

## LOOK HERE!

For Cheap and Good Printing, try  
**FULLER'S**  
 Lightning - Printing - Works - Co.,  
 PARRAMATTA.

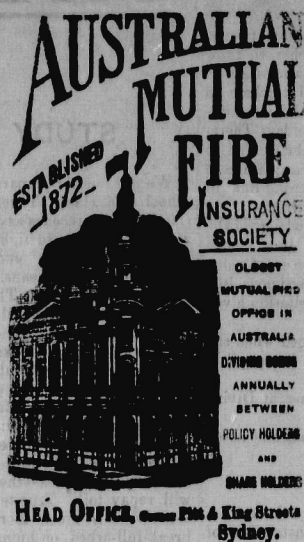
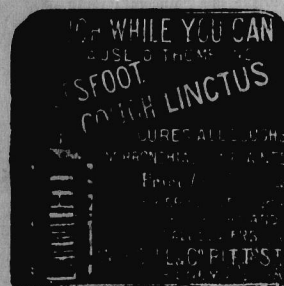
"MATALGIA," for Neuralgia, Head-  
 ache, and all pains. Gives instant  
 relief. Sold Everywhere, and from  
**BREKTON, Chemist,**  
 Marrickville.

SEND FOR PRICE LIST AND  
 SAVE MONEY!

Washington H. Soul and Co.,  
 Chemists & Druggists

158, 160, & 268 Pitt Street.

Three Pounds worth sent free to all Rail-  
 way Stations in the Colony, and to any port  
 in Queensland, New Zealand, Tasmania and  
 Victoria; and Five Pounds worth to Western  
 Australia or Fiji—Carriage Free



**AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY**  
 ESTABLISHED 1872.  
 HEAD OFFICE, 111 & 113 King Street, Sydney.  
**WALTER CHURCH** MANAGER.  
 20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873.

## BUY BRYANT & MAY'S WAX VESTAS.

THE VERY BEST IN QUALITY.  
 TWENTY PER CENT. MORE IN QUANTITY  
 THAN THE FOREIGN WAX VESTAS.  
 NINETEEN PRIZE MEDALS  
 FOR EXCELLENCE OF QUALITY.

Ask for BRYANT & MAY'S WAX VESTAS.

## Shop by Post.

Thus the Cost and Fatigue of Travelling are avoided,  
 and your Orders are as satisfactorily filled if addressed to

## Fuller's Lightning Printing Works Co., PARRAMATTA,

In the following Lines:

PRINTING, ACCOUNT BOOKS, Note Paper, Envelopes, Inks,  
 Writing Cases; in fact, all kinds of Stationery, Fancy  
 Goods, Presents, etc., etc.

All the Latest Books, Annuals, Diaries, and such like.

STAMPS TAKEN TO ANY AMOUNT.

The Largest JOB PRINTING Office in the Colony.

**DRS. STABKEY & PALDI'S**  
 Compound - Oxygen - Treatment.  
 Specific for Bright's Disease, Rheumatism,  
 Catarrh, Stomachic Ailments, and a general  
 Nervous Tonic—taken by inhalation.  
 Sole Agent for Australian Colonies—  
**JACOB WARD, Bowral, N.S.W.**

## 'The Duff' Sulky.

THE STRONGEST, CHEAPEST, AND  
 SMARTEST SULKY IN SYDNEY.

Mounted on Three Springs, Half-patent  
 Axle, "Sarvant" Wheels, with Best Pair  
 Lamps, complete

For £11 and Upwards  
 (elsewhere £18).

CASH OR TERMS.

REPAIRS Promptly Effected.  
 TYING done at 6s. a pair.

**Kingston Carriage Factory**  
 35 AUSTRALIA STREET,  
 NEWTOWN.

A. SYDNEY DESSAIX, Proprietor.  
 Estimates and Photographs sent per  
 return post on application.

## SALT-RHEUM, or any other SKIN DISEASE

Will quickly leave its victim, when the  
 remedy taken is  
**Ayer's Sarsaparilla**

R. H. STAHL, of Des Moines, Ia., U.S.A.,  
 says: "My little daughter was, for several  
 years, afflicted with salt-rheum, none of  
 the many remedies prescribed by the physi-



cians doing her any good. When we had  
 about given up all hope of curing her, my  
 wife suggested the use of Ayer's Sarsapa-  
 rilla. We tried it, and before one bottle had  
 been taken, a great change for the better  
 was noticeable. We continued the treat-  
 ment, and a thorough cure was the result."

**Ayer's Sarsaparilla**  
 Admitted at the World's Fair.  
 Made by Dr. J.C. Ayer & Co., Lowell, Mass., U.S.A.

**MONUMENTS & HEADSTONES.**  
 IN MARBLE, GRANITE and STONE. Tomb-  
 Railings Church Tablets, Fountains, Designs  
 executed at request.  
**J. CHISHOLM,**  
 MARGARET ST., WYNDHAM SQUARE, SYDNEY

**HOME SHUTTLE SEWING MACHINES**  
 £1. Sydney Sewing Machine Co.  
 original and only address, 8 Royal Arcade  
 (ground floor).

**MACHINES of All Makes Exchanged.**  
 Adjusted, and Repaired. 8 ROYAL  
 ARCADE (ground floor).

**NEW STYLE HAND MACHINES.**  
 wonderful improvements, Cover, and all  
 Fittings, &c. Price only \$4 10s usual cost \$7 10s

**OUR SEWING MACHINES**  
 Cheapest and Best. Call and  
 before you decide. Machines of all  
 makes to choose from.

**WERTHEIM SEWING MACHINES**  
 £2 10s. Sydney Sewing Machine Co.,  
 8 ROYAL ARCADE (ground floor).

**PAFF SEWING MACHINES, £1.**  
 Sydney Sewing Machine Co., 8 Royal  
 Arcade (ground floor).

**SEWING MACHINES, New; High-class**  
 Cover, Fittings, &c., £5 10s; usual price  
 10 guineas, beautifully finished.

**TIME PAYMENTS. FREE TRIAL.**  
**T. WITTEN GUARANTEE.** Royal  
 Arcade, opposite George-street Market, No.  
 8 (ground floor), is the Original Address.  
 Established 1875.

# The Australian Record

I have anything of value to Sell or Ex-  
 change do not say, Oh! it's not worth  
 selling. We Will Buy. Write or call on J.  
**GIDLEY FLEMING & SONS, Lion Auction**  
 Mart, 240 and 242 Pitt-st., Auctioneers. You  
 will find us in it.

NEW SERIES, No. 435.]

**EPPS'S**  
 GRATEFUL-COMFORTING  
**COCOA**  
 BOILING WATER OR MILK.

**W. STEWART,**  
 UNDERTAKER,  
 STEAM SAW MILLS,  
 PITT AND BATHURST STREETS,  
 SYDNEY.

## SPECTACLES!

By Special Appointment to His Excellency the  
 Governor, Sir Robert Duff, G.C.M.G.,

**Mr. B. Wolinski,**  
 CONSULTING OPTICIAN,  
 217 ELIZABETH STREET, HYDE PARK.

Sight Properly Tested by a Qualified  
 Optician, Gratuitously. Lenses of every de-  
 scription Manufactured on the premises.  
 Spectacle or Folding Frames made to suit all  
 faces. Optician's Prescriptions accurately ex-  
 ecuted at Lowest Continental Prices.

Testimonial:—"Colonial Secretary's Office,  
 30/6/94: Mr. Wolinski has made spectacles  
 for me to my entire satisfaction." (signed)  
 GEORGE R. DRESS

**Herbst**  
 ARTISTIC PORTRAITURE,  
 28 OXFORD STREET, HYDE PARK,  
 SYDNEY.  
 ONE CABINET FOR ONE SHILLING

**Woolloomooloo Box & Timber Co.,**  
 57 & 59 COWPER WHARF,  
 WOOLLOOMOOLOO.

Fruit and every description of Cases made on  
 the shortest notice.

(Estimates Furnished.)

We give Tenders for all kinds of Cases,  
 small or large quantities, and give Low  
 Quotations by Post as we have no set prices.  
 Only mention kind of Case or Box required  
 and price will be forwarded by return post.

We hold Large Quantities of Red Gum Cases  
 and out with Best Workmanship.

**BRENNAN BROTHERS,**  
 WOOD AND COAL MERCHANTS,  
 SUSSEX STREET (near Goulburn-st.)

WOOD, 16/- per ton, 6, 9 or 12-in.  
 Newcastle COAL, 20/- per ton.  
 Mountain COAL, 18/- per ton.

Prompt attention to Orders per Post.  
 Orders delivered to all parts of Sydney and  
 Suburbs.

**JAMES STEDMAN**  
 Wholesale Manufacturing Confectioner

New Wholesale Warehouse—  
 CLARENCE STREET (next to the Grand  
 Coffee Palace), and  
 391 GEORGE STREET.

Where is to be always found a choice selection  
 of Wedding Cakes, Ornaments, Fancy Boxes,  
 &c.

The New Tea Rooms for Ladies Now open  
 the best cup of tea in town. Ladies, try it

Cakes Packed for Country by experienced  
 bakers. Country and Shipping Orders executed  
 will despatch.

Registered at the General Post Office, Sydney, for transmission by  
 Post as a Newspaper.

SYDNEY, NEW SOUTH WALES, SATURDAY, OCTOBER 27TH, 1894.

## PRINTING

Of all Descriptions at very LOWEST RATES.  
 ARTISTIC WORK OUR SPECIALITY.

WRITE before placing your Orders Elsewhere.  
 Our Reply will be Prompt and Satisfactory.

## Fuller's Lightning Printing Works Co., PARRAMATTA.

**A PLAIN DUTY.**  
 The Head of every Household should be Insured. Any of our readers  
 wishing to Insure would do well to write to—  
**J. B. YOUNDALE, Agent,**  
 Australian Mutual Provident Society,  
 108 Pitt Street, Sydney.

Sunday School and Religious Book Depot.  
**BIBLE HALL, NEXT Y. M. C. A., PITT STREET, SYDNEY.**

Prize Books, Bibles, Prayer Books, Hymn Books, General  
 Religious Literature. COUNTRY ORDERS CAREFULLY EXECUTED.

**CHAS. C. MIMELL, 327 PITT ST., SYDNEY**  
 (Depot, British and Foreign Bible Society.)

**ROBERT LEE,**  
 Plumber and Gasfitter, Galvanized Iron and Zinc Worker,  
 53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets  
 connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.

Letters and Telegrams receive prompt attention at either establishment. Telephone Nos.—726 Sydney, 5 Balmain, 9 North Shore.

## Wood & Company

**UNDERTAKERS, Funeral Furnishers, Carriage  
 AND MONUMENTAL MASONS.**

**SYDNEY (Head Office) 799 George-street South, (opposite Railway Station).**  
**BALMAIN: 288 Darling-street (Near Oddfellows' Hall); and at Balmain West, corner of Western**  
 Road and Evans-street.

**PETERSHAM: New Canterbury Road (opposite the Police Station).**  
**NORTH (SHORE) SYDNEY: Walker-street, (Next E. S. and A. C. Bank).**  
**PYRMONT: 48 & 49 Pyrmont Bridge road (near Harris-street).**

State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Leadon Coffins at shortest notice. Memorial  
 Cards a speciality (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supplied.  
 Private Carriages for hire. YARD—833 George Street (opposite Railway Station).

Monumental Masonry in all its Branches.



SOLD BY CONFECTIONERS & STORES  
 EVERYWHERE.

ST. JOHN'S WORKS, LONDON, W.C.

**MRS. SHAW,**  
**CORSET-MAKER,**

52 THE STRAND 1st FLOOR.

Supporting Belts, Bodices, and Chest  
 Expanders made to Order.

V. R.

By Special Appointment to the Hon. Lady Robinson (and Family,  
 and Hon. Lady Carrington). Established 35 years.

Mrs. SHAW begs to inform her numerous lady patrons that she is  
 now carrying on her old established business in THE STRAND, No.  
 52, 1st Floor, and hopes by the superior quality of her work and  
 satisfaction given hitherto, to merit a continuance of the patronage so  
 long accorded her.

Instructions for Self-Measurement forwarded on application to  
 ladies in the country. Note the address—  
 THE STRAND, No. 52, 1st Floor.

OH! IT IS VERY COLD.—Gas or Fuel  
 Cooking Stoves, Reflector Gas Heater,  
 Coal Scuttles and Fenders, 3s 6d each.  
**J. GIDLEY FLEMING & SONS,**  
 Auctioneers, Lion Auction Mart,  
 240 and 242 Pitt-street.

[THREEPENCE.]

## Educational.

**New England Grammar School**  
 ARMIDALE.

[ESTABLISHED 1877.]

Principal: ARTHUR KEMMIS, B.A., Uni-  
 versity of Melbourne.

Visitor: Dr. Green, Bishop of Grafton and  
 Armidale

BOARDERS under 12 years of age, £12 12s  
 per quarter; over 12, £14 14s. Charged  
 from entrance at any time. During 1892-93,  
 of 28 Pupils sent up for Matriculation and  
 Public Examinations 24 passed. Medals for  
 Latin and for Physics have been obtained by  
 this School.

## S. Nicolas' College.

BISHOPSCOURT, Heights of Randwick,  
 formerly the residence of the Lord Bishop of  
 Sydney. A First-class School for Day Boys  
 and Boarders.

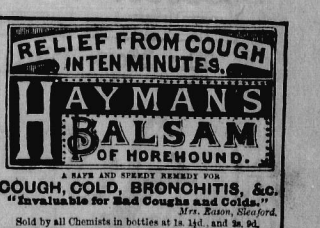
Principal: The Rev. JOSEPH CAMPBELL,  
 M.A., F.G.S., F.O.S.

The course of instruction comprises Classics,  
 Mathematics, Natural Science, Modern Lan-  
 guages, and the ordinary branches of an Eng-  
 lish education. A pupil's education may be  
 specialised to meet the requirements of his case.  
 Exceptional facilities are offered to youths who  
 look forward to a mining career, the course of  
 instruction being similar to that of the Royal  
 School of Mines, London.

Prospectus on application to the Principal.

## Cathedral Choir School.

Boys with promising voices have a good  
 Religious and Secular Education FREE.  
 Terms: Chorists of Cathedral, Free; of other  
 Churches, 2s per quarter; non-chorists, 4s.  
 Prospectus on application. Address, the  
 Precentor, Diocesan Registry.



By Special Appointment to His Excellency  
 Sir Hercules Robinson

**D. Jacobowitch,**

PROTICAL TAILOR.

14 GLENMORE ROAD

Repairing, Cleaning, Pressing, &c. Gentle  
 men's Own Material Made Up into any style.

## Newman's Atelier For Art

\* PHOTOGRAPHY

314 George Street,

BETWEEN G.P.O. AND HUNTER ST., SYDNEY

TELEPHONE 1650.

CALL AND INSPECT the Rooms and  
 Exhibit of Pictures.

NO INFERIOR WORK.

Cabinets, 15s. per dozen.

New French Panel, 20s. doz.

Recipient of the only award for  
 Australian Portraiture at the  
 Chicago Exhibition.

**J. HUBERT NEWMAN**  
 (Late of Oxford St.) Proprietor



Those who keep GOOD FOWLS never need buy Eggs; and pure-bred Fowls are as easily managed as any others.

These are the Fowls which excel in all departments:



PAIR OF LANGSHANS.

Settings from Pure-Bred Stock in

Langshans White or Brown Leghorns

Plymouth Rocks

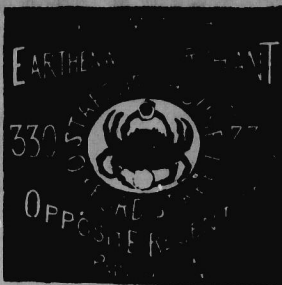
Wyandottes

Game

Or any other good Breed, supplied at 10s. 6d per 13 eggs, Cash with Order,

J. BLACK, Parramatta.

## HARRY CRABB,



Also—  
74 QUEEN STREET, WOOLLAHRA.

## COUTTS' GUARANTEED ACETIC ACID.

Celebrated for the cure of Rheumatism, Rheumatic Gout, Paralysis, Sleeplessness, etc. Is sold by most Chemists and Licensed Medicine Vendors. Wholesale by W. PRATT.

134 Crystal-street, Petersham, from whom can also be obtained Messrs. COUTTS and Sons' "Manual of the Principles and Practice of the SPINAL SYSTEM OF TREATMENT." The two first chapters are on "Life, Nutrition, and the Nervous System;" "Disease considered in its relations to life and health." Paper Cover, 1/-; Limp Cloth, 1/6. Postage, 3d.

## GENERAL NOTICE

Fuller's  
Lightning Printing Works  
Company

Can successfully Compete with Metropolitan Firms in the Art of

JOB PRINTING

BOOKBINDING  
MUSICBINDING  
ETC., ETC.

All Work done on the premises by  
Practical and efficient Tradesmen.

Our Motto:  
GOOD WORK—MODERATE PRICES

Samples and Estimates for anything in the  
PRINTING, BOOKBINDING,  
OR  
STATIONERY LINE,

will be gladly furnished by the Manager at  
the Works J. BLACK.

MERCURY OFFICE  
PARRAMATTA;

## Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Wilfred Docker, Esq.  
The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. W. A. Charlton, George Wall, Esq.  
The Board of Missions—Hon. Treas.: T. S. Schofield, "Harroville," Kogarah; Hon. Secs.: Rev. A. Yarnold; General Sec.: Rev. C. Rice.  
The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.  
The Centennial Fund—Hon. Treasurers: Hon. B. Knox, M.L.C. and T. A. Dibbs, Esq.; Organising Sec., Rev. J. Dixon, the Chapter House, Bathurst-street.  
The Centennial Board Secretary, Rev. J. Dixon, the Chapter House, Bathurst-street.  
The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George-street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.  
The Church Buildings Loan Fund—Hon. Treas.: T. A. Dibbs, Esq., Acting Hon. Sec., Rev. J. Dixon, the Chapter House, or St. Thomas', Balmain.  
The Clergy Widows' and Orphans' Fund—Hon. Treas.: Hon. Edward Knox, "Fiona," Double Bay; Hon. Sec.: W. Blair, Esq., 176 Pitt-street.  
The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq., Pitt-street; Hon. Sec.: J. Vickery, Esq., Waverley.  
The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, J. W. Hodge, Esq. and Mrs. Laceron.  
The Church Home—Hon. Secs.: Rev. F. N. Manning, M.A., L.L.D., St. Michael's, Surry Hills.  
The Church Missionary Association—Hon. Secs.: Rev. W. Martin, St. Barnabas', Globe, C. R. Walsh, Esq., Supreme Court, Sydney.  
Hon. Treas.: John Kent, Esq., The Strand, George-street.  
Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King.  
Melanesian Mission—Hon. Sec., Rev. H. Wallace Mort; Hon. Treas., E. H. Rogers, Esq., Ashfield.  
"Bethany," A Church of England Deaconess Institution—Hon. Secs.: C. H. Gooch, Charles-street, Balmain; Sydney.  
Moore College Guarantees and Endowment Fund—Hon. Sec., Rev. J. Dixon, the Chapter House, or St. Thomas', Balmain.

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

## LABOUR HOME, 557, HARRIS STREET.

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

## ABRAHAM'S PILLS.

The Great Remedy of the 19th Century  
FOR  
LIVER AND KIDNEYS



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

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

## A SAFE MEDICINE FOR LADIES.

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

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

PREPARED ONLY BY

J. S. ABRAHAM,  
THE LABORATORY

434 GEORGE STREET, SYDNEY.

# The Australian Record.

SYDNEY, SATURDAY, OCTOBER 27, 1894.

## PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

## NOTES AND COMMENTS.

**Personalia.** The BISHOP OF PERTH (W.A.) was consecrated in Westminster Abbey on Thursday, the 18th inst. (St. Luke's Day).—Rev. E. M. FARRAR, Vicar of Coventry and of ARCHDEACON FARRAR, contradicts the statement that he created a scandal by preaching in a Wesleyan chapel. Mr. FARRAR states that he did not preach in a Wesleyan chapel, but gave an address there on the subject of Temperance to an early morning class of working men, and that this action of his has not caused any displeasure to any one of his parishioners.—The Rev. E. C. CROTTY of Broken Hill in the Diocese of Riverina has been registered for the celebration of marriages.—The BISHOP OF BATHURST received a cordial welcome on the occasion of his recent visit to Wellington.—The Rev. W. JORDAN, M.A., has been appointed to the Cure of the Parochial district of Moreland in the Diocese of Melbourne.—Mr. A. E. J. ROSE has been appointed Reader at Tarnagulla in the Archdeaconry of Sandhurst.—The BISHOP OF BRISBANE is to leave London in the Ormuz on November 9th.

**Bishops and Longevity.** It may be accepted in proof of their virtuous and temperate habits that our ecclesiastical dignitaries are so long-lived. The late BISHOP OF NORWICH was over 80 when he died, two years ago, and the recently departed Diocesan of BATH AND WELLS was 85. But they were both much younger than the venerable Dr. RICHARD DURNFORD, BISHOP OF CHICHESTER, who, after a heavy year's work, has just made his way to Italy for his annual holiday, and is staying at Cadenabbia, on Lake Como. He will be 92 years of age in November next. Of his colleagues on the Episcopal bench several have already exceeded three score years and ten. BISHOP ELLICOTT, of Gloucester and Bristol, who has held the See for 31 years, is 75; the BISHOP OF LIVERPOOL (Dr. Ryle) is 78; the BISHOP OF LONDON (Dr. Temple) 73; the BISHOP OF HEREFORD 77; the BISHOP OF LLANDAFF 73; the BISHOP OF DAVID'S 72; and the BISHOP OF WAKEFIELD 71.

**One-sidedness.** While there is much to be said, and very justly, on the evil of one-sidedness, it should never be forgotten that the very limitations which tend to produce it are not without their uses. Life is too short, and human power too moderate to allow any one man to be superior in many directions or to view things from many standpoints. The intensity and enthusiasm which are centred on one subject accomplish much that is valuable to mankind. If they were spread over a large surface, they would necessarily lose much of their force and effectiveness. Many of the disappointments we feel in one another, and many of the misjudgments we make might be avoided did we more fully realise this truth.

**The Late Canon Liddon.** Sunday, Sept. 9th, being the fourth anniversary of the death of the Rev. Dr. LIDDON, a former Canon of St. Paul's, CANON SCOTT-HOLLAND, the Canon in residence, commemorated the occasion by preaching a special sermon in the afternoon in memory of the deceased. There was a crowded congregation. In an eloquent discourse the Canon paid a high tribute to the cultured scholarship and rare powers of Dr. LIDDON, whom he described as one of the most gifted preachers who had for many a long year past occupied a pulpit in the Church of England. His memory, he added, would long remain green in the hearts of all true Churchmen, who could not fail to admire the splendid gifts with which nature had endowed their dead friend and fellow labourer in the vineyard of Christ.

**The Extension of Westminster Abbey.** There is reason for believing that the houses in Poets' Corner and Old Palace Yard which were condemned by the Royal Commission will not pass into the possession of the Board of Works, which has entered into negotiations for acquiring the property, for nine months yet to come. This leaves the First Commissioner in a difficult position with regard to Mr. YATES THOMPSON's offer to build at his own expense a Chapel on this site. The First Commissioner has taken time to consider Mr. YATES THOMPSON's offer, for it has been suggested that as the demolition of the condemned houses will allow the Chapter House to be seen, it might be an advantage to leave the space open to view. If the authorities, however, wait until they have satisfied themselves of the effect of this improvement, it will be too late to accept Mr. YATES THOMPSON's offer, which only holds good until next February.

**Sir Matthew Hale and Sunday Work.** SIR MATTHEW HALE, an English Judge, who was eminent for his

uprightness, was also distinguished for his conscientious observance of Sunday. He took for his motto:—

A Sabbath well spent  
Brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned,  
Whate'er may be gained,  
Brings nothing but trouble and sorrow.

Writing on this subject, Sir Matthew said:—"Though my hands and my mind have been as full of secular business, both before and after I was judge, as it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employment, I found that it did further me less than if I had let it alone; and, therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for more than thirty years."

**Open-Air Services in London.** An open-air service, writes the London correspondent of the *Manchester Courier*, are becoming fashionable outside one or two of the London Churches, and the experiment promises well. It is a curious return to medievalism, but still the congregations attracted do not attend out of curiosity merely. Besides, it affords a means for allowing lay preachers to discourse, and some of these gentlemen have remarkable gifts of eloquence.

At Holy Trinity Church, South Marylebone, the open-air pulpit erected in memory of the late CANON CADMAN has entirely justified its existence. Two addresses are delivered on Sundays, Christian evidence lectures on Mondays, and addresses on social questions on Tuesdays. Altogether the movement is an interesting one, and stone pulpits attached to the Churches seem preferable to those Churches on wheels which are not uncommon in the East End. Irreverence can be checked in a Churchyard, whereas a few malevolent boys can hopelessly disorganise a street meeting.

**The Foolishness of Pique.** When we feel ourselves piqued, we should quietly ask ourselves a few questions. We should honestly face the matter, and try to find out what is at the root of our annoyance. In almost every case we shall find that the origin is something rather to be ashamed than proud of. Yet often willfully nurse the feeling till it assumes quite absurd proportions. We positively find a miserable delight in fostering our grievance; but by sowing the wind we reap the whirlwind. If a friend has really vexed us, let us go to that friend at once and speak of the matter quietly and sincerely. In most cases one word will wipe away the offence. The longer a pique stays with us the stronger it may grow, and the more difficult it will be to set things right. Broken friendship, separation, bitter sorrow of heart, may easily come from lack of sincere speech between friends. We all know cases in which very slight misunderstandings have been fruitful of tragic consequences. If (adds *Household Words*) we cannot avoid sometimes feeling piqued we can at least obtain a certain mastery over that feeling, and not let it do as it wills with us. We can at least avoid nursing it to our own discomfort and misery, and perhaps we may find it not so difficult to banish the unpleasant visitor once for all.

## Saturday Night in Glasgow.

Some little time since, members of the Salvation Army reported that on a Saturday evening they watched eight saloons, and counted the number of visitors. There were 2308 men and 365 women who entered in the course of a single hour. Furthermore, they examined the records of the criminal courts, and found that 67,000 women had been brought before them on the charge of drunkenness, disorderly conduct, or personal assault, and more than 13,000 convicted. The result of this report, which made quite a sensation in the city, has been that the churches have been roused, and are planning to work unitedly in the effort to overcome this condition of things.

**Jewish Conversions.** The *Allgemeine Zeitung des Judentums* publishes some interesting data on the Jewish conversions to Christianity as officially reported by the Prussian authorities. The total for Prussia from 1816 to 1878 or 1888, was about 8300, the great majority of whom connected themselves with the Protestant Church, the Roman Catholic seemingly not being able to win recruits from that quarter. In recent years Jewish parents have begun to have their children baptised, the number from Prussia between 1885 and 1888 being 114. Nowhere else are so many Jews baptised as in Berlin. Singularly enough the old influential Jewish families in Berlin, such as the Mendelssohns and the Friedlanders, furnish the greatest number of converts. On the other hand a few Christians occasionally join the Jewish communion. In the 14 years years between 1875 and 1888 there were 135 such cases in Prussia.

## Calumny and Great Souls.

"Some years ago," said Dr. GUTHRIE, "I went to see the lighthouse, which, standing on Dunnet Head—the Cape Orcas of the Romans—guards the mouth of Pentland Firth. . . . On ascending the tower, I observed the thick plate-glass windows of the lantern cracked—starred in a number of places. I turned to the keeper for an explanation. It appears that it is done by stones hung up by the sea. The wave on being thrown forward against the cliff, strikes it with such tremendous force as to hurl the loose stones at its base right up to the height of three hundred feet." So are the great light-bearers, by the exposure of their position, and in spite of the elevation of their characters liable to be cracked and starred by the violence of the world.

**Misers.** Persons who collect stories of misers will be interested in a report which comes from Unterfranken. An eccentric tailor, named Joseph Goldberg, was recently discovered seriously ill in the streets of Urspringen. He lived almost exclusively on bread and potatoes, and when he had no other work to do, went begging, notwithstanding that he possessed a fortune of £2500. In Mannheim he was arrested on a charge of mendicancy, and was then found to be carrying about with him bank-notes to the value of over £1000. Naturally, the police suspected that he had come by the money dishonestly; but inquiries showed that his wealth was his own, and the authorities offered to liberate him. He appealed to them, however, to keep him in confinement overnight, so that he might save the cost of a bed. His request being refused, he seems determined not to waste his substance on innkeepers, to have wandered on until he sank from exhaustion. His would-be saviours informed that his condition was critical, but he refused to allow medical aid to be summoned, on account of the expense, and died where he lay. His death was due to sheer starvation. All this does but prove that thrift, admirable virtue as it is, may be pushed to a fatal extreme.

## SOMETHING ABOUT WIT.

Men of wit have not always the clearest judgment or the deepest reason.—*R. Walsh.*  
The wit of men compared with that of women is like rouge compared with the rose.—*St. Poir.*  
One has never so much need of his wit as when he has to do with a fool.—*R. C. Trench.*  
In cheerful souls there is no wit; wit shows a disturbance of the equipoise.—*Novalis.*  
Wit is a mighty, pungent ingredient, and much too acid for some stomachs.—*W. Irving.*  
It is having in some measure a sort of wit to know how to use the wit of others.—*Stanislaus.*  
Wit loses its respect with the good when seen in company with malice.—*I. M. B. Gautier.*  
It is often a sign of wit not to show it, and not to see that others want it.—*Madame Necker.*  
To place wit before good sense is to place the superfluous before the necessary.—*M. de Montlosier.*  
Wit and wisdom differ: wit is upon the sudden turn, wisdom is bringing about ends.—*Selden.*  
Wit is an unruly engine, wildly striking sometimes a friend, sometimes the engineer.—*G. Herbert.*  
Wit resembles a coquette; those who the most eagerly run after it are the least favoured.—*Chenier.*

The Most Delicious Sauce in the World.

# YORKSHIRE RELISH



Simply Delicious

WITH  
CHOPS,  
STEAKS,  
FISH, &c.

MAKES GOLD MEAT A LUXURY.

BLENDS ADMIRABLY WITH ALL GRAVIES.  
WITH SOUP CHARMING.

Sold Everywhere.

Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.  
SOLE PROPRIETORS—GODALL, BACKHOUSE & CO., LEEDS, ENGLAND.



## NEXT WEEK.

## SUNDAY.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

St. Simon and St. Jude App.

Lessons: Morning, Hosea 14 or Isaiah 58 v. 9 to v. 17—1 Timothy 5; Evening, Joel 2 v. 21 or 3 v. 9 or Jeremiah 3 v. 12 to v. 19—St. Luke 19 v. 28.

THE CATHEDRAL 11 a.m., THE PRIMATE.

3.15 p.m., Canon Keumia.

7 p.m., Rev. R. J. Read.

Holy Communion 8 a.m.

St. John's, Darlinghurst, 7 p.m., THE PRIMATE.

## MONDAY.

Lessons: Morning, Wisdom 2-1 Timothy 6; Evening, Wisdom 4 v. 7—St. Luke 20 v. 27. Standing Committee, 4 p.m., THE PRIMATE. St. Silas, Waterloo, Confirmation, 7.30 p.m., THE PRIMATE.

## TUESDAY.

Lessons: Morning, Wisdom 6 v. 22-2 Timothy 2; Evening, Wisdom 6 v. 22 to v. 15—St. Luke 20 v. 27 to 21 v. 5. Smithfield, Visitation and Confirmation by THE PRIMATE.

## WEDNESDAY.

Lessons: Morning, Wisdom 7 v. 15-2 Timothy 2; Evening, Wisdom 8 to v. 19—St. Luke 21 v. 5. St. Peter's, Cook's River, Confirmation, 7.30 p.m., THE PRIMATE.

## THURSDAY.

All Saints' Day.

Lessons: Morning, Wisdom 3 to v. 10—Hebrews 11 v. 33 and 12 v. 17; Evening, Wisdom 5 to v. 17—Revelation 19 to v. 17. Cathedral Chapter, 4 p.m., THE PRIMATE.

## FRIDAY.

Lessons: Wisdom 9-2 Timothy 3; Evening, Wisdom 11 to v. 15—St. Luke 22 v. 31. Pennant Hills, Confirmation 4 p.m., THE PRIMATE.

## SATURDAY.

Lessons: Morning, Wisdom 11 v. 15 to 12 v. 3-2 Timothy 4; Evening, Wisdom 17—St. Luke 22 v. 31 to v. 54.

Last day of issue of Examination Papers for Teachers in connection with Sunday School Institute.

## THE LATE RIGHT HONORABLE SIR ALFRED STEPHEN.

## THE CATHEDRAL.

St. Andrew's Cathedral was draped in mourning on Sunday in token of respect for the memory of the late Sir Alfred Stephen. The musical portion of the service was appropriate to the occasion, and at the close the Organist played 'The Dead March in Saul,' the Choir and Congregation remaining standing. The Most Reverend THE PRIMATE was the preacher.

The Primate selected as his text Acts xiii. 36, 37, at the beginning of which he made the following reference to Sir Alfred Stephen:—

"A useful life; a tranquil death; a blessed hope of life beyond the grave! May not this be regarded as a summary description of the course upon earth which we would all wish to men? And such a picture is suggested to our minds by the passing away from amidst us of a revered, honoured, loved, and eminently useful citizen, whose name will surely have grateful record in the annals of Australia's growth. Sir Alfred Stephen has received abundant eulogies and tokens of affectionate regard from many different quarters. The 'dear old Chief Justice,' as one of his legal brethren called him, with reference to the post he so ably filled long since, has had a remarkably honourable and useful career, and the advanced age to which he lived enabled him to contemplate, as few others could, the development of this Colony and City, to which development he contributed much. His personal, and his public, life were alike beneficial for the community. One of those who have lately testified to his worth said that he seemed 'an embodiment of real religion.' His life was a sermon which spoke more than any words." Another testified thus: "A life of labour devoted to the service of his country and of his fellow men, not only leaves the world richer and better than he found it, but helps to lift us all by its great example to a nobler plane of life and duty." Yes, my brethren, it is the essential mark of a useful and high-toned life, that it stimulates to nobler

things. And our regret for the loss which we experience is blended with gratitude for the benefit which such a life has been to the common weal. For every citizen—he be higher or lower in official or civic position—every citizen—he be among the richer or the poorer—among the more learned or the less learned—who has helped to maintain high ideals of intelligence, uprightness, kindness and devotion to duty is a force in the upward evolution of society, as well as a centre of private esteem and affection. He 'serves his generation,' and by the will of God goes through an appointed course, and reaches in due time a prepared rest.

Appropriately, then, was the first portion of my text adapted the other day to our departed friend, as one who having lived a useful life had gone to rest. And the remainder of my text contains a further thought that contrasts the mutability and limitation of an ordinary human life with the eternal blessedness which He has won for Humanity who is Himself the Resurrection and the Life.

Before passing on to apply the text for our general instruction, let me mention one item of interest concerning Sir Alfred Stephen's connection with St. Paul's College in the University. I have been informed that "he took an active part in the inauguration of" the College, and that "to him the College owes its motto 'Deo Patria Tibi.'" ("For God, For Country, For thyself") a motto, which suggestively combines the consideration of Religion, Patriotism, and Personal Responsibility.

Having thus given a "brief public tribute of respect to the deservedly honored and venerable man whose funeral (conducted with characteristic simplicity by his family) had been so numerous and representatively attended," the preacher proceeded to remind the congregation of the solemn and impressive thoughts brought to the mind by text he had chosen. "Four key notes of meditation upon the meaning and use of our earthly life" were furnished by the Apostle's words, viz.

Usefulness; Limitation; Divine Rule; Christian Hope. 1. 'He served his generation,' i.e., ministered to those who lived with and around him. The term implied a subordination of self to the common welfare (so far as we used the term of conscious helpfulness, or ministry, towards other).

There was a sense in which we all played our part in our time, and unconsciously contributed to the general progress, but that belonged to the Divine Rule (to be spoken of presently) rather than to human purpose, or performance.

"We serve" our generation, with purpose, when we realise our personal obligation to look, not only on our own things, but also on the things of others: when, in short, we determine to be useful, and helpful members of society—and not merely self-seeking, self-indulgent men and women, who, in effect, say, though they might repudiate the expression, 'Let us eat and drink, for to-morrow we die.'"

There were varieties of "service" in our different walks of callings in life; but all could "serve" ("minister") if they would strive to be unselfish, and to use their own life for helping on "their own generation," i.e., helping others around them.

Life for each of us had its opportunities, its mission, in the work of each of us, wherever we were placed. Very various were the claims of the family, of society, of our country, of the world, upon our exercise of individual energy, and our fulfilment of duty. But in one way, or another, every one of us could, and should, "serve" our generation.

(2) But then came the thought that our opportunities are so limited, and so little! The period of our ministry—even when life reached 80 or 90 years of age—was but a brief and quickly passing working day! How little, after all, it is that we can do. . . . In youth how much we think we will do; but as years pass how little we find it possible to achieve!

This limitation was especially in St. Paul's mind when he contrasted the David of old time, whose life-work came so soon to an end, with the anointed—Son of David—whose wondrous Resurrection had overcome death, and opened the Kingdom of Heaven to all believers.

Yet, it was not to be forgotten that while we can only serve our own generation with a feeble, and finite ministry of help, this very service—humbly and faithfully rendered—is part of the infinite unfolding of God's purposes. . . . thro' the ages when, time after time, 'The old order changeth, giving place to new,

'And God fulfils Himself in many ways.'

(3) So might we mount from the thought of limitation to the thought of Divine Rule. "The Will of God it is which orders the 'service,' and times the 'sleep' for His servants.

Amid the mysteries and mutabilities of human history, how cheering, sustaining, inspiring, this thought of God is, ruling, overruling, adjusting, adjudicating, shaping, completing.

"He sends, and summons His labourers, and out of their partial and fragmentary performances weaves, goes on weaving, a mighty work of wide-reaching love and wisdom, from generation to generation unto the end of our world-age."

The thought of this Power above, and beyond, was a fundamental religious conviction; gleams of which appeared even in polytheistic and idolatrous systems.

A primary article of all nobler creeds was, "I believe in God."

And the unfolding of the nature and graciousness of the Divine Will, as we had it in the progressive, historical, and doctrinal Revelation in our Holy Scriptures, became an increase of illumination and consolation for all who trust God, and see the Father revealed in the Incarnate Word.

(4) "With the Divine Rule we associate, as being an integral part of that marvellous Divine ordering of things for men. Christian Hope.

"Jesus—Conqueror of Death—has brought Life and incorruption to light through the Gospel. All aspirations after good, all philanthropic endeavours, all striving after more progress, and wish for universal harmony, find inspiration and patience of hope in Him who, clad in Human Nature, lived and died, and yet 'saw no corruption.

"In Jesus, the Risen Man,—in Christ, raised from the dead, the first fruits of them that sleep, is sure and certain hope of the Resurrection from the dead, and of a perfect consummation of bliss, both in body and soul, in eternal and everlasting glory.

"In Jesus Christ, Who has been exalted as Prince and Saviour, and will return to judge the world with equity, we have pardon and peace here to enable us to serve God, and therefore our own generation, with 'a quiet mind,' and have unending prospect of illimitable service hereafter. In the Risen, Living, Ruling Saviour of the world, individual life loses its loneliness; family life secures its integrity (whatever temporary severances occur); social fellowship is purified, elevated, broadened; wished for ethical progress in national life, and in international community, is transformed from fragmentariness into the glorious ideal of a Universal Kingdom of God triumphant over brutality and ignorance and vice, and harmonized into the fellowship of perfect love."

The vision of the Prophet concerning the Priest-King (Zech vi. 12-13-15), . . . the vision of the Apostolic Seer of the Marriage-feast of the Lamb, . . . pointed us to the longed-for goal, the Civitas Dei into which are enrolled all the people of God, from every age and every land, as known to Him.

Some might say, All that you tell us is "too high, too glorious, too transcendent!" Yes, we must, as the disciples of old, come down from the Mount of Transfiguration into the conflict, the mystery, the sorrow, of a sinful world. But then we remembered that Jesus lives, and Jesus rules, and Jesus returns to judge righteous judgment.

So for us there is the patience as well as the brightness of the living Hope, which lives in Him.

Archbishop Thomson's words, shortly before he died, are a true indication of the Christian's patient and hopeful life:—"Ah! yes, the grand thing is to do all the good we can while God spares us, and to be found working and watching when the end comes."

Having served our generation by the will of God, by the God we fall asleep, and wake, in due time, to the full grown energies of heaven. *Denique ceterum!* "Thy heaven at last."

No more sin—no more separation—no more curse,—no more limitation of service or of sympathy—but a City, a Kingdom, a Home of perfect light and perfect love!

"I hear at morn and even,  
At noon, and midnight hour,  
The choral harmonies of heaven,  
Earth's Babel-tongues o'er power.  
That resurrection word,  
That shout of victory,  
Once more, for ever with the Lord,  
Amen, so let it be!"

At St. Paul's, Redfern, on Sunday morning, the service was in memoriam of the late Sir Alfred Stephen. The hymns were especially suited to the occasion, and at the close Mr. Thomas Flower played the "Dead March," on the organ. The Rev. F. B. Boyce preached from the text, "The memory of the just is blessed." Proverbs, x, 7, and in the course of his sermon said: We were especially reminded that day of the passing away to the ripe age of 92 of one who had given almost a lifetime to the people of this country. His irreproachable character, tested in many ways in the course of long years, was a shining example to all. He had ever worn the white blossom of a stainless life. His keen sense of honor had helped him in his high office of Chief Justice to maintain the administration of law above suspicion. It had aided in keeping the fountain pure. In some other countries notably in a well-known Republic, it could not be said that justice was impartially given to all, but here Sir Alfred, by his love of truth, his honesty of purpose, his determination to do right, had sown wide the seeds of confidence that law or justice would honorably be meted out, irrespective of persons. Here, in St. Paul's we were specially bound to remember him, as he gave his eldest son to the ministry of our Church. He sent him home to Cambridge, and he returned ordained, and to work in this parish. The saintly and self-sacrificing life of Canon Alfred Stephen would never be forgotten here. For 35 years he faithfully labored for his Lord and Master in this southern part of the metropolis. Sir Alfred had thus given the Church of his best. He had been the friend of many movements to benefit the people. For example, the cause of temperance found in him a warm sympathiser. In the early days of the movement he applauded efforts in its favor, and in opposition to public opinion. Probably he had given the strongest testimony ever offered by a judge as to the close connection between drink and crime. Before the Drink Commission he said with emphasis, that three-fourths of the cases that had come before him were due directly or indirectly to drink. Probably the respect of

colonists was never shown more fully than in almost his last public act. That great and excellent institution, the Prince Alfred Hospital sadly wanted funds. Sir Alfred publicly asked for a week of self-denial on its behalf. How nobly colonists responded to his call! Over £4000 were given, and the hospital was placed on its feet. It was only one of many plans he had for aiding suffering humanity—for making the world brighter and nobler. We review his long life, we mark his faithfulness to the right, his unwearying industry, and his adornment of high offices. We think of his long life of honor, and, as to him, say, "The memory of the just is blessed." To many that life will be full of inspiring example. While we leave him quietly at rest and in peace, within the silent tomb, we thank God for his many acts of love and duty.

Now, a Sermon preached in St. Luke's Church, Burwood, on Sunday morning, October 21st, 1894, and in St. Andrew's Cathedral, Sydney, on the afternoon of the same day, by CANON MORRISON.

"Know ye not that there is a prince and a great man fallen this day in Israel?"—2 Sam iii. 38.

Some men are great as naval or military commanders; others are great as statesmen or lawyers; others are great for their scientific or literary attainments; others, again, are great as giving their lives to the Glory of God in seeking to benefit their fellow-creatures for both time and eternity.

"A great man had fallen in Israel." Abner had commanded the portion of the Hebrew Army which endeavored to set a son of Saul on the vacant throne. Subsequently he went over and joined David, and Joab betrayed and murdered him. David followed him to his grave, wept over his remains, and pronounced the elegy from which the text is taken.

Every age and country has its great men. The foundation of our country is almost too recent to have a history, yet not too recent to have given birth or a home to great men. Among these, perhaps, there have been none greater, if so great, as the one whose remains were borne in the respectful silence of thousands to an honoured grave a few days ago. It has been my privilege to enjoy his friendship for many years, and therefore I venture, on this occasion, to give my humble tribute to his memory. Our judges, journalists, statesmen and others have paid their respectful tribute to his memory. It is not mine to repeat what they have so well said, but rather to mention a few thoughts which have passed through my own mind.

"A great man has fallen"—Sir Alfred Stephen was a great man—in many respects, and among others in these.

1. "Patient continuing in well doing." It is easy to accomplish this when the world applauds our conduct. But let the world turn on us, let it attribute to us motives of self-importance, gain, etc., then to "continue in well doing" is not so easy. Of the thousands who witnessed Sir Alfred's funeral possibly not many can remember the adverse criticism with which his conduct has been assailed in former years. Little men find it a cheap and easy way of trying to force themselves into public notice by detracting from the character of men who are too high to notice such puny efforts. That eloquent tongue and powerful pen could, on such occasions, afford to be quiet. And why? Because he knew that he had "the mind conscious of its own rectitude." More than this, he moved among men as one who thinks and moves as in the sight of God. As such he was "a great man."

2. His greatness also consisted in the encouragement and material help he was ever ready to render to others. It is not difficult to flatter or to claim friendship with the successful. It may accord us some measure of gratification to be able to name such as being our friends. Very different is it to take the unknown by the hand—to give to them moral and material aid and help them to enter into the walk in life for which the Lord had designed them. Who could ever charge Sir Alfred Stephen with bowing to the successful with a view of raising himself? Many can bear witness, as some have to me since his death, that he helped them at a time when but for such help they could not have advanced in life, and others have been equally ready with their testimony that when the troubles of life had almost overwhelmed them, that when they had fallen from their station in life to one far lower, he was one of the first to show that his friendship did not depend on social position, but on moral worth. Some are too ready to judge of people as in the light of time, he as in the light of eternity.

3. Closely allied to this trait of his character was his readiness to meet the desponding with cheerfulness. Life is composed of rays of light mingled with clouds of darkness. Many seem to be familiar with the latter, few with the former. He appeared always to live, more or less in the sunshine, though, doubtless, he had his dark moments. But whatever may have been the state of his own mind he had always judicious advice, encouraging words, and a genial smile for the heavy laden. These would be occasionally attended with aid of another kind. Men who walk through life in communion with God have their dark moments. They know, however, where to cast their burden, and they are well able to comfort others. To have the power to speak fluently on Christianity does not necessarily commend Christ to others. This, if done at all, must be done by living the Christ-like life—diligent in business, fervent in spirit, serving the Lord.

4. A truly "great man" is one who can make the best

of both worlds—that in which we are, and that upon which we must shortly enter. Clergymen are often admitted into the confidence of other people, and it well becomes them to be on their guard that they do not betray this confidence. There is, however, no rule without an exception. And I may venture to claim the present occasion as forming one of those exceptions. It is not long since Sir Alfred, when he and I were alone, informed me that he knew that his end could not be far distant. He then spoke of the mercies of his past life and expressed his gratitude to God for the same; and then, after a pause, with peculiar emphasis he added—while his face was lighted with what I may call a radiant smile—"my hope for the future is, alone, in the death of my Redeemer!" Knowing this, we are not surprised at that noble life—we are not surprised at that peaceful death.

"Such is the Christian's parting hour,  
So peacefully he sinks to rest;  
And faith, rekindling all its power,  
Lights up the languor of his breast.

"There is a radiance in the eye,  
A smile upon the wasted cheek,  
That seems to tell of glory nigh  
In language that no tongue can speak."

## CANON CARTER AT THE CATHEDRAL.

Canon Carter, who has been engaged in conducting Missions in several centres in the Dioceses of Tasmania, Adelaide, and Melbourne being about to proceed to New Zealand to fulfil other engagements spent a few days in Sydney during the past week. He was the guest of the PRIMATE at Greenknows. On Sunday last he was the Morning Preacher at All Saints', Woollahra, and Evening Preacher at Christ Church, St. Lawrence. On Monday he delivered two addresses in the Cathedral. In the afternoon at 4.30 he spoke to the Clergy, and in the evening at 7.30 to Church workers. We have been supplied with the following notes by one who was present at both services, but it is impossible to convey in type and ink the impression produced by the earnest and gifted Canon. He is a rapid speaker, giving forth about one hundred and fifty words to the minute, and only an expert phonographer could follow him. The notes may however help the memory in reproducing the thoughts to those who heard the addresses and thus assist in keeping alive the enthusiasm which is needed in the prosecution of all Church work. The Canon preached at St. John's Bishopric on Tuesday evening, and yesterday held a "Quiet Day" for the Clergy at St. Paul's College.

On Monday afternoon Canon Carter, M.A., addressed about fifty Clergy in St. Andrew's Cathedral. Canon Carter's address was of a conversational character, and being intended for Clergy only dealt with some aspects of their work as Ministers of Christ or as St. Paul said "stewards of the mysteries of Christ." One of the first things necessary he said was faith in God and faith in man. The minister as a trustee should be diligent in the discharge of every duty. Of all scandals that disgraced the Church it was the slothful minister. The Clergy should be thrifty and make the most of their opportunities. They should strive to be faithful, diligent, punctual and prudent. After the address tea was provided in the Chapter House at which the PRIMATE presided.

## EVENING SERVICE.

## ADDRESS TO WORKERS.

This Service was well-attended, and the Most Reverend THE PRIMATE was present and took part.

CANON CARTER selected as his text the words—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 PETER iv. 10. He said of the many kind and pleasing remembrances he should carry back with him to England, that of the Metropolitan Church of the Province would be unique; it would remain green in his memory. The meeting of Clergy, held in the afternoon was a pleasant one; and there, that night, was a congregation, may be, of those who were not the least earnest of the Churchworkers of the City of Sydney. At the afternoon meeting they strove to consider some aspects of the Ministry. What did that Ministry mean? This was a question the Laity had a right to ask. The answer was given in the words of the Apostle St. Paul. If the Clergy were to give an answer to that question they would have to show proof positive that they were on a certain day and in a certain place ordained to that Ministry, that hands were laid upon them and that they received authority for the exercise of their Ministry—the office and work of a Priest in the Church of God. They exercised their Ministry in the confidence that it was an Apostolic Ministry. They were linked by steps, as it were, that could not be mistaken, to the Apostles and to the Church of Christ. He dare say he was then speaking in the presence of Layworkers. Their one bounden duty was to appreciate with a clear intelligence the claims and responsibilities of the Church. In the Colonies they had developed, and were still developing, delightful Lay-work. It was never intended that the Church should be without lay help, and lay work could never be rightly and safely developed without or unless they had a clear recognition

of the ministry of Christ. It was much to be desired that the Clergy should instruct their people as to the dignity of the Priesthood. It was perfectly true that formerly the authority of the Clergy took the form of bondage that was grievous to behold. Yet the Clergy could not speak too frequently and openly to the people of the principles of the Christian Ministry. When a young man had made up his mind and proposed to enter the ministry, he was spoken of by his friends as going into the Church. That was a popular fallacy, they were officers of the Church only. The difference between the Clergy and Laity was only in degree. As every man according to St. Peter had received the special gift of the Holy Ghost even so they were to minister one to another of the manifold grace of God. What could they say respecting their credentials—the same might be said of the credentials of the Clergy—what had they to prove their stewardship but the inward gift of the Holy Ghost? If there were any young men present, he would ask their attention for a moment. He had heard that many here were held back from entering the ministry, even by their parents, on the plea that it was not sufficiently remunerative, and that the Church did not offer a sufficiently promising career for their sons. He thought there was a nobler ambition for children than that they should only enter professions where large fortunes could be made. If his entering the ministry meant that he should remain in single estate, did not the Church of Christ demand some sacrifice? One prayer he would ask them to make, that there never might be wanting a supply of persons willing to serve God. The Church of England needed the best of her sons, possessed of education and culture—all those gifts could be sanctified in the service of the Laity. Such were not ordained, but their career was fixed, they were consecrated to the Church by the laying on of hands the same as the Clergy. He did not understand how Church work could be built up except from Confirmation. What a glorious meaning it gave to that Rite of Confirmation when viewed from that point—the laying on of hands, setting apart for the office and service of the Church. Whenever he witnessed a Confirmation it was as a sermon to him. He asked them to recognise the gift of the Holy Spirit which was always associated with work and the power for work. Before the day of Pentecost there were Lay-men and Lay-women, and how when the Holy Spirit came down on the day of Pentecost they were all filled with the Holy Ghost, they all began to worship in that place and each went forth to work. It was a fact that there were more women than men in the ranks of the Church workers; and the position was one of the most pressing questions of the day. Women had their influence in many instances far beyond that of the Clergy. Church work wanted backbone. They wanted vigour and consecration to Church work. How could they do it? Only in this way, by yielding their hearts, their wills, their enthusiasm to the cause of Jesus Christ. And that was one reason why we wanted more workers in the Church to-day. There were men who belonged to sects which only sprang into existence yesterday—most enthusiastic workers. There is too much half-heartedness about Church matters here as elsewhere, too much of the spirit of criticism towards the Church, and too little eager, loyal, outspoken enthusiasm. Church work ought to find a place in the hearts of all young men and young women. There were few things about which he or they had any right to be proud. There was one thing of which he was proud, and that was in belonging to the Church of Christ, and exercising the Ministry. The Church of England was but one among many. It has had a longer life certainly than many, the Communion of the English Church was as old as the Apostolic Church. They ought to humble themselves into the dust when they looked at her lethargy. Let them be as humble and penitent as they could be, but thankful that they were members of the Church of Jesus Christ. Let them remember that the Churchman proves his Churchmanship by a very loyal and diligent service, by what may be called his sanctified secular life. That was where they, the Laity, had such a splendid advantage over the Clergy. They (the Clergy) did not know the world, they were not fully equipped in the ways of the world. In the Colonies, they had a big work before them. He much regretted to see that in Victoria they had put the Bible out of their State Schools. He noticed this was the time of Intercession on behalf of the Sunday-schools. He would ask what was the work of the Sunday-school teacher? Was it not to bring children into the Church, and to the Sacraments instituted by Christ? They could not all be Sunday-school teachers, but they could be students of the Word of God. The Word of God should be studied—"Search the Scriptures." Preaching would be more powerful if uttered in the ears of people who were anxious to learn. There are many admirable and cheap books published at the present day which would help them in studying the Gospel of Jesus Christ. Everyone might not be a Priest, but what was required was to understand the priestly service. He trusted they would go out into the world each with hearts filled with the Holy Ghost and joy.

J. H. Earl, West Shefford, P.Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried the Canadian Healing Oil which gave me immediate relief; and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, etc., and I think it equally as good for horse as for man."

# HENRY B. JOHNSTON,

## Accountant, 39 Hunter Street, Sydney.

SPECIALITY—Schedules and Trading Accounts Compiled in Bankruptcy.

## A WONDER! The Tarawera Water Boiler.

Boils Water in thirty-five seconds. Great saving effected. SAVES COST OF MACHINE IN ABOUT SIX MONTHS. Adapted also for HEATING BATHS.

For testimonials and all information apply at the Depot,

71 ELIZABETH STREET, SYDNEY.

## NEW AS STOVE "The Champion."

Best Invention for Cooking by Gas yet Discovered.

Patented in Sydney. Took FIRST PRIZE in Sydney 1894.

WEEKLY COOKING DEMONSTRATIONS at the SHOW ROOMS,

92 BATHURST STREET (Y.M.C.A. Buildings



## Special Advertisements.

# Australian Mutual Provident Society

Established 1849.

Society

IS THE

Oldest and Most Prosperous

Life Assurance Society in the Australasian Colonies.

HEAD OFFICE 87 PITT STREET, SYDNEY.

INV. STED FUNDS—

TWELVE MILLIONS.

ANNUAL INCOME—

TWO MILLIONS.

The Australian

Mutual Provident Society

is the only

DECLARES

Australasian Life Office

A BONUS

which

EVERY YEAR.

Amount Divided for 1893 (after making unusually large Reserves) was

£448,790

Directors:

The Hon. Sir J. P. Abbott, M.L.A., Chairman

JAMES R. HILL, Esq., Deputy-Chairman.

A. W. MARRAS, Esq., J. P. B. SHORE, Esq., J. P.

T. T. WALKER, Esq., ROBT. J. KING, Esq.

JOSEPH ABBOTT, Esq., M.L.A.

General Manager and Actuary: RICHARD TERRE, F.I.A., F.F.A., F.S.S.

ROBERT B. CAMERON, Secretary.

## TO HELP THE "RECORD."

Send a Postal Order or Three Shillings in Stamps, and a copy will be sent to any address every week for three months.

## TO GET A CONCISE ACCOUNT OF

CHURCH NEWS.

Read the AUSTRALIAN RECORD.

## A GOOD CHURCH PAPER FOR YOUR

HOME.

Subscribe to the AUSTRALIAN RECORD.

## TO KNOW ANYTHING ABOUT

Missions, Temperance, Brotherhood of St. Andrew, Church Work at Home or in Australasia, Subscribe to the AUSTRALIAN RECORD.

## TO BE UP-TO-DATE.

You Can't do without the AUSTRALIAN RECORD.

Apply to the

Manager,

Australian

Record,

176 Pitt-st,

Sydney.

## CORREY'S GARDENS, Cabarita, Parramatta River.

THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.

Where will we take our Sunday School for their Picnic? Go to Cabarita where there is every comfort and convenience for the children and visitors.

The Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather. Steamer's Wharf close to the Pavilion. Extensive Grounds, 20 Summer Houses, Shady Nooks, Grassy Slopes, Beautiful Flower Gardens, Abundance of Water.

(City Water throughout the Grounds.) There is no Hotel license. (Cabarita is strictly Closed on Sundays). Office-Bearers of Sunday-schools do not fail to inspect Cabarita when selecting a Ground for the Picnic.

Letters by Post promptly attended to. Telephone 26, Burwood. Ring up and enquire terms, etc. Postal address—T. CORREY, Cabarita, Concord.

Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair.



**HARLENE FOR THE HAIR**  
THE WORLD-RENOVED REMEDY FOR BALDNESS,  
From whatever cause arising.  
Positively Forces LUXURIANT HAIR, WHISKERS, and MOUSTACHIOS  
As a CURE OF WEAK AND THIN EYELASHES, or RESTORING GREY HAIR TO ITS ORIGINAL COLOUR, never fails.  
As a Producer of WHISKERS and MOUSTACHIOS it has never been equalled.  
Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredients. It is a pure vegetable preparation, and is sold in all the Colonies.  
Bottle. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.  
Manufactured only by

EDWARDS &amp; CO., 95, HIGH HOLBORN, LONDON, ENGLAND.

## Woodstock Farms! Woodstock Farms!

Small Farm and Orchard Lots, 10 Acres Each.

PRICE AND TERMS TO MEET THE TIMES.

Cleared Land ready for Planting within One Mile of Railway Station.

SUBDIVISION OF THE HOMESTEAD FARM,

WOODSTOCK, ROOTY HILL.

Ten Acre Blocks at an Average Price of £12 per Acre.

Terms: One Pound per Acre Cash, the Balance payable Monthly, Quarterly, or Half-Yearly. Ten years' term if required.  
Example: A buyer of 10 acres, for £120, pays £10 deposit, and on 5 years' terms, half-yearly, £12 18s; quarterly, £6 8s 2d; monthly, £2 2s 6d. On 10 years' terms, £10 deposit, and half-yearly, £7 7s 10d; quarterly, £3 13s 6d; monthly, £1 4s 6d; thus repaying the whole principal and interest, with option to pay up more or the whole at any time without any interest fine.  
A special feature will be that the buyer will, subject to the ordinary regulations of that office, have the option of A LIFE INSURANCE POLICY IN THE A.M.P. SOCIETY for a small additional charge, so that in case of death the family will receive the transfer of their Home Free.

## ADVANTAGES:

Healthy Climate, Local Market for all Fruit at the Canning Factory, quick connection with the City by rail, 900 Acres now subdivided into 90 Farm Blocks, 10 acres each, ready to make Orchards, Vineyards, Poultry or Dairy Farms, or for Flowers and Silk culture. Good water reserve of permanent water.

## ONLY 90 LOTS TO SELL.

Several of the Lots have Cottages on.

Apply for plans and particulars to

J. Y. MILLS, Auctioneer, 161 Pitt Street.

Train from Redfern Daily at 10.15 a.m.

INTENDING BUYERS will be SHOWN OVER THE PROPERTY BY APPOINTMENT.

Messrs. STEPHEN, JAKES, and STEPHEN, Solicitors for the Estate.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA, INFLUENZA, CONSUMPTION, &c. KAY'S COMPOUND ESSENCE OF LINSEED, Aniseed, Senega, Squill, Tolu, &c. CAUTION.—Spurious Imitations are being offered. KAY'S COMPOUND, a Demulcent Expectorant, for Coughs, Colds, and Chest Complaints. KAY'S COMPOUND, for Coughs and Colds, is equally serviceable for Horses and Cattle. KAY'S TIC PILLS, a specific in Neuralgia, Face-ache, &c. Contains Quinine, Iron, &c. LINUM, CATHARTICUM PILLS, Digestive, correctives, and agreeably aperient. COAGULINE.—Cement for Broken Articles. Sold Everywhere. Manufactory, Stockport, England.

## Church of England BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting

Christian Knowledge,

176 PITT STREET, SYDNEY, 176

(OPPOSITE HORDEN BROTHERS).

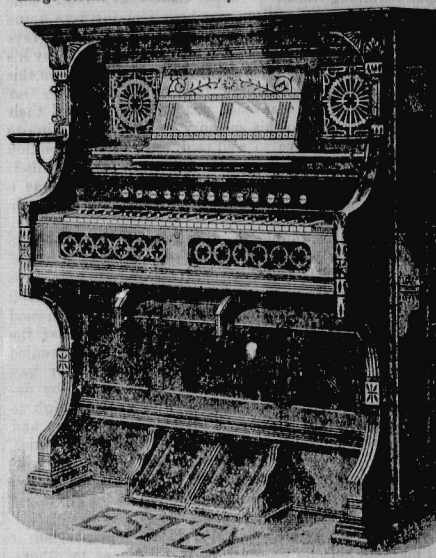
Bibles in all sizes and descriptions.  
Church Services and Prayer Books in various bindings.  
Hymn Books of all kinds.  
Sunday School Materials, &c.  
The publications of the S.P.C.K., R.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

## New Books just received—

The Story of a Melanesian Mission, 1/1, by post 1/2  
Reports of the Canterbury and York Boards of Missions on the Mission Fields, price 7/6, by post 8/-  
Self-discipline in relation to the Life and Work of a Priest, 2/-, by post 2/3  
The Higher Criticism and the Monuments by A. H. Sayce—Third Edition—revised, 7/6, by post 8/3  
The Teachers' Text Books, selected by the Church Sunday-school Institute for next course of Lessons, 2/6 each, by post 2/10  
Scholars' Lesson Papers, 2d per packet  
Syllabus of Lessons, 2/6 per 100



**Paling & Co. Limited**  
ESTABLISHED 1833  
338 George Street,  
LARGEST IMPORTERS OF PIANOS, ORGANS  
AND ALL MUSICAL INSTRUMENTS.  
NO BETTER VALUE TO BE OBTAINED  
ELSEWHERE.  
FOR CASH OR TERMS.  
Large Stock. Great Variety. All the Best Makers.



**W. H. PALING AND CO. Limited,**  
Sole Agents for the Celebrated Pianos of  
Steinway and Sons, Julius Fench, Ubel and Lechleiter,  
Carl Ecker, The "Victor" and The "Belling."  
Pianos by all Good Makers. Estey Organs, Bossey's BAND  
INSTRUMENTS.  
Largest Stock of New and Popular Music.

## KURRAJONG HEIGHTS. BARKER COLLEGE.

THE REV. H. PLUME, M.A., takes a LIMITED number of pupils to prepare for the University and other Examinations.  
References.—The Right Rev. the Bishop of Newcastle, the Right Rev. the Bishop of N. Queensland, the Rev. J. D. Langley, Professor Scott, Professor MacCallum, Professor Anderson-Stuart.  
TWO VACANCIES.

## THE AUSTRALIAN RECORD.

THE only weekly journal, in connection with the Church of England in the Colonies, containing Church News, crisp short paragraphs, articles on current topics—Independent in everything. Neutral in nothing.  
Subscriptions, Yearly in advance, 12s—if booked, 14s.  
Half-yearly " 6s— " 7s.  
Quarterly " 3s— " 3/6.

Please send address and remittances to Manager,  
AUSTRALIAN RECORD,  
176 Pitt-street,  
Sydney.  
As an Advertising Medium the RECORD stands un-

TERMS ON APPLICATION.

765 GEORGE STREET, Opposite Christ Church,  
116 OXFORD STREET, 78 DARLINGHURST ROAD.  
WAVERLEY, Near the Tea Gardens,  
Also at ROOKDALE, Opposite the Station.

Telephone 993



FOR SUNDAY SCHOOL PICNICS OR CHURCH  
TEA MEETINGS, TRY  
**JOHN I. SMITH**  
"Paragon" Caterer and Confectioner,  
112 KING STREET (Opposite Quong Tart's).  
He will liberally provide, and personally attend—saving you all  
trouble—at very Moderate Prices.  
Send for Price Lists and Circular. Scores of Testimonials from  
Clergymen and others.

Carefully Packed Goods sent to any town in the Colony.  
**JOHN I. SMITH, 112 KING STREET, SYDNEY.**

WHERE TO SPEND A HAPPY DAY  
WITH OUR  
SUNDAY SCHOOL SCHOLARS.

## THE MODERN SEASIDE PICNIC RESORT, PEARL BAY

PEARL BAY is situated on the most Picturesque Part of  
MIDDLE HARBOUR, and is one of  
NATURE'S LOVELIEST SPOTS.  
MAGNIFICENT & SPACIOUS PLEASURE GROUNDS  
with Beautiful Velvet Lawns and Grassy Slopes, abundant  
growth of Wild Flowers, a Pretty Beach, with Commodious  
Baths, Natural Caves and Grottoes, and Sparkling  
Rills.

## COOL SUMMER HOUSES,

The delight of Pleasure-Seekers, away from dust and heat

## LARGE PAVILIONS JUST ERECTED.

No Licensed Premises on or near the Ground.

PEARL BAY, MIDDLE HARBOUR.

These grounds are within a few minutes' walk of the  
Electric Tram Terminus, North Sydney, thus providing  
an alternate route for those who do not care to cross the  
Heads by Steamer.

Apply to CARETAKER,  
Or Box 1598, G.P.O., Sydney.

A CATECHIST is open for engagement. Country preferred,  
accustomed to bush work. Address—"A CATECHIST," office  
of this paper, 176 Pitt-street, Sydney.

EAGLE LECTERN FOR SALE.—A handsome Memorial for  
Church or Cathedral, artistically Carved in Oak. For particu-  
lars and photo, apply, T. E. JACOBS, Wood Carver, 1 York  
Chambers, Liverpool-street, Sydney.

WASHING done at the Church Home Laundry. Usual  
Laundry Prices. Help Solicited. Suffolk street, Paddington.  
The "Home" is established for intemperate and fallen women.

THE REVEREND EDMUND B. PROCTER is always available  
as Locum Tenens; for occasional services on the Lord's Day,  
or at any other times; for Religious Instruction in Public or other  
Schools; or for any other duties. Address—  
"STAFFA," Cavendish-street, Stanmore, Petersham.

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 27, 1894.

MISSIONERS and Mission Preachers are just now in  
evidence. We have Anglican, Presbyterian and  
Wesleyan Methodist Missionaries in the colony. CANON  
CARTER has been spending a few days in the city on his  
way to New Zealand, and his time has been fully occupied  
at All Saints', Woolahra, Christ Church, St. Lawrence,  
the Cathedral, St. John's, Bishopthorpe, and in holding a  
quiet day for the Clergy at St. Paul's College. His  
addresses have been marked by earnestness, faithfulness,  
directness of appeal, and spirituality of thought. Those  
who have listened to them must have felt that the speaker

The success that **AMYKOS** has met with, and the universal favor it enjoys both in the Old and the New World is a sufficient guarantee of the  
advantages resulting from its use as a mouth-wash, gargle, cosmetic, etc. It is unanimously acknowledged to possess a mild, and at the same time,  
energetic efficacy as an antiseptic water, and is superior to all antiseptics at present known to science, as expressed by Professor Sir Joseph Lister, of  
Edinburgh, in the *Lancet*, which alone ought to make the **AMYKOS** a household word for the Australians who esteem Cleanliness.

Price, 1s. 6d. at all Chemists, Perfumers, &amp;c.

lived in the consciousness of God's presence, and that his  
desire was to direct both Clergy and Laity to work and  
live in the spirit of humble trust, and in the enjoyment of  
the favour and the love of God as manifested in Christ  
Jesus. The Rev. JOHN McNEILL for three weeks has  
been daily addressing immense gatherings in the Exhibition  
Building, and four times each week the Centenary Hall  
has been crowded from one to two o'clock with a thousand  
business men. His style and manner is vastly different  
from that of CANON CARTER but yet his earnestness, faith-  
fulness and directness of appeal cannot be questioned by  
even those who would be tempted to criticise some of the  
expressions he uses, and the novelties he introduces.  
That such large gatherings should assemble to listen to  
the sermons of these men so distinguished in their  
separate spheres of work prove that the Glorious Gospel of  
the Blessed God has not lost its attractiveness and power,  
and that men are hungering after God and righteousness.  
Far be it from us to criticise the ways or the methods of  
either of these excellent men. Each has his sphere and  
work, they are both well serving Christ with every  
power of their being, and seeking to arouse their fellow-  
men from indifference and apathy, to earnestness and  
thought. Such work should commend itself to every  
Christian and obtain their prayers, and enlist their  
sympathies. By different ways they lead men to the  
Cross, and when men are brought into the presence of  
Christ there, we can rejoice and give praise to God. The  
practical value of such work and its permanence is that which  
should concern us. If the Clergy have listened to the  
soul-stirring appeals of these Missionaries, and the Laity  
who have had some old fashioned truths told them in the  
plainest language will only seek to embody what they  
have heard in daily life, we may hopefully look for a great  
revival of religion amongst us. The result is in the  
hands of the Church and it ought to lead us all to the  
renewed consecration of every power, and of every agency  
in the service of our Divine head and king. Mechanical  
piety never yet helped the cause of the Son of God, and  
we do most sorely need more enthusiasm in all our Church  
life and work. It is impossible to determine the relative  
value of things by simply talking about them in a con-  
ventional way. There must be enthusiasm and appro-  
priate elevation of mind. The righteousness that can  
be silent in the presence of evil is unrighteous-  
ness. The heart that can pass by the indifference, the  
neglect, the cruelty, which mark every day may say its  
prayers, but it never prays. We need therefore holy  
earnestness, devoted labour, earnest prayer, and that  
spirituality which is the truest wisdom. To such a man  
there comes enlarged life and enlarged opportunity. In  
the fulness of the one, he seeks to discharge the duties of  
the other. What a large portion of time is squandered in  
lamenting over deadness and apathy! Some people are  
never happier than when they are whining over their  
misery. True it is there is lukewarmness and indifference  
which is most disappointing, but we need not however be  
parties to the disappointment; we can be good if we  
cannot be great; we can be faithful, if we cannot be  
brilliant; we can teach a child, if we cannot preach a  
sermon. If every member of the Church, would only  
make the best of everything, watch every opportunity,  
and seek out occasions for beautiful, unselfish, self-  
sacrificing service, what a marvellous change would come  
over the face of this city in less than a week! Goodness  
would see goodness, the land would feel the presence of  
the Church, and the Church would be feared and loved  
because of its righteousness and benevolence. To some  
this may sound like a fool's philosophy, but when it has  
been put to the test and found fallacious, then, and not  
till then, should it be reduced to ashes by the flames of  
mockery. We need at a time like this when attention is  
arrested by the burning words of our Missionaries to ex-  
amine ourselves very searching, and see whether we have  
not in the past made many of our calculations without  
God, and the result has been confusion and disappoint-  
ment. Have we not trusted too much in the arm of flesh,  
whereas all our hopes should be founded on Jesus, and all  
our energies sustained by the mighty power of the HOLY  
SPIRIT. We believe that many of the Clergy and Laity  
have a stronger conviction of duty through what they have  
heard. If so, that is the Word of God to our hearts, as dis-  
tinctly and certainly as if God had opened a door in  
Heaven, and spoken to us face to face. If such is the case,  
then we must seek to do better work for God. We may  
have been doing little peddling work in the past, mistaking  
fuss for energy, perspiration for inspiration, idleness for  
industry for that holy consecration which absorbs every power.  
This must be all altered, for who can tell what may be  
done by energy perseverance, devout reliance upon  
God, holy, undivided consecration to the dear Cross of God  
the Son. We have in our midst men as gifted intellectu-  
ally as either of the Mission Preachers, who have held their  
audiences spell bound; why is it we have not the same  
power? We must all answer that question in our heart  
in the presence of God, and it may be that the answer will  
be a crisis in our life's history that will have the making  
of manhood in it; while if we shrink from it, it may take  
a long time to gather one's self up again, and do anything  
in life that is really, in the sight of God, worth doing.  
Let us away with all mechanical and ostentatious piety  
with all displays of patronage to the Cross. Let us lift it  
up so that guilty, self-condemned sinners may see it  
bending with lowliest reverence and worship before CHRIST;  
then our words will have nobler strength, greater majesty,  
and wider usefulness. Let us touch Christ somewhere,

anywhere, but with the finger of faith, and we shall be  
whole. Let us wrestle with God as did Jacob, and the  
answer will be more abundant than the petition. The  
Gospel of the Grace of God has not lost its power, the  
Cross has made Calvary, the pivot of the universe, it has  
made Heaven possible for the worst, and by the Spirit of  
that Cross we may all be made successful Missionaries for  
Christ. If the visit of these Mission Preachers rouses up  
to greater earnestness and enthusiasm for Christ, we  
may thank God and magnify His Son. Let us pray that  
the Holy Spirit may reveal the Christ more fully unto us,  
and that with greater devotion we may with larger faith  
declare to men the everlasting Gospel. We are only poor  
because we are faithless. If we had faith we should have  
all time, all strength, all confidence, and all peace. Lord,  
increase our faith.

## CHURCH NEWS.\*

From Various Correspondents.

Diocese of Sydney.

INGLEBURN.—A Service of Song (Little George's  
Mission) in connection with St. Barnabas' Mission Room,  
Minto and Ingleburn, was conducted in the School of Arts,  
Ingleburn, on Thursday last. There was a full attendance,  
and the hymns, and anthems were very nicely sung by the  
choir and children and adults. Miss Pegg, the organist of  
the Mission, was accompanist, and Mr. Pegg, the reader.  
Solos were given by Mrs. Hill, Miss Pegg, Miss Hodgkins,  
Miss Hill, and Mr. Sutor.

ST. PETER'S, CAMPBELLTOWN.—A Flower Service  
was held in the Parish Church on the afternoon of Sunday  
last. The Church was well filled. The flowers brought by  
the children were sent to the Institution for deaf and dumb,  
Sydney.

ST. LUKE'S, RANDWICK.—On Sunday next, the  
28th inst., the Tenth Anniversary of the Rev. W.  
Hough's Incumbency will be celebrated. The Rev. Dr.  
Manning will be the morning preacher, and the Rev. Canon  
Kemmis will occupy the pulpit in the evening. In the  
afternoon there will be a Flower Service, and the Rev. A.  
J. Wheeler will give an address. The musical portion of  
the service will be of a high character.

ST. PAUL'S, REDFERN.—Last Sunday morning there  
was a Memorial Service in connection with the death of Sir  
Alfred Stephen. The Incumbent, the Rev. F. B. Boyce,  
preached from Proverbs x. 7. "The memory of the just is  
blessed." In the course of his sermon he said: Here in  
St. Paul's they were officially bound to remember Sir Alfred  
Stephen, as he gave his oldest son to the work of the Ministry.  
He sent him home to Cambridge, and he returned  
ordained, and to work in this Parish, the saintly and self-  
sacrificing life of Canon Alfred Stephen would never be  
forgotten here. For thirty-five years he faithfully laboured  
for his Lord and Master in this southern part of the Metro-  
polis. Sir Alfred had thus given of his best to the Church.

Diocese of Newcastle.

CHRISTCHURCH CEMETERY.—Our readers will be  
glad to hear that having taken the opinion of Leading Coun-  
cil, the Newcastle Municipal Council has decided not to  
proceed against Dean Selwyn in the Brown Burial Case.

SINGLETON.—(Mrs. Shaw's Illness.)—The many  
friends of Rev. Canon Shaw will be pleased to learn that  
his estimable wife has overcome the critical stage of her ill-  
ness, and is now in a fair way of recovery. We need  
scarcely add that every man, woman, and child in this town and  
district will rejoice at the glad news that it has pleased the  
Almighty Dispenser of events to preserve the life of a lady  
who is justly so highly regarded by all creeds and classes  
in our community.—*Maitland Mercury*.

EXCHANGE.—The Rev. A. Shaw of Waratah and the  
Rev. W. Swindhurst, of Wickham, exchanged duties on  
Sunday last.

BRANXTON.—The Dean of Christ Church, Newcastle,  
opened a Mission on Sunday last at Braxton, for the Rev.  
Walter Tollis, Incumbent of Lochinvar. Services were con-  
tinued through the week by other Clergy, with good attend-  
ances.

LAIDS TO THE CHURCH.—Flower Services and Con-  
certs have this Spring taken the place of various entertain-  
ments, which many true friends of the Church sincerely re-  
gretted. It has been a beautiful spring, though late, for  
roses; and an abundance of ferns may soon be expected.  
"O all ye green things upon the earth bless ye the Lord,  
praise Him and magnify Him for ever."

PATERSON.—At the School Feast on Friday after-  
noon, Miss Doyle, who has recently left the Paterson for  
Woolville, was presented with a valuable gold bracelet with  
many expressions of affection and regard. Another presen-  
tation of a handsome brooch was made immediately after to  
an amiable and consistent member of the choir, who has also  
left the district.

PATERSON.—(Rain.)—Three hundred and fifteen  
points of rain fell on Friday and Saturday, and though the  
fall was so copious, no damage was done anywhere.

\* The Editor will be glad to receive brief, interesting items  
of Church News, if sent promptly after the occurrence of the  
events to which they refer.

**UNDERTAKER**  
*Charles Rinsela*



## Diocese of Grafton and Armidale.

ST. AUGUSTINE'S, INVERELL.—At the conclusion of a Parochial Council Meeting held on Monday evening, last week, the Rev. R. K. Ewing was the recipient of a presentation. It had been known that he was about to leave the Parish for a brief period, for a change and a rest, which he much needed, having occupied the Incumbency close upon seventeen years, and only having been twenty-two Sundays absent during that time. His average annual travelling record in his Parish is about 3,500 miles, and besides two services on Sundays at St. Augustine's, he has to do duty at ten other places. The presentation consisted of a sum of money amounting to about £55, nearly all of which was in hand. The Parochial Council trusted that it might be accepted by Mr. Ewing as showing to a slight extent the regard that was felt for him in the Parish. The Rev. R. K. Ewing said that he was deeply grateful to the Parochial Council and to those who had subscribed so handsomely. After almost incessant labour for upwards of sixteen years, he need not tell them that he required a rest. He was glad that Mr. Saunders had accepted the post of treasurer to the Church, and was sure that that gentleman's ability would make itself felt. He was doubly thankful to the members of the Parochial Council for their zeal and their kind consideration. The interests of the Church—the saving of souls—were matters always uppermost in his mind and heart, and he hoped to be more diligent than ever in this respect. In conclusion he sincerely thanked Mr. Whittingham, the members of the Council, and the subscribers to the fund, for their thoughtfulness and generosity, and in saying good bye he reiterated those thanks in the sincerest manner possible.

## DIOCESAN CHOIR FESTIVAL.

Considerably over 200 singers assisted in the Tenth Annual Festival in connection with the Sydney Diocesan Church Choir Association held on Thursday night, the 18th inst. (St. Luke's Day) at St. Andrew's Cathedral. The Most Reverend the PRIMATE was present and both the enlarged choir and body of the Cathedral were completely filled. The following were the sources of strength in the organization of the great body of Choristers:—The Cathedral, St. James' Church, St. John's (Ashfield), St. Mark's (Darling Point), St. Paul's (Burwood), All Saints' (Woolahra), St. John's (Darlinghurst), St. Mary's (Balmain), St. Luke's (Burwood), Christ Church (Enmore), St. Thomas's (North Sydney), and St. Clement's (Mosman's Bay). All Saints' (Petersham), St. Peter's (Watson's Bay), St. Mary's (Waverley), St. Andrew's (Summer-hill), St. Thomas's (Balmain) were also represented. The Rev. G. D. Shenton B.A. (Precentor), conducted, and Mr. Montague Younger occupied his usual place at the organ. The two lessons were read by Canon Moreton and Canon Kemmis, and the Rev. A. R. Bartlett, M.A. (St. Paul's, Burwood), intoned the service. The congregation joined in the processional and recessional hymns. Sir Arthur Macfarren's "With Glad some Feet," and Sullivan's "Brightly Glims Our Banner," the latter being specially effective, probably for the reason that the spirited and exceedingly tuneful music in one of the composer's happiest moods is an alluring invitation to whole-hearted and full-voiced effort. The massive orchestral brass, so essential to completeness of effect with the noble chorus "All Men and Things" from Mendelssohn's "Lobgesang" was missing, but Mr. Younger made the organ tell out well in the exultant passages. The clear voices of the boys and the solid strength of the basses were responsible for the points of impressiveness reached in the Mendelssohn anthem, and again in Dr. G. M. Garrett's stately "Magnificat" and beautiful "Nunc Dimittis." The best example of true "Cathedral Singing" was in Stainer's almost ideal "Amen," of the strict ecclesiastical school, sung with fine musical taste and devotional feeling after "The Grace of Our Lord" and the Benediction. The hymn immediately before the sermon was Stainer's, "We saw Thee not when Thou didst come."

## THE SIGNIFICANCE AND VALUE OF THE CHURCH'S MUSIC.

A sermon preached by the RIGHT REVEREND THE LORD BISHOP OF GRAFTON AND ARMDALE at the Sydney Diocesan Choral Festival, on St. Luke's Day, 18th Oct., 1894, in St. Andrew's Cathedral.

Ep. v. 19. (R.V.) "Speaking one to another in psalms, and hymns, and spiritual songs: singing and making melody with your heart to the Lord."

The time has never been when the Christian Church has disassociated herself from the service which "music's golden tongue" might render. Here, in a circular letter to the Asiatic Churches, the great Apostle of the Gentiles commends, as a perfectly legitimate channel for the gladness and thankfulness of Christian men, the use of the Psalter; of ordered stanzas, which are termed "hymns"; and of less regular anthems, which he styles "spiritual songs." When, a generation later, Pliny as Governor of Bithynia, confides his perplexities to his imperial master, Trajan, he notices that at early dawn the "song" of

praise arose from persecuted Christians as they gathered to worship "Christ as God." Not, indeed, that the early Church employed the aid of instruments. Tainted as these were with a thousand associations of corruption and impurity, they were rigorously excluded from primitive Christian worship: an exclusion which, as you would remember, is still the rule among the millions of the Eastern Church. Then, as years passed on, the alliance between music and religion grew and strengthened. Musicians are well aware that two great Christian names, Ambrose, Bishop of Milan, and Gregory, the Great, Bishop of Rome, their noble art is largely indebted. Until the 17th century, indeed, (no inconsiderable section of human history,) the development of music was practically in the hands of the Christian Church. Certainly, if the Church has fostered music, music, as we readily confess, has been no thankless or profitless handmaid to the Church. On the principle of that sagacious Statesman who could say "Let who will make the nation's laws, provided 'I write their ballads,'" so we may doubt whether the influence of "psalms and hymns and spiritual songs" be second in practical importance to art, adjunct of religion. And it is, accordingly, no mere conservative prejudice which bitterly regrets the supplanting in our schools or Churches, of those stately hymns, objective in their teaching, which led to worship, and conveyed sound doctrine, by the subjective outpourings which have been but too commonly produced by a more modern sentimentalism. Rather is it a tribute to the influence which is exercised, for weal or woe, by hymns, hymn writers, and hymn singers, upon the Christian understanding and the Christian character.

But now, if this be the historic relation of Christianity and music, we may well ask for what reason has the Christian Church thus consistently encouraged the use of music in her public gatherings? Perhaps, if the popular idea were to express itself with perfect frankness, it would assure us that our object has been, and is to-day, to render Christian worship agreeable to one at least of the senses, and so to attract men within worship's sphere of influence. Beyond all question it is true that religion was never intended to be placed before men as needlessly repulsive in outward circumstance. And yet we should all feel that, if our Church music had no other object than to gratify the ears of those who listened to it, it would be marked by a most painful anomaly. Might we not say unseemingly? For worship is the right and reverent attitude of the soul towards God. And here, then, would be one element in worship, not God-regarding at all, but man-regarding: a suggestion of an incongruity only one degree removed from that of the famous press report which told, of an extemporaneous supplication, how it was "the finest prayer ever addressed to an American congregation." And so we must look for some loftier and more consistent reason for that alliance between God's Church and music which has given us Gregory and his chants, Handel with the "Messiah," and Mozart with the "Twelfth Mass." And we shall find our explanation in this. Church music is a "making melody with the heart unto the Lord." Church music results, that is to say, from the dedication of a very lofty and ennobling human faculty to the expression of our sense of how infinitely worthy is Almighty God. Just as a David, or a Milton, or a Keble, consecrates to God his poetical faculty of rhythmic melody; just as a Michel Angelo or a Christopher Wren, or a Gilbert Scott, declares God's praises with lofty arch, or mighty dome, or soaring spire, so it is with the musicians of the Christian Church. Instinctively they know that the splendid powers God has given them can never be used to fuller, nobler, purer ends than in telling out. His praise who gave the powers. A "Hallelujah Chorus" is no mere adjustment of musical ingenuity to suit the circumstances of Christian worship. It is the outpouring of a loving, believing, God-realising human soul. It is Art finding (as all true Art ever does find) its best, most magnificent and abiding expression when it is employed in the service of the Lord of all beauty, and the King of all glory.

"Speaking one to another." It is the suggestion, at least, of that antiphonal praise which gives us our English word "Anthem." For, if our Church music be divine in its source and inspiration, so has it a divine parabolic significance. If we consider our vocal praise, behold, the many parts are blended into one strong sweet strain of harmony. If we examine our own special ecclesiastical instrument, that wonderful device, the organ, behold, it is but the union of many instruments, skillfully combined in one. And the more full and even are the parts, and the more complete the organ, the more striking is the resultant unity in variety. I call this a parable. For it seems to tell us, (and all choir masters, and choir singers, and organists, and all the Christian people who profit by the skill of these should never be unmindful of this telling) that here we may see a representation of the Church of our Lord, and of her life. Many are her powers, her activities, her possibilities: and yet the work which we offer to Almighty God is essentially one. Was there ever a period in Christian history when more urgent need existed for the recognition of this truth? Large growth has for us, as for others, meant large differentiation: and with large differentiation we have come somewhat to lose our sense of the strong strain of unity which rings throughout and harmonises our many voices. But we have lately been reminded, by one of the greatest living English Churchmen, in his article on "The place of Heresy and Schism in the modern Christian Church," that that strain of unity nevertheless is there. Says Mr. Gladstone, of those "dis-

sonant and conflicting bodies" which make up Christendom:—"The truths upon which they are agreed are the great central tenets of the Holy Trinity and of the Incarnation of our Lord." And "these constitute the very kernel of the whole Gospel." With Mr. Gladstone, then, we too this night may "bow the head in amazement before this mighty moral miracle." After all, if 450 millions of professing Christians can thus acknowledge "the great central purpose of Redemption," it is not all conflict, and it is not all disappointment. Beyond all doubt, it suits admirably the purpose of the secularist to point to the divisions of Christendom, and to tell us that heathens are at least people who do not quarrel over religion. But we too can make, in no forced sense, our own that motto which the great Northern Republic has adopted, *E pluribus unum*. Whatever our sphere of work: whatever our convictions on aesthetics and on other minor questions: whatever, in plain English, our denomination or our "school of thought," still our great service of this evening might remind us, and it ought to remind us, of this one crowning and redeeming fact. Clear, strong, and high above all play of variated melody in the life of Christendom rings this one dominant note:—the confession and worship of the Father who made and loves us, of the Son who died for us, of the Holy Spirit who sanctifies us. Him, though by ten thousand roads, we are striving to serve Him, though by methods most manifold, we would glorify. And just as some mighty orchestra, with string and brass haubois and flute, each with its own independent score, seems in all the multitude of its performers, a very kingdom of confusion: and yet the one master mind of him who conducts all these controls their every movement, until there swells out in all its majesty and sweetness, a miracle of music: so may it be: so should it be: so is it with ourselves. The more perfectly we love: the more implicitly we obey: the more truly the same Lord and Master is, absolutely, and beyond challenge or comparison our first and dearest thought: the more shall we realise, with all our diversity of gifts and offices and energies, how, because we are many, and because we are different, there rises still from Christendom, "the sound of a great Amen;" no "lost chord" at all: never to be lost, as long as men are to be found with heart and faith enough to love their Lord first, and to love themselves last!

Yes! that is the great message of our Church music to us; the message of worship: the message of unity in, and through, variety. Is not, then, our music worth keeping, worth cultivating, worth time, pains, effort, and self-denial? Ah! let us never fear to claim for God all that is best and noblest in His great gifts to man! It is St. Luke's Day; the festival of that Evangelist who represents for us (most specially among the four) the cultured graceful side of human life; of him who gave the Church what has been aptly styled the "Gospel of Progressive Christianity;" of him who, whether he were in literal truth artist or no, certainly possessed a keen artistic instinct, trained by God's Spirit to appreciate, and to preserve for us, the stately thanksgiving of the *Benedictus*, the trembling exultation of the *Magnificat*, and the sweet calm triumph of the *Nunc Dimittis*. And how, upon St. Luke's Day, are we going to deny to art, and beauty, and culture, their own proper place in the Kingdom of the Redeemer? Oh, if it might be given to the citizens of that City of God, yet, while there is time, to claim for Him, and to use for Him, redeemed from all coarseness and earthliness, those finer powers of man which give us the poet, the painter, the orator, the musician! We knew how to blend Art and Religion once. Let us learn how to do it again. Who shall tell us that the love of beauty and the glow of reverence must needs prove incompatible with a serious and devout simplicity, when we remember how the very poet of Puritanism itself can tell us of:—

"Storied windows, richly light  
Casting a dim religious light:  
There let the pealing organ blow,  
To the full-voiced choir below,  
In service high and anthems clear,  
As may with sweetness through mine ear,  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

That was the Miltonic ideal? How far it may be realised to-day depends, my brethren and fellow-workers in the service of the Sanctuary, very largely upon ourselves. We want to-day what St. Paul begged for—the melody "from the heart." We want the sweet cadences, fragrant with that indefinable sweetness which can only be theirs when you render them with conscious devoutness "unto the Lord." May God pour upon you such a blessing! to sanctify your Art: to know it as a sacred thing; a costly treasure, meet for the Most High: to practice it with thoughtful reverence, as in his sight and to His glory: to make of your priceless service to the Lord, in a word, the answer of human love to God's love:—

"Thou hast no power, nor may'st conceive of mine:  
But love I gave thee, with Myself to love,  
And thou must love Me who have died for thee."

If your music-offering be known and felt by you as a glad cry of thankfulness for that; if it never can weary you; if it never can disappoint you; if it never can fail you: for all such music blends itself at last with that mightier and eternal music which is even "the voice of many waters, and as a great thunder," and whose singers sing as it were a "new song before the Throne."

## THE CARDINAL AND PROTESTANT UNITY.

At St. John's, Bishopsthorpe, Glebe, on Sunday evening last, the Rev. S. S. Tovey, B.A., preached upon the subject, "The Ancient Faith Our Faith," and in doing so replied to the recent utterances of Cardinal Moran on the unity of the Catholic Church and the disunity of the Anglican Church. It was not desirable, he said, to cultivate a controversial spirit on such subjects, as it did not tend to edification, and it was good as far as possible to live peaceably with all men. There were occasions, however, which compelled even those who would be silent to enter into controversy, and when statements made must be refuted. As an instance of this, they had recently heard of the utterances which the head of the Catholic Church in the Colony periodically delivered, attacking the Church of England, and making definite. The attack made was most unprovoked and unwarranted, and was embodied in a string of assertions without argument and without proof. Duty demanded that such statements should be refuted. Church dignitaries especially, knowing how widely newspaper reports were read, should even be mindful of the responsibility which rested upon them, if they attempted to trade upon the ignorance of facts or the credulity of their followers, and being conscious of the high position they held should avoid stirring up strife. Cardinal Moran was not free from responsibility in such matters, and he (the preacher) trusted that the conscience, which had been described as the aboriginal vicar of Christ, might waken within the Cardinal, but in the meantime might God forgive him. With reference to the Cardinal's assertion that the Church of England was one of those denominations separated from the Catholic fold, and outside the Catholic pale, the term Catholic, in its original sense, meant universal—it being originally used to distinguish the Church of Christ from the Jewish Church. The Church of England did not deny the right of the Roman Catholic Church to use the term Catholic, but it did deny that the Roman Church had the sole title to that term. When they, as members of the Church of England, spoke of themselves as Protestants, they meant that they accepted all that body of doctrine which was opposed to the assumptions, errors, and false teachings of the Church of Rome, and in using the term Catholic, i.e., universal, they affirmed their acceptance of that doctrine which was held always, everywhere, and by all. Rome had much Catholic doctrine, but it also had a great deal that was Roman and which would not stand the recognised test. As to King Henry VIII. setting himself up as the successor of St. Peter and aiming at pulling down the apex set at the head of the Divine Church, it had never been proved that St. Peter ever held any supremacy over the other apostles, that he was ever Bishop of Rome, or that the Bishop of Rome was universal vicar of Christ. Such a belief had been denounced by Pope Gregory the Great, who wrote that the sole head of the universal Church was Christ, and who denounced the title of universal Bishop as proud, schismatical, blasphemous, and anti-Christian. The Church of England was never Roman, from the time of the British bishop's refusing to submit to Augustine as their superior light onward over and over again she had ever resisted papal claims. Any school boy knew that it was true Henry VIII. wished to assume the title of supreme head on earth of the Church of England, but the Clergy refused to sanction the title. With reference to the apex having been removed, and the arch day by day crumbling away, the preacher quoted the words of the distinguished convert from Romanism, the Rev. Archer Butler, to prove that the true Catholic Church had no visible apex; it had but one head—that head was Christ. As to the point that there was not a single doctrine (held by the Catholic Church as fresh as in the days of Pentecost) but had been rejected by those belonging to the Anglican Church, did not the Church of England believe in the creeds which they professed day after day? Did they not believe in the incarnation, the atonement, and the resurrection? As to the claim for perfect unity in the Roman Catholic Church, and that their faith was purely the same as 1900 years ago, and there had not been a single change in the bright rays and faith of the apostles and leaders of the army to which they (the Roman Catholic Church) belonged, the preacher contended that while the Church of England might deplore unhappy divisions, these were exaggerated, and they could see strength rather than weakness in them so long as they were not marked by bitterness in essentials there was for less division than was supposed. The history of the Church of Rome, however, permitted her no room for claiming an example of unity, the old Catholic movement alone sufficed to show trust; and as to there not having been any changes, it was only in 1870 that the Vatican decreed the infallibility of the Pope, which, prior to that time, was not known as an article of the Christian faith; and who, in primitive times, ever heard of the Universal Bishop, of the Immaculate Conception, or of Transubstantiation? The work of the Reformation was to purge the Church of England from the errors and false teachings of mediaevalism which had crept in, and restore her to primitive practices. She appealed to antiquity and she had rejected everything that was uncatholic; she had retained the ancient creeds; her services were not in a dead language, but in a tone understood by the people; she had

never ceased to be a branch of the Catholic or Universal Church, and she had never ceased to be the English Church.

## CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

## CAPITAL PUNISHMENT.

DEAR MR. EDITOR.—Being only a casual correspondent I cannot in reason expect you to give me space to reply in full to the lengthy, but most interesting, remarks of Colin Clout in his last week's "Jottings from the bush." I will therefore confine myself to as brief a reference as possible to two or three points which bear upon my contention that the command of God in Gen. ix. 6 is "directive," not "permissive," and still binding upon us.

And first, I cannot see the force of Colin Clout's argument that this Divine command is "broken continually in every civilised country, more murderers being reprieved than are executed." I was not aware of this latter fact, but if it is a fact, I presume that in most cases of murder there have been extenuating circumstances which the authorities considered would justify them in not inflicting the extreme penalty of the law. Whether broken in other civilised countries or not, however, Capital Punishment is still the law of Christian England and of this Colony, and it will therefore be time enough for us to "protest" when a serious attempt is made to alter it. It seems to be taken for granted that Capital Punishment is a righteous penalty for heinous murderers of the Martha Needle's type.

The question of the relation of the law of Moses to ourselves I will not now discuss, inasmuch as the command of Gen. ix. 6 was given about a thousand years before the time of Moses. I will simply remark that the emphatic way in which the command is expressed "whoso sheddeth man's blood, by man shall his blood be shed" seems to indicate a universal and everlasting application, more especially when we consider the reason given, "for in the image of God made He man."

My authority for the interpretation of Gen. ix. 4 is Dr. Jamieson in his "critical and experimental commentary," and in connection with this I would remind Colin Clout that abstinence from blood and from things strangled (because the blood would still be in the flesh) was enjoined by the first Christian Council at Jerusalem (Acts xv. 20). Again, I quite admit the force of all Colin Clout says against private revenge, but I would point out that private revenge is forbidden in the Old Testament as well as the New (*vide* Proverbs xxiv. 29). And I think that our Lord was condemning private revenge and not judicial punishment when he quoted the "eye for eye and tooth for tooth" law of the Old Testament in Matt. v. 38-9. This was a civil law, the penalties of which were to be inflicted not by the hand of private individuals, but through the medium of the judge before whom the cause was brought. It was no doubt given for the purpose of guiding the judge in determining the amount of compensation in every case of injury (*vide* Exodus xxi. 24-5, and Leviticus xlv. 17-22). The Jews in our Lord's time, however, interpreted it as an injunction to individuals to redress their private wrongs with their own hands. Hence Christ reproves them and says "resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also." Surely this forbids personal retaliation and has no reference to judicial procedure! The principle of the "eye for eye and tooth for tooth" law holds good in our own Christian law courts, where, as St. Paul tells us, the Civil Magistrate is "the Minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. xiii. 4).

Apologising for the length of this letter,

Faithfully yours,  
ENQUIRER.

23rd October, 1894.

## THE MELBOURNE CUP.

SM.—As the carnival of rascality is about to take place, might I suggest that the Clergy throughout the country on next Sunday vigorously attack "gambling" and the other evils that ever follow in its train.

I am, etc.,  
BETA.

The thing which makes one man greater than another, the quality by which we ought to measure greatness, is a man's capacity for loving.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plaid Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

## TALKS FOR YOUNG MEN.

## HOW TO BE MANLY.

By ARCHDEACON FARRAR.

On a tower in the south of France, Marie Durand, who was imprisoned for forty years because she would not abandon the Reformed Faith, has carved as the lesson of her life and of her long martyrdom the one word, "Resist." It is a noble and a pregnant motto. Resist the temptations to be idle, self-indulgent, vicious, and all the more if those around you are so. Resist the temptations of the impulses of your lower nature; and so far from being weakened by the struggle, the strength and fire of the conquered temptation shall be to you an added element of force, even as the Indian warrior believes that the strength of his vanquished enemy passes into his own right arm. Resist difficulties! Show that you have some iron in you, and are not all of straw! "Resist the devil, and he will flee from you." Is there a lion in your path, then slide upon it, sword in hand, and strike at it, whether you slay it or it slay you. The greatest men the world have seen have never been sleekly prosperous, facing both ways, making leagues with death and conveniences with hell, answering the multitude according to their idols; they have been strong fighters, terrible toilers; they have been tamers of monsters, trappers upon dragons; they have told corrupt Churches that they lie; they have told wicked kings that they lie; they have smitten wicked multitudes in the face, and told them that they lie; their very martyrdom has been a death-defying utterance of truth! We want much more of this complete disdain for vulgar popularity; much more of the spirit of Phoebe, who, when he once happened to be applauded in a speech, turned round and asked with astonishment, "Have I said anything wrong, then?" Which do you desire? To be sleekly prosperous or a true man? Which do you desire to do: to get on or to serve God? I tell you that if in any high sense you would do the latter, you must often abandon all earthly hopes of the former. He who would be a true man must face unpopularity and injustice; he must endure hardness as a good soldier of Jesus Christ; he must leave the leeks and the fleshpots of the world's sensuous Egypt behind, and climb God's granite mountains and hear the wild music of His desert winds; and through parted seas and thundering battles follow the pillar of fire before him.

There are many spurious forms of courage, and that which is often most admired is the lowest and poorest like that of the brute. The manliest courage, is that which rises superior to the fear of man. The manly youth will have a certain disdain and impatience of evil, a certain violence of truthfulness, a certain impetuosity of principle, conquering and combating all that is hollow and base and mean. He will not be at the mercy of a wicked code of a few silly or depraved companions for a few brief years, at the cost of having to reproach himself as a fool all the rest of his life. Let no one of you ever say, "I am too common-place, too insignificant, too unimportant to set a good example." You know how when the Spartan boy complained to his mother that his sword was too short, his mother said to him, "Then add a step to it." The dullest and weakest youth, if he be good, may win an angel's envy and do an angel's work.

Shall I tell you what two Eton boys did? One, present at the annual supper at the Christopher at Eton, when, as was the evil custom in those days a coarse toast was proposed, remained seated and turned his glass upside down. That boy was William Ewart Gladstone. The other, Captain of the Boats, refused to row if the others swore or used vicious talk. That boy was Bishop Coleridge Patteson. Any fool, the weakest, dullest, palest, that ever was can make a drunkard or a debauchee. There is no human clay so vile, no sledge and scum of humanity so despicable, but out of it you may make an effeminate corrupter, or a lying schemer; but it takes God's own gold to make a man. No lacquer work, no tinsel suffices for the cherubim of the sanctuary. They must be hammered out of pure gold, seven times purified in the fire. From whom, it has been asked, does the inspiration descend on us? Is it not from the central figures of the great tragedies of humanity; from the creators of law, from the avengers of wrong, from the martyrs of right, from the Missionaries of Mercy, from the Pass of Thermopylae, from the self-dedication of the Decii, from the fires of Smithfield, from the waters of the Solway, yea! from the Cross of Calvary? And he who will not take up that Cross cannot be a true man; he cannot be Christ's disciple.

You who have the world still before you, you who are the trustees of posterity, choose your ideal. Tell me what your ideal is, and I will tell you what you are. Each year myriads die whose death is a moral and spiritual shipwreck; who have done no good, but harm, to their fellow-men; who have not elevated, but degraded; not purified, but polluted them. They die, and for the fire of their blood and the marvel of their life they have nothing to give back to God but dust and shipwreck. History and fiction, and daily life also, set them before us. Men in history, whether in high or low places, like a Nero or a Helioabalus, men like Louis XV. or Charles II., men in fiction like Tito Melema, whose one object it has been to make life easy to themselves and to erase from their vocabulary the great words, "I ought;" men, the dregs of epicureanism, who through all their long, useless, ill-favoured lives, always contrived to live well and eat

HALES & COLE,

Choiceest China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 12, 24, and 28 lbs. nett, or Half Chests at 1/3, 1/6, 1/9, 2/-, 2/3, and 2/6 per lb. Address—

Corner KING & KENT STS. SYDNEY

TEA MERCHANTS

Challemont & Co., Photographers,  
492 GEORGE STREET,

Are more than ever particular that their work be of a High Standard. Retrenchment being of necessity the order of the day, the charge for Cabinet Photographs is at present reduced to 10s. per doz



drink of the best, to make gods of their bodily senses, and to love no one but themselves.

"The gilded youth, of whom we ask,  
"Oh, what avails to understand  
The merits of a spotless shirt,  
A dapper boot, a little hand,  
If half the little soul be dirt?"

Will you be men like these? These are not men, but hangers, fivers, and appetites. Or will you be of those who believe in God, and being very sure of the soul, and having made Christ their Captain and their Master, have raised strong arms to bring heaven a little nearer to our earth, like him who purified the prisons, like him who emancipated the slave, like him the martyr bishop whom they sent floating over the blue sea, by the coral isles, with a palm upon his breast, like him the self-effacing hero who ended in the desert city the life he had devoted to his poor ragged boys, like him who was laid at Molokai in a leper's grave?

"And there, enthroned in such high state they lie,  
That kings for such a tomb might wish to die."

Like all the faithful who have not been famous; like all the saints who are but dewdrops tangled in the hair of Him who is the King of Saints; yea, like Him the King of Saints Himself, who set us the eternal example of the perfect man, that we might rise with Him, and by the aid of His grace, to the measure of the eternal God. Would you do this? Would you be this? Then remember that the ideal of Christ is the highest ideal of what each Christian should be. He is the highest, holiest manhood; He will be the better self to all who give their will to Him.

## LAW RELATING TO NEWSPAPERS.

1. Any person who receives a newspaper regularly from the Post Office, whether he has ordered it or not—is held in Law to be a subscriber.
2. If a subscriber orders his paper to be discontinued, the publisher may continue to send it until arrears are paid, and collect the whole amount, whether the paper is taken from the Post Office or not.
3. If a subscriber refuses or neglects to take a paper from the office to which it is directed, he is held responsible until he has settled his bill, and ordered the paper to be discontinued.
4. If a subscriber moves to another place without informing the publisher, and the paper is sent to the former address, the subscriber is responsible.
5. The Courts have decided that refusing to take a newspaper from the office, or removing, or leaving them uncalled for, is *prima facie* evidence of intentional fraud.
6. If a subscriber pays in advance for a paper, he is bound to give notice to the publisher, at the end of the time, if he wishes to discontinue taking it, otherwise the publisher may continue sending it on, and the subscriber will be responsible until the express notice and payment of arrears are sent to the publisher.

We insert the foregoing "Law relating to Newspapers" for the information of our subscribers.

We have sent out again our quarterly accounts to end of September, to all those of our subscribers who are in arrears and we would ask them to be kind enough to let us have early remittances of these amounts.

The financial stability of the RECORD must be preserved, and its business aspect maintained, and although the individual amounts may not be very large, yet it is the number of these small amounts that run up into a large total, and impede the satisfactory progress of desirable undertakings.

Accounts for printing, salaries and rent are regularly recurring items, and how are these to be met unless we receive our accounts promptly.

THE MANAGER.

## GOOD FOR SOMETHING.

A boy whose manner was so rough and blunt, that he could not be made useful in a general shop, received the customary notice from his employer that he did not suit and must go.

"But I am good for something," remonstrated the poor fellow, loth to be turned into the street.

"You are good for nothing, as a salesman anyhow," retorted the principal, regarding him from a business point of view.

"I am sure I can be useful," repeated the young man.

"How? Tell me how."

"I don't know sir; I don't know."

"Nor, do I," and the principal smiled as he saw the lad's eagerness.

"Only don't send me away sir; don't send me away. Try me at something besides selling. I cannot sell; I know I cannot."

"I know that, too; that's what is wrong."

"But I can make myself useful somehow. I know I can."

The blunt lad, who could not be turned into a salesman and whose manner was so little captivating that he was nearly sent about his business, was accordingly tried at something else. He was placed in the counting-house, where his cleverness at figures soon showed itself, and in a few years he became, not only the chief cashier in the concern, but eminent as an accountant throughout the country. Boys, be sure and be "good for something."

## JOTTINGS FROM THE BUSH.

All in the Name of the Lord Jesus.

It is strange that the warmth of the spring, which brings new life to some of us, should be so readily in its effects on the old. In less than a fortnight Australia has lost both her "grand old men." Would that all our prominent public men set such noble examples. Such lives in public positions are the best wealth of a nation, and our mourning will be insufficient if we do not aspire to an imitation of the same integrity, benevolence, and loveableness. Grand and noble as those qualities are, I do not think that I am descending to bathos when I couple with them the strong common-sense that was characteristic of the two men. The sermon which the Dean of Melbourne preached three weeks before his death, and in which he referred to Dr. Talmage, Mr. McNeill, and Mrs. Besant, is a proof of the way in which Dean Macartney went straight to the heart of a matter, brushing aside all minor considerations. The fact that Sir Alfred Stephen's judicial decisions were usually upheld by the Privy Council speaks as strongly for his common sense as for his knowledge of law, but to those who had the pleasure of talking with him, his common sense was continually obvious. For example, a lawyer is usually inclined to defend the peculiarities of law, yet in the last conversation which I had with him, he pointed out that the long rigmarole of verbiage with which legal documents are filled is a great mistake. "If you want to enact anything, do it in the simplest words, without verbiage," was the substance of what he advised. Will the drawers-up of Synod ordinances bear the advice in mind?

Dean Macartney's instruction of his children in the truths of religion has often been described. And—to say nothing of those who survive—those who have known intimately Canon Stephen and Mr. E. M. Stephen, two of the sons who preceded Sir Alfred Stephen to the "land of the dead," will have known in them many of the qualities which make the country now mourn the loss of their father. The account of the funeral last week brought vividly back to my mind the sad day when a crowd not less sincerely mournful, if less numerous, stood around the open grave of the Canon and sang, "Hush, blessed are the dead in Jesus' arms who rest." No man could have a grander testimony of his loveableness than the tears which flowed that day from the eyes of many, and many a one who had cause to bless him for kind words and kind deeds. We cannot all have Sir Alfred Stephen's prominent position of influence, but we can all endeavour to bring up our children so that they may be centres of influence for good in the world.

Those who read my remarks a few weeks ago, concerning Spiritualistic Mediums will be amused to notice how similar the controversy concerning the alleged *exposé* of a prominent Sydney "Medium" is to the older controversies which I then described. Now, as of yore, the ardent believers cannot be convinced by the strongest evidence against their convictions, and they will calmly accept such explanations for bare feet as that in sympathy with the materialised child-spirit the Medium's legs became as attenuated as sticks and therefore the shoes and stockings fell off! See back now again, as of yore, people who are by no means deficient in sense as so worked upon in feeling that they will sit appreciative of such rubbish as a black girl appearing and asking for chocolate creams. The whole evening, as described by the *Daily Telegraph* was an utterly wasted evening as regards any spiritual benefits, any elevation of soul or improvement of conduct. Only that department of our nature was satisfied which craves for marvels—"What sign showest thou?" Such a cry is sure to be answered. Barnum has many successors who willingly offer themselves to supply the "humbug" which the public wants. But that a number of intellectual people can so spend their evening, shows that, as of old, intellectuality needs common sense to balance it. We cannot laugh at the "Schoolmen" of the middle ages for wasting reams of paper in discussing the question "When a man is leading a calf by means of a rope round the calf's neck, which is dragging the calf—the man or the rope?" We cannot ridicule the Greek and Latin commentators of the last century for abusing each other over the signification of a Greek particle. No, for we have clever people who think that it is soul-satisfying when they can receive the gift of a chocolate cream from "Cissy" or a flower from "Josephine," before the rest of the creams and the flowers fade away into invisibility like the Cheshire Cat in "Alice in Wonderland."

COLON CLOUT.

How mortified we ought to be at being told a tale of scandal, because it proves that the relator believes one capable of enjoying it, and certainly it is an enjoyment of a very diabolical nature.

He who does the best he can is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone to-morrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

## SUNDAY SCHOOL COLUMN.

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

The Days of Intercession were well observed at Gunning. Sermons concerning the work of Sunday-schools were preached by the Rev. J. H. Williams, the evening sermon being especially addressed to parents. Large congregations were present. After the evening service a devotional meeting was held for the teachers. On Monday evening all the teachers and some other parishioners attended a prayer meeting in the church. When such efforts are made I am not surprised to hear that the Sunday-schools in the parish have faithful and earnest sets of teachers.

How is a Sunday-school to prevent the lamentable falling-off in attendance which often follows the annual school picnic? Not by some extraordinary exertions of the teachers, I think; although the possibility of inducing some careless children to become regular and attentive scholars is quite worth some extra exertions, extra visits to the parents, and extra pains in interesting and influencing the scholars. But if the school is fully organised as regards the visitation of absentees—whether by each teacher or by a duly-appointed "absentee visitor"—then the ordinary machinery ought to be sufficient to prevent any great diminution in the numbers in the enrolment-book. And if those children are carefully noted who attend various schools for the sake of the "feast," their parents can be remonstrated with, and they themselves warned that they will not be reckoned as scholars for the next feast, if they only come for a few weeks beforehand.

"How severe on the children," some people could say. But such severity—which after all is not very great severity—is the truest kindness, for it is ruinous to the spiritual growth of the children if they are allowed to change their teachers continually, and to consider cakes and buns more important than the teaching they receive. The attendance of the usual scholars should be more regular as picnic-day approaches is only natural, but absence from the school for lengthy periods, without proper reason, ought to disqualify the scholar in some way from some of the joys of the feast. Would it be wise, I wonder, to have some competition on picnic day—the very best prize of all—only open to those who had not been absent from school more than six times in the year.

In all such matters much is usually gained by having the management of the school subject to only gradual changes. I noticed the other day that the great school in Sydney where I taught 19 years ago, has still the same Superintendent and Secretary as it had then—and even then they were quite old officials in the school. Such uniformity of management must be a very great blessing to any institution, provided that, as in this case, the officers are admirably qualified for their work.

An article on "Conscientiousness in Sunday-school Work" which appears in the *Church S.S. Magazine* for September, contains some very helpful ideas. The writer thinks that the essentials of a Sunday-school teacher's success, are "First, conscientiousness; second, conscientiousness; and third, conscientiousness." And he takes up these points:—1. Conscientiousness with regard to retirement, meditation, prayer and the reading of God's Holy Word. 2. Conscientiousness with regard to the Holy Communion. 3. Conscientiousness with regard to punctuality, regularity and the providing of substitutes or the giving of notice of absence. 4. Conscientiousness with regard to visiting. 5. Conscientiousness with regard to preparation.

J.W.D.

## FACTS AND FIGURES.

Germany has 343,000 railroad employés.  
St. Peter's Church in Rome will contain 54,000 persons.  
The British mercantile navy has cost in building £133,670,000.

The first published treatise on algebra was issued by Luca Pacioli in 1484.

Smoking is permitted in the prisons of Belgium as a reward for good behaviour.

The French army costs 675,000,000 francs, and the navy 209,000,000 francs every year.

Japan was first made known to Europe by Marco Polo, under the title of Zipangu. The name "Jipun," altered to Japan, is its Chinese designation.

Lord St. Leonard once said to Sir Fowell Buxton, "I resolved when reading law to make everything acquired perfectly my own. Many of my competitors read as much in a day as I read in a week; but having fairly mastered it, what I read was as fresh at the end of twelve months as when I read it, while theirs had glided from recollection."

Contact with others is necessary to enable a man to know himself. It is only by mixing freely in the world that one can form a proper estimate of his own capacity. Without such experience he is apt to become conceited, puffed up and arrogant; at all events he will remain ignorant of himself, though he may heretofore have enjoyed no other company.

## AMONGST THE MAGAZINES.

FRANCES RIDLEY HAVERGAL AS A HYMN-WRITER.—*The Young Woman.*

Very few hymn-writers have had such an immediate popularity as Frances Ridley Havergal; and perhaps of no writer of her class has there been more speculation in regard to the position that her lyrics will ultimately come to occupy. Everything that she wrote is admitted to have the true Christian ring about it; but on the other hand it has been objected that some of her expressions are far too high flown, far too emotional for this plain work-a-day world. Yet Miss Havergal has a note which is surely all her own, and her thorough mastery of the subtleties of English, united to the purity of her religious feeling, may warrant the conjecture that her best productions will survive and retain their place in our country's sacred literature.

Frances Ridley Havergal was the youngest daughter of the famous "Psalmody" Havergal, and was born in 1836, at the rectory of Astley, in Worcestershire. The good and great Bishop Ridley, of "the noble army of martyrs," was her godfather, and so his name came to be linked with hers at the baptismal font. Mr. Havergal was in every respect a model clergyman, and the domestic influence of the rectory were in complete keeping with its beautiful environment. Every day the children had solid nurture in things both human and divine; and the poetess's sister remembers with what delight Frances when a child used to take part in the Sunday evening hymn-singing, and how she astonished them all by the ease and facility with which she acquired the arts of reading and writing. We get a very pleasing picture of her at two years of age, in her short frock and ankle-strap shoes and little white socks—"a small, fair-complexioned child, with curls as silky and waxen and bright as the yellow threads of the silkworm's cocoon, with a face open and eager as a primrose, and a clever little tongue always going, and rather rough-and-tumble in her frank little ways."

No one who saw Frances Ridley Havergal in these days of tree-climbing and wall-scaling would have looked forward to her being, by her ministry of song, a guide to heirs of salvation. Even when, at four years old, she saw a dead child, she only thought it "very sad and curious," and such religion as came to her came mostly through the sunshine and the leafy trees and the waving grasses. She was happy in this glad view of the God who made all things beautiful and bright, until one Sunday morning she was fairly startled by a preacher whose only message was of a King of terrors, of hell, and a judgement to come. That was the end, for a time, of Frances Havergal's sunny thoughts of God. "The sermon haunted me day and night," she says speaking of those early days. She prayed now with a sort of fidget and impatience, for she did not like to think of a hard, fierce, terrible God; and the kindly admonitions of her mother she says she "utterly abominated." The Bible became "a terrible bore," and Sunday books roused her in her "uncomfortableness." It was by "a long and hard wilderness way, by places of dragons and valleys, of desolation and darkness," that her feet reached at length that "green hill," where poor human mortals may stand and look on to the face of that mercy which endureth for ever, and looking find the life eternal.

She lost her mother when she was twelve, but she confesses that the event "did not make the impression upon me which might have been expected." Her father, indeed seems to have had the warmest corner in her heart, and it was undoubtedly from him that she inherited her remarkable poetical and musical talents. We hear of her writing verses at the age of seven, and it is said that she could very early play through Handel and much of Beethoven and Mendelssohn without notes. She had not lived many years when she decided for herself what her poetical impulse should be. She would open her window, like wise Daniel—would set her little Aeolian harp therein, and listening wait for the breath of Heaven, the Spirit of the All Wise. Her poetical efforts were to be commensurate with her poetical strength.

"Master, to do great work for Thee, my hand is far too weak! Thou givest what may suit—Some little chips to cut with care minute, Or tint, or grave, or polish. Others stand Before their quarried marble fair and grand; And make a life work of the great design Which Thou hast traced; or many skill'd combine To build vast temples gloriously planned. Yet take the tiny stones which I have wrought, Just one by one, as they were given by Thee, Not knowing what came next in Thy wise thought. Set each stone by Thy master-hand of grace, Form the rich mosaic as Thou wilt for me, And in Thy temple pavement give it place."

Something of the same high purpose is expressed, though in a very different way, in the verses on "Making Poetry." Think you, she says, that nothing is needed but pen and ink to trace on the paper all the pretty things that come into the mind? Nay, there's a secret in it all—a secret that has something of agony as well as of bliss—

"Poetry is not a trifle,  
Lightly thought and lightly made;  
Not a fair and scentless flower,  
Gaily culled for an hour,  
Then as gaily left to fade."

## FRY'S MALTED COCOA

"Tis the essence of existence,  
Barely rising to the light;  
And the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With your life-blood you will write."

These lines collect into short compass most of the ideas about poetry which we find scattered throughout her several volumes. All her heart was to go into her work and in giving she would give always and only of her best. This being her resolve, she needs hardly tell us that her poetical inspiration was somewhat erratic. Now she could scarcely produce verses at all; again they sprang up, as it were, unbidden and unsought. "I have not had a single poem come to me for some time," she writes in 1868, "till last night, when one shot into my mind. All my best have come in that way." And that is the way the best ever should come.

It was with the publication in 1869 of her "Ministry of Song" that Frances Ridley Havergal's talent as a hymn-writer was revealed to the world. As a discerning critic has remarked, no task is more easily degraded than that of a hymn-writer, and no form of literature is so liable to sink rapidly as of the popular hymn of the day. It had begun to show not merely a marked want of literary power, but a frequent coarseness and vulgarity of conception, when Miss Havergal came to strike a higher note, and to show us again that spiritual enthusiasm may be combined with most perfect taste. Some of her hymns, it is true enough have, points of weakness here and there,—what hymns have not?—but others are very beautiful, and may, as was remarked at the outset, be expected to live. Such are certainly the Advent hymn, "Thou art coming, O my Saviour," and "I could not do without Thee," with its fine closing stanza—

"I could not do without Thee,  
For years are fleeting fast;  
And soon in solemn loneliness  
The river must be passed:  
But thou wilt never leave me,  
And though the waves roll high,  
I know thou wilt be near me,  
And whisper, 'It is I!'"

Regarding "I gave my life for Thee," an interesting point has been brought forward by Canon Prescott, of Carlisle, in his lectures on hymn-writers. Count Von Zinzendorf, the head of the Moravian body, said that he was led to devote himself to God by the sight of a picture in the gallery at Düsseldorf—a picture of our Saviour crowned with thorns, and with writing above it, "All this I have done for thee. What doest thou for Me?" In the "Memorials of Frances Ridley Havergal" we are told that this hymn first appeared in *Good Words*, having been written in Germany in 1858. The authoress had come in weary, and she sat down opposite a picture with the motto just quoted. At once the lines flashed upon her. Now Miss Havergal was at school at Düsseldorf, and afterwards visited the place. Is it then not more than probable that she was inspired by the same picture, or a copy of it, which had moved that other hymn-poet more than a century before? The hymn is one of the best known of all the singer's productions:

"I gave My life for Thee;  
My precious blood I shed,  
That thou mightst ransom me,  
And quickened from the dead:  
I gave My life for Thee;  
What hast thou given for Me?"

As a kind of answer comes that other well-known hymn from the same pen:

"Take my life, and let it be  
Consecrated, Lord, to Thee."

and if immortality may be predicted for any of Miss Havergal's pieces, it may surely be predicted for these beautiful companion lyrics.

Not here can we stay to speak of her Christian effort, her philanthropy, and self-sacrifice. It is enough to note how the first cheque she received for literary work was spent on benevolent objects, and how she parted with her jewellery box in the interest of the Church Missionary Society. "Take my silver and my gold, not a mite would I withhold." She wrote in one of her finest hymns, and she was not of those who preach without themselves practising. In 1878, having lost her father eight years before, Miss Havergal took up her abode with a married sister at Swansea. Here she laid out her plans for the future, and got through an amount of literary and benevolent work which even to read of is astonishing. But her devotedness was not alas! to be long continued. She caught a chill at a temperance meeting, and her gentle life came to a gentle end on 3rd June, 1879. Only a few minutes before her death she sang clearly, though faintly, to a tune of her own the first verse of Miss Walkers hymn:

"Jesus, I will trust Thee, trust Thee with my soul;  
Guiltily, lost, and helpless, Thou canst make me whole:  
There is none in heaven, or on earth like Thee:  
Thou hast died for sinners—therefore, Lord, for me."

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and, worked with Edison's Mimeograph, it will produce 1500 perfect copies from one stencil. The Caligraph is the only Typewriter in existence which has a screw adjustment to every part.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. Dear Sir,—The Caligraph I purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure, I am delivered from that terrible foe, 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PAXTON, Pastor, Congregational Church, North Shore."

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

## He Might have Escaped Any Day.

There was once a man, who, on account of his religious convictions, was arrested by a despotic government and thrown into prison. Looking at the strong stone walls that shut him in, he naturally concluded that he must spend the rest of his days in this lonely and dismal place. Yet wretched as the prospect was, there was some comfort in the thought that he was a victim of oppression, and not undergoing punishment as a violator of any good and righteous law. All the same he would have been glad to get out, as he had a right to do if he could.

Nevertheless there he stayed and languished for sixteen years. At nearly the end of that period it occurred to him one day to climb up on a projecting stone in the wall and take a peep through the window above his head. He did so, and found the iron bars removable and the ash not fastened. An idea struck him, of course. Why not escape? He opened the window, jumped six feet to the ground, and left that district immediately. He might have done so at any time during his protracted occupancy of the place, if he had only been blessed with a more enquiring mind and not taken so much for granted.

Now here comes an incident both like and unlike that of the martyr; like it because there was loss of free action, unlike it because the sufferer was not imprisoned as he was.

The story is in the form of a letter, one of those letters we all prefer to get—short and made up of short words. The writer, a lady, says:—"For the last sixteen years I have been greatly afflicted with illious complaints and weakness. I was always tired, weak, and low-spirited. I had no appetite, and when food was placed before me I could not touch it. For days I could scarcely eat anything. At times I was troubled with sickness and heaving at the stomach, spitting up a thick phlegm. I had a troublesome cough, with pain at my chest and difficulty of breathing. I got very weak and could scarcely drag myself in and out of the shop. In December, 1891, I began to take a medicine I had heard well spoken of by many of my customers, called Mother Seigel's Curative Syrup. After I had taken only a few doses I felt relief, and I had not used the medicine for a fortnight when I felt better than I had done for years. This encouraged, I kept on with it until I was restored to good health. My son Arthur had suffered off and on for a year from pain and heaviness after meals, with a sinking feeling at the pit of the stomach. He was induced to try Mother Seigel's Curative Syrup, and the result was the same as in my own case. I know several persons in this district who have been cured by the Syrup after all other means had failed. You are at liberty to publish my letter if you think it might be of benefit to others afflicted as I was. Yours truly (signed), (Mrs.) M. Ward, 174 Ilkeston-road, Bradford, Nottingham, April 1st, 1893."

We congratulate Mrs. Ward upon her deliverance from a distressing and dangerous disease. What a pity she did not sooner learn how easily and certainly she could be cured. Sixteen years is too large a slice out of one's life to be spent in bodily and mental misery. Very few of us can have wealth, in any case, but health should be a blessing common and universal as sunshine. And it might be, if everybody knew how to preserve it when they possess it, or to regain it when lost. This lady's disease was of the digestive organs—indigestion and dyspepsia—the most effective and powerful of all, because it involves every function of the body, scattering its poison at every point through the medium of the blood. Nearly all ailments are but the differentially aimed results and symptoms of this prolific parent of evil. That the remedy she mentions should have cured her will not surprise those who know its well-founded reputation. Many worse cases constantly yield to it.

Our friend, the martyr, abode in his cell a weary time, because he was ignorant of the simple way out. If the reader of these lines is a captive to disease, he has no excuse for remaining so. In her short and honest letter, our correspondent points to the open door.

Are you suffering with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

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



## LOOK HERE!

For Cheap and Good Printing, try  
**FULLER'S**  
 Lightning - Printing - Works - Co.,  
 PARRAMATTA.

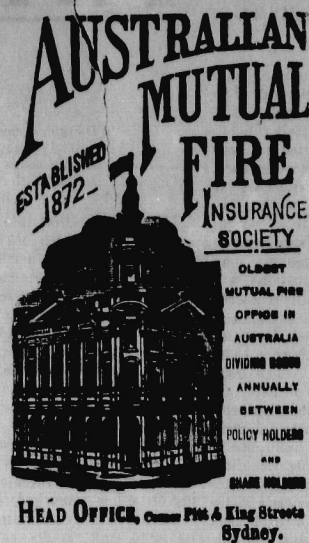
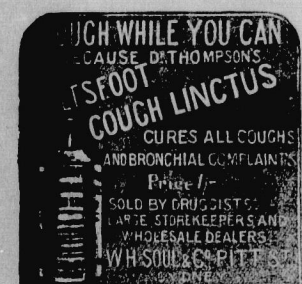
"MATALGIA," for Neuralgia, Head-  
 ache, and all pains. Gives instant  
 relief. Sold Everywhere, and from  
**BRERETON, Chemist,**  
 Marrickville.

SEND FOR PRICE LIST AND  
 SAVE MONEY!

Washington H. Soul and Co.,  
 Chemists & Druggists

58, 150, & 268 Pitt Street.

Three Pounds worth sent free to all Rail-  
 way Stations in the Colony, and to any port  
 in Queensland, New Zealand, Tasmania and  
 Victoria; and Five Pounds worth to Western  
 Australia or Fiji—Carriage Free.



HEAD OFFICE, 111 & 113 King Street  
 Sydney.  
**WALTER CHURCH** MANAGER.  
**20** PER CENT. BONUS  
 PAID EVERY YEAR  
 —SINCE 1873.—

## BUY BRYANT & MAY'S WAX VESTAS.

THE VERY BEST IN QUALITY.  
 TWENTY PER CENT. MORE IN QUANTITY  
 THAN THE FOREIGN WAX VESTAS.  
 NINETEEN PRIZE MEDALS  
 FOR EXCELLENCE OF QUALITY.

Ask for BRYANT & MAY'S WAX VESTAS.

## Shop by Post.

Thus the Cost and Fatigue of Travelling are avoided,  
 and your Orders are as satisfactorily filled if addressed to

## Fuller's Lightning Printing Works Co., PARRAMATTA,

In the following Lines:

PRINTING, ACCOUNT BOOKS, Note Paper, Envelopes, Inks,  
 Writing Cases; in fact, all kinds of Stationery, Fancy  
 Good, Presents, etc., etc.

All the Latest Books, Annuals, Diaries, and such like.

STAMPS TAKEN TO ANY AMOUNT.

The Largest JOB PRINTING Office in the Colony.

## Drs. STARKY & PALIN'S Compound - Given - Treatment.

Specific for Bright's Disease, Rheumatism,  
 Catarrh, Stomachic Affections, and a general  
 Nervous Tonic—taken by Inhalation.  
 Sole Agent for Australian Colonies—  
**JACOB WARD, Bowral, N.S.W.**

## 'The Duff' Sulky.

THE STRONGEST, CHEAPEST, AND  
 SMARTEST SULKY IN SYDNEY.

Mounted on Three Springs, Half-patent  
 Axle, "Servant" Wheels, with Best Pair  
 Lamps, complete

For £11 and Upwards  
 (elsewhere £18).

CASH OR TERMS.

REPAIRS Promptly Effected.  
 TYRING done at 6s. a pair.

**Kingston Carriage Factory**

35 AUSTRALIA STREET,  
 NEWTOWN.

A. SYDNEY DESSAIX, Proprietor.

Estimates and Photographs sent per  
 return post on application.

## SALT-RHEUM, or any other SKIN DISEASE

Will quickly leave its victim, when the  
 remedy taken is

**Ayer's Sarsaparilla**



claims doing her any good. When we had  
 about given up all hope of curing her, my  
 wife suggested the use of Ayer's Sarsapa-  
 rilla. We tried it, and before one bottle had  
 been taken, a great change for the better  
 was noticeable. We continued the treat-  
 ment, and a thorough cure was the result."

**Ayer's Sarsaparilla**  
 Admitted at the World's Fair.  
 Made by Dr. J.C. Ayer & Co., Lowell, Mass., U.S.A.

## MONUMENTS & HEADSTONES.

IN MARBLE, GRANITE AND STONE. Tomb-  
 Stalls, Church Tablets, Fountains, &c. Designs  
 forwarded at request.

**J. CUNNINGHAM,**  
 MARGARET ST., WYNARD SQUARE, SYDNEY

**HOME SHUTTLE SEWING MACHINES**  
 £1. Sydney Sewing Machine Co.,  
 original and only address, 8 Royal Arcade  
 (ground floor).

**MACHINES of All Makers Exchanged,  
 Adjusted, and Repaired. 8 ROYAL  
 ARCADE (ground floor).**

**NEW STYLE HAND MACHINES.**  
 Wonderful improvements, Cover, and all  
 fittings, &c. Price only £4 10s usual cost £7 10s

**OUR SEWING MACHINES** are the  
 Cheapest and Best. Call and prove it  
 before you decide. Machines of all stands,  
 makers to choose from.

**WERTHEIM SEWING MACHINES**  
 £2 10s. Sydney Sewing Machine Co.,  
 8 ROYAL ARCADE (ground floor).

**PEAFF SEWING MACHINES.** £2.  
 Sydney Sewing Machine Co., 8 Royal  
 Arcade (ground floor).

**SEWING MACHINES.** Now, High-arm  
 Cover, Fittings, &c. £2 10s; usual price,  
 10 guineas, beautifully finished.

**TIME PAYMENTS. FREE TRIAL.**  
 WRITTEN GUARANTEE. Royal  
 Arcade, opposite George-street Markets, No.  
 8 (ground floor), is the Original Address.  
 Established 1875.

# The Australian Record

Registered at the General Post Office, Sydney, for transmission by  
 Post as a Newspaper.

NEW SERIES, No. 436.]

SYDNEY, NEW SOUTH WALES, SATURDAY, NOVEMBER 3RD, 1894.

[THREEPENCE.]

## BREAKFAST-SUPPER. EPPS'S GRATEFUL-COMFORTING. COCOA BOILING WATER OR MILK.

**W. STEWART,**  
 UNDERTAKER,  
 STEAM SAW MILLS,  
 PITT AND BATHURST STREETS,  
 SYDNEY.

## SPECTACLES!

and the most difficult Lenses, Doctors' or  
 Hospitals' Prescriptions Manufactured at  
 London Prices, viz., 7/6

**R. WOLINSKI,** Consulting and Manufacturing  
 Ophthalmic Optician by Special Appoint-  
 ment to His Excellency the Governor, Sir  
 Robert Duff, G.C.M.G., and the Eye Hos-  
 pitals, &c. Examinations and Testing of the  
 Eyes by duly Qualified Optician (gratuitously).

Testimonial:—"Colonial Secretary's Office,  
 30/3/94. Mr. Wolinski has made spectacles  
 for me to my entire satisfaction. (signed)  
 GEORGE R. DUFF."

Optical Show Rooms—  
 Elizabeth & Hunter Sts., Sydney.

**Herresh**  
 ARTISTIC PORTRAITURE,  
 28 OXFORD STREET, HYDE PARK,  
 SYDNEY.  
 ONE CABINET FOR ONE SHILLING

**Woolloomooloo Box & Timber Co.,**  
 57 & 59 COWPER WHARF,  
 WOOLLOOMOOLOO.

Fruit and every description of Cases made on  
 the shortest notice.  
 Estimates Furnished.

We give Tenders for all kinds of Cases,  
 small or large quantities, and give Low  
 Quotations by Post as we have no set prices.  
 Only mention kind of Case or Box required  
 and price will be forwarded by return post.

We hold Large Quantities of Red Gin Cases  
 and out with Best Workmanship.

**BRENNAN BROTHERS,**  
 WOOD AND COAL MERCHANTS,  
 SUSSEX STREET (near Goulburn-st.)

WOOD, 16/- per ton, 6, 9 or 12-in.  
 Newcastle COAL, 20/- per ton.  
 Mountain COAL, 18/- per ton.

Prompt attention to Orders per Post.

Orders delivered to all parts of Sydney and  
 Suburbs.

**JAMES STEDMAN**  
 Wholesale Manufacturing Confectioner  
 New Wholesale Warehouse—  
 CLARENCE STREET (next to the Grand  
 Coffee Palace), and  
 391 GEORGE STREET.

Where is to be always found a choice selection  
 of Wedding Cakes, Ornaments, Fancy Boxes,  
 &c.

The New Tea Rooms for Ladies Now Open  
 The best cup of tea in town. Ladies, try it

Cakes Packed for Country by experienced  
 hands. Country and Shipping Orders executed  
 will despatch.

## PRINTING

Of all Descriptions at very LOWEST RATES.

## ARTISTIC WORK OUR SPECIALITY.

WRITE before placing your Orders Elsewhere.

Our Reply will be Prompt and Satisfactory.

## Fuller's Lightning Printing Works Co., PARRAMATTA.

### A PLAIN DUTY.

The Head of every Household should be Insured. Any of our readers  
 wishing to Insure would do well to write to—

**J. B. YOUDALE, Agent,**  
 Australian Mutual Provident Society,  
 108 Pitt Street, Sydney.

Sunday School and Religious Book Depot.  
**BIBLE HALL, NEXT Y. M. C. A., PITT STREET, SYDNEY.**

Prize Books, Bibles, Prayer Books, Hymn Books, General  
 Religious Literature. COUNTRY ORDERS CAREFULLY EXECUTED.

**CHAS. C. MIMELL, 327 PITT ST., SYDNEY**  
 (Depot, British and Foreign Bible Society.)

**ROBERT LEE,**  
 Plumber and Gasfitter, Galvanized Iron and Zinc Worker,  
 53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets  
 connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.

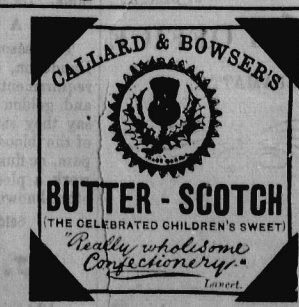
Letters and Telegrams receive prompt attention at either establishment.  
 Telephone Nos.—728 Sydney, 5 Balmain, 9 North Shore.

## Wood & Company

**UNDERTAKERS, Funeral Furnishers, Carriage  
 AND MONUMENTAL MASONS.**  
 BUSINESS ESTABLISHMENTS.  
**SYDNEY** (Head Office) 799 George-street South, (opposite Railway Station).  
**BALMAIN:** 288 Darling-street (Near Oddfellows' Hall); and at Balmain West, corner of Western  
 Road and Evans-street.  
**PETERHAM:** New Canterbury Road (opposite the Police Station).  
**NORTH (SHORE) SYDNEY:** Walker-street, (Next E. S. and A. C. Bank).  
**PLYMOUTH:** 46 & 48 Plymouth Bridge road (near Harris-street).

State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Lead Coffins at shortest notice. Memorial  
 Cards a Specialty (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supplied.  
 Private Carriages for hire. YARD—833 George Street (opposite Railway Station).

Monumental Masonry in all its Branches.



SOLD BY CONFECTIONERS & STORES  
 EVERYWHERE.

ST. JOHN'S WORKS, LONDON, W.C.

**MRS. SHAW,**  
**CORSET-MAKER,**  
 52 THE STRAND, 1st FLOOR.  
 Supporting Belts, Bodices, and Chest  
 Expanders made to Order.

**V. R.**

By Special Appointment to the Hon. Lady Robinson (and Family,  
 and Hon. Lady Carrington). Established 35 years.

Mrs. SHAW begs to inform her numerous lady patrons that she is  
 now carrying on her old established business in THE STRAND, No.  
 52, 1st Floor, and hopes by the superior quality of her work and  
 satisfaction given hitherto, to merit a continuance of the patronage so  
 long accorded her.

Instructions for Self-Measurement forwarded on application to  
 ladies in the country. Note the address—  
 THE STRAND, No. 52, 1st Floor.

OH! IT IS VERY COLD.—Gas or Fuel  
 Cooking Stoves, Reflector Gas Heater,  
 Coal Scuttles and Fenders, 3s. 6d. each.  
**J. GIDLEY FLEMING & SONS,**  
 Auctioneers, Lion Auction Mart,  
 240 and 242 Pitt-street.

### Educational.

## New England Grammar School ARMIDALE.

[ESTABLISHED 1877.]

Principal: **ARTHUR KEMMIS, B.A.,** Uni-  
 versity of Melbourne.

Visitor: **Dr. Green, Bishop of Grafton and**  
 Armidale.

**BOARDERS** under 12 years of age, £12 12s  
 per quarter; over 12, £14 14s. Charged  
 from entrance at any time. During 1892-93,  
 of 28 Pupils sent up for Matriculation and  
 Public Examinations 24 passed. Medals for  
 Latin and for Physics have been obtained by  
 this School.

## S. Nicolas' College.

**BISHOPSCOURT,** Heights of Randwick,  
 formerly the residence of the Lord Bishop of  
 Sydney. A First-class School for Day Boys  
 and Boarders.

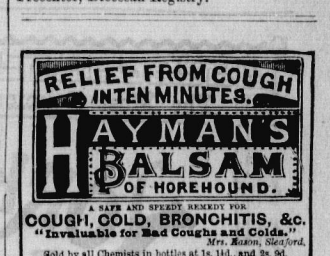
Principal: **The Rev. JOSEPH CAMPBELL,**  
 M.A., F.G.S., F.O.S.

The course of instruction comprises Classics,  
 Mathematics, Natural Science, Modern Lan-  
 guages, and the ordinary branches of an Eng-  
 lish education. A pupil's education may be  
 specialised to meet the requirements of his case.  
 Exceptional facilities are offered to youths who  
 look forward to a mining career, the course of  
 instruction being similar to that of the Royal  
 School of Mines, London.

Prospectus on application to the Principal.

## Cathedral Choir School.

Boys with promising voices have a good  
 Religious and Secular Education FREE.  
 Terms: Choristers of Cathedral, Free; of other  
 Churches, 27s per quarter; non-choristers, 42s.  
 Prospectus on application. Address, the  
 Precentor, Diocesan Registry.



Relief from Cough  
 in ten minutes.  
**HAYMAN'S**  
**BALM**  
 OF HOREHOUND.  
 A SAFE AND SPEEDY REMEDY FOR  
 COUGH, COLIC, BRONCHITIS, &c.  
 "Invaluable for Bad Coughs and Colds."  
 Sold by all Chemists in bottles of 1s. 1d. and 2s. 6d.

By Special Appointment to His Excellency  
 Sir Hercules Robinson

**D. Jacobowitch,**  
 PRICETAILOR,  
 14 GLENMORE ROAD  
 Repairing, Cleaning, Pressing, &c. Gentle  
 men's Own Material Made Up into any style.

## Newman's Atelier For Art PHOTOGRAPHY

**314 George Street,**  
 BETWEEN G.P.O.  
 AND HUNTER ST., SYDNEY  
 TELEPHONE 1650.

CALL AND INSPECT THE Rooms and  
 Exhibit of Pictures.

**NO INFERIOR WORK.**

Cabinets, 15s. per dozen.

**New French Panel, 20s. doz.**

Recipient of the only award for  
 Australian Portraiture at the  
 Chicago Exhibition.

**J. HUBERT NEWMAN**  
 (Late of Oxford St.) Proprietor