

THE ORIGIN OF THE CHURCH OF ENGLAND.

SERMON BY THE REV. HORACE TUCKER.

"The Origin of the Church of England," was the subject chosen by the Rev. Horace Tucker for his sermon last Sunday morning at Christ Church, South Yarra. Mr. Tucker took for his text Job, Chapter viii., verse 8—"Inquire, I pray thee, of the former age, and prepare thyself to search of their fathers." Sometimes in work of fiction, he said, and very often in actual life, some character and institution fell, owing to intrigue and misrepresentation, under the suspicion of base or ignominious origin. Happily in the end the discovery was made that he who had borne himself nobly was as pure in ancestry as in action. For long their Church had lain under the stigma of being a mere offshoot of a branch of Christ's Church. But during the last half century the National Church had asserted herself as never before, and she fully appreciated the sacred trust which from times Apostolic Christ or his earliest missionaries and workers committed to her. He made no apology for reviewing some further testimony of the fact, of which they were justly proud and thankful, that independently of any step-fatherly agency, Christianity was planted in England by the Apostles themselves or their fellow labourers. The origin of the Church was to be traced to Greek and Eastern rather than to Latin or Western sources. The first vessels to frequent British shores were from Greek and Phœnician ports. When, at the great dispersion, Disciples of our Lord were scattered to every land bearing the glad tidings, one of "the paths of the sea" most plainly open to them led from the busy ports in the Levant to those distant but most attractive provinces of the west. It was a significant fact that the names of many of St. Paul's companions whom he mentioned in his Epistles were persistently associated with the early story of the British Church. That St. Paul himself carried the Gospel to Britain had been the belief of the Church from the very earliest times. "I scarcely know," wrote Capellus, "of one author from the time of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country of Western Europe, Britain included." Indeed, "except on that supposition, there was an interval of nine or eleven years in the laborious life of the great Apostle wholly unaccounted for." He was set at liberty from his first imprisonment in A.D. 58, from which time nothing was heard of him until his martyrdom at Rome in 69. The fact, however, was beyond question that by St. Paul or some of his fellow-workers the Church was established in Britain in Apostolic times. What said the sources of most of the authority on this subject—the great Greek fathers, who bore testimony before jealousies and heartburnings had arisen between the sister churches, when the members of both churches met together, not as foes but as friends, and were all united in one visible brotherhood. The preacher proceeded to quote Clement, Tertullian, Eusebius, Chrysostom, Theodoret, and others. This testimony went to show that St. Paul or his fellow-labourers preached the Gospel in Britain, and that the British Church was founded directly from the East, from the first parent Church of Jerusalem. These testimonies, not one of which was contradicted or questioned at the time, were those of the ancient Greek or Latin Fathers who wrote wholly independently of one another, with whom collusion was, in the nature of the case, impossible. Unconsciously, the early Fathers, speaking of the Churches as they knew them, exposed, in anticipation, the fallacies called into existence centuries afterwards. In days when one dissentient voice had not been raised, when all the Churches were happily united, General Councils were held, to which representatives were sent from every Christian Country. Those who attended signed their names, and no one with character of any kind to maintain would suggest that Bishops from our native Church did not attend. It has been said, "It appears from authentic records of greatest antiquity that British Bishops agreed no less in the clearing of Athanasius than they had previously done in the judicial sentence pronounced against Arius." The priority of antiquity was maintained undisputed for more than 1,400 years, and well it might, since Britain gave to the world the first Christian King, Lucius, and the first Christian Emperor, Constantine, and one of the earliest National Churches, that of our native land. At the Council of Pisa the representatives of France and Spain claimed precedence, but the Council gave it in favour of Britain; and at the Council of Constantinople the precedence of the British Church was fully established as being planted soon after the Passion of Christ. In the same manner Baronius, the great Romish authority asserted that "the Christian faith gained a footing in Britain not long after the Resurrection." Even Cardinal Pole in full Parliament affirmed "Britain was the first of all Provinces that received and embraced the Christian faith," a Church described by Bede as "Scriptural in her doctrine, Episcopal in her government, and Oriental in her customs and ceremonies." Such was some of the primitive unbiased testimony as to the origin of the Church, and equally convincing was the further evidence to be adduced if necessary, and that the British Church never died out from that soil in which St. Paul or his companions planted it—that it, and not the intruding, ever-encroaching

emissaries of a foreign country, was instrumental in winning Scot and Saxon to the faith; that no Church, despite intrigue and ascendancy gained for a little while, owing to the unworthiness of some of England's kings, was ever organically incorporated with the ancient Church of England; that the charters of our freedom, especially that won at Runnymede, knew no other Church; that the "Holy Church of England" was before the Reformation identical with that after the Reformation, save that all official connection with any foreign communion, was for ever and ever entirely cast off. Some who did not love their Church and country as their own honour and life might ask. What did it matter all this past history of the Church? It did matter much that they should be able to declare, without thought of any other Communion, "I believe in the Holy Catholic Apostolic Church." At the same time they had no desire to disparage others, or to recall unless goaded to it, very unpleasant and blood-curdling memories. When men sought sympathy in their trouble or joy, or needed a helping hand outstretched, no stay would be made to inquire to what branch of Christ's Church they belonged. Sneers might madenatural men, especially those who had suffered much and long; but strong as might be their feelings with respect to the cruel wrongs of the past, they would in their living present meet and greet and mingle on perfectly equal terms with those of other faiths, especially simple minded laymen and laywomen, respecting tenderly their cherished convictions, and admiring and emulating their devotion, and praying that they of the Church of England, whose privileges were so great, might live more closely to that Christ, whom all acknowledged, and approximate by His grace to the Apostolic ideal that had been stamped on our native land and our mother race, and that they might use the services and sacraments uncontaminated that were their's and their children's, and, so that their work was unimpeded and the honour of their Church was unassailed, "live peaceably with all mankind."

BIBLE STUDY.

By Rev. J. F. T. HALLOWES, BIRMINGHAM.

Bacon says "Some books are to be tasted, others swallowed, a few chewed and digested." God meant the Bible to be chewed and digested. Yet many persons lazily taste it where they ought earnestly to study it. The Rev. Charles Simeon, of Cambridge, was accustomed to say, "Justification comes by faith, but knowledge of the Bible comes by works." God has put his wisdom into this Book, surely we should put our energy into the study of it. Beware of that fatal languor of thought which steals over the minds of some Bible readers, who only skim the surface of the sincere Milk of the Word. Let such renounce their Scripture-skimming habits, remembering that the Bible cream always goes to the bottom. All Bible readers, then, ought to be Bible students. But in this age of push and pressure the question is, How busy Christians may profitably study the Word of God? I shall attempt to answer this.

I. Get some time in the morning. "Be ready by the morning and come up in the morning. . . . and present thyself there to Me on the top of the Mount." So God would address us as He addressed Moses. As Sunday colours the week, the morning colours the day. "Read your Bible," said Mr. Ruskin to some Oxford students, "making it the first morning business of your life to understand some part of it clearly, and your daily business to obey it in all that you do understand." Rev. H. C. G. Moule thus insists on the importance of morning meditation:—"Under God immensely much depends on that watch time and its exercises of confession, faith, love, prayer, and praise. Its tendency is to open, as it were, the soul's window skyward for the day." Read a portion of your Heavenly Father's letter to you before you read social epistles and business correspondence, that so by a Divine pre-occupation of soul you may get the start of the world for the day; and if on some morning there seems to be a general conspiracy of circumstances to narrow to a few minutes the time you had intended to give to soul exercises in Scripture fields, do not despair. Let intensity of thought do its best to make up for brevity of time; get at least one text into your mind, extracting from it, by occasionally meditating on it during the day, what may feed and even feast your soul, fortifying it, too, against temptation.

II. Study the Bible with the help of its Author—I can understand Milton's "Paradise Lost" without Milton, and Macaulay's "Essays," without Macaulay. But I cannot comprehend the Bible without the Spirit who inspired it, because there is a spiritual element in it, which defies the acutest intellect, and is only spiritually discerned, even as some other things are only microscopically or telescopically discerned. The man who turns from his newspaper to his Bible, expecting no more supernatural aid in comprehending the latter than he did in regard to the former, may grasp the history and geography of the book, and all that is simply the vehicle for its distinctive spiritual revelation of an unsolved mystery, without the Spirit's aid. Let us distinguish between the body and the soul of Scripture. Its body unassisted human powers can dissect; its soul eludes the most penetrating mind, unaided by the mind of God. And the Spirit who shows us the great verities of Scripture can do yet more. He can give them vitality, so that their very life shall seem to pass into us as we ponder them.

What is the Bible to many but the dead literature of a former day? But to the spiritually-instructed man the Holy Spirit is still breathing on the Book so that, as Dr. Adolph Saphir beautifully said, "It seems as if the ink were not yet dry, and as if the warm breath of Eternal Love were even now quickening and consoling the troubled soul. As the mercies of God are new every morning, so the truths of the Bible may be to us, but only by Him who makes all things new.

III. Study the Bible practically so as to find out God's truth and God's will.—Men study the time-table that they may find out how they may go by railroad to a certain place. Now the Bible, which is a time-table and an eternity table in one volume, has to do with our earthly path and our eternal condition. Let us study it to find out how we may better go along the highway of holiness to the heavenly place. Study the Bible so as to pass an examination (which is compulsory on all Christians, and non-Christian, too) in the school of life, by the testings of everyday existence and the temptations of the world, the flesh, and the devil, so as to find the Word "profitable for teaching, for reproof, for correction, for instruction, (or discipline) which is in righteousness" that you "may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17).

Let the Bible be to you seed, telescope, and sword. For the ground of your heart it may be sown to sow all the acres be they many or few, of the inner man. For the eye of your faith it may be a telescope bringing nearer the things of the Kingdom of God. And for your hand, as a soldier of Christ, it may be a sword whereby you shall better fight the battles of the Lord.

IV. Study the Bible topically.—Use if possible Cruden's large unabridged Concordance. But in any case, if that is not practical, use the smaller one. By its help you may trace out the unfoldings of God's thoughts as contained in such words as "grace," "righteousness," "hunger," "saved," "sin," "blood."

Look out for example the word "hunger." You will find at least three interesting applications of the term. (1) The miserable hunger of the unregenerate man. "I perish with hunger." (2) The blessed hunger of the Christian man. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (3) The vanished hunger of the glorified saint. "They shall hunger no more."

Similarly, the word "saved" has three very suggestive applications:—(1) In the past salvation is divinely perfect, as wrought out for us by Christ. "God who hath saved us." (2) In the present it is humanly imperfect as wrought into our hearts by the Spirit. "The Lord added unto them day by day these that were being saved" (R.V.). (3) In the future it is humanly and divinely perfect, as completed in Heaven. "He that endureth unto the end shall be saved."

So, too, you may better understand the theological significance of the word "blood" by following out the numerous allusions to it in the Old and New Testaments. Its frequency there, as contrasted with its absence from some modern sermons, suggests grave deficiencies in the latter.

The year 1892 is likely to be memorable in Germany, says a Times correspondent, by the coming into force of the law for Sunday rest. It gave legal effect to the tendency of the age. Work during the week grows ever harder, so that almost everybody feels the necessity of a change: one day in seven they must have enjoyment which they call rest. To secure this for themselves, merchants and manufacturers have for a long time past limited the Sunday work to the utmost, and their subordinates have had the benefit. The shopkeepers had been accustomed to keep their establishments open the whole day. For many, Sunday was their best business day. It was declared that they should shut up altogether on the holiday. But a clamour being raised a compromise has been adopted. The shops are allowed to remain open for a few hours. It is, however, probably only a temporary arrangement, and at no very distant period the vast majority of shops in Germany will be closed altogether on Sunday.

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

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NOTES AND COMMENTS.

Personalia. The Rev. W. J. DODSON, B.A., Oxford, who has lately come from England, has been sent to the Parish of Hamilton (Diocese of Tasmania) to do temporary duty under the Rev. C. W. H. DICKEE, who is ordered to take a few weeks' rest.—The BISHOP OF TASMANIA regrets to hear of the serious illness from overwork of the Rev. W. MITCHELL, at Oatlands. The Rev. S. INGLE, from the Diocese of Grafton and Armidale, has been sent to do the work of the Parish for a month.—The BISHOP OF WELLINGTON having resigned, the BISHOP OF AUCKLAND, as senior Bishop, succeeds his Lordship as PRIMATE of New Zealand, and will act in that capacity until the meeting of the General Synod is held in 1895.—The Rev. H. A. WATSON, Incumbent of Merriwa, Diocese of Newcastle has forwarded his resignation to the BISHOP.—The Rev. W. H. H. YARRINGTON, of St. Mary's, West Maitland, and the Rev. W. MARTIN, of St. Barnabas, have exchanged duties for one month.—The Rev. EDWARD LAMPARD, B.A., has accepted the appointment of Curate to St. John's, Darlinghurst, and hoped to leave England on the 22nd of last month.—The Rev. A. H. LILEY, late of the Diocese of North Queensland, is temporarily assisting at St. Stephen's, Edgecliffe Road.—The Rev. E. G. CRANSWICK has removed from Faulconbridge to Springwood.

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

Features of Interest. We shall be glad to publish Reports from any Parish in the Diocese.

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

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

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

The Languages of India. In India no less than eighty-five million persons are reported as speaking Hindustani. A further addition of probably fifteen millions should also be made for portions of Rejputana and Central India, which were omitted from that table when the census was taken, so that altogether the language known as Hindustani is spoken by no less than 103 millions of people. Next to Hindustani, Bengala takes the most prominent place, being spoken by over forty-one million human tongues. Then comes Telugu, represented by nineteen millions; Marathi by eighteen; Panjabi by seventeen; Tamil by fifteen, and so on. There are ten leading languages spoken in India, of which these are the first six, but fifty-seven other languages are enumerated, ranging from the Shiva spoken by six persons, to the Sindhi spoken by two and half millions. Burmah also speaks languages to the above list. Only ninety-three persons speak Japanese, and 38,000 Chinese. One lone soul is reported as speaking Nicobar. No stranger entry is found in all the interminable columns of the census reports than that of 308 persons who gave Sanskrit as their mother tongue.

The Church of St. Sleepers. In which Church the Rev. HIPPOLYTUS SMOOTHTEXT, B.A., is Pastor, and did himself preach the Anniversary sermon, the statistical part of which the witty and humorous Robert Burdette in severely satirical strain reports as follows, commencing at the same time the model features of the sermon to certain young ministers after SMOOTHTEXT's type, who are anxious to make their mark in anniversary efforts:—"The Rev. HIPPOLYTUS SMOOTHTEXT, B.A., in reviewing the work of his pastorate, stated, among other things, that he had, during the year of his Christian ministry just closed, preached 104 sermons, 18 mortuary discourses, solemnised 21 hymeneal ceremonies; delivered 17 lectures, of which 16 were on secular, and all the others on religious subjects; made 32 addresses, of which all but 27 were on matters most nearly touching the vital religious concerns of the Church; had read aloud in public 156 chapters of the Bible, 149 of which were very long ones; had made pastoral calls, 312; taken tea on such occasions, 312 times; distributed 1,804 tracts; visited the sick several times; sat on platform at temperance and other public meetings 47 times; had the headache Sabbath morning and so compelled to appear before his people in a condition of physical pain, nervous prostration and bodily distress that utterly unfitted him for public preaching, 104 times; picnics attended, 10; dinners, 37; suffered from attacks of malignant dyspepsia, 37 times; read 748 hymns; instructed the choir in regard to the selection of tunes, 1 time; had severe cold, 104 times; sore throat, 104 times; malaria, 104 times; had written 3120 pages of sermons; declined invitations to tea, 1 time; started the tunes in prayer meetings, 2 times; started the wrong tune, 2 times; sung hymns that no one else knew, 2 times; received into Church membership, 3; dismissed by letter, 49; expelled, 16; strayed or stolen, 37.

A Worthy Example. A gentleman who is being greatly prospered peculiarly said lately:—"I used to give as I felt inclined; now I intend to give of that which God blesses me. I have bank stocks, railway stocks, United States bonds, etc. These draw interest seven days in the week; but the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Church. Then I manage to secure an income during the six days of the week, and from this also I will give to the religious purposes." We strongly recommend some such principle to Churchmen of this Province. We should then have no need for bazaars, and the work of the Church would not receive so many checks as it does under the spasmodic effort principle.

The Gospel and the Imperial Palace, Peking. Through the instrumentality of Medical Missionaries, the Gospel is being carried into the Imperial Palace in Peking. This is a cause for special thankfulness. In China the throne is the buttress of idolatry. A converted Emperor would mean, sooner or later, a converted empire. If the official worship by the Emperor were done away, idolatry would soon cease throughout the land.

Railways to Damascus. The British Consul at Damascus, referring in his last Report to the various railway schemes connected with that town, says the Damascus-Hauran Railway is approaching completion as far as the line is concerned. Already fifty miles have been laid down, and there remain only about fifteen miles of rail to be laid, the earthworks being completed. Stations and buildings are still in an incomplete state, and it will probably not be finished for some months. This railway was pushed on with a view to discouraging competition from Haifa, but this proceeding must cause the Company heavy loss, for until the Damascus-Beyrout line is made, which will not be for three or four years, it is difficult to discover what goods the Hauran line will have to carry. The Damascus-Beyrout Railway is now in process of construction. The work is difficult, and it is apparently not to be built on solid lines, which will increase the working expenses. Were a long tunnel to be built in the Lebanon, though the first cost would be much greater, the line would have had a better chance of success, and the difficulties of the snow would have been obviated. Only a small tunnel 500 yards in length is contemplated, which leaves the snow difficulty untouched. The Haifa-Damascus Railway has also been commenced, but no works have hitherto begun within the Damascus district.

Suicides in France. The popular notion that all mankind "clings to life" has received a remarkable contradiction (says JAMES PAIN, in the New York Independent) in the last Annual Report of suicides in France. This crime is increasing by leaps and bounds, but the most noteworthy and deplorable part of it is the mature age at which it is committed. When men are young and reckless, prone to give way to impulse and impatient of disaster, it is not so strange that on even what seem comparatively slight grounds they should put an end to themselves. Fifty youths under sixteen and 242 between that age and twenty-one are alarming figures. Of girls, "Sad from life's history, Glad to death's mystery, Swift to be hurled," there is, alas, a large return; but the numbers of both victims sink into insignificance before those of their elders. No less than 2008 men of more than sixty years of age, and 486 women have left life "by the open door." One would have thought that, having borne with it so long, they might have endured it to the end. These melancholy figures seem more calculated to confirm the views of the pessimists than any arguments culled from their philosophy.

Substituting duty to the State for duty to God. The experiment of substituting duty to the State for duty to God has had a fair trial in France, and has not succeeded. A system of education which is purely secular cannot, even in France, be called truly national. The evidence of the Rev. T. HOWARD GILL, put before the Church Congress of 1892, and of DR. FITCH's official memorandum of the previous year, has placed this beyond a doubt. For a position of neutrality towards religion is found impracticable; it is Atheism which is taught at the cost of the State. But the moral instruction which displaces religion is the cause of ceaseless dissatisfaction, as the official reports witness. "The majority," said the Revue des Deux Mondes in December, 1889, "in terms that are sometimes startling, reveal the fact that with religious instruction all teaching of morality has disappeared; almost anywhere moral education is either dying out or has disappeared." The result is that outside the national system another and better system of education continues to exist. Private means keep that aloft whilst the State pays the bill of propagating Atheism. In Australia a like experiment has been tried. The inspectors of the Colony of Victoria have given their opinion upon the results of teaching by a selected moral text-book. That opinion was thus summarised by the BISHOP OF MANCHESTER at Folkestone:—"With one consent they declared that this moral text-book was—first, useless because it was uninteresting; secondly, it was injurious, because it substituted a utilitarian morality for a healthy appeal to the human conscience; and therefore they recommended that it be entirely withdrawn from all the schools of Victoria. Secular morality was without interest; it was injurious; it did not stop crime, and therefore it was high time that it went the way of all useless things."

Sunday Observance. Sunday observance is making considerable progress in Paris, and at the "West-end" of the shops are for the most part closed at mid-day. The agitation has spread to Belgium and is being taken up warmly. A special stamp called the "Dominical" has been issued, which means "Do not deliver on Sunday," and has been favourably received by the public.

The British School at Athens. The ARCHBISHOP OF CANTERBURY, at the annual meeting, moved the adoption of the report. His Grace dwelt upon the importance of the excavations which were being carried on at Megalopolis and Athens under the direction of the managers of the school. He also regretted that the institution was not more liberally supported by the Government. Sir E. MONSON, Professor J. J. EOBERTON, British Minister

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NEWS OF THE WEEK.

Friday, October 6. The PRIMATE administered the Rite of Confirmation at St. John's, Camden. 24 candidates were presented.

Saturday, October 7. The Fifth Anniversary of St. Paul's, Burwood Branch of the Ministering Children's League was celebrated.

Sunday, October 8. The preachers at the Cathedral were:—11 a.m., the PRIMATE; 8.15, Canon Moreton; 7 p.m., Rev. R. J. Read.

Monday, October 9. The Committee of the Church Society met under the presidency of the PRIMATE at 4 p.m.

Tuesday, October 10. The Committee of the Lay Readers' Association met under the presidency of the PRIMATE.

Wednesday, October 11. The PRIMATE administered the Rite of Confirmation at St. Matthew's, Bondi.

Thursday, October 12. The PRIMATE administered the Rite of Confirmation at Christ Church, Bexley.

Friday, October 13. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Saturday, October 14. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Sunday, October 15. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Monday, October 16. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Tuesday, October 17. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Wednesday, October 18. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Thursday, October 19. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Friday, October 20. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Saturday, October 21. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Sunday, October 22. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Monday, October 23. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Tuesday, October 24. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

Wednesday, October 25. The PRIMATE administered the Rite of Confirmation at St. John's, Camden.

THE COMING WEEK.

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

Sun., Oct. 15.—11 a.m., THE PRIMATE. 3.15 p.m., Canon Kemmis. 7 p.m., Rev. Canon Sharp. 8 and 11 a.m., Holy Communion.

Wed., Oct. 18.—(St. Luke's Day) Holy Communion 8 a.m.

DIOCESAN. Sat., Oct. 14.—The PRIMATE will visit the Labour Farm Rooty Hill.

Sun., Oct. 15.—Annual Day of Intercession for Sunday Schools. St. Matthias', Paddington, 7 p.m. The PRIMATE.

Mon., Oct. 16.—Annual Day of Intercession for Sunday Schools. St. Clement's, Mosman; Church of the Good Shepherd, Kangaroo Valley; St. Thomas', North Sydney, in the afternoon.

Tues., Oct. 17.—Adjourned Session of the Synod of the Diocese of Newcastle, to be held at West Maitland.

Thurs., Oct. 19.—Narrabri, the PRIMATE. Friday, Oct. 20.—Moree, The PRIMATE.

Monday, Oct. 23.—Pallamallawa, the PRIMATE. Tuesday, Oct. 24.—Warialda, The PRIMATE.

Wed., Oct. 25.—Yallaroi, The PRIMATE. Sat'day, Oct. 28.—Tenterfield, The PRIMATE.

Monday, Oct. 30.—Glen Innes, The PRIMATE. Mon., Nov. 6.—Annual Sunday School Teachers' Examination.

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

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work.

AUSTRALIAN MISSIONS.

REPORT BY A LOCAL SECRETARY.

To the Hon. Secretary Australian Board of Missions.

Sir,—I have the honor to report that together with the Rev. F. W. Reeve, I have made a tour through most of the Liverpool and Camden Rural Deanery on behalf of the A.B.M.

On Sunday the Rev. F. W. Reeve preached on the subject of Australian Missions at St. John's, Camden, and St. Peters, Campbelltown.

On Monday evening the Lecture was repeated in the Town Hall, Campbelltown, to a fair audience, and a collection was made which amounted to thirty shillings, 10s of this had to be paid for hire of hall.

On Tuesday evening we visited Picton and the School of Arts was crowded with a very appreciative audience, £1 5s was collected and nothing had to be paid for the room.

As the Rev. F. W. Reeve had to return home on Thursday morning, the Rev. W. A. Charlton lent his assistance for the final meeting at Camden.

I am sir, CECIL J. KING, Hon. Sec. for Liverpool and Camden Rural Deanery.

Jottings from the Bush.

"All in the Name of our Lord Jesus.

I was glad to read the replies in the last RECORD on the subject of the New Guinea Mission. I am a strong advocate for the coalition of the Melanesia and New Guinea Missions, but to emphasise the weakness of one of the two—even if that emphasising were perfectly correct, which in this case, it is not—is not the way to bring about the amalgamation.

But considering the fewness of the workers and the scantiness of means, both Missions may be congratulated on the results attained. The Mission field is great, and, as I was saying last week, workers are needed in it everywhere.

I rejoice that in the last few years, Australia has risen to a higher sense of her responsibilities in this matter, and is sending more of her sons and daughters to work among the heathen.

On the day on which this paper is dated, two more Mission workers, sent through the Victorian Church Missionary Association, are leaving Sydney for China. Before the end of the month another will leave this colony for Eastern Africa.

Thank God that we are sending more workers to those great fields of labour which need them so greatly. And yet one remembers with a sigh what the Bishop of Melbourne once said about the New Guinea Mission (and the same words apply also to Melanesia) "If we do not send Missionaries to India and China, there are others who may do it; but no one else will do it for New Guinea." That is what makes it such a pressing duty for Churchmen to send more workers to these South Sea Missions.

We have the monopoly of the field. If we neglect it, no one else can or will do the work: we have arranged with other denominations—except the Roman Catholic—that they shall not in any way interfere with our districts, nor shall we interfere with theirs.

It will not only be an eternal disgrace to our Church in Australia, but will also be a neglect for which it will be responsible to the Lord of the Harvest, if we fail to do our best to carry the glad tidings to those heathen of whom we have thus accepted the charge.

It is a glorious rivalry between us and the rest of the Missionary Societies as to which shall be most successful, under God, in evangelising the South Sea Islanders: may we the oldest, richest, and most influential Church, be foremost in the competition.

But if it is to be so, there must be money given freely, and—what is still more important—lives offered freely to the work. It is with great regret that I read that the latest volunteer for New Guinea has already had to come back invalided.

This shows the unhealthiness of the climate. But unhealthiness of climate has never been a barrier to the advance of the British trader, and the British Missionary will surely not be beaten by those whose object is merely money.

Let us send more help, and while sending it, keep up the courage of the workers by sympathy, and not discourage them by criticism based on insufficient information.

I notice that there is a difference of opinion, even among the chief Melanesian workers, as to the advisability of the amalgamation: Mr. Palmer being in favour of it, while Mr. Britain does not approve of the idea.

Will it be merely a wearisome iteration for me to say how pleasant it is to read all details about various Missions, especially where one has a personal knowledge of the workers? I notice that the Melanesian Mission now sends a *communiqué* every month to all the Australian Church papers: could other Missions manage to do the same? An A.B.C. copier would minimise the labour, and the work and expense involved would be as nothing compared to the interest evoked in the missionary cause.

The reports of missionary meetings may do much, and I was rejoiced to read the interesting report of the visit of a Mission band to Cobbitty but of course nothing can be so useful as a narrative of the events in the mission field itself.

The Bishop of Winchester, is pre-eminent for the blending of spiritual earnestness with strong common-sense in his public deliverances, and this makes his "Councils to young men and women," now appearing in his *Diocesan Chronicle*, especially valuable.

The subject of the article in the last number is "Life Work for the Young," founded on the text, "I must work the works of Him that sent Me, while it is day. The night cometh when no man can work." The lessons which the Bishop emphasises are (1) the imperativeness of work, (2) the separateness of our responsibility, (3) the value of opportunity, (4) the shortness of time.

In the next place, he counsels them to learn their duty—(1) "To find out your work, what it is, where it is," (2) "To consult and try, and give oneself up to it," (3) "To walk in the light of Christ, and rest in God about the necessity of understanding these perils, the Bishop specifies them as follows:—Waste of time, money, health, opportunity, listlessness, indecision, and self-indulgence.

In conclusion, he says:—"The question of questions is—feeling after the work which has most attraction for you, best fitted to do. It is almost better to choose the wrong work than not to begin any. To lounge and loiter through life has not only an unspeakable baseness with it, but it is enviroined with the subtlest dangers."

COLIN CLOUT.

G. E. EDWARDS, CATERER. Edwards is the BEST CATERER we ever had! That's What They All Say. So He Is. Caters for Socials. Caters for Banquets. Caters for Balls. Caters for Weddings. Caters for Picnics. Caters for Receptions. Caters for Tea Meetings. EDWARDS, 426 Pitt Street, Caters for Everything, AND CATERERS WELL. That's a Fact.

THE PRIMATE ON "BROTHERLY LOVE." NOTES BY ONE WHO WAS PRESENT.

On Monday evening, the first Public Lecture under the auspices of the Brotherhood of St. Andrew, was delivered in the Chapter House by the Most Reverend the Primate.

My Lord Primate, Ladies and Gentlemen, and Brothers of St. Andrew.

This being our first Public Lecture in connection with the Brotherhood of St. Andrew in Australia, it may not be uninteresting to the uninitiated, if, before asking the Most Reverend the Primate to proceed with his address, I were to occupy just a few minutes in explanation of the aims and objects of our Brotherhood, as I find that as an Organization, we are somewhat misunderstood, some good Christian friends attaching to us one school of thought, and some to another.

Under these Rules the Brotherhood was founded on St. Andrew's day ten years ago, in St. James' Church, Chicago, by just a few young men who banded themselves together to use their influence for the spread of Christ's Kingdom among young men, and so much have their efforts been blessed, that in the United States to-day, the Society numbers over 12,000 members, and branches have been formed in Canada, Scotland, Ireland, Germany, and our own Colonies.

As to the organization, I take the following extract from the Handbook of the Brotherhood:—"The Brotherhood works in and for that branch of the Holy Catholic Church, known as the Protestant Episcopal Church, and only by the approval and under the leadership of the Clergy (I would like here to emphasize the fact that a Chapter cannot be started in any Parish without the consent of the Incumbent, and should be at any time wish to disband it, it is only necessary to intimate his wishes to the Council, when the Charter would be immediately withdrawn.)"

While the Brotherhood is simply a Federation of Parochial Societies, yet its very name, and the whole idea of its mission, tend to give its members large conceptions of Church life and activity, and the practical value of union and co-operation is forcibly presented to them in all their work.

The organization of the Brotherhood is thus marked by extreme simplicity.

This principle has been fixed in naming the Brotherhood after that Saint, who, when he found the Messiah first, sought his own brother and brought him to Jesus. All questions as to methods of work are solved by following this Apostolic example.

The duties are many and varied; looking up careless and indifferent Parishioners, laying hold of new arrivals in the Parish, inducing them to attend Brotherhood meetings, and ultimately securing them as Church Members, seeing that all strangers are accommodated with seats in the Church, provided with books, and invited to come again, to ascertain their address and report to the Clergyman, visit the sick, hold classes for Bible study, meetings for general edification, and act, at the request of the Clergyman, as Lay Readers.

Of course many other methods have been developed and are employed. Much in this respect depends upon the requirements of the Parish. A careful study of the Constitution and Rules will greatly facilitate the carrying out of the objects of the Brotherhood, they will be found most concise and practical, and will be found most suited to all schools of thought in the Church. If the Church as a whole will adopt our organization, it will no doubt produce a type of young men such as I have seen in America, bright, active, unselfish, and enthusiastic. Young men who have put their lives under the head of certain principles, and who have not withdrawn from the world, nor given up their common sense and manly way of doing things, because they believe in practical Christianity.

I am aware that since the initiation of our Brotherhood in this Colony good work has been, and is being done in the various Parishes in which Chapters have been established. At each of our Council Meetings, most

encouraging reports of work done are received from the Delegates. Numbers of men, both old and young have been reached through the efforts of our Brothers, and from small beginnings, have steadily increased in a most encouraging manner, some having a roll of from 40 to 50 members.

It is a matter of congratulation to us, that the Clergy who have started Chapters in their Parishes, appreciate and encourage our efforts: of our loyalty to them, and to our Church they may rest assured; our aim is to cooperate with the Incumbent, and where possible to lessen his work.

The Primate, who on rising was most cordially received, prefaced his address by referring to the formation of the Brotherhood of St. Andrew. On St. Andrew's Day, 1883, a dozen young men of St. James' Church, Chicago, agreed to pray daily for the spread of Christ's Kingdom among young men, and to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Christ. The Rule of Prayer and the Rule of Service meant in other words sympathy and work. The Brotherhood's object was good, its method was simple, and its two Rules proved it to be a Religious Brotherhood, an Open Brotherhood, and an Expanding Brotherhood. But the success of it (and of all associations for philanthropic and religious work) depended upon the existence and exercise of "Brotherly Love." This topic might be a good inauguration of lectures to be delivered, and he would address them words of loving exhortation as a Brother to Brethren. The Primate referred to the date as being the third anniversary of his Installation as Bishop of Sydney, and quoted three sentences from the sermon he delivered in the Cathedral on Sunday morning, October 5, 1890. The text on that occasion was "Bear ye one another's burdens, and so fulfill the law of Christ." On that occasion he had said:—"Christianity is a God inspired ideal of co-operative federation." "The rule of our life will be brotherly love and mutual helpfulness, and in a personal reference to his acceptance of the See, he said, "I come to be helpful." "Brotherly Love" implied the idea of the "family." The "family" was the starting point of all social development. So that from the very first interdependence was necessary; and although envy and jealousy had their early type in Cain and Abel—the story which showed how human nature needed lifting into a higher sphere than of natural development, it had always been recognised that the disposition which befits 'brethren' was that readiness to help and that mutual kindness which we term "Brotherly Love." It was the consciousness of near relationship springing from a common stock and having a mutual bond of sympathy. The mere "natural" tie, however, needed to be strengthened by intercourse and by moral effort. Bishop Jeremy Taylor in a curious passage in his discourse on "Friendship" had said, "Fraternity is but a cognition of bodies, but friendship is a union of souls which are confederated by more noble ligatures." But, said the Primate, the "family" idea suggests, and the "family" institution provides, a basis of truest friendship, as is admitted by the same writer's reference to "the social life under the same roof; endeared by conversation when it is merry and pleasant, innocent and simple without art and without design." The "friend" and the "brother" ought to be parallel. Illustrations were given from the Book of Proverbs.—"A friend loveth at all times and a brother is born for adversity." "There is a friend that sticketh closer than a brother," pointing to the highest brotherliness. "And better is a neighbour that is near than a brother that is far off," still pointing to the ideal brotherliness as compared with the actual in certain cases, or indicating that friendly neighbourliness takes the place of brotherliness when the brother is out of reach. Brother,—Sister, was still the ideal name for friend, counsellor, defender. Keble in the Christian Year, (second Sunday after Trinity) said

"No distance breaks the tie of blood, Brothers are brothers evermore, No wrong, nor wrath of deadliest mood That magic may o'er power. Oft ere the common source be known, The kindred drops will claim their own; And throbbing pulses silently Move heart towards heart by sympathy. So is it with true Christian hearts; Their mutual share in Jesus' blood An everlasting bond imparts Of holiest brotherhood: Oh! might we all our lineage prove, Give and forgive, do good and love, By soft endearments in kind strife Lightening the load of daily life!

There is much need; for not as yet Are we in shelter and repose, The holy house is still beset; With leaguer of stern foes; Wild thoughts within, bad men without, All evil spirits round about, Are banded in unblest device To spoil Love's Earthly Paradise.

Then draw we nearer day by day, Each to his brethren, all to God; Let the world take us as we may, We must not change our road; Not wondering though in grief to find The martyr's foe still keep his mind; But fixed to hold Love's banner fast, And by submission win at last.

Brotherly Love is still a noble attribute (as St. Peter says "having compassion on one another, love as brethren") but it is only so when we regard the ideal Family, Children, Brothers and Mother, Husband and Wife, Parents and Sisters are bound together by the spiritual as well as by the natural bond. And this ideal of family life—as a common life in which various individuals are bound to each other by mutual sympathy and help is made possible by Christianity. It has been pointed out how loveless the world was when the Gospel of Christ came. The Rev. J. Fordyce in "The New Social Order," described it in the following passages:—"The world into which Christ sent His first Apostles and Ambassadors was faithless and hopeless, and, as the result of this, it was also heartless and cruel. The very word "love" had become so degraded that it in turn degraded the imagination and heart of all by whom it was used. It is hardly possible for us in these days to picture even to our imagination the awful cruelty and brutality that prevailed all over the Roman world in the early days of the empire."

"As for slaves, even the greatest philosophers of antiquity denied to them the rights and privileges of humanity; while these sages could speak and write about the brotherhood of men, they denied not merely brotherhood but all the offices of kindness, to the slave and to the weak."

"Jesus made all things new, and so He hallowed and gave fresh glory to family life; but He did this chiefly by bringing into bold and clear light the Divine teaching about the relation of the sexes in marriage, by His treatment of woman, and by His glorification of child-life. Purity in the relations of the sexes—this must be the basis of the marriage relationship; the foundation also of all happy family life." "I like your Jesus" said a Mohammedan girl to her Christian teacher "for He loves little girls."

"This Christian ideal may have been very imperfectly realized through the ages, is but imperfectly realized to-day in those nations that are most thoroughly entitled to the name of Christian, and yet it is one of the noblest influences at work in the life of humanity. The words "father," "mother," "brother," "sister," "husband," and "wife," have received a new meaning—a meaning that is full of inspiration for every human heart. And for all these imperishable blessings, we owe gratitude to Christ and to the purifying influence of His Gospel. To use the words of Farrar, 'For families in which like sheltered flowers, spring up all that is purest and sweetest in human lives; for marriage exalted to an almost sacramental dignity; for all that circle of heavenly blessings which result from a common self-sacrifice; for that beautiful union of noble manhood, stainless womanhood, joyous infancy, and uncontaminated youth; in one word, for all that is of divinity and sweetness in the one word Home; for this, to an extent which we can hardly realize—we are indebted to Christianity alone!'"

Let us see, continued the Primate, how Christian teaching speaks of "Brotherly Love." There were five passages in which it was specially mentioned. The first in order of history was 1 Thess. iv. 9. "But as touching Brotherly Love ye need not that I write you, for ye yourselves are taught of God to love one another."—taught of God—He is the source of knowledge, and His teaching comes by the direct contact with the indwelling Spirit. (2) Rom. xii. 10. "Be kindly affectioned one to another with Brotherly Love in honour preferring one another." Here the family relation was recognized and the words appropriately applied to the Brotherhood of the Christian Family. (3) Heb. xiii. 1. "Let Brotherly Love continue." (4) 1 Pet. ii. 17. "Love the Brotherhood," here the word was used as a specific name for Christ's Church. (5) 2 Pet. i. 7. "And to godliness brotherly kindness and to brotherly kindness charity."

In this ladder of virtues, brotherly kindness [was placed by the Apostle as the highest stage but one, each preparing the way for the next, supplemented and perfected by it. It begins with faith and ends with love. He must not omit, finally, to refer to a notable passage in which the Apostle St. Paul, in Romans viii. 29, said, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren." Here the idea was of an ever-widening circle in which Brothers and Sisters in the Family of God should at last meet in their Elder Brother's house, or,

"In the Father's house, Where the many mansions are," in the city of God, which alone was entitled to the name "Philadelphia," "Brotherly Love."—Christianity expanded the "Family" idea into a world-wide conception of the Brotherhood of Man, based upon the recognition of the Fatherhood of God, and the hope of bringing in others into the blessings and inheritance which God in Christ, has proffered to all. Brotherly love was to be regarded, then, as the capacity for loving, exhibited in the constancy of helping, as we are taught and enabled by the "Spirit of Jesus." This Disposition was connected with Doctrine and Duty. Some persons sometimes tried to sever feelings from definite teaching, and others tried to sever duty from definite teaching; but the fact was that the feelings were to be encouraged, instructed

and purified by the true doctrine and it was only by teaching from God, that they were enabled to exercise their dispositions and their feelings in the path of duty wherever their duty lay. It was a great mistake to think because there were some things in doctrine or dogmatic theology which were difficult to define, and some which it was not necessary to understand, that, therefore, they should not have doctrine. This Disposition, illumined by Christianity, was sympathetic. It had regard to all the members of the family, and not least to the weaker and the poorer. It had been said, "We often do more good by our sympathy than by our labours." Sympathy was helpful. St. Andrew, directly he was affected for good, sought his brother, exhibited brotherly kindness in its real and genuine aspect. A man, it was said, was saved from suicide, by hearing a passer-by on London Bridge say "Good night." A sympathetic word, a sympathetic action, was a germ-seed, and never failed to bring forth fruit. Brotherly love was expansive, it was the offspring of parental love, which had as its object the spread of love and help.

"That love for one from which there doth not spring Wide love for all, is but a worthless thing." God's love for man, the grace which was for salvation to all, was the source of brotherly love amongst men. Let what St. Paul said be noted. "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Be ye imitators of God as dear children, and walk in love, as Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

Brotherly love was wisely helpful, not rash, not inconsiderate in action, but trying to find out how help may best be given, and giving real help. It tries to remedy social inequalities not by insisting on a mechanical equality, but by encouraging moral equity among men; not by theorizing but by loving. The socialistic and communistic ideas of our times could not be pooh-poohed or put away as if they meant nothing. They had a true factor of progress in the idea of fraternity, but a fallacious one in the idea of equality. In a family they could see that there could be harmony and happiness without equality, and, in fact, no two members of a family were equal. All organisms live by interadjustment of various parts. "Liberty, Equality, and Fraternity" was a grand motto of democratic reform at the end of the last century, but the omission of a few letters would make it a better motto, "Liberty, Equity, and Fraternity." A Brotherhood was like a composite flower, made up of distinct parts, yet one receptacle with many florets, each little flower separate, yet part of the aggregate and making up a beautiful whole. "Brotherly Love" was patient, and it was Christ-like. It desired to seek and to save the lost, it went about doing good, though despised, misrepresented, forsaken, betrayed. How much this "Brotherly Love" was needed, how unlike it was the spirit of the world and the mere superficial kindness of those who can show civility but have no "Brotherly Love," who make no effort to sustain, no effort to help. In Zech. vii. 9-10, there was prescribed a good social condition. "Thus speaketh the Lord of Hosts, execute true judgment and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." This social condition can only be brought about by "Brotherly Love," that is, the Spirit of Christ. But the goal is a perfected kingdom, and a complete Family of God.

O then the glory and the bliss, When all that pain'd or seem'd amiss Shall melt with sin and earth away! When saints beneath their Saviour's eye, Fill'd with each other's company, Shall spend in love the eternal day!

MEN WORTH KNOWING ABOUT.

JAMES HANNINGTON, BISHOP AND MARTYR.

JAMES HANNINGTON was a man worth knowing about. He was the first Bishop of East Equatorial Africa, sent out by the Church Missionary Society, and the record of his life there, and his tragic yet triumphant death is replete with thrilling interest. A few facts about his early days, gleaned from an interesting article in Belgravia, are noteworthy. James was the eighth child of Charles Smith Hannington, who amassed a considerable fortune in business, and retired to a country house in the South of England. At the age of seven he was a sturdy little fellow, and when taken out in his father's yacht could climb the mast and get suspended by his knickerbockers. He was a daring little boy, full of fun and frolic, and while he perpetrated practical jokes without end, like all boys of abnormal energy and impetuosity, he was not unfamiliar with accidents, some of which were of a sufficiently alarming character. He did not prove much of a scholar. He himself confessed that he was naturally idle, and he complained that he was not fortunate enough to be sent to places where he would be driven to learn. On leaving school he entered his father's place of business. He did not take kindly to it, and he had frequent stirrings of spirit which pointed to some higher and nobler vocation. He was deeply and solemnly impressed with the death of a cousin, and we find him going to the sacred table "in trembling uncertainty," yet calmed and fortified by watchfulness and prayer. The Church was now his destination, and he entered as a Commoner at St. Mary's Hall, Oxford. He was a famous athlete, and the Bishop of Exeter did not fail to appreciate his physical capabilities when, on the occasion of one of his exams, he remarked in the way of exhortation, "You've got fine legs, I see; mind that you run about your Parish. Good-morning." After a few years of useful and happy work, amid the calm peace, and among the simple-minded peasantry of the Sussex Downs, a great thought awoke within him. Two leaders in the expedition of the Church Mission to Uganda had suffered martyr-deaths at the hands of cruel savages; why should he not give up all and step into the breach? This involved great sacrifices; quitting his home for five years, leaving his beloved wife and little ones, dearer to him than life itself, as well as other warmly cherished friends, and all his happy and prosperous work. But the fire of Divine love burned in his soul, and after consulting his wife, a truly brave and noble soul, his resolution was taken. He was accepted by the Society, and determined to go mainly at his own expense. In due time he went, and after a brief stay at Zanzibar he entered on the hardships of travel in the interior. He had not proceeded far when he was laid down in the grip of terrible fever. The adventurous life on which he had entered seemed as though it would abruptly close. His sufferings were truly awful, and he was fain to scream aloud in his agony. He was told that there could be no hope of his restoration to vigour and work save in returning to England. This to him was hard tidings and ill to bear. But there was no alternative, save the wreck of all his possibilities. We shall now quote a few passages bearing on the later events of his adventurous life and tragic death, from the magazine referred to. The following describes incidents subsequent to the fever, and while yet battling with weakness and suffering.

They were encamped by the southern borders of the Great Lake, on which they should have embarked New Year's Day, 1883, for a canoe journey to visit Romwa, King of Uzinja, who had made some overtures of dubious friendship. Now they suffered great difficulties, having been robbed of their provision of cloth, the current coin of Africa, where "nothing for nothing" is the rule applied by the untutored children of nature. Then the captain of the canoe, styled by Hannington "the old man of the sea," opposed all manner of obstacles to progress. At last Hannington dealt with the question after a fashion of his own, as he thus records:—"The men turned the head of the canoe towards a deep bay, and stated their intention of landing us there and taking us no farther. 'Should we find canoes there?' 'No.' 'Was it far from Romwa's?' 'Yes; altogether out of the way.' 'Why, we shall die if we are left in this way.' Well, Mzee says he will not go on." Then I said in a firm, clear voice, 'Give me my gun.' I deliberately proceeded to load it, and pointing at Mzee at about a yard distant from his chest, I said, 'Now will you go on?'"

"Yes, Bwana, yes; don't fire!" The effect was magical; round flew the head of the canoe, once more we speeded over the waves; but I had found out a secret—I was from that moment the master, and it is not too much to say that our lives were saved by that one prompt action."

But he was compelled to turn back, confessing he was "done." Disease and intolerable anguish had bowed the strong man like a broken sword; he had lost four stone of his weight; withered, shrivelled, feeble, he looked nearer seventy than the robust age of thirty-five. To have gone on in such a condition would have been a moral suicide. At last, almost against his own consent, he was carried back to Zanzibar. More than once his negro-bearers gave him up, apparently dead, and left him alone on the road. He would come back to life, and crawl after the little caravan. The black men said, "Master will die; he is

sure to die; but how is it master is always so happy Black man would lie down by the side of the road and die like a sheep." Resting at the little Mission Stations dotted along the journey through the wild, often at death's door, he wrote, referring to the 17th March:—"I feel that I must proceed for life or death. Either will be welcome, though I confess to a longing to live."

From this time I began slowly to mend." Mr. Hannington reached England in June, 1883. By this time he was a new man, as one alive from the dead. For one more golden year husband and wife were restored to each other." Both in England and Scotland he was enabled to do good work for the Mission. But there was no rest for the sole of his foot on his native soil. His heart was consumed with the great work to which he had consecrated himself. He must go back to Africa. But he was to go invested with a higher office. A new Bishopric of East Equatorial Africa was instituted by the Society, and he was chosen to fill it. In January, 1885, he was again in Africa, at Frere Town, the head-quarters of the new See, ready for work. But, alas! his career was to be short. Mzee, "that King of Uganda with whom the white man could deal on terms of reason and even friendship" was dead, and his youngest son, "Mwanga, a wretched boy schooled in cruelty and vice," had succeeded him. The Bishop had started on a journey towards Uganda, one object of which was to reconnoitre the advance towards Uganda by a new northern route opened by Mr. Joseph Thompson, the English explorer, which was considered shorter and safer than the old, and to establish a chain of Mission Stations as far westward as possible towards the Great Lake. It proved his last and fatal journey. He was seized within two days' march of Uganda by order of the King, who was reported to have resolved on his execution. The closing scene is thus told in the article in Belgravia.

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They were encamped by the southern borders of the Great Lake, on which they should have embarked New Year's Day, 1883, for a canoe journey to visit Romwa, King of Uzinja, who had made some overtures of dubious friendship. Now they suffered great difficulties, having been robbed of their provision of cloth, the current coin of Africa, where "nothing for nothing" is the rule applied by the untutored children of nature. Then the captain of the canoe, styled by Hannington "the old man of the sea," opposed all manner of obstacles to progress. At last Hannington dealt with the question after a fashion of his own, as he thus records:—"The men turned the head of the canoe towards a deep bay, and stated their intention of landing us there and taking us no farther. 'Should we find canoes there?' 'No.' 'Was it far from Romwa's?' 'Yes; altogether out of the way.' 'Why, we shall die if we are left in this way.' Well, Mzee says he will not go on." Then I said in a firm, clear voice, 'Give me my gun.' I deliberately proceeded to load it, and pointing at Mzee at about a yard distant from his chest, I said, 'Now will you go on?'"

"Yes, Bwana, yes; don't fire!" The effect was magical; round flew the head of the canoe, once more we speeded over the waves; but I had found out a secret—I was from that moment the master, and it is not too much to say that our lives were saved by that one prompt action."

But he was compelled to turn back, confessing he was "done." Disease and intolerable anguish had bowed the strong man like a broken sword; he had lost four stone of his weight; withered, shrivelled, feeble, he looked nearer seventy than the robust age of thirty-five. To have gone on in such a condition would have been a moral suicide. At last, almost against his own consent, he was carried back to Zanzibar. More than once his negro-bearers gave him up, apparently dead, and left him alone on the road. He would come back to life, and crawl after the little caravan. The black men said, "Master will die; he is

sure to die; but how is it master is always so happy Black man would lie down by the side of the road and die like a sheep." Resting at the little Mission Stations dotted along the journey through the wild, often at death's door, he wrote, referring to the 17th March:—"I feel that I must proceed for life or death. Either will be welcome, though I confess to a longing to live."

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By the REV. F. B. BOYCE, St. Paul's, Sydney.

Publishers: National Temperance League, London.; Edwards, Dunlop and Co., Ltd., Sydney. Price, 3/6, by post, 4/-; all Booksellers.

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NEW BOOKS JUST RECEIVED:— "THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8. Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-. Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8. Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6. Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter; 2/1/-, posted 2/2/-. The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-. Homespun, Annie S. Swan; 1/-, posted 1/3.

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Organising Secretary: The Rev. S. S. TOVEY, B.A.

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Comparative Statement.—Free Fund.—Receipts to 30th Sept.— 1892 £2584 11 4 1893 £1539 7 6

Decrease .. £1045 3 10

RECEIPTS FOR THE MONTH ENDING 30th SEPT. 1893.

Table with columns for Subscriptions, Offerings, and Donations, listing names and amounts.

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

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A S LOCUM TENENS, or for occasional Duty. Rev. J. P. OLLIS, Emily-street, Marrickville.

A CLERGYMAN, middle aged, but strong and active, desires a Locum Tenency for about six months from 1st November. Highest references; Mod. High Church. Large town preferred. A.Z., c/o S. J. Dowell, Esq., Muswellbrook.

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THE REVEREND EDM. 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.

WANTED.—CATECHIST or CLERGYMAN in Diocesan's Orders; musical; country district. VICAR, Record Office.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 14, 1893.

THE DAYS OF INTERCESSION.

THE announcement made in our columns last week, and repeated to-day, to the effect that the Committee of the Sunday School Institute have, with the approval of the Most REVEREND THE PRIMATE, appointed to-morrow (Sunday) and the following day as the Annual Days of Intercession for Sunday Schools, naturally turns our thoughts to Sunday Schools and their work. The suggestions for Parochial arrangements are not only of interest to the Clergy and Superintendents of the Schools, but, we think, of value to every member of the Church. For this reason we quote them, hoping they will be read carefully, and excite a deep and loving sympathy in this most important branch of Church work:—

1. A Special Celebration of the Holy Communion for the Teachers; if possible, with an address.

2. Sermons by the Clergy, showing the importance of the Sunday School, inviting parochial interest in it, and the personal help of all duly qualified persons (especially men) as Teachers; and pointing out to the Parents how they may further the Teachers' efforts.

(a.) An interchange of pulpits may be found helpful.

(b.) Catechising of Scholars at the usual morning service may be of value.

(c.) It may also be a good opportunity for having an offertory for the Sunday-school funds, some portion of which might perhaps be given to the Diocesan Institute.

3. A Special Service for Children.

4. A Devotional Meeting for Teachers.

5. A Meeting for Parents.

We are glad to hear that in many parishes these suggestions will be adopted, and the days thus set apart may be made of great blessing to all who are interested in the Religious Instruction of the Young. The Church, as a whole, has not yet realised its duty to the children. Were we more anxious about them, we should do a greater work of a Christian kind. The old man seems to be beyond our reach, but the little child seems to be made for Christ. It would seem natural for every child to put out its arms to cling to the Child of Bethlehem. Save the children and society will be purified; expend solicitude upon young, opening, tender life, and the Church shall see the result of her concern after many days. How many children are to be found in the streets of our cities, and in the scattered places of the bush, who are without religious knowledge? The Church should say that child is mine; and no effort should be spared to educate that child religiously, and train it in the fear of God. Many look upon the child as a being worthy of a thought, forgetting that, there is more there than childhood—there is life, a presence in the world, great enough for God to take an interest in, precious enough for Christ to die for. It is a grand thing to have to do with children. It is a noble work to teach them. The Church should take hold of them and by its gentleness make them great. Every man and woman in the Church should be deeply interested in Sunday School work, and by that interest start in the scholars mind, the question whether there be not something greater and grander than they appear to be merely for the passing moment. The Church of England Sunday School Institute, of which our Institute in Sydney is a branch,—has been in existence fifty years. This Institute has, by its operations, aided and promoted the extension of Sunday Schools, and also improved the quality of the teaching. Its main objects may be summarized under two divisions.—1. To extend, improve, and develop the Sunday-school system in the Church of England. 2. To secure efficient teaching in Church Sunday-schools. The first object is one of vast importance, but the second, is of still greater importance, as Sunday-school extension and improved apparatus, are after all, only means to an end, and that end is efficient teaching. The machinery of a school may be of the most elaborate description, and the building in which the operations are carried on, may be perfect as regards construction and adaptability, but without an earnest and competent staff of teachers, the school will be worse than useless for the purposes for which it was designed. How is teaching to be made more efficient? A variety of means are included in the programme of the Institute, and the most noteworthy are its Bible Readings and Church Teacher's Prayer Unions. To these are added the Annual Days of Intercession. Surely every devout Churchman and Churchwoman will join in prayer on these days, and ask that He without whose aid we are as nothing will vouchsafe His blessing on both teachers and scholars, so that they may pass from page to page until the genius of the revelation seizes them, and life becomes a sacred Pentecost. What need there is for us to pray, that the right seed may be sown at the right time and in the right soil, or the harvest will end in disappointment and sorrow. Teachers need encouragement; and what encouragement may come to them in answer to prayer. Light will come out of darkness, for "God is not unrighteous to

forget your work and labour of love which ye have showed towards His name, in that ye have ministered to the saints and do minister." Jesus Christ Himself, has laid down the same encouragement with even minutest allusion—"Who-soever shall give drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." We cannot work for God without reward, yet the reward must form no part of the motive under which we work. We need more prayer. To pray is to multiply life; to cling to the Cross is to increase the volume of life. The way to the throne of grace is open night and day. If we speak to God, He will hear us and help us with His great power. If we all go to God with earnest believing prayer on Sunday and Monday next, what mighty results may follow. To that inquiry who will reply in words? To attempt an answer in syllables would be to lower the occasion. May that inquiry bring its own glorious reply by light chasing away the shadows, and the lives of teachers and scholars made beautiful with the Master's blessing.

The late Rev. ROBERT STEEL, M.A. Ph.D., D.D.

BY the death of Dr. STEEL, the Church militant has been made the poorer. His blameless life, his transparent character, his scholarly attainments, made him not only a name, but a place in the Church. His life was one of strength and beauty, his disposition genial and tender; he was a helper in the human strife and a friend of the friendless. As he lived so he died, at peace with the world, at rest in Christ, confident that the Cross he had served would light him through the valley of the shadow of death, and he has now gone through the gate of pearl to worship on the inner side, after hearing God's "Well done, good, and faithful servant." Dr. STEEL was born in 1827, and thus had entered on his 66th year. He studied at King's College, Aberdeen, and went from thence to Edinburgh. His studies in the old land were at Irvine, Blairgowrie, in the Isle of Cumbrae, in Scotland; Salford and Cheltenham in England. In 1862 he came to Sydney, and took charge of the Macquarie-street, Presbyterian Church, in 1874 his services were transferred to St. Stephen's, Phillip-street, of which he remained the Pastor till he died. The foundation of St. Andrew's College within the University of Sydney was mainly due to his efforts. He was learned in ecclesiastical history and archaeology. He taught Church History and Pastoral Theology to the Divinity students of the Presbyterian Church for 25 years. He was local secretary for the Palestine Exploration Fund. The literary side of Dr. STEEL's character was very strongly marked, and won him a wide reputation. His work on the New Hebrides and Christian Missions was spoken of in the London press as the best book on Missions after Dr. Livingstone's "Zambesi." For 10 years Dr. STEEL was Editor of the Presbyterian, and correspondent for Australia to the Missionary Review of the World, published in New York and London. He also contributed by request to the "Encyclopaedia of Missions," and to the "Picturesque Atlas of Australia." Among the more noticeable of his published works may be mentioned:—"Doing Good, or the Christian in Walks of Usefulness" (1858); "Samuel the Prophet, and the Lessons of his Life and Times" (1860); "Lives made Sublime by Faith and Work" (1861); "Burning and Shining Lights, or Memoirs of Good Ministers of Jesus Christ" (1864); "The Christian Teacher in Sunday Schools" (1867); "The Shorter Catechism, with Analyses, Illustrations, and Anecdotes" (1885); and the "Achievements of Youth" (1891). He was the recipient of repeated marks of respect from people of every shade of thought and opinion, and on the occasion of his departure on a visit to Europe and the Holy Land he was presented with an address and £630 as an evidence of the esteem in which he was held. By his death, the Church to which he ministered has suffered a great loss; in his ministrations he sought to magnify, to honour, and to "publish the name of the Lord." He taught the truths of the Gospel with delight, desire, and love, and he died with a blessing on his lips. To have God's "well done," to have God's smile is not to die; it is but to "languish into life." Another worker for Christ has gone, reminding us that die we must, and yet his death tells us that if any man believe in Christ Jesus with his whole soul he cannot die: "He that liveth and believeth in Him though he were dead yet shall he live." And such the tones of love, which break The stillness of that hour, Quelling th' embettered spirit's strife—"The Resurrection and the Life "Am I: believe, and die no more."

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.

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St. My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRIAL SOLICITED.

OURSELVES.

We are receiving letters every week, congratulating us on the usefulness of the 'RECORD.' This is most encouraging, and no effort will be spared to maintain the interest. Here are two or three extracts from this week's correspondence:—

One says:—"The RECORD is increasingly interesting. I congratulate you."

Another says:—"I wish every Churchman and Churchwomen would take the 'RECORD.' We look for it with great pleasure every week."

Another says:—"Talking to a friend he expressed surprise that such and such work is being carried on by the Church. I replied an account was published in the RECORD. How is it that you are not a subscriber?"

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A small Window Card of the AUSTRALIAN RECORD will be sent to any Subscriber or News Agent desirous of increasing our circulation.

Australian Church News.

Diocese of Sydney.

Parramatta.—A Meeting of the Ruri-diocesan Chapter of Parramatta was held on Tuesday, October the 3rd. A Committee was formed, to assist in making arrangements for a series of meetings to be held throughout the Rural Deanery on behalf of the Church Society. The Rural Dean reported that the Rev. John Dixon would visit the Rural Deanery, as a deputation. A Committee was also formed to report as to the desirability of holding an Annual Conference for the Members of the Church in the Rural Deanery. A paper on Church Organisation and Work in New Zealand, was read by the Rev. P. A. Anderson.

Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 6th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present the Rev. Dr. Manning, Rev. D. H. Dillon, Messrs. John Sidney, J. S. E. Ellis, W. H. Dibley, the Hon. Secretary (Charles I. K. Uhr), and the Manager, (E. Greber). The following is the report for the week ended 29th September:—Meals served, 613; beds occupied, 203; employment found for 2; dismissed, 1; left 3; now remaining, 24. A financial statement of accounts was read and passed for payment. One application was received for readmission. A good report was received from the Superintendent of the Farm, on the work in progress. Meals served, 139; beds occupied, 47; remaining on the farm, 7 persons.

St. Saviour's, Redfern.—The Cantata "The Flower Queen," was successfully rendered by the Senior and Junior Choirs in the School Hall on the 22nd and 29th September, in the presence of a large audience. Misses M. Slade (Queen), Vanden Brock, Pantlin, Hourigan, Speirs, Hucker, Bulmer, Davis, Norrie, A. Watson, Mears, Bows, Mr. C. Mulholland (Recluse), Misses M. and A. Percival (accompanists), carried out their parts. Misses Slade and Davis were encored. Also the "Wild Flowers," a pretty little evolution performed under the direction of Miss Slade, by seven of the younger members. The final "Grand Floral March" was also admirably rendered. Praise is due to Mr. Hookham (the Choirmaster and Organist), for the able manner in which he carried out the entertainments. The proceeds will be devoted in aid of the Church Debt. The Cantata will be repeated shortly in the Exhibition Building, when the present choir will be augmented by about 50 performers from Holy Trinity Church, Macdonaldtown. The proceeds will be in aid of the poor and distressed.

Woolahra.—A Social gathering was held in St. Stephen's Schoolroom, Edgecliffe Road, on Friday evening, 29th ultimo, the occasion being the presentation of a writing cabinet and illuminated address to the Rev. C. E. Amos, on the eve of his departure from the Parish where he has ministered for the last six months. Mr. J. E. Taylor wished Mr. Amos good-bye on behalf of the congregation. Rev. H. Wallace Mort, Incumbent, then referred to the good work done by Mr. Amos during his term of office. The presentation was made by Mr. Edmunds, who read the address. Mr. Amos in reply thanked them for the present, and assured them that he derived the greatest pleasure from the fact that his endeavours had been so highly appreciated.

He felt deeply leaving so many friends behind, and would always look back with pleasure on his short stay among them. Mrs. Amos was then presented with a Testament by Mr. W. J. Everest on behalf of the congregation, and was also the recipient of some baskets of flowers. The Rev. R. McKeown of Waverley and Rev. A. H. Lilley also addressed those present.

Summer Hill.—The Annual Sale of Work in connection with St. Andrew's Church, Summer Hill, was opened on Tuesday week. The wet weather considerably interfered with the attendance. The Rev. John Vaughan read an apology from the Very Rev. the Dean of Sydney, who was prevented through indisposition from attending to open the Sale. After singing a hymn—"All hail the power of Jesus' Name," the Rev. G. E. Gibbs offered prayer. Mr. Vaughan expressed thanksgiving to God for the unity and energy displayed by the congregation in the past, and the blessing of God upon it. They had striven to adhere to the principles of the Reformed Protestant Church of England, and they had no sympathy with those who were working against that Protestant Reformed Church. And referring to the attacks made upon the Reformers he quoted from a recent address to the Convocation of Canterbury by the Archbishop of Canterbury, the words which we have before published. Special reference was made to the energy the lady members of the congregation had thrown into the work of the Church, of the £24,000 raised in the parish during the last 12 years, no less than £1,700 had been raised by the Parsonage work party, and this, notwithstanding their motto—"Reasonable prices, and no lotteries or raffling." The display of work was large and attractive one. The stalls were presided over as follows:—Parsonage work party (three stalls), Madames Vaughan, Broughton, McMurric, Moores, Shepherd, Sandy, and Wilshire; fancy stall, Mrs. Josephson; grocery and provision, Mrs. W. E. Shaw; flowers, Mrs. and the Misses Harper; refreshments, Misses Wilshire, Gibbs, Gill, and Seabome. In addition to the stalls, there were various other attractions.

Diocese of Newcastle.

Cathedral Building Committee.—At a meeting held on the evening of Tuesday, the 3rd October, the question of ways and means for the completion of the Cathedral was discussed. Claims were made by the contractor amounting to £3,700. Some of these claims are disputed, and the question has been referred to the Institute of Architects. The resolution of the Institute on the questions submitted has since been received, and a meeting is called for Thursday, 12th October to consider it.

Resignation.—The Rev. H. A. Watson, Incumbent of Merriwa, has forwarded to the Bishop of the Diocese his resignation of that Cure to take effect at the end of the year. Mr. Watson does not wish to leave the Diocese.

Exchange.—The Rev. W. H. H. Yarrington, of St. Mary's, West Maitland, will proceed to St. Barnabas', Sydney, immediately after the forthcoming Synod, and Mr. Martin of St. Barnabas will take Mr. Yarrington's place at St. Mary's. The exchange of duties will be for one month.

Illness of Treasurer.—Our excellent and esteemed Treasurer was attacked with illness on Wednesday night after the meeting during the daytime of the Diocesan Council. We are happy to hear that the illness, though extremely painful, has proved to be of brief duration.

"Our Boys."—A large and fashionable audience assembled on Thursday night to witness the third performance of "Our Boys" by amateurs in Maitland. The play was this time presented for the benefit of St. Paul's Church Fund, which must have been considerably augmented by the proceeds. The Rev. E. A. Anderson thanked the audience and the performers, and took occasion to say a word in defence of dramatic representations. They would always be popular, and he asked whether it was not better for religious people by their recognition and support to purify them of baseness rather than by neglect to let them remain degraded.

Diocesan Council.—The usual Quarterly Meeting was held at Morpeth on October 4. Five of the six Clerical and four of the Lay Members were present. Divine Service was held in St. James' Church previous to the commencement of business. The Bishop announced that he had received through Mr. Boodle, from England, £50 for the use of the Diocese from Mrs. Mansell Jones. Mrs. Mansell Jones is the widow of Captain Tyrrell's son. The A. A. Company have given two allotments at Hamilton, adjacent to the present Church ground. The Bishop announced the resignation of the Rev. H. A. Watson, Incumbent of Merriwa, to take effect at the end of the year. After the reading of the minutes, correspondence was read. The Parochial Council of Morpeth wrote declaring its inability to pay the assessment for 1893. A letter was read asking for assistance from Mrs. Wilton, the aged widow of Canon Wilton, one of the earliest Clergy of this Diocese. The application was referred to the Christ Church Parochial Council, Canon Wilton having been Incumbent of Christchurch, Newcastle. Archdeacon Tyrrell, as the President of the East Maitland Parochial Council announced that the Council had determined to make no more payments whatever to the Diocesan Council. Archdeacon Tyrrell reduced the announcement to writing, and the Secretary of the Diocesan Council was directed to communicate with the East Maitland Parochial Council upon the subject. Mr. Atkins, the Registrar of the Sydney Diocese,

applied for £24 as the Newcastle quota for the expenses of the Provincial Synod. The amount was thought unduly high, but was ordered to be paid. It seems Dioceses are assessed according to the number of their representatives, and, as Newcastle has elected ten of each order, we have to pay for the honour. After consideration of claims and grants, it was found that an overdraft of £1,286 0s 10d, would be required to meet the paysheet. Against this we have a fixed sum of £1000 as a security. The overdraft is less than at the corresponding quarter of 1892, the third quarter being always the most trying in the year, but more parishes have sent in moneys than was the case at the same date of 1892. The only parishes which sent in any appreciable amounts for the Assessment (Diocesan Church Fund) were Singleton, which remitted the sum of £50, being half of its assessment of £100, and Wickham which forwarded £14 7s 6d. Conversation ensued upon the approaching adjourned Session of Synod. There will be no address from the President, and no Divine Service, as this is a continuation (with an interval) of the Session of Synod previously opened with an address and service. Discussion took place as to the best means of dealing with the New Draft Funds Ordinance presented by the Joint Committee. It seemed to be thought that the most feasible plan would be to take up the Ordinance at the point at which the former Ordinance had arrived, and then recommit to bring in the new clauses in place of those already passed by the Synod. There are several members of the Diocesan Council who do not view the Joint Committee's Ordinance with much favour. It was decided that the Rev. F. D. Bode should have charge of it in Synod. I do not think it will have a very smooth passage through Synod, but no one is more competent to pilot it than Mr. Bode. The Council sat from 10 to 1.45, and kept well to business. Our Treasurer, Mr. Prentice, went at his work, as though to the manner born, and was most kind and courteous to those less quick at figures than himself. Dinner was served at Bishopscol at 2 o'clock to members of the Council.

THE ENGLISH PAPERS.

From the recent files we present the following summary.—The Guardian commences a series of leading articles headed "The Disestablishment of the Church," devoted to a consideration of some aspects of Church teaching. A second leader is taken up with a review of the life of the late Duke of Saxe-Coburg, and in a third leader the aspect of the Coal Crisis is discussed. Our contemporary says:—"The Labour party in England has still a great deal to learn. The inconvenience of the public, the sufferings of the men and their families, and the losses of those who are thrown out of work in dependent trades are serious evils. Yet these evils must be patiently endured if the strikers fight their battles fairly and keep strictly within the pale of the law."

The Church Review in its leading columns commences a series of articles on Disestablishment. Our contemporary thinks that "the real wrong in the proposed disestablishment of the Church in England is that there is as yet no cause sufficient to justify the extreme measure of prohibiting extreme measures of laying hands on those devised in the past. The wrong is further intensified by the apparent intention to limit the forfeiture to bequests made before some date early in the present century." The articles on "Common Sense in Religion" are continued.

The Record deals with "The Attack on Church Charities" and with "The Welsh University Charter." In this Article the Record says:—"The truth is, and the sooner English people understand it the better, is that the friends of secular education lose no opportunity of extending their power. They have already worked irreparable harm to elementary education in Wales, for out of 300 Board schools the Bible has been banished from 123; it is simply read in 119, and in 290 of these schools there is no religious examination. What has been done in the Board schools is attempted to be done by the new intermediate schemes now before Parliament, some details of which are so ludicrously malicious that they can only have been framed in the hope of passing unobserved. The Merionethshire scheme, in direct violation of law, prohibits a Churchman in charge of a school boarding-house from using Church Collects in family prayers in his own house, and only allows him to teach the Church Catechism to his Church boarders subject to the will and the dictation of a Nonconformist County Governing Body. What it is sought to do for Intermediate it is now sought also to do for Higher Education. The National University is, if possible, to be a godless University. This is what is called in the cant title of wholly misleading; where religion is designedly excluded scholasticism is by law established. Is this the consummation at which the electorate wish us to arrive? We do not believe it is. Privilege for the Church they will not give—they will not be asked to give. All that Churchmen seek is what Nonconformists seek—the freedom from vexatious disabilities, which are the expression of class feeling. That freedom, whether it concerns a National University for Wales or a teaching University for London, Parliament should ungrudgingly give them."

The teachers of that Jesus Lane Sunday-school have to quote the words of the Rev. G. W. Blenkin, who has been one of its teachers for the last 18 years, and its Superintendent for the last 7 years, "an unique record of nearly seventy years to inspire them with enthusiasm." "With a staff of a hundred University men as teachers, including some of the best scholars, and the best athletes of Cambridge, down to the Senior Wrangler of this very year, with a glorious roll of past teachers, containing the names of some of England's greatest men in Church and State, with nearly a hundred heroes of the Mission field, we have a tradition to appeal to which enables us to enlist recruits, not as a matter of favour, but of privilege, and only last week we were enabled to appeal to that tradition when we had to enlist nearly sixty new teachers for this Long Vacation, to supply the places of those who have left or are away from Cambridge." Yet a teacher even in the humblest, smallest, and most inefficient school might well adopt as his resolve the resolution which is one of those which are placed in the hands of every new teacher in that great school:—"I will endeavour to look upon myself as one of a body of persons working together for Christ, to think of, pray for, and assist them, and all the children for whom we are labouring in common."

He who finds his delights in home is the really wealthy man. God gives more bliss there than all the rest of the world can buy.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Dobson, Hardin. 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.

No Sunday-school ought to allow the Days of Intercession (to-morrow and Monday) to pass by without having a devotional meeting of teachers (to which I have been accustomed to invite other members of the congregation, for the responsibility rests on the whole parish) in order to ask God for a blessing on Sunday-school work throughout the world, and especially for the success of the school or schools of the parish. I should suggest that the subject be divided, and that certain teachers should be asked to pray for special sections of the work—for the teachers, for the scholars, for the parents, for the addition of new workers, for the extension of Institute usefulness, for help to be granted to those who are leaving school to go forth into the temptations of life. There is no lack of subjects, and when they are allotted to different persons it makes the meeting more definite in its asking. I have as yet received no replies to my request for descriptions of devotional meetings.

I have examined the text-books on the Gospels and the Litany which the teachers of the Sydney Diocese will be using next year, and I am very pleased with both. The Litany lessons will have to be compressed in order to get them in along with the Catechism, but there will be no practical difficulty in doing this.

Some years ago I advocated the formation of one great Sunday-school Institute or Association for the whole of Australia. But further information and experience convinced me that it was useless to advocate it until the Federation of the Colonies had been long enough in operation to imbue both teachers and ecclesiastical authorities with a greater sense of the importance of unity. Even the work of unifying Church Sunday-school work throughout this Colony although it nearly attained completion last year, was at the last moment postponed for another three years through the lapsing of the Session of the Provincial Synod. Yet the need for such unification is very obvious to all who study the question. An important testimony to this appears in the last number of the Church Sunday School Magazine, which speaks of three distinct steps in advance largely made in Canada with regard to Sunday-school extension and efficiency:—(1) The adoption of a scheme of uniform lessons by ninety per cent. of the schools in Canada; (2) the success of the Teacher's Assistant, which now has a circulation monthly of 4,000 copies; and (3) the inter-Provincial action of the Clergy, which has practically united the whole of the Church in Canada in Sunday-school work. Let us hope that in a few years Australia may be able to tell of similar results. The work of those who have failed will not be lost if they prepare the way for future successes.

This is what the Bishop of Manchester is reported to have said lately concerning the relations between Clergyman, Superintendent, and teachers:—"It flowed from the principle of Apostolical succession that both the Superintendent, and the teachers must receive their appointment from the Clergyman, who would show his appreciation of the solemn responsibility of the act of delegation by admitting a superintendent or teacher to his office of feeding Christ's lambs by a short religious service held either in the Church or school. For the same reason, the Clergyman should, after due consultation with the teachers, fix the lessons to be studied in the schools. For that reason also the Clergyman should help the teachers in studying what they taught. Again, if the Clergyman felt himself, as he should, directly responsible for the influence and Christian consistency of the Sunday-school teachers, he should specially and regularly visit them in their homes. Once more, the Clergyman should be particularly careful to show consideration for the status and authority of the Superintendent. Above all, let the Clergyman resolve never to set aside customary practices or to introduce important changes into the school without considering the wishes and seeking the counsel of the Superintendent and teachers."

In the Jesus Lane Sunday-school, Cambridge, England, the following plan has been adopted to encourage a healthy "class feeling." There is a special prize given to the class with the best average of marks, so that the absentee, or the child who comes late and learns no lessons, feels that he or she is injuring the chances of others and not themselves alone, and the better members of a class will often call for, and help the delinquent, and so the children learn to work for one another's good.

Another plan once adopted there was that in a class of seven children, each child was encouraged to pray on a special day in the week for the teacher and the class, and the teacher undertook to pray for each child on her own special day, each having a card hung by the bedside to remind them; and so without any priggishness or precociousness, the power of mutual prayer was learnt and realised, and its results have been clearly marked in the later life of the children.

The teachers of that Jesus Lane Sunday-school have to

quote the words of the Rev. G. W. Blenkin, who has been one of its teachers for the last 18 years, and its Superintendent for the last 7 years, "an unique record of nearly seventy years to inspire them with enthusiasm." "With a staff of a hundred University men as teachers, including some of the best scholars, and the best athletes of Cambridge, down to the Senior Wrangler of this very year, with a glorious roll of past teachers, containing the names of some of England's greatest men in Church and State, with nearly a hundred heroes of the Mission field, we have a tradition to appeal to which enables us to enlist recruits, not as a matter of favour, but of privilege, and only last week we were enabled to appeal to that tradition when we had to enlist nearly sixty new teachers for this Long Vacation, to supply the places of those who have left or are away from Cambridge." Yet a teacher even in the humblest, smallest, and most inefficient school might well adopt as his resolve the resolution which is one of those which are placed in the hands of every new teacher in that great school:—"I will endeavour to look upon myself as one of a body of persons working together for Christ, to think of, pray for, and assist them, and all the children for whom we are labouring in common."

J. W. D.

HOME NOTES.

CANON HUMBERT, Vicar of St. Bartholomew Hyde, has completed the fifth year of his Ministry, having been ordained by the Bishop of Winchester (Dr. C. R. SUMNER) on August 24th, 1843.—The Rev. Sir JOHN WARREN HAYES, of Bearwood, Berkshire, is supposed to be the oldest Freemason in England. The Reverend Baronet was initiated in 1819, and was made a Grand Chaplain by the late Earl of Zetland in 1844. There are only two brethren living of senior standing as Grand Officers—viz., the MOOLVIE MAHOMED ISMAEL KHAN, who was Senior Grand Warden in 1836, and the CHEVALIER BERNARD HEBELER, who filled the same office in 1839.—The vacancy among her Majesty's Chaplains-in-Ordinary, caused by the death of the Rev. F. B. ZINCKE, will be filled in the usual course by the Senior Honorary Chaplain. Next on the list is ARCHDEACON SINCLAIR, D.D., who received his Honorary Chaplaincy in 1889.—The Bishop of TRURO has become one of the Patrons of the Church Army. A week of self-denial was proposed by the Executive, and some of those in the Labour Homes of the Army readily volunteered each to chop and make up 200 bundles of firewood without any remuneration. It is feared that unless funds are forthcoming two of the Labour Homes will have to be closed, whereas several others are specially needed in various parts of the Provinces.—THOMAS BAINES, who lived in a small cottage in a back street at Sheffield, died recently at the age of 103. He was born in Retford, where he worked as a potter until 15 years old. In 1805 he was seized by a press-gang and drafted into the 95th Regiment. He was subsequently wounded in an engagement with the Sikhs and discharged. He could remember the public rejoicings in England on the news of the victory of Trafalgar.—Mr. BARING GOULD has nearly completed his new story which is to run through Good Words next year. He is also busy on a book on the Deserts of Central France, which is expected to appear in the autumn.—Mr. BARING GOULD is also writing a series of short stories, entitled "Idylls of Dartmoor," for the new magazine, the "Woman at Home," to be issued by Messrs. HODDER and STOUTON in October.—The Rev. FREDERICK A. KLEIN, who has been actively engaged in connexion with the Church Missionary Society for forty-two years—thirty-one years in Palestine and eleven at Cairo—is resigning his work.—The DUCHESS DOWAGER OF LONDONDERRY has recently been appointed a Churchwarden of Machynlleth.—The Bible and Common Prayer Book Society of New York City has given away during the past year 50,040 volumes, 4,216 being Bibles and Testaments, 49,824 Prayer-books and Hymnals.—A letter, from which the following are extracts, has been sent out by the BISHOP OF CHERESTER:—"The Schools Confederation is now firmly established in this Diocese. Already seventeen schools labouring under great difficulties have been assisted to the utmost extent of the available means, and in four instances the managers have thus been enabled to hold their ground, and the establishment of a School Board has been averted. The question now before the Church is whether Board Schools shall be allowed to supplant voluntary schools and thus to undermine at its very foundation our ancient parochial system. The Schools of the Church do teach the whole truth of God by the Word of God. In no other schools can children be so trained. Such full and definite religious instruction is absolutely prohibited in Board Schools. And there is no security that whatever partial instruction in religion may be given, it will be continued. . . . In Wales there are 300 Board Schools. In 250 of these the Bible is not read at all, or read without note or comment. In Cornwall the Clergy testify to the disastrous effects of the Board School system. The Church loses more and more of its hold on the rising generation. They know not their appointed Pastors. In our Colonies a secular and godless education is bearing bitter fruit by the confession, not only of all religious bodies, but of politicians, who tremble at the sight of a people growing up who fear not God, nor regard the laws of man. It is a faithful saying, 'If we deny God, He will also deny us.' Beware, then, of giving up any portion of the saving truth

which you have received, and are bound to hand on unimpaird to them that shall come after." In a communication to the Clergy of the Diocese he says, "Warn your congregation against the danger, the sin, the scourge of an irreligious system of education, without catechism, without prayer. This is a good opportunity for such a warning."—The tenth Annual Report of the White Cross League Church of England Society has been issued, and says the chief work of the League was to win fresh converts to its object:—"Cannot some of our members exert more influence amongst their friends, and try to bring in more recruits to our standard? We need, of course, more subscriptions for office and other necessary expenses, but above all we need to grow. Without growth our best men will be discouraged, and precious opportunities will be lost." They were hoping for a good campaign in Birmingham during the Church Congress, chiefly by dinner-hour addresses at the various works. Lay-volunteers willing to speak for fifteen or twenty minutes to the artisans and other workmen are invited to send their names in to the office:—"In conclusion we desire to emphasise our conviction that much work lies before us, and that, with God's blessing, we can do it. The language of the report of the Committee on Purity at the Lambeth Conference of 1888 is still true. It is still true that "sins of impurity are not only a grave public scandal, but are also festering beneath the surface, and eating into the life of multitudes in all classes and in all lands." It is still the urgent duty of those "on whom lies the responsibility of the cure of souls to face the question, and to ask themselves what they are doing, or can do, to protect their flocks from the deadly ravages of sensual sin. We appeal to the Clergy and the Laity alike to give their minds and their hearts to this cause. We greatly need their strenuous help, and we need it without delay."

Wouldst thou be rich? There is a world within thee, where lie mines Of wealth untold, compared with which Earth's gold is trash; go work them, then. Hast thou put on Christ's livery? If not, be well assured, Prate as thou wilt, thou art in serfdom dire, Aye, even the devil's slave.

WAS IT A GHOST THEY SAW?

Mrs. H. H. JENNINGS lives at No. 211, Main Street, Bridgeport, and Miss Minnie Parrot boards with her. The house is an old one, but in good order. One night early in December (1891) the two women locked all the doors and went to the theatre, leaving not a soul in the house. They left the gas burning, however, in the front parlour. At about half-past eleven they returned, and entered the house laughing and talking. But as they went into the parlour the merry humour died out of them in a second. Right in the middle of the room stood a dark man of gigantic stature. The upper part of his face was concealed by a mask, his eyes gleaming through the eyeholes in it. His shirt-sleeves were rolled up, and in one hand he carried a long old-fashioned pistol. The women fled screaming from the room and when Mr. Jennings came in five minutes later he found no one in the parlour and all the doors and windows securely locked. What was it the women saw?

"During a recent period of ill-health," writes an American friend, "I had slept badly for several successive nights. On the fourth of these nights about two o'clock, I was suddenly aroused from a doze by what seemed like the calling of my name; and at the foot of the bed stood the image of my mother just as she looked five years before, as she was leaving home to go on a journey, on which journey she was killed in a railway disaster. I screamed and fainted. I was foolish enough to tell of it, and the local old women gossips said it was a summons and I would never get well. Yet I did, and am in perfect health now. I believe that vision came of my weak nerves, for I've never seen it since, and it's more than three years ago now."

No doubt it was the nerves. Why, there's no end to the tricks the nerves will play off on you when your system is out of condition. In March, 1890, it was that Mrs. Jane Foster, of Darrosett Road, Pokesdown, Hants, wrote as follows:—

"I was so dreadfully nervous I could not bear anyone in the room with me, yet I did not wish them far away in case I should call out for help. This was in June, 1889. I slept very badly, and in the morning felt little the better for having gone to bed. There was often a severe pain in my head and over my eyes, and I was sick most of the time. My skin was dry and yellow, and the stomach and bowels felt cold and dead. By-and-by I had to lie helpless in bed. The doctor said he did not know what my complaint was. I took nothing but liquid food, and could not retain even that on my stomach. By this time I was nothing but skin and bone. My memory completely failed. My head ached so dreadfully I thought I should lose my senses, and my friends agreed that I would never get better."

"I had given up all hope, when one day Mrs. West, of Bourne-mouth, called and asked what I was taking. She told me she was herself once just as badly off, and was cured by Mother Seigel's Curative Syrup. As she seemed to have so much faith in the medicine, I tried it, and in three days I was able to walk across the room, and by the end of the week I went downstairs. Now I am as well as ever. I can eat and digest my food, and all my nervousness has left me."

The malady Mrs. Foster suffered from was indigestion and dyspepsia and nervous prostration. The original cause was grief and shock at the violent death of her husband, by accident, and the system rallied only when the Syrup had given new vigour to the digestion and thus fed and toned the nerves. Whatever may be your opinion of the Bridgeport ghost, it remains true that most uncanny visions and sounds mean nothing more or less than a set of nerves all upset by indigestion and dyspepsia. Ghosts come from the inside of the person who sees them, and when Mother Seigel's Syrup does its work the eyes and ears entertain only what is natural and wholesome.

SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. (N.B.—REPAIRS Executed on the Shortest Notice.)

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TEA MERCHANTS

AMONGST THE MAGAZINES.

Out all Night in London.

(Church Bells.)

'O! it was pitiful,
In a whole city full,
Home she had none.'

Pitiful indeed, and the further pity is that the tragedy which inspired the poet's tearfully sad poem is only too often repeated. A coroner's inquest, a few lines in the morning papers, and a pauper's grave for the nameless suicide—some fair, poor creature, once, mayhap, the pride and sunshine of a happy home. And the Bridge of Sighs has echoed the drowning cries of man as well as woman; and with the former there is, perhaps, much less sympathy, for the stronger vessel is supposed to be the better able to withstand the buffets of wind and wave. The London streets have sad stories to tell. This is mine, bitterly true, and one which applies in great part to hundreds of *miserables* in the Great City at the present moment.

I lost my situation in a country town through an indiscretion needless to relate, but which cast no stain on my character. I had a little money by me, and the "lights of London" attracted me, just as the taper attracts the moth. London is the great El Dorado of the ambitious, and I was ambitious.

The world's wealth is in the great metropolis, I told myself, and surely some of it would fall to my share. Hope paints golden pictures. I had achieved a sort of local reputation as a literary man, and felt certain that the lisping voice of genius drowned in country solitudes would awake famous echoes if uttered aloud from the house-tops of Fleet Street. The little money I brought with me soon dwindled into a very small amount: London is a furnace which quickly melts coin. I brought up a ponderous MS. with me from the country—and what loving labour I had lavished on it—together with letters of introduction to two editors and a distinguished publisher. My road to fame had not a single stumbling-block, and had not Mr. James Payn, novelist and *literateur*, told us all of the fabulous sums made by literary men who had anything in them? My interview with Editor Number One was not very satisfactory. He hurriedly glanced over my letter of introduction, and tossed it impatiently, petulantly aside, shooting this question at me:

"Have you any newspaper experience?"

"No."

"Have you a good nose for news?"

I did not know, but I stated that, at any rate, I could test my nasal organ.

"Well," (in a put-off-tone) "send me in some up to date news—railway accidents, fires, murders, suicides, &c., and if used your stuff will be paid for." then he bowed me out. As I could not off-hand manufacture a railway accident, and as it would be rather dangerous to myself to set Buckingham Palace aflame, or shoot a lord-in-waiting, my nose for this particular sort of newspaper work was certainly "out of joint." As to suicides, at the time my own appeared to be the most likely time to engage the pen of someone else with "a nose for news." Editor Number Two treated me ditto. The distinguished publisher handed my ponderous MS. to his "reader," who kept reading it for three long months, and would, no doubt, be reading it yet, only I took it away from him. It has since helped to feed my little attic fire. I then turned my mind to the magazines and penny publications, which, I thought, would bring in money quickly, and in my little room up four flights of stairs I ground my soul out in weird and wondrous tales. I always enclosed a stamped and directed envelope—this, too, cost money—and when a fortnight or so had elapsed without a return I flattered myself that my MS. had, at last, been accepted. Alas! the very next post, perhaps, brought back my beloved brain-child "declined with thanks." At length, the very sight of a returned MS. smote me like a blow in the face. The postman's knock was too often followed by the "thud" of a bulky MS. dropping into the doopletter box. I verily believe my landlady suspected I was engaged in some dangerous conspiracy against the State, and that the bulky envelopes contained dynamite. Shorthand notes which often littered my table no doubt strengthened her suspicions. I always paid my week's rent—when I had it—about noon on Saturday. She never asked for it directly, but in an indelicate manner demanded it very presumptuously indeed. Although the little passage outside my room was generally clean, it always seemed to require a most vigorous sweeping and scrubbing about twelve o'clock on Saturday, and the frequency with which the head of her broom collided against my door was somewhat strange. It said "Pay me my rent" as plainly as the calligraphy of one of Mr. Stead's spooks. But a Saturday came, and another, when I had no money—and then I got "the key of the street." The kindness of a Bohemian, nearly as poor as myself enabled me to put up for a week at "doss" house. This refuge of the wretched has already been described in these pages, and now when I recall the sights and scenes I witnessed there a shuddering, loathly feeling creeps over me. One night I had not even got sixpence to pay for my bed. I had been walking the streets all day long in an aimless, listless sort of way, and without a particle of food in my stomach. At dusk in Russell Square I saw a four-wheeler heavily loaded on top draw up at a door, and the cabman, who could not leave his horse, beckoned me to carry in the

luggage, for which, he whispered, I was sure to get "a couple o' bob." My heart jumped at the offer, for, although menial work, it was honest work anyhow. Months of insufficient food now told upon me. With the help of the driver I shouldered a heavy box, but after tottering forward a few paces I fell to my knees from sheer weakness, tumbling the box to the ground. The "two bob" were not for me; a burly, professional cab-runner came along and did the work. The side ways were now filled with young and old hurrying home from work; "something attempted, something done" had earned the repose that waited them. As I slowly shuffled along, an embodied misery in the midst of the laughing chattering multitude, the bitter thought continually obtruded, "Every one of those, even the sin-soiled night birds, have a home—and you? To-morrow it will be the same!" Bitter thoughts flashed through my mind like a rush of wind through a forest aflame. When the evil voice whispered, "the Bridge of Sighs," I sought the "doss-house" to rest my weary limbs and dry my clothes, for it had been raining. When midnight arrived I and two or three others who had not the bed-money were turned adrift. My clothes were skimpy and thin, I had a hacking cough, and a keen east wind blew sharp as a razor, but another all-nighter, who-touse "doss-house" phraseology "palled on" to me, kindly gave me a thick sheet of brown paper and told me to place it inside my vest, over my chest, and it would keep me "as warm as toast." And it did. Like ghosts we tramped away through the darkness with no destination to reach, nowhere to go, no object in view but to live on to the morrow. My companion was a professional tramp and knew all the good "spikes" (workhouses) from Liverpool to London, and his reminiscences were both amusing and grotesque. He was one of the unhelpful. During our purposeless prowling about, we chanced into a narrow street, a sort of *cul-de-sac* off Drury Lane, and, a shelter coming on, took refuge in a doorway opposite a well-lighted house whence issued sounds of wild revelry which only accentuated our misery. It was a haunt of vicious people, as might be at once inferred from the foul language—intended, too, to be mirthful—that literally corrupted the night air. From where we stood we could see some half-dozen young women pass and re-pass the whisky bottle from hand to hand. One broke into melody, and the others joined in maudlin chorus. Here is a scrap of the bacchanalian chant:—

"Drink, drink, drink till you wink,
The guardians will pay for our tipple, I think;
Drink, drink, and let nobody fret,
We'll all have fine times in the workhouse yet."

In the small hours we sauntered on towards Piccadilly, finding a slight cheering-up in the hurry of cabs and the light of many lamps. However dormant hope may be in the breast, one feels alive, part of the living, active world, in the bright light and amid the stir of many people. It was a night of strange scenes and this was one of them. A gentleman in evening dress, with a perfect contour of snowy shirt-front, and wearing a loose waterproof, stood, apparently waiting for his carriage, on the sidewalk opposite a club. A young woman, very much befurred and befeathered, approached him. He drew shrilly away, but she followed him up, and in a low, sweet voice, begged her cab fare to St. John's Wood. He dropped a coin into her hand.

"By Golly, did yer see that?" queried my companion, in amazement.

Yes, I did see it plainly; saw, by the clear light of the lamp overhead, a yellow gold piece drop into her hand, a coin which would have kept me in bed and board for a fortnight.

"Av o'id arst im fur that, he'd a called a bobby," remarked my chum. And, no doubt, he would. Then away to the Embankment—the midnight roost of homeless London. Every seat was full, or nearly so, with shivering, starving wretches—world-forgotten, hopes deserted, devoid of the animal courage to be dangerous. They sat huddled together in dead silence like people condemned to death. Is it to be wondered at that, in one or another, reason sometimes gives way, and the wretch seeks rest from earthly sorrows in the "dark flowing river below." Their lives are "mysteries and sad as a funeral wail. My companion had a penny and towards morning invited me across Blackfriars Bridge to spend the coin in coffee. Queer characters occasionally patronise those coffee stalls. While I stood sipping my half-penny cup a woman deeply veiled and very respectably dressed in black emerged with a hurried step out of the darkness beyond, now and again looking furtively over her shoulder, approached the stall, and without opening her lips placed a penny on the counter. The coffee-man evidently knew her, for he at once handed her a large cup of coffee, which she drank under her veil. Then she vanished again in the darkness.

"She comes every night, and has come for fully two years, just like that. She puts her penny on the counter, drinks her coffee, and away again," remarked the coffee-man. She is one of the mysteries of midnight London.

A cheque from home lifted me out of my Slough of Despond. Constant knocking at editorial doors now generally obtains me admittance—at far as the doorman.

Every gentle, lowly, loving life contributes something every day to the lines of eternal beauty that are being interwoven in the world's great web of destiny, on which, when finished, the spirits made perfect will gaze with ever increasing delight in a higher sphere.

CORRESPONDENCE.

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

Correspondence must be Brief.

BISHOP TYRRELL'S WILL.

To the Editor of the Australian Record.

SIR,—I really can't help it, but "Promoters" very kind permission given me to answer his letter, it would be ungrateful of me not to avail myself, especially as having opened the correspondence, I was under the impression, the right of last word was mine, this impression being mine, from past experience in newspaper correspondence.

But apart from that, I want to hasten and assure "Promoter" that I do not imagine for one moment my construction of the Will, is the only possible one, on the contrary, my study of it leads me to believe that it can be construed in goodness knows how many ways. Only this, I believe the Diocesan Council's plan laid before the late Session of Synod, the best for the present distress: I am confirmed in that opinion, by the interesting fact, that the Special Committee appointed to bring another plan, have sent me, only a modified copy of the one that was unwisely thrown out.

Mr. Trencard has told us, and I believe Mr. Gould also, in Synod, there is no hope for many years for anything from the estate, surely their word is enough, at any rate it is for me, and so I sincerely hope the present modified scheme may pass, as a start, for I am sure it will have to be brought to the standard of the original one yet; and let us face the fact we must help ourselves. Oh! Mr. Promoter not only is a sentence of mine mixed, but the whole thing is mixed; it has been gradually dawning on certain parishes that through the, 15 per cent, they have been keeping certain stipends up to £400 and £500 a year, while their own hard worked Bush Parsons have only been getting sometimes considerably less than £200 per annum. Yes, it is very much mixed, a Parish that paid it's Incumbent £500 a year paid under the, 15 per cent, £30. A Parish that paid £300, paid £30, under the 15 per cent, the intermediate Parishes suffered, under the Diocesan Council's plan all were to be treated according to their wealth or otherwise, yes things are pretty well mixed at present, and we do hope that under the modified new Ordinance, things will begin to get un-mixed.

Yours truly,
C.M.S.

LOST, STOLEN, OR STRAYED.

SIR,—The Canadian Churchman has the following very suggestive letter from the Rev. Dr. James Gammon:—
"Will the friend to whom I lent Walker's Lives of Bishop Jolly and Bishop Glegg (bound together in one volume), carry out the self-denying ordinance and return the volume to me? I am not at all anxious to know who the borrower was, but Dr. Walker is a personal friend, and I have a special interest in the history of those two Scotch Bishops. If anyone sees about Toronto my copy of Dr. Bowdler's treatise on the Scotch Communion Office, it will be a great favor if he will advertise me of its present location, or let me once more look upon the familiar volume which contains not a little of my own scribbles."

Will all friends in this Colony who have borrowed books, take the hint, and be commonly honest?
Yours, etc.
SUFFERER.

FRAGMENTS.

Let a man be satisfied with what life can give, and not foolishly fret about what it cannot, and his mission will, like that of the sweet violet, be full of quiet beauty and rare sweet perfume.

All one's life may be transformed into music if that only the heart-notes be surrendered to the touch of a Divine hand.
Strive every day to make life a ministry of love, and be assured you will always find it to be worth living.

Christ appoints
The work of sitting still,
And saith, "My child, in quietness and patience,
This service now fulfil."

Self is the pauper that has nought to give;
But Self-denial always has a mite
For his poor brother's need.

God, for His service,
Needeth not proud work of human skill;
They please Him most who labour most
To do in peace His will.



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THIS SIDE OF THE GLOBE.

I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies.

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

MY BROWN BREAD

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Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY. Text includes: "READ THE Australian Record Articles from Leading Clergymen of the World." "3d. per Copy; 12s. per Annum in Advance." "Office: 176 Pitt Street, Sydney." "WALTER CHURCH, MANAGER. 20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873—"

Advertisement for SCIENTIFIC DRESS CUTTING SCHOOL. Text includes: "MRS. KING, 360 Darling Street, Balmain. NEAR TOWN HALL." "Ladies taught the Scientific System of Dress Cutting and Making until perfect. PUPILS WORK ON THEIR OWN MATERIAL ONLY. Dress Patterns Cut from Actual Measurements and warranted a Perfect Fit. Dressmaking done in all its branches on the Shortest Notice. First-class Style and Perfect Fit Guaranteed. Tuesdays and Thursdays: Petersham Technical College; 3 till 5 and 7 till 9. Charts, Tracing Wheels, and all requisites on sale. Certified by the Scientific Dresscutting Association, 272 Regent Circus, London, W."

POETRY.

LIFT ME UP.

Out of myself, dear Lord,
Oh, lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways;
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
Oh, lift me up!
I faint, the road winds upward all the way;
Each night but ends another weary day;
Give me Thy strength, and may I be so blest,
As on "the heights" I find the longed-for rest.

Out of my selfish self,
Oh, lift me up!
I live for others, and in living so,
To bear a blessing whereso'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
Oh, lift me up!
Though other hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
Oh, lift me up!
Help me to feel that Thou art always near,
E'en though 'tis night and all around seems drear,
Help me to know that, though I cannot see,
It is my Father's hand that leadeth me.

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



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted 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 patron 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. Thousand say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
V.B.—Private inquiries conducted, combined with the utmost secrecy.

NEW BOOKS:

The Escape of a Soul.

UNDER the title "Light at Last; or, From Rome to the Gospel," there has been published an interesting pamphlet giving the autobiography of a lady brought up in the tenets of the Church of Rome, and afterwards led into the true light through the reading of the Scriptures. It is translated from the French, and the story is told with much simplicity and grace. It is, perhaps, the more valuable as the writer recognises ungrudgingly what she believes to have been the sincerity and devotion of her Romish instructors. She was the child of pious parents, and at an early age entered a convent called the "Saint Sacrament," so called from one of the sisters being always in the act of adoring the Host exposed in the Church.

"The ladies of this religious order are occupied in teaching the young and visiting the poor and sick. During the four years I passed there I saw many worthy and unselfish acts performed, and in thinking over them to-day they appear just as great as they did then. One sister, called Saint Joseph, attracted me for her goodness. She was occupied in the work of the pharmacy, and I often had opportunities of seeing her. She lived only for the poor, who loved to receive her visits. She was always ready to help them in every time of need and sickness, and while giving them remedies for the body she gave a cordial for the soul—words of spiritual cheer. I love to recall the grave but sympathising face of this humble sister and to remember that, in spite of the errors of her Church, she was able to discern and lay hold of the salvation which is by faith in Christ Jesus. I love to think of her among the blood-throng, giving glory to Him to Whom alone she belongs, and saying: 'Lord, when saw I Thee hungry or thirsty or in prison and have ministered unto Thee?'"

It was during the years passed in the convent that the work of grace, begun in her soul, continued to grow.

"The sisters made every effort to impress upon us the evil of falling as guilty sinners into the hands of Him who is too pure to look upon sin. They showed us the necessity of fighting against sin, and of overcoming evil with good; they taught us that he that is master of his heart is greater than he that taketh a city. But while thus pointing out to us the goal, they did not, alas! show us the source of strength by which we could arrive at it. Every fortnight we went to carry our sins to the tribunal of penitence, and this examination of ourselves, while placing ceaselessly before our eyes the same faults, caused a weight of condemnation to press continually upon our spirits. The pardon which our confessor, whom we regarded as a divinity, granted to us, relieved us but for a time, like the rock of Scylla that needed incessant rolling, and which always from the top of the mountain fell upon the shoulders of the guilty. How many times on leaving Communion I wished to die, hoping that I should then be found "in a state of grace"—that is to say, without sin. I ardently longed for holiness, and amidst many failures, I struggled on, being sometimes encouraged by a transient victory."

But she was not altogether unhappy. She thus describes a day in the convent:

"At five o'clock we rose, dressing in half-an-hour, and without the aid of a looking-glass, such a worldly thing being forbidden in the cloisters. On leaving our rooms, we defiled before two mistresses, who examined us from head to foot to see that all was in order, and nothing escaped their vigilant eye. Then we went down to our little chapel, where the light, entering by coloured glass, fell on the blue pavement with its golden stars, and on the altar of the Virgin, patroness of the convent. Here we listened to a prayer, and a short address; then, after reciting in chorus the Confession, the Lord's Prayer, and an "Ave Maria," we went to the schoolroom. On five days a cloud filled the chapel, and we sang—

"Divine incense now fills this place,
With sweet concerts, with hymns of grace,
My heart is silent, rests my soul,
The peace of heaven dwells here."

"The Romish Church seeks to unite all that can captivate the mind and charm the senses and the youthful imagination. At such times we were so moved that we could almost imagine ourselves on the way to Heaven. From six to seven o'clock we recited lessons learnt by heart. Then we had breakfast, after which we went to Mass in the chapel of the sisters, the sombre appearance of which, in contrast to the former, filled us with gloom. From eight to twelve o'clock our lessons did not cease, then came the dinner hour, during which "Le bon Rolin" was read to us, and we took a real interest in the relations of this good man. Up to two o'clock we were either in the play-room or the garden, as the weather might permit. Each of us possessed her own little garden, which she was free to cultivate according to her taste, and we gathered our own flowers to ornament the altar of the Virgin. In the afternoon we were occupied with our needle-work and our lessons for the following day. As each hour struck, one of the pupils proclaimed the brevity of life, saying: "At every hour may Jesus be in our hearts! Time is quickly passing, and eternity is approaching. Let us live as we should wish to have lived at the hour of death, Ave Maria. . . . On going to bed at nine o'clock we repeated aloud either the Chaplet of the Virgin, which consisted in the above invocation said fifty times, or in

litanies which were an enumeration of the qualities of the Virgin, after each of which came the words: "Pray for us, Mother of God! pray for us, Queen of Angels! pray for us, Gate of Heaven! pray for us, Ivory tower! House of gold! pray for us! Ark of the alliance, pray for us," &c. &c. Thus the worship of the Virgin both begins and ends the day."

She returned home at the age of sixteen to nurse her sick mother, and soon afterwards death deprived her of her father. Two years later the home was visited by a lady who, although born a Roman Catholic, had embraced the Evangelical religion, and from her the writer received a copy of the New Testament. She read the promises of the Gospel and was much struck by them. She could not imagine why her Church deprived her of such a precious Book.

"Eager to receive an explanation, I went to the confessional to communicate the new joy which possessed me in a pardon granted by the Father through the sacrifice of His Son. I had a full assurance, and I did not wish to reason; I desired only to tell to others the simple and soul-saving truths contained in this book. If my confessor felt any great surprise at my words, he did not show it. He replied: "The Word of God doubtless contained excellent things, but that it was only intended for teachers, and that I went too far in undertaking to read a book the greater part of which I could not even understand. He advised me to set aside this new study, and read instead "The Imitation of Jesus Christ" and the Lives of the Saints. Then he warned me of the pride which goes before destruction, which, he added, would be my fate if I did not submit to my spiritual advisers."

But she could not forget what she had read, and she determined to pray no more to the Virgin:

"In my anxiety I besought the Lord for His Holy Spirit to enlighten me, and begged His forgiveness if I committed a sin in not praying any more to His holy mother. Then I went afresh to my earthly counsellor. It cost me something to open my heart to him. I felt so in need of counsel, that I confided to him the story of my New Testament, of all my doubts, and fears, and difficulties, begging him to come to my help and explain what I did not understand. I can recall still the tone in which he said to me: "Explanations! no, my poor child, I cannot give them. Of what use would they be? Be humble and submissive, confess your sin, and then, it may be, God will pardon you. If, not, I warn you that you are in a bad way, and you will find yourself abandoned by God and man." Frightened and half-overcome by these words, I promised to give up reading the book, and on my return home I was so desirous to regain a calm frame of mind that I did not venture to open my Testament. But the Lord be praised, I could not if I would forget all that I had read. Was not the book I had been forbidden to read the Word of God, given to men that by it they might have life eternal, and was not this life the object of all my desires? At last an irresistible attraction led me again to the sacred pages. Day by day I learnt more of the truths contained there, of man's utter condemnation, and my personal experience confirmed their Divine teaching. As I read of the certainty of salvation to the believer, I longed to possess this priceless faith, and to be able to say, "Being justified by it, I have peace with God!" But this peace was not yet mine, and in my anxiety to obtain it, I took myself once more to my confessor, carrying with me the book which perplexed me. He took it, and seeing by the title-page that it was a Protestant edition, he said—

"Ah! I might have known it; you have there, my child, an heretical book, falsified by guilty men," and, tearing it up, he threw it in the fire.
"My father," I cried, "it is the Word of God!" and a feeling of fear seized me. "Yes," he replied, "the Word of God, it is true, but changed and translated by the enemies of the Church."
Gathering strength and courage, I made answer—
"My father, I would give anything not to have opened this book, but since I have read it, it is impossible to forget what has struck me. You recognise yourself that it is the Word of God, although translated by heretics. I will not hide from you my intention to buy this book again."
"Poor child," he said to me, "may God keep you from it! I can do nothing more myself, but I will give you a Testament. Put away these heretical books."

But the promise was not kept until she had applied for the book several times. At last it arrived, and she found in it the same precious promises of pardon and praise.

What struggles tore my heart! Sometimes ready to receive this great pardon, I felt myself overcome by such a proof of love; sometimes remembering the words of my confessor with regard to my pride, I began to doubt and fear. How could I think myself wiser than my spiritual guides? How could I imagine that I could understand better than they, whose whole life, I had heard, had been passed in the study of the Holy Writings? Certainly I was deceiving myself. . . . Then the inspired words that I had read returned to my mind: "He that believeth is passed from death unto life." It is a work accomplished. Is it possible that anything else could be meant? Would God say what is not true? He who has given His Son that men might be saved—would He say, "Search the Scriptures," if the book were an enigma? No, that cannot be; man himself, in addressing his fellow-men, seeks to make himself understood; and would the God of love and truth do otherwise? No, never!

"My father," said I one day to my confessor, "to accept such a notion would overthrow every idea that Christianity gives us of the true God. God cannot lie. His Word is true, and if it is true we should believe it." The answer was—

"The Bible is true, but with the comments and explanations of the Church. And where the Bible would say white, if the Church said black, I would believe black!"
"Ah! my father," I cried, "if the Bible said white, I should believe white."

"I saw then with profound sorrow that the desire to see was wanting. Up to that time, in spite of all my doubts on the doctrines of the Church, I had not doubted of the Church itself. For the first time I felt my confidence shaken; and, resembling a poor vessel driven by the winds and ready to perish, I saw no refuge but in this Divine Word, where I had seen the light and power of the Spirit revealing the Saviour."

The change in her attitude towards religion gave great grief to her mother and her friends, and great efforts were made by the priests to lead her back to the fold.

"If I had been a poor girl without religious culture, my desertion would have been less painful to them, but brought up under the eyes and by the hands of the priests, each one tried to keep me back by some new argument. Had these arguments been based on the Word of God, how gladly would I have submitted to them! But it was not so. Often I went to public worship in order to find the tranquillity of spirit that I needed. There, seated in some dark, quiet corner, insensible to the noises around, I read the Word of God, and prayed for rest of soul, and to be delivered from the chains that still bound me. On 15th August I went to Church, where the Assumption of the Virgin was being celebrated. A strange preacher was in the pulpit. Well, I thought I would listen once more to what might be said on the subject. There was a very pompous beginning, the details of which have escaped me. The preacher spoke of the Ascension of Jesus Christ. All of a sudden he said: "I dare affirm that the assumption of the Virgin, who ascends to heaven by her own virtue—the assumption of the Virgin, I say, is a miracle greater and more supernatural than that of Christ." Thus does the Romish Church not only proclaim that the Virgin, like the Saviour, was transported to heaven, but compares the two miracles in favour of the Virgin. As I heard these sacrilegious words, I drew back my chair hastily, and suddenly rising, I left the place, feeling pained that such a blasphemy could be pronounced without raising general indignation."

She never entered the place again, but afterwards joined herself to an Evangelical Church in her native town, and was brought fully into the light of the Gospel. She later on had the privilege of leading many of her own family to the Saviour.—Record.

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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 21, 1893.

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NOTES AND COMMENTS.

Personalia. Rev. J. FLYN, late of the Diocese of Goulburn, was a passenger by the "Adelaide" for Melbourne, on Saturday last.—It has been decided to hold a Christian Convention for Churchmen, in Melbourne in April, 1894. The Rev. G. SPROULE, of Elsternwick, is the Secretary of the Committee.—In the Nineteenth Century, for September, LADY JERSEY writes with an easy pen a sketch of "The Transformation of Japan," in which she traces the remarkable political and social events which have rapidly succeeded each other, and which have led to the abolition of the Feudal System in that fascinating and most enterprising land.—Mr. V. KING, who has been Catechist at Dungog, Diocese of Newcastle, will enter St. Augustine's College, Canterbury, the second term of next year.—ARCHDEACON WHITE, of Muswellbrook, has been in town for a few days, and preached at St. John Baptist, Ashfield, on Sunday evening.—A handsome marble tablet, suitably inscribed, has been erected in St. Michael's, Wollongong, to the memory of the late Incumbent, the Rev. T. C. EWING.—The Rev. LOUIS ALFRED WYATT (late of the Diocese of Bathurst), has been registered for the celebration of marriages; residence, Egan-street, Newtown.—The ARCHDEACON OF GIPPSLAND is on a short visit to Sydney, and attended the meetings of Convention held at St. Peter's, Woollamooboo. The ARCHDEACON will also conduct an Eight Days' Mission at St. Peter's, Richmond.—The Rev. C. BICE was a passenger by the Wodonga for Brisbane on Wednesday last.

Lay Helpers' Association. The Committee of the Lay Helpers' Association have arranged a Public Breakfast to be held during next month, about the time of the Diocesan Church Choir Festival, at the rooms of Mr. QUONG TART, with the object of bringing together the Lay Helpers of the Diocese in conference and social intercourse.

The Church Association. The Church of England Association of New South Wales will (D.V.) hold the Annual Meeting of members and friends in the Temperance Hall, Pitt-street, on Monday, 23rd inst., at 4 p.m. His Honor, Mr. JUSTICE FOSTER, in the chair. Matters of considerable importance will be dealt with. Then an adjournment for tea at QUONG TART'S Hall, at 6.30 p.m., for which invitations have been issued by the Committee. After this, a Conference will be held in the same hall. From replies to invitations sent, it is expected there will be a large attendance. Several short addresses will be given by Clergy and Laity.

The Continuity of the Church of England. This subject is being keenly debated on both sides of the sea. CANON HAMMOND, PROFESSOR LINDSAY, DR. GLOVER, MR. W. T. STEAD, and CANON FREEMANTLE discussed it at the Re-union Conference at Luerne. The BISHOP of MELBOURNE, and ARCHBISHOP CANN are discussing it in Melbourne. Last Sunday evening the BISHOP of MELBOURNE delivered a powerful address, in St. Paul's Cathedral, to a congregation which filled every nook and corner of the edifice. This address we print in this issue, and it will be read with great interest. It will be seen that the Bishop first sketched the history of Christianity in Britain down to the time of the accession of THEODORE of Tarsus, Archbishop of Canterbury, who was the first to unite all Christians in England under one head. He showed how the independence of the Church of England was crippled by mediaeval abuses, and strongly contended that which was brought about by the divorce of HENRY VIII. was not the making of a new Church of England, but simply the restoration of the old Church to her original independence by the casting off of the bond of papacy by the king. He adduced evidence to prove that the Church of England was never formed in 1534, inasmuch as Convocations of her Clergy were held long before that time, that the Nicene Creed was recited as far back as 325, and the modern creed of Pope Pius IV. rejected, and that many of the prayers and collects in the Prayer Book had been used for 1200 years. In short, his argument was that the continuity of the Church of England had not been interrupted, and that it was the same Church after 1534 as it was before that date, only that it had been reformed and restored.

Church Missionary Association. The Annual Meetings of the Gleaner's Union and the Dismissal Service in connection with Mr. E. W. DOULTON who leaves for East Africa on 31st October will be held in the Chapter House on Tuesday, the 24th inst. In the afternoon at 4 o'clock there is to be a meeting at which addresses will be delivered by Miss AINSLIE, of C.E.Z.M.S., MISS ALICE PHILLIPS, and MR. DOULTON. The Evening Meeting will begin at 7.45, and will be presided over by the DEAN as the PRIMATE will be absent from Sydney. After the Annual Report has been read, and MR. JOHN KENT has delivered an address, the Dismissal Service will be proceeded with. The instructions of the Committee will be read by the Lay Secretary, on behalf of the Clerical Secretary who is away in the country. The farewell exhortation will be given by Rev. M. ARCHDALL, in whose Parish MR. DOULTON lived and laboured for some years.

Victorian C.M.A. Missionary. The account given in another column of an enthusiastic Missionary Meeting held at St. Andrew's, Summer Hill, yesterday evening week, will be read with great interest. It was described by one who was present as a model missionary meeting, full of love and consecrated enthusiasm. The Misses Saunders, who, under the auspices of the Victorian Church Missionary Association, were passing through Sydney on their way to China, were the principal speakers. They are described as possessing many and rare gifts, and won the attention and interest of all who heard them. They had a magnificent send-off from Melbourne. The friends of the Association mustered in great force at Spencer-street Station to wish them God Speed. There must have been some mistake made, as their expected arrival was not notified to the members of the committee here; hence there was one solitary member of the Church Missionary Association to receive them when the Melbourne express steamed into Redfern, and instead of their services being utilised for one or two missionary meetings, no arrangements were made, and Mr. Vanghan was left in "sole possession," and as a result his people had a rich spiritual feast on Friday evening.

Sermons on Subjects of Popular Interest. A Clergyman was telling us (Church Bells) the other day that on the Sunday evenings during the present holiday season he had been trying the experiment of a course of sermons on subjects which seem to be of popular interest at the moment. The result was that his congregation had nearly doubled itself. Doubtless this was largely due to the ability of the preacher, but he himself very much attributed it to the fact of his sermons being in the nature of a course, a more or less continuous and connected treatment of certain matters familiar and interesting to ordinary persons. It is probable that there is much truth in this view. We are sometimes told that the time for sermons is a good deal past, and that, now that people can and do read so much for themselves, the attraction of the pulpit is on the wane. We do not in the least believe this; we believe, on the contrary, that it might with much greater reasonableness be urged that the spread of education has increased men's interest in sermons, even if it makes them somewhat more exacting and critical; and a course of sermons stimulates and retains this interest, and meets the demands of this growing power of appreciation. Unquestionably it puts a severe tax on the preacher, and there are many excellent Clergymen not by nature fitted to attempt such a method of preaching. On the other hand, where a man is fitted, there is a great opening for increased usefulness, if only he will take the necessary pains, and be on his guard to avoid the perhaps inevitable temptation to become merely smart and showy.

Extraordinary Scenes. Scenes of an extraordinary kind have lately taken place in Milan Cathedral, thousands of the poor, chiefly women, daily prostrating themselves before an old sculpture of the Madonna and Child and some of the Apostles in the belief that miracles were being performed by it. The authorities of the City, at the instigation of the educated citizens, first boarded up the group and afterwards cleared the people out. They also severely reprimanded a woman, the Custodian of a Nuntery, and her superiors, for a pretended cure of a broken leg. She had completely recovered from her accident months before.

The "National Reformer." So the National Reformer is dead. The remarkable personality of the late Mr. BRADLAUGH for some years made its publication profitable, but it has now ceased to pay its way. This is one more proof that the type of Atheism of which Mr. BRADLAUGH was so tireless a propagandist is losing ground.

Burmah Census. According to the Census of Burmah, only 6,888,075 recently published, there are 6,888,075 Buddhists, 168,449 Nat-worshippers, 171,577 Hindus, 253,031 Mohammedans, 120,768 Christians, 3164 Sikhs, 351 Jews, 96 Parsis, and 49 whose religion was not given. The Christian Churches are represented as follows: Church of England, 9812; Roman Catholics, 20,828; Baptists, 79,748; Presbyterians, 329; Wesleyans, 110; Methodists, 413; Lutherans, 234; Unitarians, 8; Armenians, 186; Greeks, 13; Christians, sects not returned, 300.

Eighteenth Century Revival in England. The Rev. CHARLES HOLE, of King's College, has just issued the first memoir of his "Biographical Account of the Eighteenth Century Revival in the Church of England." The subject is an almost forgotten worthy BENJAMIN JENKS, of Harley, Salop. The second memoir will deal with ADAM OF WINTRINGHAM, and then MILNER, ROBINSON, WALKER, VENN, ROMAINE, and others will come in turn. "To cherish the memories of these men in a younger generation" is, says Mr. HOLE, "to assist in prolonging their testimony and carrying forward their work, the need of which has not passed away." The account of BENJAMIN JENKS is marked by all Mr. HOLE'S habitual care in research and statement. In undertaking this task he deserves well of all Evangelical men, and their assistance should freely be given to this series.

Anomalies of Marriage-Laws in Ireland. An agitation has been started amongst Churchmen in Ireland on the subject of the anomalies of the existing marriage laws which press most heavily upon the Clergy of the Church of Ireland. It may not be generally known that the Clergy of the Church of Ireland, who, of course, receive no remunerations now whatever from the State, are compelled without any fee, to furnish a quarterly return of all marriages solemnised by them during the preceding quarter to the Registrar-General in Dublin. This return is required to be a certified copy of the marriage as recorded in the Marriage Registry books, and in Churches where marriages are at all frequent, it involves a great deal of labor and trouble. In spite of protests from individual Clergymen, nothing has been done in any way to remove, what is, no doubt, a very real hardship. In the case of mixed marriages, also, the members of the Church of Ireland labor under a very peculiar grievance. The issuer of marriage licenses is compelled to send a notice of the intended marriage to the Minister of the Church in which each of the contracting parties is accustomed to worship—that is, if the marriage is to be solemnised in an Episcopalian place of worship—and only in this case. It often happens, therefore, that in such cases of mixed marriage a marriage is solemnised without any intimation being given to the Church of Ireland Clergyman whereas in all cases notice must be given to the Minister of any other denomination. So unfairly has this been found to press upon members of the Church of Ireland, that the LORD PRIMATE has given the weight of his office and experience to a Society called the Marriage Law Reform Association, of which his Grace has consented to become the President; and a public Meeting was to be held for the purpose of ventilating the grievances of the Clergy and endeavoring to obtain some relief from the present anomalous state of things.

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