of course, an emphatic and decided negative. The division and arrangement of the brain is once for all fixed, and, as it were, stereotyped. Any part of the brain which is connected with a sightless eye, or a deaf ear must for ever remain inactive. If it cannot perform its own proper function, it becomes altogether inert and useless.

Again, the eyes of the deaf, the ears of the blind, and the tactile nerves of both, cannot possibly be so efficient in themselves. The faculties of Pagan and sight, in so far as they are purer voice against this all, are limited by the mechanism of the eye and ear, and are, in their development than a telegraph evidence against this trade instrument. The missionaries who have lived amongst the heathen tribes of China, said before the Royal Commission in either sight "In all his experience he had never met one organ o'ho spoke of any benefit or advantage that was concerned from opium smoking; but on the other hand, there besto

and endless stories of ruin, disease, suicide and death as a result of the habit. He did not believe there was a single man in China, even among those addicted to opium smoking, who would offer any justification or excuse for the indulgence. There was no class in China free from the habit, but it manifested itself sooner among the poorer classes than the richer, for when a man was wealthy he indulged his desire for the opium pipe without the ill-effects taking effect upon him that they had upon the poorer man?" The Rev. JOSEPH ADAMS, an American Missionary in Burmah, says that the Burmese Authorities are strongly opposed to the use of opium among their people. In all cases where the habit was once formed there was

man's eye." The veteran botanist sees more with his weak old eyes than the careless schoolboy with his faultless instruments of vision. The degree to which the faculty of taste can be trained and developed, is evidenced by the wonderful feats of professional tea, wine, and rum tasters. The ear of the accomplished musician at once detects heavenly harmonies, or some slight dissonance, where the untrained ear can hear nothing but a confused, unmeaning succession of sounds; and the American hunter instantly perceives the slightest sound which signals the approach of danger, while the physically perfect ear of a person fresh from New York remains unconscious of anything disturbing the stillness of the primeval forest. The sorters of threads in cotton mills arrange without the least difficulty threads which to the unskilled faculty of touch appear to be all of the same thickness.

The fact that concentrated attention on the part of something which is quite independent of, and distinct from the organs of sensation (including the brain) and can apply itself at will to any of them, is of itself able to increase a hundredfold the acuteness of that sense, clearly proves that the organs of sight, hearing, smell, taste, and touch play only a subordinate part in perception; that they are mere instruments in the hands of something higher which uses them at pleasure, and employs now one, now the other as a workman does his tools. The agent of which we speak cannot be the brain, as the brain is itself differentiated, and its different parts irrevocably appropriated to special functions. We conclude, therefore, that this agent which after the failure of any sense is able to remedy the defect by applying itself with all the greater intensity to another, must be distinct from the brain, seeing that it is a unity which controls all the functions of differentiated matter. It is the principle which ever asserts itself as the vehicle of our will and of our personality—as that which we speak of as "I," and we have no choice but to regard it as superior to material conditions, or in other words, as the immaterial innate, master, and owner of the material body.

But this is not all. The immateriality of the human soul carries with it as a corollary, its immortality. To believers in the twofold division of human nature, the destruction of the body cannot prove anything in regard to that which is not the body. Nay, the very fact that, after its separation from the soul, the body lies motionless, powerless, and a victim to decay, must, on such a supposition, be looked upon as demonstrating, beyond the possibility of doubt, that it was the soul which, before its separation from the body, caused in the body those energies which we sum up in the word "life," and that the soul does not perish together with that which was merely its channel of material manifestation, just as—if we may use the necessarily imperfect analogy of ponderable and imponderable matter, heat, or light, or electricity, is never lost, though its connection with some particular solid may be discontinued. Stated in its briefest form, the argument which, supposing the existence of the soul to be proved, establishes its immortality, runs as follows. If the soul be anything at all, it must be that principle, in us, which thinks, wills, causes the organs to spend, and sustains the processes of the body; school went there is no longer anything in the body, and had the meal moves or sustains animation; on infants to the number that there are two distinct principles: the rows on the grass, and then must consist in the separation of the soul from the body, and it must be this successful ending.

decomposition of the School.—On Friday afternoon, the 3rd and 4th of the Bethany High School was visited by a number of friends, among whom were Miss Snowden Smith, the Misses Smith, Mrs. Reade, Mrs. Sharp, Miss Dixon, and Mrs. Bracegirdle, The Revs. J. Vaughan, W. A. Charlton, and W. H. H. Yarrington. The pupils, under the direction of the head mistress, Miss Squire, gave an exhibition of the physical training they receive at the school. Field exercise was exhibited by the boys, and the girls used the poles, the Indian Clubs, and the Roman rings. In the course of a short address the Rev. Mervyn Archdall, Director of the Deaconess's Institution called "Bethany," stated that the school, which had only been opened for four months, had now on its roll 100 pupils. From a rapid growth in an artizan suburb of a school of which the fees are considerably higher than those of the Public Schools, he argued that the members of the Church of England are prepared to support schools in which the principles and piety of the Church of their forefathers prevail. Other short addresses were also given. The proceedings closed with the Benediction.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, NOVEMBER 11, 1893.

ENGLAND AND THE OPIUM TRADE

THE Royal Commission appointed by the British Government to enquire into the Opium Trade of India has finished the first part of its work, and the evidence so far brought to light is not without deep interest. The work of the Commission is to report upon such questions relating to the Opium Trade, as to whether or not the Poppy in India should be prohibited excepting for medical purposes; the effect that such prohibition, if it resulted, would have upon the finances of India; the question of compensation; the moral and physical effects of opium upon the people and many others. Many witnesses have been called, and as may be expected much conflicting

evidence has been given. Men of standing, who have held official positions in India or in China, have been heard and have spoken approvingly of the trade and say in effect that there is no more harm attendant upon the use of Opium in India or in China than, say, there is in England in the use of Spirituous Liquors. But whilst granting that there is a certain amount of weight in such evidence, we have to remind ourselves that it is largely evidence of a very limited kind. To get at the facts we must rather go to the Chinese themselves. What has the Government of China done with regard to this traffic? And one would think that the Government of a Country is the voice of the Country. And then again, we should think, without any prejudice, that next to the Chinese themselves, the surest evidence would be from those who have devoted their lives to the social and religious training of the people, who go in and out amongst them, who deal personally with them, who visit the homes of the poor and the outcast, as well as of the rich and influential,—amongst whom the effects of opium are least noticed. And who are these but the Missionaries?

The evidence that we shall first bring forward is that of the Chinese nation itself. Miss Guinness in her recent valuable work on the China Inland Mission, which we follow and quote, states very forcibly the case against India's Opium Trade with China. It is unnecessary to go into detail as to the way in which Christian England, and to her shame be it said, forced this traffic upon China by the cannon's mouth. China pleaded against it but in vain. More than one Chinese Emperor resisted the importation of this drug, because of its devastating moral and physical effects upon their subjects. And in return for this resistance the British warships emptied their broadsides of shot and shell upon the innocent nation. It was at the close of last century—in 1796—that the nation first began to be awakened as to the harmful effects of this poisonous drug. The Government of China refused to legalise its importation. It has been said by Dr. WELLS WILLIAMS, quoted in the above volume, concerning this determination of the Chinese Government and of the destruction of the twenty thousand chests of opium in Canton in 1839, which led England's first war with China.—"A solitary instance in the history of the world of a Pagan monarch preferring to destroy what would injure his subjects rather than fill his own pockets with the sale. The whole transaction will ever remain one of the most remarkable incidents in human history for its contrasts, and the great changes it introduced into China." The Chinese Government were strongly advised, by England's representatives of course, to tax the importation of opium and thus legalise it. The reply of her noble Emperor is significant and touching. "It is true that I cannot prevent the introduction of the flowing poison; gain seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Thus was Christian England rebuked by Pagan China! Thus has China raised her voice against this traffic.

There is also overwhelming evidence against this trade from experienced Missionaries who have lived amongst the Chinese. Professor JAMES LEGGE, Professor of Chinese Language and Literature at Oxford, and for thirty years a Missionary in China, said before the Royal Commission in England. "In all his experience he had never met one person who spoke of any benefit or advantage that was derived from opium smoking; but on the other hand, there were endless stories of ruin, disease, suicide and death as the result of the habit. He did not believe there was a single man in China, even among those addicted to opium smoking, who would offer any justification or excuse for the indulgence. There was no class in China free from the habit, but it manifested itself sooner among the poorer classes than the richer, for when a man was wealthy he indulged his desire for the opium pipe without the ill-effects taking effect upon him that they had upon the poorer man." The Rev. JOSEPH ADAMS, an American Missionary in Burmah, says that the Burmese Authorities are strongly opposed to the use of opium among their people. In all cases where the habit was once formed there was

emascination of the user and his moral character always suffered. The Rev. J. HUSON TAYLOR, M.R.C.S., Founder and Director of the China Inland Mission than whom there must be few better qualified to judge, said that 'opium smokers had always a dulled conscience; he did not think there was an exception. Their moral perceptions were dulled, and if they smoked to excess as the system went down, generally the moral system went down too and there was nothing an opium smoker would not do for the drug. The natural affections seemed as a rule, to be first lessened and in very many cases, when poverty came on as a very natural result of opium smoking, the children were disposed of and the wife might be sold or worse.' "When we appeal to these refugees" he says, "as evidence that Christianity has no sympathy with evil doing, they say you cure by tens but you poison by tens of thousands." Evidence such as we have brought forward needs little comment. It is sufficient to show the unfairness of such a paper as the Times, in summing up those who are working for the suppression of the opium trade as "faddists," and also of the Melbourne Argus commenting on the passing of the Opium Prohibition Bill through the Lower House, in the sister Colony in sneering at the anti-opium party as "sentimentalists." Criticism such as this is as pointlessly as it is ungenerous. The Royal Commission will begin the second part of the enquiry in India on the 15th of the present month, and it is not expected to be concluded before the end of February.

Australian Church News.

Diocese of Sydney.

Luddenham.—Last Sunday week, a new organ was opened in the Church. The services was at 3 p.m., when the Rev. F. B. Boyce read the prayers and preached a sermon suitable to the occasion. At 7 p.m., there was a second service, when the Rev. J. Shearman, the Incumbent, read the prayers, and the Rev. F. B. Boyce again preached. There were large congregations, and the Choir was kindly assisted by friends from Penrith. The organ is free from debt. Upon this occasion, the new edition of the Hymnal Companion was used in the Church for the first time.

St. Paul's, Sydney.—On Thursday, the 26th ult., the Annual Sunday-school Picnic took place, and was attended by nearly 2000 persons, including children, teachers and visitors. There were two processions from the School—(the infants marched to the tram, and the main school to Hudson's Wharf)—and as each passed through the streets with two bands and banners, etc., much attention was caused. Cabarita was reached in due time, and a happy day spent. At lunch time, the various classes of the main school went off into separate nooks on the ground, and had the meal with their respective teachers. The infants to the number of 515 were seated together in rows on the grass, and then provided for. All reached home safely in the evening after an unusually successful outing.

Bethany High School.—On Friday afternoon, the 3rd inst, the Bethany High School was visited by a number of friends, among whom were Miss Snowden Smith, the Misses Smith, Mrs. Reade, Mrs. Sharp, Miss Dixon, and Mrs. Bracegirdle, The Revs. J. Vaughan, W. A. Charlton, and W. H. H. Yarrington. The pupils, under the direction of the head mistress, Miss Squire, gave an exhibition of the physical training they receive at the school. Field exercise was exhibited by the boys, and the girls used the poles, the Indian Clubs, and the Roman rings. In the course of a short address the Rev. Mervyn Archdall, Director of the Deaconess's Institution called "Bethany," stated that the school, which had only been opened for four months, had now on its roll 100 pupils. From a rapid growth in an artisan suburb of a school of which the fees are considerably higher than those of the Public Schools, he argued that the members of the Church of England are prepared to support schools in which the principles and piety of the Church of their forefathers prevail. Other short addresses were also given. The proceedings closed with the Benediction.

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CORRESPONDENCE.

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

N. S. WALES BUSH MISSIONARY SOCIETY.

To the Editor of the Australian Record. DEAR SIR.—From time to time you have helped the above Society by inserting letters and paragraphs in your valuable paper, may I trespass yet again on your kindness by inserting this appeal.

This appeal is made with the hope that some hearts that have been warmed by the Saviour's love may be willing to do something towards sending the Gospel to their less-favoured fellow-creatures.

Contributions are urgently needed, and may be sent to the Hon. Secretary, Mr. Joseph Palmer, 96 Pitt-street, Sydney, who will thankfully acknowledge them.—Yours truly,

H. C. SCARFE, Book Steward, On behalf of the Committee.

Sydney, November, 1893.

SELF-DENIAL.

Sir,—Upwards of £9,200, the result of self-denial and earnestness on the part of the Salvation Army, so last Saturday week's Herald informs us. As I read the paragraph, I could not help remarking that after all the "Army" must believe in their own "Force" as a great moral and spiritual agency, and act on that belief.

The scheme of the Salvation Army for raising funds is worthy of commendation and imitation, for Church purposes, and conducted with anything like earnestness should be very successful. The Funds of the Church Society, Religious Instruction in Public Schools, sorely need help, but the scheme need not necessarily be restricted to these.

JAMES PLUMMER.

We have been requested to publish the following extract from the Maitland Mercury:—

THE SYNOD IN MAITLAND—NEW FINANCIAL ORDINANCE.

To the Editor of the Maitland Mercury. SIR,—After a long, thorough, and able debate, the magna opus of the late Maitland Session of Synod, the new "Parochial and Diocesan Funds Ordinance," received the Synod's sanction.

It incorporates the views expressed in a series of letters which appeared in the Maitland Mercury under the nom de plume of "Beda," "Pacifcus," and "Designatus," and which were supposed to be from the pen of the Rev. F. D. Bode, of St. John's, Newcastle. These letters prepared the way for the introduction of the same views in the Synod. The minds of members had become familiarised with them; and when they were fully and forcibly advocated by their author in his place in Synod, it was at once apparent that they would prevail over the principles

embodied in the Diocesan Council's Bill. That is so now, and our whole system of finance has thus been almost unanimously, and I think happily, revolutionized throughout the Diocese by the final action of the Synod.

The new Ordinance is a drastic, but much needed measure. It will exert, if I mistake not, a strong impulsive power, and prove a measure of immense relief. It will enormously relieve the pressure upon the General Fund by extinguishing one half the claims upon it (through exclusion of the primary parishes), thus practically doubling its resources to aid the poor or secondary parishes. And it will impel the primary parishes, now cut off from receiving aid, to exert themselves to the uttermost, and put forth all their inherent strength.

I am persuaded that our parochial authorities and churchmen generally will realise the crisis and conquer it; that they will rise to the occasion and prove equal to it. Our Bishop's concluding words to the Synod on this subject are "weighty and powerful." They are a trumpet-call, giving forth no "uncertain sound." Let all prepare themselves for the battle. "It remains for us," he said, "to put fire and steam and energy into the working of the Ordinance, and I believe if we do, all will go well. I believe that God will give us His blessing; and that if we are faithful in our several vocations and do our very best, the Ordinance will be a success."—I am, etc.,

CHURCHMAN.

Notices to Correspondents.

Mr. E. P. MANN, Glen Innes, next week.

GOLDEN GRAINS.

The way to Revelation is all through Matthew and Mark and Luke and John. When you've done all that, then you'll come to the jasper walls and the gates of pearl.

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.

If every Christian who trims his lamp and keeps the oil of grace up to its full supply is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light burn low or go out entirely! A traveller who once visited a lighthouse in the British Channel said to the keeper: "But what if one of your lights should go out at night?" "Never," said the keeper, "never—impossible! Sir, yonder are ships sailing to all parts of the world. If to-night my burner went out, in a few days I might hear from France or Spain, or from Scotland or America, that on such a night the lighthouse in the Channel gave no warning, and some vessel had been wrecked. Ah, sir, I sometimes feel, when I look at my lights, as if the eyes of the whole world were fixed on me. Go out!—burn dim!—never, sir, never!"

Sorrow came to me unbidden, As it is her wont to do, Saying, as she crossed the threshold, "Is my sister Joy with you?"

"Yes," I cried: "we've walked together Hand in hand for many a year. Surely you would not deprive me Of a friend I hold so dear?"

But the quiet voice made answer: "When I come must Joy depart; For her mission was to teach you All that can make glad the heart."

"And the seed that she has planted Must in future be my care, That the earth may be the richer For the fruit that it shall bear."

"But in years to come, believe me, When at last of me you learn, To make glad the hearts of others, Joy shall once again return."

HOW CAN I HELP THE "RECORD."

Read it. Circulate it. Talk about it. Send us the names and addresses of your friends. If your Clergyman does not take it, pay a year's subscription, and send his address. "Charity never faileth." Recommend it to all Churchmen and Churchwomen. See that the Churchwardens read the Open Column. Get the Teachers to read the Sunday-school Column. Ask your next door neighbour if he has read "Jottings from the Bush."

Let the Children revel in the Home Readings. Crisp, pithy, short paragraphs for "all classes and conditions of men."

HELPS BY THE WAY—

A subscriber purchased 12 additional copies this week to send to friends. Another promises to send us 20 names and addresses for specimen copies.

PARAGRAPHS FOR YOUNG MEN.

BRINGING TO BOOK.

A HINDUSTANI PARABLE.

One day Lukman's master said to him: "Sow me barley in this field." Lukman sowed oats instead. At the harvest-time his master went to the place and saw the oats.

"Did I not tell you to sow barley here?" he asked angrily. "Why have you sown oats?"

"I sowed oats in the hope that barley would grow up," calmly answered Lukman.

"Where did you get such a foolish notion?" demanded the master. "Have you ever heard of such a thing?"

"Yes," said Lukman, "you yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap at the last day the fruit of virtue. So I thought I might get barley by sowing oats."

WHAT TO DRINK.

Mr. J. E. K. Studd, the once famous cricketer, thus expressed himself on one occasion in a letter to a friend on this important question:—You ask me what I found the most refreshing drink during the cricket season, and how thirst caused by a long innings in the sun or on a long day's fielding can best be subdued—and whether stimulants are necessary. Personally I have never touched stimulants while playing cricket. At Eton, before I was an abstainer, I used always to avoid taking either beer or wine at luncheon during a cricket match, and my last year in the Eton eleven I never touched stimulants at all. I think one can do more work, and feel it less, if one does not drink any stimulants (by which I mean, say, beer, wine, or spirits etc.) With regard to quenching thirst, I have always found it best to drink as little as possible of anything; by this means one's thirst does not get so overpowering as it otherwise would. This applies to all sorts of days, and all the year round. It needs a little self-denial, but one is amply repaid by finding one's self almost free from that insatiable thirst which is so trying and so common. The best drink I have ever found for a strong thirst is hot tea; but as this cannot often be had, gingerbeer and a lemon used to be the usual beverage. This is generally termed "lemon squash," only a bottle of gingerbeer is substituted for a bottle of soda-water. I know of no nicer drink. The gingerbeer sold in the stone bottles is far the best. Many other drinks are used, such as gingerade and soda-water, half and half; but none of them are nearly so good as the lemon and gingerbeer. Summary—1. Drink as little as possible. 2. Hot tea with a little milk. 3. A bottle of gingerbeer and a lemon.

Some Things You never will regret.

Honoring and obeying your parents. Reverencing and respecting the aged. Always speaking the truth. Never indulging in profanity.

Taking good advice. Saying "No" to the tempter. Keeping out of debt. Keeping good company.

Making good use of your opportunities. Keeping Sunday holy. Helping the poor and needy. Familiarity with the Bible.

The Time of Youth the Time for work.

Young men, who are holding on, and hesitating, and delaying, and doubting, now is your time to work. At twenty-three, Melancthon wrote the Loci Communes, which passed through fifty editions in his life-time. At thirty-three he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingli wrote his chief works before forty, and died at forty-six. At the disputation of Leipsic, Luther was thirty-five; at the Diet of Worms he was thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan; and Joshua sent young men, as spies to Jericho. Saul, David, and Solomon achieved their greatest works before they had reached middle life. John the Baptist and the Apostles did their life work as young men. And a multitude of the most eminent servants of God have won their renown and done their mightiest works while they were young.

Dr. Arnold's Daily Prayer.

O LORD, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter on it, I would commit eye ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as, through Thy natural laws, my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen.

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

G. GOOLD, Manager.

(Nephew of the late Alderman Goold, M.L.A.) V.B.—Private Inquiries conducted, combined with the utmost care.

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POETRY.

"LOOK ON THE BRIGHTSIDE."

"God moves in a mysterious way; His blessings oft are hidden, And oft, in guise of grief, our eyes By bliss to weep are bidden. But He is Love who reigns above, And with fond care He tends us; And the bright side is the right side Of every cloud He sends us.

He loves us, though He chastens us; Take gently His correction, For, great and small, He holds us all In His Divine affection. No Sorrow glooms, but Joy illumens, And Love shines brightly through it; And the sad side is the glad side, If we but only knew it!

Our hearts are purified by Grief, Our eyes, by tears of sadness Made clear and bright; behold the light Behind the veil of gladness! Not to oppress, but cheer and bless, All things by God are given; For the bright side is the right side, And only side, of Heaven!

"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 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity of Oatmeal as a universal diet. "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.

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# The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 18, 1893.

## HOME NOTES.

The EVANGELICAL ALLIANCE CONFERENCE held at Dublin in September is reported to have been most successful in every way.—Mr. J. N. WHITE has presented a very fine organ to the Abbey Church Waterford.—The Bishop of Japan was married in September to Miss Marian Forsyth daughter of Mr. W. Forsyth Q. C. of Rutland Gate.—There was a very large congregation at Westminster Abbey on the occasion of the Bishop of Derry giving his promised address on "Mashonaland." Selecting as his text the 11th verse of the Epistle to Philemon, "Onesimus, formerly unprofitable, but now profitable both to thee and to me," the Bishop dwelt upon the power of the Gospel to renovate character here hinted at. He described at some length the progress of Mission work in Africa south of the Equator, making special mention of the "immense work" done by the Blantyre Mission of the Church of Scotland, and of the "wise and magnificent patience of Bishop Tucker at Uganda."—The Matabele, Dr. Alexander pronounced to be cruel and wholly given up to deeds of blood, while the Mashonas were timid, industrious, but wholly a prey to the more warlike tribe. In the last fifty years the Mashonas had been reduced in numbers from 400,000 to 100,000, and their garden and tilled fields had been devastated by the Matabele. It was the most pressing duty of Englishmen, through the Chartered Company, to keep the Matabeles in order. One's soul sickened at the hideous heap of skulls by Lobengula's kraal; at the wrongs of the Mashonas, subject to the worst species of slave-driving in the world; and one longed to see Mashonaland open to civilization and the Cross. It was the absolutely unanimous opinion of Missionaries and all practically concerned with Mashonaland that by negotiation or payment, if possible, if not by other means, the system of raiding must be forever broken up.—Father Hall, in accepting the offer of the Bishopric of Vermont, writes: "My acceptance of the Episcopal office would of course imply entire freedom from any obligations of obedience to the Brotherhood with which I have been associated and from any conflicting claims and allegiance."—"Father" Benson is indignant at the suggestion that he has gone over to the Roman Communion, and writes: "Any one who knows me must know that this is far from being the case. Upon my resignation of the superiorship of the Cowley Fathers, I came abroad to help in the work in India and now in America. Had I any inclination for Rome, which was not the case, the experience of the Roman Church in both of these countries would have served to correct it. But in fact I had had enough experience of what the Church of Rome is, at the very best, on the Continent of Europe in days long gone by, to make me quite satisfied that the Church of England is much stronger than the Church of Rome with all her diplomacy."—Mr. Arthur Brickman writes to the *Church in the West* to utter a warning against the latest *Catechism for Catholics*, which had been noticed in the paper. He says: "It is just one of those things put forth by good and excellent men, which gave a handle to Archdeacon Farrar and others who accuse the Ritualists in general of *avowedly* trying to lead souls to Rome. The English Church Union has declined to put this catechism on its list, but I also hear, on good authority, that a London incumbent has ordered it to be used in his schools in preference to the catechism in the Prayerbook! Some of the book is plainly anti-Roman, but some of it is just the opposite."—Speaking at a meeting of the E. C. U., Lord Halifax denied that the work of that body was practically completed, and urged that its efforts were still needed to oppose Disestablishment and other legislation of an insidious kind, such as the Parish Councils Bill; to defend the cause of religious education, and last (but probably not the least in the President's opinion), to restore the Holy Eucharist "to its proper place" as "the one great act of Divine worship."—The *Church Times* mentions a rumor that Mr. Gladstone is seeking to use the Parish Councils Bill as a lever to arouse the opposition of the Church party, and as the precursor of a Disestablishment Bill for England. By this means, it is said, he hopes to attach Mr. Chamberlain and other Unionists of Liberalist views.—LORD LANGATTOCK has sent to the Bishop of Southwark a promise of £250 for the College of Clergy and Laity which is being founded at Blackheath under the authority of the Bishop of Rochester for work in the parishes of South London.—The late Mr. J. D. Allcroft, who left personality of the value of £468,519, has bequeathed £1,000, to each of the following societies: The Church Missionary Society, the Church Pastoral-Aid Society, the British and Foreign Bible Society, and the Royal Hospital for Incurables, Putney. As we have already announced, his patronage is left to his son Herbert, and includes that of the livings of St. Matthew's, Baywater; St. Jude's, Kensington; St. Martin's, Kentish Town; St. Michael, Onitbury, and All Saint's Culmington.—BISHOP TUCKER has appointed Mr. Walker Archdeacon of Uganda.

### AN INFALLIBLE CURE FOR NEURALGIA.

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

## NEW BOOKS.

### A BEAUTIFUL LIFE.\*

Many voluminous works have been given to the world with greater anticipations and leading to infinitely less results than are likely to come of the reading of the few pages of this little memorial. Therein is the presentation of a Christian life of ideal character. It is set forth with a rare delicacy of portraiture and a fewness of words which say much for the skill of the writer. Biographical detail is restricted to such information as is necessary to place the reader in touch with a mind. There are no sharp, obtuse lines of character sketching, and effort is altogether inapparent. The identity of this "mother in Israel" is concealed, and the reader will share the reverential feelings which thus do honour to one whom the atmosphere about a lowly heart was as the breath of life.

We are told that when this mother entered upon her wedded life, at the age of twenty-one, she was accomplished as well as beautiful, and took the hearts of her husband's relatives by storm. She was a skilled household manager, and all that she undertook was bound up with that "infinite capacity for taking pains" which, some will have it, is the prerogative of genius in any pursuit. Of the beginning of her higher life no one had anything to tell. "It must have been," says the writer, "when she was quite a girl, because I know that her simple, earnest, unmistakable piety was one amongst the many attractions that first drew my father's heart to her. To her children it seemed one of the most beautiful things on earth; and it would have been as impossible to separate the thought of her Christianity from her as the thought of her love; both were so persuasive, so winsome, so unobtrusively real." On the subject of religion it was seldom there was much direct speech, except on occasions when a seasonable word was called for. There was nothing doubtful, however, at any moment about the inner light and all that it made visible. "She was herself possessed by such an enthusiastic love for Christ, and any possible service for Him was so delightful to her, that this full, happy, satisfying life was a wonderful lesson to her children." Every morning, immediately after breakfast, it was her habit to retire for an hour's Bible reading and prayer, and the children knew that every one of them was then pleaded for by name. In that dressing-room was an old arm chair. "May I tell? I do it with deepest reverence; I have seen that chair, after my mother had left the room, wet with tears."

In the social enjoyments of the family there was no necessity to resort to questionable amusements. So full of brightness, and all that could minister to joy, was the daily life there, that the young guests who were frequent visitors were glad to arrive, and loth to go, and carried away with them memory pictures of a typical home. The influence of the mother there was magnetic. Her desire to give happiness was a ruling passion. Dependents and workpeople were treated with a gracious kindness that evoked the best feelings they had to give. Forbearance and mercifulness flowed towards those who had any failings; and this, too, from one who was a remarkably shrewd observer, and able to discern faults that other people might overlook. Amongst the poor she was as a ministering angel, visiting and doing and caring for them in one long round of service which ended only with her illness. She had a child's simple, unquestioning faith as the ruling power in her Christian life. "Her cares were really cast upon Him who careth for us, in that morning hour of special retirement, and thus her heart was at leisure, in an unwonted degree, to soothe and sympathise with the cares and sorrows of others." The sisters were wont to follow her about with their eyes, and note the manner of her deeds of kindness. "Is she not sweet?" said one to another, one day; "she seems so ready for heaven, that I sometimes feel quite nervous lest she should be taken suddenly."

Always radiant with health and physical enjoyment, and incessantly attending to the interests of others, when she was all at once prostrated by illness, and for three months was unable to do anything, her character was put to a severe test. But there was no show of conflict; no hard look of mere fortitude. Then it was that her practical Christianity was more than ever evident in its effects. It "was intensified into irresistible force by the beauty of her demeanor when all her life-plan was reversed, and she had to suffer instead of to do her Lord's will; to be ministered unto instead of so joyously serving." No murmur ever escaped her. Of an evening, well might overcome with exhaustion, she would propose going to her own room, and, after being supported to the door, would enter alone. Sometimes the sisters, becoming uneasy at her prolonged absence, would go to the door and listen, and then they heard her voice in prayer, and "she would come out to us with a brightness on her face as manifestly super-natural in its origin as was that on the face of Moses; her only remark being, 'I feel so much better now.'" Her nights were often sleepless, and on being once asked if they did not seem long, she replied, emphatically, "No, it is wonderful; one passage of Scripture after another comes to my memory, and then perhaps a lovely hymn, and they occupy my thoughts so pleasantly that I am sometimes quite surprised when it is morning." When the end drew nigh, and she entered upon the last week of her life, "the glory in prospect lighted up her face with a wonderful brightness. Once, when she

\*Memorial of a Beloved Mother. By M.C.F. (Nisbet and Co.)

thought her family were about to call in further medical aid, her self-control gave way, and she started those about her with the impassioned appeal: "You are not doing anything to keep me here? Oh, if you knew how I long from morning to night to be in eternity you would let me go." The last night came, and nearly the last hour, when she composed herself to rest, saying, "I think I shall have a quiet sleep now." For a few minutes she was heard speaking softly in prayer, ending with the words, "My Father! My Father!" These were her last. There followed for about an hour a time of quiet, regular breathing; then, all was still. Her children bent over her. There had been no struggle. "The hand that lay outside the coverlet had not moved from its position of easy grace. 'So He giveth His beloved sleep.'" And here the story ends.

A life so lived is not of the past; its influence is transmitted; it is as enduring as the world itself; and, in its presence, words may be few. In such a life there was no room for doubt. This was dispelled by a higher law of nature than that leading to thorny ways of controversy, and a wilderness to end with. Let the philosophising sceptic weave his web as he may, in view of such a life; he but enmeshes himself in his own argument. What is his answer to that untroubled, supremely happy life, with its triumphal progress to and through the gates of death? There is none at all. Make what he will of them, there are the forces which conquer both worlds; there is the reposeful life that is invulnerable at every point. A life of simple goodness, without any reserve of a selfish feeling that is so often labelled with some other name. A life which seems never by a shade to have darkened that of any other; but to have imparted some of itself to and reflected its own idealism in many. In some lives that were influenced, the current was wholly changed; in others, a force was added to its flow in the right direction. Forgiveness was forgiveness, and the most real offences were not remembered; were as if they never had been. A life that, even as so barely outlined in this memorial volume, is an inspiring ideal.

### HOW DID THEY COME TO DO IT?

ONLY to think that any man—in the daytime, with his eyes open, not being crazy and not wanting to commit suicide—should walk straight into a canal or a river. Only to think of that, I say! Yet a good many did it in and around London in Christmas week, 1891. The dense fog it was, of course, that made them. People could hardly see six feet ahead of their noses; maybe less at times, and in some spots. For you understand the difference between mere darkness and a fog. In the dark, no matter how black it is you can always see the lights if there are any. But a fog? A fog is to have your eyes put out; it is blindness. As for shipwrecks and other calamities due to fogs—why, there's no end to them. The London papers have wondered why somebody has "intentionally" taken to the water. Ah, yes, why? Here's a woman's story about a fog, one of those thick mists that hang over most of us twelve months in the year. She says that from April to September, 1889, she was too ill to have any pleasure or comfort. This was a thing to notice, inasmuch as her disposition was naturally cheerful and lively. The trouble, whatever you call it, came on her gradually, much as a fog rises. At first she simply felt languid. Very little exertion made her tired. Her breath came to be very short, too, and she often felt faint. She could not eat; that is, not with any relish, and her sleep was broken up into naps and snatches instead of being solid and straight away, as good sleep always is. Her spirits were dull and depressed. To be sure. How else could they?

She had great pain in the region of the heart, which frightened her, as it would you, for the heart is a vital organ and we are properly scared when there's anything ailing it. Every morsel she ate distressed her. Even the swallowing of a mouthful of water was a painful matter. For several weeks she went on in this fashion. She kept on with her work in the house and shop (a bakery), but it was as much as she could do. Simple medicines, such as we all know of—these she tried, but no good came of it. So she next consulted the family doctor, a man who has a large practice and is considered very clever. He examined her carefully and then said, "Mrs. Plowright, you are suffering from congestion of the liver, heart disease, and debility."

This was a statement fit to make the poor woman give up in despair. Indeed, it nearly did. But the doctor was right; that is, from his point of view. He treated the patient for some time for a short space, occasionally, he relieved her; then she was had as ever. "Once in a while," she says, "my heart almost stopped beating, and I looked and felt like a dying person. This, she was told, was the incurable complaint called *angina pectoris*; but it wasn't, nor anything like it. Still it was serious and dangerous."

Her letter ends in these words: I had read in a book about Mother Siegel's Curative Syrup, and my husband had taken some of it and thought highly of it. But I had not much faith in it. I began by taking fifteen drops, but as this had no effect I took thirty drops and followed the directions. This dose suited me, (a bakery), but it was as much as I could do. I could eat and digest food, the pain in my chest and side gradually went away, and after taking two bottles more I was well, and have been well ever since."

(Signed) Mrs. PLOWRIGHT, wife of Mr. William Plowright, of the Lincolnshire Bakery, 23, Cheetham Street, North Street, Cheetham, Manchester.

What are we to think of this case? We are to think that this lady's "heart disease" was what is called "functional," not "organic" disease. In plain English, the heart's action was disturbed by the blood poison created by indigestion and dyspepsia—*not real and only curable*. The liver trouble and debility were parts of the same puzzle. And so was the asthma.

Now, what is the worst fog that ever darkened England? It is the fog which keeps doctors and people from seeing that nearly all the complaints they suffer from are nothing more or less than symptoms of indigestion and dyspepsia, and curable by the remedy mentioned by Mrs. Plowright. By reason of this fog folks walk straight into open graves—every day.

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## NOTES AND COMMENTS.

**Personalia.** Mrs. CAMERON, the wife of a Lincolnshire Clergyman, and the sole surviving sister of the BISHOP of MELBOURNE, is dead.—The Rev. W. C. FORD, of Squibby, has been appointed Rural Dean of Kyneton, in place of CANON CABLE.—Two C.M.S. Missionaries have sailed from Melbourne for the foreign field. Mr. TUGWELL, for Bengal; Miss PASLEY, for work in Ceylon.—CANON POTTER's sermon on the Origin of the Church of England has been published.—The Rev. E. LAMPARD B.A., was a passenger from England by the Australia and has entered upon his duty as Curate of St. John's Darlinghurst.—The *Times* is informed that Mr. TOM MANN, the well known labour leader, is an accepted candidate for Deacon's Orders. Mr. MANN has received a title to the Curacy of a large and important parish inhabited by the industrial classes, and it is expected that his ordination will take place at Christmas.—His EXCELLENCY THE GOVERNOR, by the advice of the Executive Council, has appointed the Rev. J. T. EVANS, M.A., Hon Chaplain to the Military Forces of New South Wales.—Mrs. A. J. GOULD (wife of the Chancellor of the Diocese of Newcastle and of Grafton and Armidale) and three other ladies were driving at Singleton on Wednesday, when the horse bolted, and threw them into the river. They were rescued.—The ARCHDEACON OF GRAFTON and the Rev. W. J. KILLICK PIDDINGTON, of Tamworth, are both in town.

**Monthly Missionary.** We welcome the issue of No. 1 of "Monthly Missionary Notes of the Australian Board of Missions." It contains short, pithy, crisp paragraphs showing what is being done for Australian Missions, and what is going on at Bellenden Ker, and in New Guinea. We earnestly hope these "Notes" may tend to sustain the interest which has been already created on behalf of these Missions. May the "Notes" become every month increasingly useful by reason of successes won on the Mission field.

**Sunday-school Class.** We have received a copy of this very useful Register for 1894, and heartily recommend it. When we say that it is published by Messrs. JOSEPH COOK and Co., it will at once be admitted that it has been carefully prepared and neatly printed. It is full of valuable information for Teachers, and contains the Liturgy in use in many schools in the Colony. This is a great advantage, for, if the Teachers set the example of heartily responding, they will soon be followed by the scholars. We hope this year's publication may be largely adopted.

**An Old Friend.** The Rev. JOHN W. DEBENHAM, M.A., whose contributions to our columns for many years have been read with great interest, having been compelled by ill-health to resign the Incumbency of the Parish of Bowral, has been recommended to remain in the district which has restored him to comparative strength. He therefore wishes to obtain four or five resident pupils, and one or two day pupils, to educate with his own sons. He is residing at present in Lynch, street, Young, but he is seeking to obtain a suitable house, with paddock, on the outskirts of the town, before the beginning of the term in January. The subjects taught will comprise a thorough English education (including history, geography, grammar and composition, arithmetic, mensuration, algebra and geometry, (elementary science) with Latin, French, and, if desired, Greek. He desires to give to the boarders the benefit of a cultivated home-life as well as of a sound education. Each day's work will be begun with religious instruction, for he is convinced that love to God is the truest basis of the sense of duty. He has had considerable experience of teaching, in a school, in classes (he was for two years the teacher of the Latin Classes at the Sydney School of Arts), and with private pupils. His qualifications are undoubted as may be gathered from the fact that he was Mathematical Scholar, Downing Coll., Cambridge, 1870. University Scholar, Sydney, 1876. B.A. Degree, Sydney, 1876, with First Class Honours in Classics and Mathematics.) We shall be glad to forward a prospectus or fuller particulars to any Sydney or suburban reader who may desire further information. We are confident that Mr. Debenham has the best wishes of scores of friends that his health may be firmly re-established, and that his new venture may be eminently successful.

**Lantern Lectures on Church History.** We beg to direct the attention of our readers to another column, where they will observe that the BISHOP of NEWCASTLE has provided for the delivery of a series of Lectures on Church History, illustrated by lantern views specially prepared. The idea is an excellent one, and we are sure will be successful in imparting to the members of the Church valuable information on some of those turning points in Church history which are of vital interest and importance. If other Dioceses were to follow the example of the BISHOP of NEWCASTLE in this matter, we believe great good would be done, and in no better way could light be thrown upon some matters which are now the subject of keen controversy.

**The Late Master of Balliol.** Most of the recorded sayings of the late MASTER OF BALLIOL would be considered severe on the occasion of their utterance. His wit often fulfilled the conditions of the Aristotelian definition, and consisted of "educated insolence." "We all think so, Mr. B.—" was his crushing retort to a young man who had ventured, at one of the breakfast parties at the Lodge, to say that he thought that MATTHEW ARNOLD was a great poet. "This is a very foolish essay," he told another undergraduate, whose talents ran rather in an athletic than in an intellectual direction; "you ought to be able to write something more worthy of yourself and of the College." "You will be fined one guinea apiece," was a formula with which he frequently confounded the dialectics of evil-doers who wished to explain and justify their evil doings.

**His Personality.** His own house at Balliol, though it had not the advantage of a hostess—for the Master was never married—was the meeting-point of the University and the outer world. For twenty-three years, during term-time, he seldom failed to have small "Saturday to Monday" parties staying with him. Very eminent people went to stay with him; but it is nothing more than the truth to say that his personality was almost always the strongest there. There was something indefinable and irresistible in the influence which seemed to emanate from his small, fragile-looking person, with the round, fresh features, the domed brow, the silver hair. Often he said but little; but whatever he said seemed to come from a mind which "saw life steadily and saw it whole."

**Evidence of Character.** There is an old story of his taking an undergraduate for a walk, with whom he did not exchange a word the whole of the way to Ifley. On reaching that classic spot his companion mustered up courage to observe that it was a fine day. JOWETT made no reply, and the journey home was completed in the same unbroken silence as the journey out. When they parted at the College gates, JOWETT opened his mouth at last: "I didn't see much in that remark of yours," he said, and vanished into his own house. Such stories need not be true that we should accept them as evidence of character. Had they possessed no appropriateness, they would scarcely have been invented.

**Submission Ex Animo.** Dr. ST. GEORGE MIVART, whose articles in the *Nineteenth Century* upon "The Happiness in Hell" were recently condemned at Rome by the "Congregation of the Holy Office," and placed upon the "Index Expurgatorius," has frankly accepted the censure of this high ecclesiastical authority, and forwarded a submission *ex animo*. The *Tablet* writes: "This is what we should have expected in one who is so sincere a Catholic as Mr. MIVART. A service of this kind is of a higher order than a controversial victory, and it will be widely appreciated, commending to us, as it does, the humble Christian in the person of the man of science."

**Reconstruction.** A solution of the financial crisis in Dr. TALMAGE'S Church was recently made public. A settlement had been effected with the creditors on the basis of 23 cents on the dollar. About 90,000 dollars was thus cancelled, making about 180,000 dollars of floating debt thus extinguished. Dr. TALMAGE'S entire contributions to the property now remains for 125,000 dollars, but it is thought that this can be ultimately wiped out by a sinking fund.

**English Orders.** Great must be the sinking of heart in High Church circles at Cardinal Vaughan's statement, in reply to a correspondent, that on the question of the canonical status of Anglican priests, "the mind and attitude of the Catholic Church are abundantly clear." Of the 1200 Bishops who form her Episcopate, he does not know of even one who would admit for a moment the validity of Anglican Orders. The Holy See has in the plainest manner refused to give any such recognition." After all his hankering after Romanism, and his own "recognition" of its Orders, it is a bitter blow for the High Church Rector or Curate to be told that he himself is as much a schismatic as a Primitive Methodist or a Salvationist.

**Woman's Suffrage.** In these days, when there is much talk about women in the world, not a little of which is either meaningless or wide of the mark the following sentiments of Dr. Mott can bear to be quoted. He says:—The sceptre of empire is not the sceptre that best befits the hand of woman, nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action and the throne of her power. Or, if seen abroad, she is seen to best advantage when on errands of love, and wearing her robe of mercy. It was not woman who wept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas; it was not woman who deserted His Cross on the hill of Calvary. But it was woman who dared to testify her respect for His corpse, that procured spices for embalming it, and that was found last at night and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, nor impaired her character. Now, as formerly, is she most ready to enter and most reluctant to leave the shade of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.

**What next?** Some of the positions held by American women are indeed curious; for instance, in Buffalo a woman runs a street-cleaning bureau; in Kansas City a woman is at the head of the fire department; a Louisville lady makes special shopping expeditions to Paris; another in New York makes flat-furnishing a business; still another in New Hampshire is president of a street railway company; while Chicago has a woman embalmer.

**The Princess of Wales.** The Princess of Wales' kindness towards the people on the Sandringham Estate is proverbial. *The Idler* has been collecting some pretty stories of Her Royal Highness at home. "Sir," said a tenant of thirty years' standing, "I have known the Royal lady leave a sick labourer's bedside at ten o'clock at night, go to her own home, take delicate things from her own dinner-table, and bring them back herself to the sick man at nearly eleven o'clock at night." Another little anecdote depicts the Princess, with her husband and daughters, giving a "lift" in her carriage to the little dusty dots of village children whom she met in the country lanes. When the carriage was packed full of the innocents, they were driven on, and each delivered safe and sound and overflowing with delight at its own door. No wonder the people who are Her Royal Highness's tenants almost worship the ground she treads on.

**Theological Translation Library.** It is intended this month to resume the issue of the Theological Translation Library. The new series will be edited by PROFESSORS CHEYNE, of Oxford, and BRUCE, of Glasgow, and will start with a translation of Weizsacker's "Apostolische Zeitalter," a book described, in the language of a memorial signed, among others, by the Oriel Professor of Interpretation at Oxford, the Principal of Glasgow University, and the Oxford Latin Professor, as "thoroughly historical in spirit and critical in method, which will put students in a position to realise the best results of criticism of the New Testament in an historical form."

**Clever Children.** American children are showing their precocity by taking out profitable patents. A boy of six has recently obtained from the United States the exclusive right in a sounding toy. A girl of eleven has invented an ingenious game for her invalid brother, and got a patent for it; and a boy of twelve has just patented a rowing apparatus.

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