

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-bought 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, rest 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, if 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 betook 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 noise 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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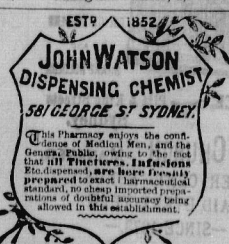
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Usual Signature..... Address.....

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NEWS OF THE WEEK.

Friday, October 13.

The PRIMATE met in Conference the Committee of High School for Girls.—Labour Home Committee met at 4 p.m. Valdictory Meeting at St. Andrew's, Summer Hill, on the occasion of the departure of the Misses Saunders, for China.—St. Paul's Young Men's Union met.—Recitation Competition Prize awarded to Mr. Glover.

Saturday, October 14.

The PRIMATE paid a visit to the Labour Farm, Rooty Hill. His Lordship was accompanied by the Revs. J. D. Langley, D. H. Dillon, R. J. Read, A. C. Corlette, Messrs. W. H. Dibley, J. S. E. Ellis, J. Sidney, T. Elwyn, C. I. K. Uhr.—The Misses Saunders, Missionaries sent by the Victorian C.M.A., sailed for China by the *Menmuir*.—The Bishop of Bathurst administered the Rite of Confirmation at St. Luke's, Gulgong, and attended a meeting of the Parishioners, called for the purpose of increasing the stipend of the Incumbent, which, owing to the financial depression, had fallen into arrears.—The Bishop of Goulburn arrived at Tamu.

Sunday, October 15.

Preachers at the Cathedral 11 a.m., the PRIMATE, 3.15: Canon Kenelm; 7, Canon Sharp.—St. Matthias', Paddington.—Children's Day—11 a.m., Rev. J. W. Gillett, B.A.; 3 p.m., Rev. W. A. Charlton; 7 p.m., the PRIMATE.—St. Thomas', Balmuir Children's Day: 11 a.m., Rev. J. Vaughan; 7 p.m., Rev. J. Dixon. St. Andrew's, Summer Hill: 11 a.m., Rev. J. Dixon; 3 p.m., Rev. G. E. C. Gibbs; 7 p.m., Rev. J. Vaughan.—Flower Service at St. Paul's, Burwood. Mons Weigand contributed an organ solo, and the Choir, under the direction of Mr. Gordon Gooch, rendered "The Heavens are Telling."—St. James', Groydon—Mr. W. R. Beaver delivered the sermon at the evening service. The lessons were read by the Hon. W. H. Piggott, M.L.C.—Flower Service at St. Peter's, Watson's Bay: Preacher, Rev. G. E. C. Gibbs.—The Bishop of Bathurst administered the Rite of Confirmation at Gutawang at 11 a.m., at Home Rule in the afternoon, and at St. Luke's, Gulgong, at the evening service.—The Bishop of Goulburn preached at Tamu morning and evening, and administered the Rite of Confirmation in the afternoon.—The Rev. T. J. Heffernan, on returning from Bell to Mount Victoria, met with a nasty accident. His horse bolted and pulled the buggy over a culvert. Mr. Heffernan was thrown some distance, and is badly bruised.

Monday, October 16.

The PRIMATE left for Gunnedah by the 6.15 Brisbane mail train.—An address was delivered in Y.V.C.A. Rooms, Philip-street, by the Rev. J. D. Langley.—Sydney Diocesan Educational Book Committee met at 4 p.m.

Tuesday, October 17.

The PRIMATE administered the Rite of Confirmation at Gunnedah, was entertained at a *Conversazione* in the evening, and presented with an address.—Mr. Andrew Alexander, the founder of Orangism in Australia, died aged 94 years.—St. John's, Darlinghurst Literary Institute. Lecture by the Rev. J. Hargrave on "Some Interesting Records of a Sydney Race."—Adjourned Session of the Synod of Diocese of Newcastle met in Town Hall.—Annual Convention of the Deepening of the Spiritual Life opened at St. Peter's, Woolloomooloo, under the presidency of the Rev. J. D. Langley.

Wednesday, October 18.

Convention continued under presidency of Rev. J. D. Langley. Speakers: Rev. F. Elder, J. Vaughan, T. B. Tress, Archdeacon Langley, and the President.—Meeting of parents of Sunday Scholars and others interested in Religious Instruction at St. Thomas', Balmuir.

Thursday, October 19.

The PRIMATE heartily welcomed at Narrabri, administered the Rite of Confirmation, and attended a meeting of Parishioners.—The Convention at St. Peter's, Woolloomooloo, closed this evening.—A Village Fair opened by Miss Snowdon Smith, in the Town Hall, Randwick, in aid of the St. Jude's Debt Fund.

Friday, October 20.

Tenth Annual Floral Fete in connexion with St. John's, Parramatta, opened by Lady Duff.

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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. 22.—11 a.m., THE PRIMATE.
3.15 p.m., Rev. H. J. Rose.
7 p.m., Rev. Dr. Corlette.
8 and 11 a.m., Holy Communion.
Sat., Oct. 28.—(S.S. Simon and Jude's Day) Holy Communion 8 a.m.

DIOCESAN.

Friday, Oct. 20 }
to } Moree, The PRIMATE.
Monday, Oct. 23 }
Sat'day Oct. 28 }
Monday, Oct. 23.—Pallamallawa, the PRIMATE.
Mon., Oct. 23.—Church Association. Meeting of Members, Barristers Court, 4 p.m. Tea at Quong Tarr's, 6.30 p.m. Conference of Members and friends interested in the work after tea.

Tues'day, Oct. 24.—In the Chapter House, Annual Meeting, Gleaners' Union.—Afternoon at 4 p.m. Evening at 7.45, the Very Rev. the DEAN (in the absence of the PRIMATE) will preside. After the Annual Report and an address by Mr. John Kent, the service in connection with the dismissal of Mr. E. W. Doulton, who is being sent as a Missionary to East Africa, will be held.

Tues'day, Oct. 24.—Warrilla, The PRIMATE.
Wed., Oct. 25.—Yallaroo, The PRIMATE.
Thurs., Oct. 26.—Anniversary of formation of a Chapter of the Brotherhood of St. Andrew, at Christ Church, Enmore, 7.30 p.m. Preacher, Rev. J. Dixon.

Sat'day, Oct. 28 }
Sunday, .. 29 } 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.

AUSTRALIAN MISSIONS.

Victorian Church Missionary Association.

A LARGE and enthusiastic meeting was held at St. Andrew's Summer Hill, on Friday last, to welcome and express God-speed to the Misses Saunders, two young ladies from the Victorian Church Missionary Association, who were passing through on their way to China. The Rev. John Vaughan, who presided, referred to the work for Foreign Missions carried on for many years in Victoria, chiefly through the instrumentality of the Rev. H. B. Macartney, and now, in an enlarged manner by the new Association. Mr. C. R. Walsh, the indefatigable Secretary of the N.S.W. Association, spoke words of kindly greeting on behalf of the Committee and members of the sister Association, and expressed thanksgiving for the volunteers, and belief in the great work to be accomplished. Kindly reference was also made to the results of the visit of Mr. Eugene Stock, and the Rev. Mr. Stewart. Simple, but telling addresses were delivered by the Misses Saunders on "The Flowing of the Living Waters," and "Consecration of Service," calling forth much sympathy and prayer for the work of God in foreign lands. The Revs. G. E. Gibbs and Thos. Jenkin took part in the devotional exercises, and Miss Hassall, and the ladies from the Marsden Training Home (N.S.W.M.A.), were present with their sympathy and good wishes. The meeting was closed by singing the consecration chorus.

I'll go where you want me to go, Lord,
O'er mountain, or valley, or sea;
I'll say what you want me to say, Lord,
I'll be what you want me to be.

Farewell to Lady Missionaries.

A GOODLY number of friends of Foreign Missions assembled on board the s.s. *Menmuir*, bound for China on Saturday last to bid farewell to five lady Missionaries:—the Misses Saunders, from the Victorian Church Missionary Association, and Misses Reid, Fleming, and McCulloch, in connection with the China Inland Mission. Amongst those present were Mr. C. R. Walsh, Secretary of the N.S.W. Missionary Association, the Rev. R. Bavin, the Secretary of the China Inland Mission, the Revs. John Walker, W. Allen, J. A. Soper, and Mr. David Walker, Y.M.C.A. A short service of prayer and praise was held on the deck of the vessel just prior to her leaving the wharf.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

I read lately of an English Clergyman who nearly doubled his evening congregation during the holiday season by preaching a course of sermons on subjects which seemed to be of popular interest at the time. My experience agrees with his that a course, a more or less continuous and connected treatment of matters familiar and interesting to ordinary persons, is very effective and helpful. It is pleasant occasionally to know what one is going to hear about; it is helpful to have Christ's teachings brought to the special doings of our daily life; and it is satisfying to have a set of subjects thoroughly and fully dealt with instead of the necessarily incomplete treatment which the modern distaste of long sermons necessitates. One can form one's own course or adopt one from books treating of this matter; and it is useful to cut out and put into one's sermon-drawer any programme or course of sermons which may come under one's notice.

I trust that the RECORD will be able, at some time, to set before its readers the paper read by the Rev. A. R. Blacket at the Devotional Meeting of the Melbourne Church Assembly. (The very mention of such a meeting is a suggestion to other Dioceses to imitate Melbourne in this matter.) The other papers may have been equally helpful, but I have not had the opportunity of reading them. Amid our many controversies on important and unimportant points it is good for us to bear in mind that the truly earnest men of all sections of the Christian Church are really at one. They have a definite faith and a definite aim which can be recognised in their preaching, and often in their conversation, whatever the topic may be. It is a source of surprise to some that a sermon by an earnest Roman Catholic Priest should so often resemble the preaching of earnest men of other denominations down to the Plymouth Brethren. It is not really surprising, for in all such cases the minor doctrines, over which there is most difference of opinion among Christian men, are relegated to their true position of comparative unimportance, and what is seen is the definite faith and aim of the first Christians. This definiteness in preaching is what congregations are often longing for, even although neither the Clergyman nor his hearers may recognise what is the thing which is lacking. It is in order to obtain this definiteness of faith and preaching, that it is so important to have Quiet Days, Devotional Meetings, Missions, and Conventions; and it is the constant temptation to the lowering of this standard of life and teaching which makes, according to my experience, the life of a country Clergyman so much more difficult than that of those whose lot is cast in Cities. But if the temptation is yielded to, the results to the parish are deplorable. As Mr. S. C. Morgan says,—"The flaw in many people's religion is its haziness. There has been, and there is nothing definite about it. And the flaw in the religion of the congregation is the flaw in the statement from the pulpit. There should be a 'sense of mission' every time we ascend the pulpit, a definite purpose, a realization that we are ambassadors for Christ. One great purpose, 'as though God did beseech men by us, let us pray them to be reconciled to God.' Another great purpose is to show them how, 'being reconciled, they are saved by His life.' There is the Gospel for the saved as well as the Gospel for the unsaved. Sometimes they are jumbled up together, and all is so indefinite, and everything is hoping instead of knowing."

The following extract from a letter of Lord Nelson to *Church Bells* is a long one, but its spirit is so excellent that it is well worth quoting:—

"Sir,—My heart bleeds at the reckless manner in which holy men (who think they are doing Christ's work) rush into controversy with their fellow-Christians in the public papers or reviews. We find some of the most sacred and difficult mysteries which God's revelation of His Will towards us has offered to the contemplation of our finite minds laid open before the world—mysteries, the fulness of which we can none of us hope to grasp in this world, but which demand very holy handling by any who would attain to a fuller knowledge of God's unspeakable love."

In old times, those entering into controversies may have been bitter and unchristian one towards another, but their controversies were conducted in Latin, and therefore were not blazoned forth before an unimpaired and unsympathetic audience, to whom our present-day controversialists seem so over-anxious to appeal.

I should be the last to say that religious controversies should be abandoned altogether, or that they should be conducted, as in old times, in a comparative unknown tongue; but I do desire to point out the great dangers which arise from this new mode of conducting religious controversy.

First, to the controversialist, because he may be wittingly led to use claptrap arguments to gain a favourable verdict from his self-appointed judges.

Second, to the public, who, being inexperienced and unprepared for the contemplation of such deep mysteries, may easily be led to scoff and to blaspheme when the divergencies of truly religious men are thus recklessly brought prominently before them.

The only justifiable reason for entering into controversy

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is to enunciate our view of the truth in such a spirit as will lead to greater union and concord. And in advancing our views, especially before the public, we must be particular to present the true views of those whom we may think to be in error, to use no exaggerated statements, to keep close to all historical facts, to avoid as much as possible the irritation of old scores, and, above all things, to govern all our words by the laws of Christian charity as so wonderfully set forth by St. Paul (1 Cor. xiii.).

COLIN CLOUT.

THE CONTINUITY OF THE CHURCH OF ENGLAND.

SERMON BY THE BISHOP OF MELBOURNE.

Delivered in St. Paul's Cathedral, Melbourne, last Sunday evening. The Bishop said:—

This Lecture arises out of the correspondence which has for some weeks been carried on in the columns of the newspaper press on the subject of the Church of England, her origin, her antiquity, her continuity throughout her eventful career. It is a worthy subject of study, and I am thankful that so much attention has been drawn to it, for it embodies a record of one of the noblest struggles for civil and religious liberty which the world has ever witnessed.

Those who have followed the correspondence will have noticed that the subject has been dealt with from various points of view, and by Roman Catholics, Lutherans, Presbyterians, &c. One view of the question is that expressed by a writer who adopts the name of "Nathaniel." Whether "Nathaniel" be indeed the ignorant person he appears to be is a doubtful point. Some think that he feigns ignorance for reasons of his own. But whether this be so or not, there are, I fear, persons who are as ignorant as "Nathaniel" professes to be, and who really believe that the Church of England dates from the divorce of Henry VIII., in 1534. I hope to show such persons that the Church of England is an ancient institution whose rights had been unjustly curtailed, whose liberties had been wrested from her by a foreign power, and that in the reign of Henry VIII. she recovered her historical independence.

Let me say, before I begin, that I am far too old to imagine that argument will carry conviction into the minds of opponents; to their own Master they stand or fall; it is not my province to judge them. But if there are any here whose minds are open to conviction, and who are willing to hear and to weigh what may be said upon the subject, I trust that they may not be wholly disappointed.

The century, which will now shortly close, has been in England an era of Church restoration. Many millions of money have been spent in restoring to their pristine glories the ancient Cathedrals and Parish Churches of England. No one thinks of them as new creations. Aged persons residing in the neighbourhood of these noble fabrics would tell you that they looked before their Restoration. This or that Cathedral so taken in hand and beautified is understood not to be a new structure, but an ancient one restored. Such a blessed change it was that passed over our beloved Church of England during the sixteenth century. But I must ask you to consider first the events, the circumstances, the movements which in the course of centuries deprived her of her independence as a National Church and rendered it necessary that she should be emancipated from her bondage and restored from previous decay.

I will take the year A.D. 596, because for the events of that and the following years we have the guidance of the Venerable Bede, of the Monastery of Wearmouth and Jarrow, who was born only about eighty years after that date. Bede, although credulous after the manner of his age, was a pious and honest man, and his Ecclesiastical History of the English nation is a work of which any people might be justly proud. In A.D. 596, then, the monk Augustine, with full authority from Pope Gregory the Great, landed on the shores of Kent, with forty companions, to conduct an Evangelistic Mission, and to found a Church among the fierce and warlike Saxons.

Augustine had not been long in Britain before he arranged for a Conference with the Bishops of the ancient British Church, which had been driven into Cornwall and Wales by successive irruptions of the barbarians from Schleswig-Holstein, &c., Anglo-Saxons, and Jutes. Augustine arranged for a Conference with the Bishops of this Church, in order to bring about uniformity of practice in certain ceremonies, and to secure the co-operation of the Bishops and their flocks in the work of evangelising their heathen neighbours. Augustine, however, as you well know was not successful in his overtures; but his failure, as Bede's story seems to imply, was not due to such an undue clinging on the part of the British Bishops to their own customs as to their dislike of Augustine's haughty and dictatorial manner towards them; he did not show the meekness and gentleness of Christ as they thought. But what do we know of this old British Church? Discarding legends and fables, what we know with fair certainty is this—Eusebius, a singularly accurate Church historian, states that some of the disciples sailed over the ocean to what are called the British Isles. The Church flourished from the middle of the second century. Three British Bishops were present at the Council of Arles in 314 to consider the Donatist difficulty, and their names

are given. Athanasius states that all the Churches, those of Spain, Britain, and Gaul, and most of the Churches of the East, accepted the decrees of the Council of Nice. At the Synod of Ariminum (4th century) the British and Gallic Bishops declined the Imperial allowance, being able to maintain themselves, with the exception of three from Britain. And Pelagius, famous by his controversy with Whosoever planted this ancient British Church, we may say, with Blackstone, that it was "a stranger to the Bishop of Rome and his pretended authority." Although after the departure of the Romans from Britain, the Christianity was not extinguished. Malmesbury tells us that many of the Britons submitted to Cedric, King of the West Saxons. It is likely that these were the British peasantry, who though too obscure to maintain the appearance of a Church, were true to their faith, and strove to convert their Saxon masters. Thus, Offa, of the Royal Saxon blood, is said to have turned Christian through the instructions of some pious Britons. And all this is confirmed by the letters of Pope Gregory to Theodor and the Archbishop, Kings of the Franks, prior to Augustine's arrival in Kent:—

"We are informed that through the mercy of God the Clergy of your nation, notwithstanding their neighbourly hood, refuse to assist them and encourage their piety."

And in his letter to Queen Brunichild, he gives her to understand "that the English were very willing to quit French Clergy took no care to forward them in their good dispositions." The question may well be asked, how did those barbarous Saxons come to cherish an inclination towards Christianity, unless they obtained it from the lived among them? Thus Dean Hook says:—

"When the Britons were conquered by the Anglo-Saxons, who were heathens, the Church was persecuted, and the professors of Christianity were either driven to the mountains of Wales or reduced to a state of slavery. The latter circumstance prepared the way for the conversion of the conquerors, who, seeing the pious and regular deportment of their slaves, soon learned to respect their religion."

After eight years of toil in Britain Augustine passed away. He was the first Archbishop of Canterbury, and gift of a pall, the token of a subjection to the Papal power that was to last nearly a thousand years.

But surely this Italian mission was not a fruitless one. We believe that both Gregory and Augustine were pious and zealous men; but Augustine has been greatly over-rated. The mission conducted by him and his forty monks was very limited in its area, and very temporary in its results. Five of the Italian band occupied in succession the Metropolitan See. Their remains lie side by side in the north porch of the Church of Augustine. None of them developed any great power.

Now let me turn to a far more energetic and successful missionary venture among the Saxons. In 633 Edwin, King of Northumbria, fell in battle. The country was massacred, and Paulinus, of York, died. But the kingdom revived a few years afterwards, and Oswald, Edwin's successor, applied "to the elders of the Scots, desiring that they would send him a Bishop." In answer to this appeal the Christian brotherhood of Iona, founded by Columba, sent Bishop Aidan into England. Planting himself at Lindisfarne, Aidan established a settlement of a Scottish character there, and from Lindisfarne Northumbria Finian, and the great central kingdom of Mercia was evangelised. Then the East Saxons, who, after the flight of one of the Archbishops of Canterbury, had fallen back into paganism, received Christianity anew. At the close of the Saxon-Scottish mission in 664 the position may be thus stated:—Wessex was under a Bishop ordained in Gaul, but in communion with the British Bishops; Sussex was still heathen; Kent and East Angles only were in communion with Rome and Canterbury. While on the other hand, it is to the labours of the Saxon-Scottish mission, whose missionaries were non-Roman, that England owes the conversion of the East Saxons, embracing Essex, Middlesex, and half of Hertfordshire, and also the extensive kingdom of Mercia, occupying the centre of England from Derby to Oxfordshire and from Hereford to Bedfordshire. All this was effected within the space of thirty years. "Aidan and Finian," says Archbishop Usher, "deserve to be honoured by the English nation with as venerable a remembrance as Augustine the monk and his followers." "Truth requires us to declare," says Bishop Wordsworth, "that St. Austin from Italy ought not to be called the Apostle of England, but that title ought to be given to the followers of St. Columba from the Irish School of Iona."

In 664 a vacancy occurred in the See of Canterbury, and the Kings of Kent and Northumbria, the two leading sovereigns of England, left the choice of a new Archbishop to Vitalian, the Bishop of Rome. The name of the new Archbishop was Theodore of Tarsus, consecrated 668. He was the first Archbishop of All England, as he united in one body the converts from the Italian Mission and those from the Saxon-Irish Mission; he became the organiser of the English Church and in a degree its second founder.

But interesting as Theodore's Episcopate is for the vigorous manner in which he fulfilled its duties, his

elevation is also memorable for the disastrous step taken by the two kings when they left the choice of an Archbishop to the Pope. For when the student of the history reaches the Episcopate of Theodore, he seems like one who has attained a noble eminence commanding an extensive prospect; but in the far horizon there is a cloud no bigger than a man's hand, which soon begins to spread over the ecclesiastical heavens. It is a far cry from Archbishop Theodore to Archbishop Cranmer. The whole period commonly called the Middle Ages lies between these two men; and the story records what has been well characterised as "the over-lost battle of the Middle Ages—the Papacy step by step quenching the liberty of the national Churches."

The Church of England in Anglo-Saxon times was distinctly a National Church, independent of any foreign power. Her Bishops were appointed by the Kings, either with or without the advice of their Great Council, or sometimes by the act of the Council itself, as in the case of Archbishop Dunstan. When the Bishop had been nominated the Metropolitan received a Mandate from the Crown for his consecration, and the King granted the temporalities of the See. Mr. Freeman states that before the Norman Conquest—

"It is clear that the appointment rested both practically and legally with the King and his Witan. The Great Council also had power to regulate ecclesiastical matters, to appoint fasts and festivals, and decide on the levy and expenditure of ecclesiastical revenue. In Saxon times, too, the Bishop was the assessor of the civil magistrate and assisted in the administration of justice. But the Conqueror separated the Church Courts from the civil, and by this step he struck a cruel blow at national freedom in Church and State."

The power of the Papacy grew by slow degrees. At first it was merely the superior dignity which rank confers. The Bishop of Rome enjoyed precedence by virtue of Rome being the Imperial city. It was on that ground that the Council of Chalcedon granted him the first place. But that at that time no such title as that of Universal Bishop was claimed is clear from the words of Gregory the Great, who, addressing the Emperor Maurice, wrote thus:—

"I confidently affirm that whosoever calls himself, or desires to be called, universal priest in his pride goes before Antichrist."

But, notwithstanding this, the growing ambition of the Popes and the superstitious temper of the times combined to increase the extent of their influence. It was a proud day for the Papacy when on Christmas Day, 800, the Pope celebrated mass and, at the close of the Service, placed a splendid crown on the head of Charlemagne, and proclaimed him Cæsar Augustus. But Charlemagne was head of the Church, and the Popes soon entered upon a struggle of nearly three centuries in order to gain that position. That which probably did most to increase the power of the Papacy during the Middle Ages was the publication of two gigantic forgeries, which, though exploded now, were long believed in that credulous age and did much mischief. The first of these forgeries, called the "Donation of Constantine," was a document purporting to be the deed of gift by which the Emperor Constantine gave Italy and the Western provinces to the Pope Sylvester, with jurisdiction over Antioch, Alexandria, Constantinople, and Jerusalem. In this document the Emperor relates how he acted as groom to the Pope, and led his horse some distance.

In the middle of the ninth century appeared the monster forgery of the pseudo-Isidorian decretals. These professed to be decrees of the earliest Popes, Anacletus, Clement, and others, with acts of Synods &c. Relying on these forgeries, Pope Nicholas I. announced that all Papal utterances were a rule for the whole Church, and that all decrees of Councils were dependent on the Pope's will; and so in a Synod at Rome he anathematised all who should reject the teaching and ordinances of a Pope. "Upon these spurious decretals," says Hallam, "was built the great fabric of Papal supremacy over the national Churches, a fabric which has stood after its foundation crumbled beneath it, for no one has pretended to deny for any but the most ignorant ages to credit." These forgeries had a direct tendency to inflate the pride of successive pontiffs, and Innocent the Third, the most powerful of the Popes (1198-1216), declared that "the pontifical power as much exceedeth the royal power as the sun doth the moon." Until Innocent's time the Pope had been "Vicar of Peter," now he became Vicar of Christ. "In due time these papal forgeries, and others, which were believed for seven centuries, were collected in Gratian's scholastic theologians."

Such, and so powerful, so ambitious, and so unscrupulous oftentimes, was the foreign power seated on the seven hills, with which our Church of England had to reckon from the days of Norman William and his nobles, to the days of Henry VIII.

She was the victim of appeals to the Pope. Most of the early kings of England (there were notable exceptions, such as Henry II. and Edward I.) were short-sighted, vacillating, temporising monarchs. If they got into a difficulty, they appealed to the Pope to get them out of it and the Archbishops sometimes did the same. But they seldom or never perceived that every appeal to Rome (whatever the immediate issue of it might be) was a new

link in the chain which was to bind England to the papal chair. For while they were busy with their own schemes, Rome's eye was steadily fixed upon the future and upon Christendom as a whole, and an advantage once gained was never lost.

She was the victim of the Roman monastic system as introduced by Archbishop Dunstan in the latter part of the 10th century. Dunstan inaugurated an attack upon the secular Clergy, turned them out of their cathedrals and Churches, and filled their places with monks. The monks were exempt from Episcopal visitation, and this led to laxity in discipline and morals. Cluniacs, Cistercians, Carthusians, the military orders of the hospitaliers and templars, besides those who followed the original Benedictine and Augustinian rules, threatened to absorb the Church of England. They could defy the civil magistrate, and were amenable to the Pope alone. They were in fact a prodigious army, all engaged to extend and defend that foreign power, by which they were protected from the civil sword. Such numbers of persons were thus privileged that Henry VIII. complained that he was "King of only half his subjects."

The Pope interfered, also, with the rights of patrons by the papal provisions, so called because the Pope provided beforehand a person to fill a benefice on the next vacancy; in this way he transferred the best livings in England to Italians; and in the time of Henry III. the foreign clergy drew 60,000 marks a year, a sum larger than the revenue of the Crown. Brave Robert Grosseteste, Bishop of Lincoln, lifted up his dauntless voice against this system of provisions, as "contrary to the good of the church and the welfare of souls," but the end was not yet. Besides these exorbitant imposts, there were fees for appeals to Rome; Annates, or first fruits, and Peter pence. In the reign of Edward III. the Parliament declared that the taxes paid to the Pope exceeded five times those paid to the King. Baronius and others represent Peter pence as a quit-rent paid to Rome for the kingdom of England. From time to time the voice of the nation cried aloud in rebellion. Magna Charta, reluctantly extracted from King John by the patriotic Langton, Archbishop of Canterbury, with the memorable words "Ecclesia Anglicana libera sit," secured important liberties to the clergy, the barons, and the people. But papal oppression continued. The whole church was crippled by it. The two Archbishops could not call councils, dedicate churches, ordain clerks, or consecrate Bishops till they had received the pall from Rome, for which they paid a heavy sum. The pall was accompanied with the oath of canonical obedience to the See of Rome, to defend the regalia of St. Peter; and the Suffragan Bishops took the same oath. In fact, all the clergy, both regular and secular, felt the constant pressure of the papal supremacy.

As the Middle Ages drew to a close the necessity for a Reformation became more and more urgent. In the 14th century the trumpet voice of John Wycliff, his sturdy protest against crying evils, and his English Bible, which (though the art of printing had not yet been invented) found its way into many English households—have gained for him the title of "The Morning Star of the Reformation." Then came the Renaissance, the invention of printing, the revival of letters, which broke up the great deep of medieval ignorance. Men's minds began to struggle for freedom of thought and speech. The wit and learning of the great Erasmus enlisted the sympathies of the most thoughtful spirits of the age in Europe against a system which sought to crush learning by stigmatising it as heresy. With the death of Henry VII., in 1509, the Middle Ages closed, and a new era dawned. All things were ripe for coming change and no earthly power could have long arrested its advance. Look at that mighty mass of snow. It has accumulated by slow degrees during the winter on the verge of an Alpine precipice. It overhangs; it only waits for a warm sunbeam, or for a gust of wind, or perchance, for a vibration in the still air caused by the human voice, and it will separate itself from its lodgment, and fall crashing down the mountain slope an overwhelming avalanche, snapping the trees of the forest like twigs, and bearing down every obstacle. Even so the English Reformation was not the sudden outburst of a heretic multitude nor the violent freak of a headstrong and passionate monarch, but the supreme crisis of a movement which had been gathering strength for centuries.

Members of the Church of England have no need to defend or to whitewash the character of Henry VIII. His action in the matter of the divorce was the occasion not the cause of the Reformation. That man reads the page of history to little purpose who has not observed how often God in his providence makes use of bad men to accomplish His own wise purposes, and this is an instance of it. I must now call your attention again to the subject of this lecture—the continuity of the Church of England; that is, did the movement which took place in the reign of Henry VIII. issue in the creation of a new Church or in the emancipation and reform of the ancient Church of England? I answer without hesitation that the latter is the true answer. I have briefly put before you the national independence of our Church in Anglo-Saxon times, and tyranny and oppression under which she afterwards laboured in consequence of the supremacy of the Pope, in order that you may the more clearly see what the Reformation in Henry's time was to her. It was in the first instances the vindication and reassertion of the ancient independence of the English National Church. The Church of England renounced

the jurisdiction of the papacy before proceeding to a reconstruction of doctrine. If you take up the great Statutes passed by what is commonly called the Reformation Parliament, you will find that they aim at sweeping away every vestige of that hated papal supremacy of which I have spoken—the Act for Restraint of Appeals, the Restraint of Annates, the Act rendering Peter pence and all papal dispensations illegal. The legislation of this Parliament reminds us of the word which the poet puts into the mouth of King John when addressing Pandolph, the papal legate—

"Tell him this tale; and from the mouth of England
Add thus much more—that no Italian priest
Shall tittle or toll in our dominions."

Now to turn from what the State did to what the Church did in 1534. The Church of England had her own ancient constitution; she had her two Archbishops, her Bishops and Clergy, her Cathedrals and Parish Churches, her Parsonages and Glebes, and her whole machinery. Her Convocation assembled in 1534; and in both Provinces, Canterbury and York, it was declared that the Pope could not exercise greater authority in England than any other foreign prelate. Soon after, Archbishop Cranmer altered the terms in which the style and title of the Archbishop were usually expressed, removing the words *Apostolica sedis legatus*, and inserting *Metropolitani*. At this time, therefore, says Lathbury, it was generally declared by the Clergy that the power exercised by the Pope in England was a usurpation over the Church. In all this you see the continuity of the English Church; all that Henry had done for her was to break the bonds of Rome, and she owed no thanks to him for it, because he was only carrying out his own selfish purposes. It has been truly said that the character of the English Reformation is unique. Mr. Beard, the Hibbert lecturer of 1883, declares it to be, both in its method and in its result, a thing by itself, taking its place in no historical succession, and altogether refusing to be classified. And when he proceeds to ask why this is so, and what it is which differentiates the English Reformation, his answer is that it is "the continuity of the Anglican Church." I have just mentioned Archbishop Cranmer. Now the whole period of revolution in the circumstances of the Church is covered by four Archbishops of Canterbury—Warham, consecrated in the time of Henry VII.; Cranmer, in the time of Henry VIII.; Pole, in the time of Queen Mary; and Parker, in the time of Queen Elizabeth. Of these Warham and Pole were Roman. Cranmer and Parker were non-Roman. But there is no break in the line of succession; there is no point at which you can say here the old Church ends, here the new Church begins; the Church of England is continuous. Archbishop Parker was as truly the successor of Langton and of Becket as they were of Theodore and Augustine. This continuity is recognised by the great writers of the period. I will give one instance of it which may interest my younger hearers, as they may find it in their prayer-books. Immediately after the preface to the Prayer-book there comes a chapter headed "Concerning the Service of the Church." This chapter is interesting because it was the preface to the first Prayer-book of Edward VI., and was published in 1549, that is only 15 years after the Reformation began. The following passage occurs in it:—

"And, moreover, whereas St. Paul would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same, the service in this Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only, and their hearts, spirit, and mind have not been edified thereby."

What I would point out to you is that the writer of this passage was introducing to the members of the Church of England a Prayer-book in the English tongue, and as this was so nothing new he reminds them that this Church of England had for many years said her prayers in Latin, which was not so profitable, because they did not understand it. But it never entered his mind that his readers would think that the Church which was about henceforth to say her prayers in English was not the same Church as that which had formerly said her prayers in Latin. This, then, is an unconscious testimony to the continuity of the Church.

But the Book of Common Prayer itself supplies abundant proofs of that continuity. The Church recites the Apostles' Creed at morning and evening prayer day by day, and in her Communion Office she recites not the modern Creed of Pius IV., published as a creed so late as 1564, but the true Creed of the Church Catholic, called the Nicene Creed, which was received at Nice in 325, ratified at Constantinople in 381, confirmed at Ephesus in 431, adopted at Chalcedon in 451. A large portion of the Prayer-book consists of the Collects, and here again we see the reverent care with which the Reformers sought to preserve the continuity of which I speak. Let Dean Goulburn be heard on this subject:—

"Our Reformers had wisdom enough to perceive that hundreds of these old prayers lived and moved and had their being in an element of Holy Scripture. So they threw them into our dear mother tongue. And it is a delight to us to know and believe that in the results of their work (forty-eight old Collects translated, nine altered, and twenty-five new made), we have not only scriptural truth, but that truth as tinged and dyed in the experience of very learned and devout men, all of whom suffered, while many died, for the championship of it."

To some the Church of England seems to be a new Church, first set up at the Reformation. But in truth it was no such thing. A new Book of Common Prayer was indeed put forth, the necessity for which arose partly from the old forms being in a foreign tongue, partly from their having been corrupted by the introduction of elements unscripural and unprimitive. But in far the larger part of it this new Prayer-book is ancient; very many of its prayers have been used in the English Church for at least twelve hundred years; and in compiling others the Reformers and revisers have caught the same spirit of simplicity and piety which breathes in the prayers of an earlier date. Thus alike in the history of the Reformation of our Church, and in the spirit which breathes through her formularies, we trace her continuity.

But while the Church of England desired to make no break with the past as regards that which is good and lawful, she showed a determination to rid herself of whatever, either in doctrine or in worship, was not in accordance with the Word of God, and with the Catholic Faith. During the mediæval period, many corrupt doctrines and superstitious usages, unknown to the Primitive Church, and out of harmony with the teaching of the New Testament, had crept into the Church of the Middle Ages. These the Church of England rejected and many of her Articles condemn them by name. But the most important of the xxxix Articles is the sixth, "Of the sufficiency of Holy Scriptures for salvation." From this we learn that the Church of England's desire to maintain continuity with the past was not a blind indiscriminate desire, but was directed by a love of the old as far as it was true. It is then, correct to call the Church of England a Protestant Church. Now the word Protestant, if we regard its etymology, simply means one who protests, no hint being given as to what, or whom he protests against. But it is not unfrequently happens that in the course of years a word acquires a narrower and more definite signification than its etymology suggests. This is the case with the word Protestant, and whether you consult Johnson's Dictionary in the last century, or Ogilvie or Hook in the present century, you will find that the word means in our days one who protests against the claims and errors of the Church of Rome. Now certainly, our Church does this; as we have seen she protested against the papal supremacy in the reign of Henry VIII., and she protested against Roman errors and corruptions in the reigns of Edward VI. and Elizabeth. How can she but protest against the bull "Unam sanctam," in which Pope Boniface declares "that it is necessary for every human creature to be subject to the Roman Pontiff"? How can she but protest against the declaration of the late Pope Pius IX., to the Cardinals of Rome "that he hath taken this principle for a basis that the Catholic religion, with all its rights ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted"? How can she but protest against the modern dogma of Papal infallibility? Against claims like these she must protest. Accordingly at the Lambeth Conference of Anglican Bishops held in 1888 a Committee was appointed to consider the subject of Home Reunion; the Chairman was Dr. Barry, the late Bishop of Sydney, and the Committee included Bishop Moorhouse and the Bishop of Adelaide. In the report the following words are found:—

"The Committee with deep regret felt that under present conditions it was useless to consider the question of reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word and to the true principles of His Church, we have been for three centuries bound to protest."

My task is done. It is only a slight contribution to a vast and complicated subject. We have seen in the recent correspondence, which shows no sign of closing, how many interests it touches, how numerous and varied are the points of view from which it may be approached, and all are interesting and suggestive. I feel thankful that in a young and busy community like our own so many persons should manifest a lively interest in the historical, ecclesiastical, and religious questions involved. To members of the Church of England in particular I would say: You may perhaps learn to love the Church of your fathers with a more enlightened and more discriminating affection when you reflect upon the hardships, the sufferings, and the persecutions (for Englishmen can never forget the burnings) through which they passed in order to secure for us the civil and religious liberty, the English Bible, the Book of Common Prayer in our own tongue, and all the many blessings which the Reformation of the sixteenth century brought in its train. God forbid that we should ever be tempted to retrace our steps. In reviewing the wonderful story I have been again and again reminded of St. Paul's words to the Galatians, and I leave his words with you: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

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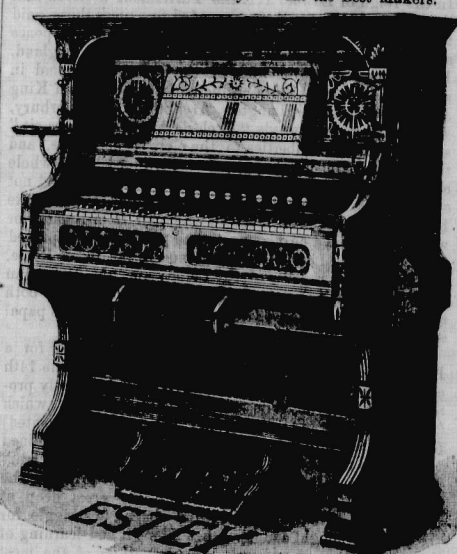


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The Australian Record.

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SATURDAY, OCTOBER 21, 1893.

SOCIAL. PHILANTHROPIC. PATRIOTIC.

THE visit of inspection made by the MOST REVEREND THE PRIMATE to the Labour Farm at Rooty Hill, established in connexion with the Labour Home, is an event of great interest to all who are in sympathy with the philanthropic work of the Church. This visit was paid on Saturday last, and the PRIMATE was accompanied by the Rev. J. D. LANGLEY, the Revs. D. H. DILLON, R. J. READ, Messrs. W. H. DIBLEY, J. E. ELLIS, JOHN SIDNEY, THEO. ELWIN (Members of the Committee of Management), Mr. C. L. K. UHR, Sec., with the Rev. A. C. CORLETTE, Messrs. LETHBRIDGE and ROBINSON. It will be remembered by many of our readers that this Labour Farm scheme originated with the Rev. J. D. LANGLEY, and was opened about twenty months ago, to provide work for the large masses of the unemployed in Sydney at that time. The Labour Home was crowded, and it was deemed desirable to secure some land suitable for settlement, to which men might be sent with the prospect of earning an honest livelihood. From that day to this the Farm has been carried on with energy and perseverance, amid difficulties which, at times, have threatened to destroy it. These difficulties were sometimes very formidable. For instance, shortly after the work was begun, and a considerable amount of money and labour had been expended, in fencing, clearing, ploughing, manuring and sowing, the floods came and swept not only crops, but also a good deal of the land away. Mr. LANGLEY, and his Committee, instantly secured another area, out of flood reach, and set to work to repair the loss sustained. At present, the Farm has not yielded any substantial return for the original outlay, but yet great and valuable work has been done, which has given birth to the larger measure of Village Settlements introduced under the auspices of the Government. Practically the work of the two schemes are one, and the Church has taken her rightful position in this matter by being first in the field and showing to the working classes that she is their friend and helper. No monetary assistance has been rendered by the Government, and the labour farm is supported by subscriptions, and the proceeds realised by the sale of produce. Mr. LANGLEY felt that indiscriminate charity was pauperising the masses. His object was to provide food and shelter for men willing to work. This he considered was the best and truest way to help the unemployed, and he stepped forth boldly from the old beaten track, and with the help of friends, and above all, trusting

in God, he set to work with the result that what was begun, and regarded by many as an experiment which must hopelessly fail, has become an institution which is not only admired but is being worked out in a broad manner by the Government. The PRIMATE happily described it as "a social, a philanthropic, and a patriotic experiment. Social because it had to do with problems which perplexed us in this respect and always would; philanthropic because it ought to draw out the philanthropic aid of those who wished to help an experiment worth trying; and patriotic because it had to do with the real interests of the country in which we lived." These three aspects of the question deserve the serious consideration of the members of the Church. To many they will come as something new. The Labour Home and Farm have been regarded by them as a sort of refuge into which much of our social wreckage drifted, and as a refuge they have been commended, and the object of the originator praised. The philanthropy which prompted the movement has never been doubted, not even by those who predicted failure, but the social and patriotic aspects of the question have seldom been taken into account. And yet these are the truly Christian phases which cannot and must not be ignored. The social economist of to-day seems to have forgotten that in the Holy Scriptures, there are lessons for all times. Israel was taught that the ownership of national wealth was in God, and their whole history, is social, alike in its growth of freedom and happiness, and in its darker side, when wealth was centred in a few, who have been described as a 'rich oligarchy,' while the remainder were 'a people of beggars.' What is the lesson that their history teaches us in this century? Simply this, that the one end of a true civilisation is the good of the whole people; that knowledge, industry, frugality, temperance and skill may find in their way their true reward. This is one of the principles in operation at the Labour Farm; the men are provided with food and clothing, and participate in the profits, when any are derived from the scheme. This is truly in accord with the teaching of our Lord. The poor we shall have with us to the end of time; but if the poor are taught in this practical way the lessons of Christ's religion, in due time the mind and conscience of the people will be trained to appreciate the high standard of the principles of Christianity, and see that the charity of the Church, through many ages of the past has been based on the false idea of a fixed order. The best charity is that which helps the poor to help themselves. The Farm experiment was described as patriotic, because it had to deal with the real interests of the country in which we lived. Not simply by relieving the State of paupers, but something more, namely, by educating them in a practical way, they will become, not the enemies of their richer brethren, but their true safeguard. We are not afraid of the crazy mob of Socialists, who congregate every Sunday in the Domain, and howl at everything and everybody save themselves. But there is a more sober class of the community, who have real needs and common interests with us. This class has been neglected, hence their indifference to religion. They have no sympathy with the rude, ignorant mob, on whom the shrewd demagogues can always depend. They know that to declaim against capital, or to invade the rights of property, would not remedy the evils which exist, but they feel that the Church has not helped them, and imagine that she has courted the smiles of the rich, and stopped her ears to the cry of the hungry, the weary and the sad. They have allowed this imagining to crystallize itself, and they have turned away from the Church's ministrations with aching heart and tearful eyes. In this, there is only a half truth, which is dangerous in the extreme. Let the Church show them that their thought is erroneous, that she is prepared to help those who need help, and heal those who are in need of healing, and what a glorious harvest will ere long be reaped. With a knowledge of their social rights and duties, together with the relations of all classes in the commonwealth there will come harmony and contentment, and a contented people are in all lands the best citizens. The practical exposition of these principles by the Labour Home and Farm are good and sure methods of Christian work.

The true national life depends on its union with Christianity. All attempts to blot God out of existence in the government of the people, must bring about social and political retribution, but amid the din and noise made by political adventurers and blatant agitators, the true life of the people is being built up by the patient and self-sacrificing labors of men and women who believe He who came to redeem mankind will establish His Kingdom in holiness and peace. In this work the Labour Home and Labour Farm—and all who assist it by prayer and service—are helping on the coming triumph of the King of kings and the Lord of lords.

Australian Church News.

Diocese of Sydney.

St. Paul's College.—A meeting of the Council of St. Paul's College within the University of Sydney, was held in St. James' Vestry on Thursday, the 12th inst. There were present Rev. Canon Sharp, Warden, in the Chair, Archdeacon Gunther, Revs. Dr. Harris, H. L. Jackson, and J. Campbell, Hon. Dr. Norton, M.L.C., Judge Backhouse, Messrs. A. H. Simpson, A. B. Weigall, and E. I. Robson. Accounts and correspondence were dealt with. It was reported that the entrance to the grounds from the Newtown road had been made safe and convenient for vehicles, with the approval of the Mayor of Camperdown. The Warden reported that he expected shortly to have in hand about £30 specially raised for the relaying of an asphalt tennis court, and the matter was left in his hands to be proceeded with as soon as practicable. Judge Backhouse moved,—"That in future the holders of College Scholarships or Exhibitions shall give an undertaking to refund the money, if in after life they are in a position to do so." Subsequently the mover accepted an amendment proposed by Mr. Robson, and further discussion was then postponed till next meeting. Judge Backhouse then moved,—"That steps be taken to bring about a Conference of Representatives of the Councils of the different Colleges, with a view to fixing a uniform scale of fees to be charged." The motion was carried unanimously.

St. Peter's, Campbelltown.—On Wednesday, October 4, Miss Florence Johnston, Sunday-school teacher and member of the Choir, was married to Mr. Alex. Fyfe, of Sutton Forrest. The members of the Choir gave her a suitable present. On Friday, October 13, a Conversation, illustrating plant life, was held in the Town Hall. There were numerous exhibits of the plants living and dried, classified and framed; a valuable collection of Canadian plants, sent to the Incumbent by Mr. Alexander of Hamilton, Ontario; a set of exhibits brought by Mr. Maiden, F.L.S., etc., illustrating the genus Eucalyptus. Diagrams drawn by Mr. T. T. Alkin for his father illustrating the parts of flowering plants, were hung round the walls of the building. Microscopes were lent by Mr. Maiden and Professor David, B.A. Lectures were given in the course of the day; in the afternoon by Mr. David, on the "Fossil Colony of Australia," illustrated by specimens and diagrams. Hopes were expressed that the lecture would be printed. In the evening, Mr. Maiden, F.L.S., etc., gave "a chat about gum trees," illustrated by specimens, experiments, and beautiful paintings of wild flowers. Mr. W. L. Moore, M.A., etc., gave demonstrations with his astronomical telescope. Mr. Knight, Professor of Music, played several selections on the harmonium in the course of the afternoon and evening. Songs were sung by the Rev. H. Sealy Vidal and Master Nield. An opportunity was given by the Conversation for some hours' instruction. About thirty people were present in the afternoon, and about a hundred in the evening. The intention was to get a little money towards paying the Assessment debt. The takings however, will do not much more than pay expenses. Thanks are due to all helpers.

Diocese of Newcastle.

Cathedral.—A meeting of the Building Committee was held on Thursday evening, 12th October, in Christ Church Schoolroom, Newcastle. Present: the Bishop of the Diocese, the Dean of Newcastle, Revs. Canon Simm and Goddard, the Revs. J. Shaw and S. Grime, and Messrs. Jones, Clack, Walsh, Hudson and Sharp. Business was to consider the reply of the Institute of Architects to a number of questions that had been submitted to them in accordance with their expressed readiness to help in the settlement of difficulties that may arise in the carrying out of building operations. The Architect of the Newcastle Cathedral is Mr. Horbery Hunt, President of Institute of Architects. There was a difference of opinion between Mr. Hunt and the Building Committee on the several points referred to the Institute. The Institute, however, sustained the action of its President in every particular. The contractor's claim as certified by the architect amounts to £3,700. To meet this there is £1,500 available more or less. The principal wish of the Committee is to have detailed items of the sums which make up this claim. At the instance of the Rev. Canon Simm, Messrs. Walsh, Sharp, Gillam and Joseph Wood, were appointed to

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meet Mr. Hunt with a view to asking for information from him on the above matters, and strong hopes were entertained of an amicable solution. The second stage of the Cathedral is now completed, the massive foundations having been the first portion of the work, the whole of which is of the most solid description. The Government Resident Civil Engineer speaks highly of the quality of the Contractor's work.

St. Peter's, East Maitland.—A Bazaar and Flower Show were opened on Wednesday, the 11th October, to last four days, in aid of the reduction of the Church Debt. Archdeacon Tyrrell said that the debt which stood at the completion of the Church at £5000, had now been reduced to £2400. To reduce this they had £600 to come from Government for the sale of land, and the proceeds of the present bazaar, which he hoped would be something considerable, though they could not hope for what they made in their former bazaar, which realised something like £800 net. He then called on Mrs. Lart of Bishopscourt to declare the Bazaar open which that lady did in some well-chosen remarks.

St. Andrew's, Seaham.—It is pleasant to report that considerable interest is being evinced in the restoration and fencing of the Church. New windows of cathedral glass are being placed in the Chancel, and the other windows are being repaired. On Sunday, October 8th, the Offertory at the morning service was devoted to defraying the cost of the windows.

Dungog.—The friends of Mr. V. King will be glad to hear that he will enter St. Augustine's College, Canterbury, England, the second term of next year. He has done good and faithful service in the Parish as Catechist.

Gresford.—The "Gresford Calendar" contains the schedule of exhibits at the bazaar to be held on the 23rd and 24th November. Prizes are notified for articles which range from No. 1 Best Oil Painting to No. 87 "Best Sucking Pig." A good deal of interest is being evinced in the Bazaar. One sixth of the net proceeds will be given to St. Mary's Building Fund, the remainder to the Gresford Parochial Fund. The various Churches of the district contribute £16 from their offertories towards the expenses. The "Calendar" says, "as raffling will be excluded, the plan of our sale of work will be consistent with the exercise of Christian Faith, all work and gifts being to the glory of God."

Stroud.—The October issue of the *Stroud Parish Gazette* shows the extraordinary number of 20 Baptisms during the preceding four weeks, necessitating a very great amount of travelling by the Incumbent. The Tea Meeting came off as arranged on September 28th. The Rev. A. Shaw was present, and received a cordial welcome from his old friends. The Rev. J. and Mrs. Vosper, of Dungog were also present, and the proceedings were very successful.

Synod.—The Commissioners of Railways very kindly acceded to the request of the Clerical Secretary of Synod, the Rev. R. M. Walker, to grant return tickets at single fares to Members of Synod attending the adjourned Session.

West Maitland.—The ladies of St. Mary's and St. Paul's, West Maitland, and of St. Peter's, East Maitland, met at the Town Hall, on the 9th October, and made arrangements for providing dinner and tea at the old Masonic Hall, for Members of Synod on each day sitting of the adjourned Session.

Diocese of Goulburn.

Temora.—A Flower Service was held at St. Paul's last Sunday, at which the Incumbent, Rev. A. Duncan, M.A., officiated. The Church was tastefully decorated, and as this is the first service of the kind that has been held here, the congregation was large. Many failed to find admittance. The Choir rendered the anthem and other special music in a way that showed very careful training, and a thorough mastery of the music.

Diocese of Grafton and Armidale.

Tenterfield.—Steady progress is the order of the day with regard to Church affairs generally throughout this Parish, the northernmost, in the Colony of New South Wales. Since last advices several important events have taken place. The new building for Divine Worship at Barney Downs has at length been completed, and was duly opened by the Incumbent about a fortnight ago, a pleasing feature of this event being the fact that almost the whole of the cost of erection was subscribed previous to the opening. The inhabitants evidently appreciate this addition to their religious privileges as the number of attendants has materially increased since the new building was opened. Arrangements are on foot for the commencement of a Sunday-school in the new building. The PRIMATE is to visit Tenterfield at the end of the month, when in addition to confirming a large number of candidates who have been carefully prepared for the last six months; he will also lay the foundation-stone of the first section of the new Church in Tenterfield itself, which when completed, will form one of the most handsome and commodious places of public worship in the Northern District. [Another matter worthy of notice is the final fruition of the Incumbent's persistent efforts to establish a High School in connection with the Church here, the school which is to be under the able management of Mr. Thomas, late of Narrabri, will be opened the first week in November. As Mr. Thomas will assist the Incumbent in his Clerical labours, the district

will reap the benefit in an increased number of Sunday services, in addition to which the new masters' musical abilities will doubtless prove very helpful to the Parish at large.

Ballina.—The Rev. F. R. Newton has so far recovered from the effects of his recent accident as to be able to take duty on Sunday last.

Walcha.—The Rev. E. G. Moberley is still ill at for some months to come. The Rev. J. T. Evans, M.A., Sunday. A special meeting of Parishioners was held on the 15th inst, when it was resolved to make special efforts to raise the arrears of stipend during the next six weeks. The Rev. J. T. Evans promised to provide Clergy for Sunday-services, and to visit the Parish himself at intervals. At the expiration of the six weeks, arrangements will be made to grant Mr. Moberley six months' leave of absence on full pay, and also to provide half the stipend of a *locum tenens*.

MISSION NOTES.

CHURCH MISSIONARY SOCIETY.

The *Intelligencer* publishes the following list of Missionaries expected to leave for their Missions during the next few months. Those marked (*) are new Missionaries; the remainder are returning to the field after furlough or sick-leave. The list is made up to August 22 only, and is subject to amendment:—

WEST AFRICA.—The Rev. W. J. Humphrey, Miss F. E. Thornwell.*

YORUBA AND NIGER.—Bishop and Mrs. Hill, Bishop Oluwole, Bishop Phillips, the Rev. H. Tugwell, Miss J. J. Thomas, the Rev. T. J. Dennis,* the Rev. A. E. Sealey,* the Rev. C. E. Whitney,* Mr. E. Fry,* Mr. E. W. Mathias,* Mr. J. McKay,* Miss A. J. Hudson,* Miss P. Leach,* Miss F. L. Mansbridge,* and Miss L. M. Maxwell.*

EASTERN EQUATORIAL AFRICA.—The Rev. H. K. Binnis, the Rev. J. E. and Mrs. Beverley, the Rev. A. N. and Mrs. Wood, Dr. G. Wright, Miss M. R. Geddes, Miss M. L. Holmes, the Rev. J. E. Hamshere,* Miss R. Colsey,* Miss F. J. Dead,* Miss A. Grieve,* Miss M. J. Lockhart,* Miss E. E. Waite,* Miss E. Wilde.*

EGYPT.—Dr. F. J. and Mrs. Harpur.

PALESTINE.—The Rev. C. T. and Mrs. Wilson, Miss E. C. Wardlaw-Ramsay, and Miss E. Brodie.*

PERSIA.—Miss Davies Colley,* and Miss A. Stirling.*

NORTH INDIA.—The Rev. A. E. and Mrs. Bowly, the Rev. J. W. and Mrs. Hall, the Rev. E. P. Herbert, the Rev. G. and Mrs. Litchfield, the Rev. H. W. V. Birney,* the Rev. J. M. and Mrs. Challis,* the Rev. W. A. C. and Mrs. Fremantle,* the Rev. E. A. Hensley,* the Rev. C. Hughesdon,* the Rev. W. P. Parker,* Mr. H. Bennett,* Mr. E. G. Clowes,* Mr. T. Fryer,* and Miss A. Bunston.*

PUNJAB AND SINDH.—The Rev. J. H. and Mrs. Knowles, Dr. S. W. Sutton, the Rev. C. E. Barton,* Dr. W. F. Adams,* Dr. J. O. Summerhayes,* Miss L. Currie,* Miss M. Fathig,* Miss M. J. Fathig,* and Miss K. C. Wright.*

WESTERN INDIA.—The Rev. E. J. and Mrs. Jones, and the Rev. W. H. Dixon.*

SOUTH INDIA.—The Rev. F. W. N. and Mrs. Alexander, the Rev. C. W. A. Clarke, the Rev. T. and Mrs. Walker, the Rev. A. K. and Mrs. Finnimore, and the Rev. T. H. Fitzpatrick.*

CEYLON.—The Rev. L. G. P. and Mrs. Liesching, Miss K. Heaney,* Miss E. M. Joselyne,* and Miss A. Paul.*

MAURITIUS.—The Rev. H. D. Buswell.

SOUTH CHINA.—The Rev. R. W. and Mrs. Stewart, the Rev. W. and Mrs. Light, Miss E. S. Goldie, and Rev. L. H. Starr,* Miss A. M. Finney,* and Miss A. M. Jones.*

MID-CHINA.—Dr. E. Symth,* and Miss F. E. Turner.*

JAPAN.—The Rev. A. B. and Mrs. Hutchinson, the Rev. J. B. and Mrs. Brandram, the Rev. R. H. Consterdine,* the Rev. H. G. Warren,* Miss H. S. Cookram,* Miss F. Fugill,* Miss M. A. McClenaghan,* Miss A. P. Sells,* and Miss H. Spicer.*

How many parishes, says the *Gleaner*, know what Missionaries have gone out from their midst? Ought they not to know? A board has lately been placed in the porch of Holy Trinity Church, Cheltenham, giving the following list of Missionaries formerly connected with the Church:—

*Rev. J. B. McCullagh, North Pacific, 1883.

*Rev. J. Vernal, West Africa, 1886.

Kate B. Winterbotham, North China, 1886, and Emma A. Grabham, Inland China, 1886.

Emily E. Clare, Inland China, 1886.

*Alfred F. Pratley, East Africa, 1891.

*Alfred A. Phillips, Inland China, 1891.

*Caroline Jane Kelly, Inland China, 1891.

*Agnes A. Snell, Inland China, 1891.

*Rev. Melville Jones, M.A., Niger, 1893.

*Rev. R. H. Consterdine, M.A., Japan, 1893.

(We have put an asterisk against the C.M.S. names.)

This is an admirable plan, far more important and effective than the plan, a good one in itself, of acknowledging the collections on a board in the Church porch.

It is a poor thing for any man to do nothing simply because he cannot do everything as he likes.

WORK AMONG PERSIAN WOMEN.

The following from Miss Bird, who is one of the C.M.S. Medical Missionaries at Jella, Ispahan, regarding her work among the Muslim women of Ispahan and neighbourhood:—

It is not until one has been a little time in a country and acquired something of the language that one can realise the state of its inhabitants, and then it is very saddening: sin, sorrow, suffering, oppression, avarice, and injustice seem everywhere, and God's loving mercy, the gift of His Son, our Saviour, the Holy Spirit, the Comforter, unknown. Ten days ago, in a street near here, a father beat his daughter to death for not having finished making a pair of shoes. For this he has only been fined, whereas a man who stole some property from the Mulla had both his hands cut off—a common punishment for a thief. Women and girls are, I think, the greatest sufferers. A child of seven or eight is betrothed by her parents to a man she has never seen before, and often married when only nine or ten years old: I have seen poor little brides crying bitterly for their mothers. Wives can easily be divorced by their husbands for no better reason than that they are sick and useless, or ugly. Sometimes the women are bigoted, and try to interrupt prayers in the dispensary-room. One day, when urging them not to delay, but to seek salvation "to-day," one exclaimed, "why do you not believe yourself?" "I do." "No you do not," she replied "you are no good Mohammedan." They think their prayers are more acceptable to God if their hands are dyed with henna, and ask why mine are not dyed. I think this perhaps caused their surprise. When about four months ago a little boy was brought with a bad wound on his head, the mother said for several nights he had not slept with the pain; when the dressing was finished, I said to the child, "Let us ask God to give you sleep and make you well;" he repeated a very simple prayer after me, and while I was preparing lotion, etc., lay down on the mattress and fell asleep. The room was full of women at the time, who asked each other, "Is it because the Christian prayed?"

In eleven months (owing to diphtheria I was unable to work during April) 9,401 attendances were registered at the women and children's Dispensary-room. Many had come long distances—forty, sixty, even seventy miles—by caravan. Thank God He has blessed the means used for the relief of many, whilst to others one has been obliged to say incurable. One very pretty girl suffering from diphtheria, who had at her own request been brought several miles from a village the other side of the plain, died on my doorstep as her friends lifted her from the donkey, the mother refused to let any one touch her but me, but nothing could be done but wrap her in her chadar, and supply camphor, etc., for her burial on her way home.

In visiting, one sees all sorts of rooms, from the beautifully painted walls and ceilings studded with diamond-shaped looking-glass and lovely old-stained glass windows to the hovel with its whitewashed mud walls, where a hole in the roof serves for a window and chimney; but in both alike there seems no true home love and joy. Over some of the doors there is a paper with God's name, that of their prophet and four principal saints, but Jesus' name is not among them, and they have truly no Saviour and no hope. It is heart-rending to hear them crying after the death of anyone, "To-day my child [or friend] is lost—lost—lost."

The mother of a child who was drowned has twice visited me since to know if her daughter had a soul, "where it has gone," and last time if "your Saviour will give life everlasting to Persians as well as English." Finding her neighbour's boy can read, I have given her St. John's Gospel. Another very poor old woman came on Wednesday saying, "Whenever you spoke to my daughter-in-law about the Gospel, I said I had work to do, and did not listen; now I have been ill, I am old, my time is past, and I am afraid, very afraid, to die." She listened to the Parable of the "Lost Sheep." "Yes, I am lost; I have not gone the way to heaven;" "But will Jesus ever find me?" She has promised to come again with her daughter. About fifty houses are open to me in the surrounding villages. By this I mean, there they will nearly always listen to the story of a Saviour's love, and like prayer, some few always asking for it, though most are afraid of the sight of the Bible—"If the Mullahs hear you brought it!" Still at present there are none who are really earnest enquirers, yet already the Mullahs have told the women if they become Christians they will be put to death.

Others ask me to come in, are friendly, very curious to see my foreign clothes, umbrella, etc., but do not want to hear my message; but I trust this will follow later. Will not all the Christians, especially the women, of England unite in prayer that, if it be God's will, a "great door and effectual" may soon be opened in this dark land for His Gospel, and that He may send forth workers fitted and prepared to carry the Word of Life to these perishing souls? For "How shall they believe in Him of Whom they have not heard; and how shall they hear without a preacher?" Are there none even now ready to do whatsoever the King shall appoint? To answer to His call to work, "Here am I, send me." We are praying that if it be His will, He will send us two lady workers this year to carry on the work which daily we see being left undone for lack of helpers.

AMONGST THE JOURNALS.

The Origin of the Church of England.

(Review of the Churches.)

By CANON HAMMOND.

This point, which is being sorely debated in Victoria, was discussed at the Rounion Conference at Lucerne a few weeks ago. Canon Hammond put the case strongly for the "continuity" of the Anglican Church, and his line of "proofs" will interest many of our readers.

THE CHURCH.

But it is high time that I turned to your objections, to your questions, for though you have not answered mine, I will do my best to answer yours. I will even "lend, hoping for nothing again." And I shall take them to meet the charge that the Church of England is herself a separatist body; that, at the time of the Reformation, she seceded from the Church of Rome, and that, therefore, the less I say about separation the better. Now, I will frankly confess to you that if the Church of Rome is the Catholic or Universal Church, and if the Pope is Christ's Vicar, and is universal Bishop, and is visible head of the visible body, and if, in addition to all this, our forefathers did secede at the time of the Reformation, from this Catholic Church, then my course, at least, would be perfectly clear. I must not separate from God's Church, so long as it is God's whatever its corruptions may be; I must make my submission to the Pope. But I beg to assure you that I have no thought of doing anything of the kind, and for these two reasons, among many more: First, that the Church of Rome was never the Church of the country—how could it be?—the Church of Rome could never be the Church of England, unless, indeed, Rome is the same as England. And, secondly, whatever the Church of Rome was or is, the Church of the place, the ancient Church of this land, never separated from it. For if it did, will you tell me when and how? The history of these years of Reformation is not a blank; the statute-book bears witness to what was done. Very good! But we challenge those who accuse us of secession to give us some particle of proof. Assertions are valueless when unsupported by evidence, and in this matter all the evidence lies the other way. The Church of England has never, by act or deed, separated from anybody, at home or abroad, and certainly the English Reformation involved no separation.

What the Church did, during those three hundred years of slow and gradual reform, for the Reformation was not a single act, nor was it confined to one century, was, first, to shake herself free from the thralldom of the Papacy, from the yoke of an Italian Bishop, declaring by her Convocation that "the Bishop of Rome hath no greater jurisdiction conferred on him by God than any other foreign Bishop;" and, secondly, to reject certain doctrines, and to purge herself of certain abuses which, in the course of many centuries, had clogged and deformed both her faith and practice. But that there was no breach in her continuity, no separation from the Church of God in this land, is abundantly clear, first, from the fact that both Clergy and people with very few exceptions less than two per cent. of the clergy, retained their position as officers and members throughout all these reforms, and clear, secondly, from the fact that English Churchmen, both Papists and Protestants, remained members of the same communion until the year 1570, when the Romanists (they were very few in number) seceded from us and formed a sect. "There was no organisation of a rival Church in England," says Mr. Gladstone, "until the twelfth year of Elizabeth, when the Pope, Pius V., had published his deposing bull; then began the state of schism in this country." But perhaps the best proof is that no statute, or act, or ordinance, can be cited, which in any way suggests that a New Church or a second body was formed at the Reformation—to our fathers trained to believe in "One Catholic and Apostolic Church," the idea of setting up a second would have seemed to be simply blasphemous—whilst every official document of Elizabeth's reign, and some of earlier times, expressly disclaims any intention of breaking the Church's continuity. Perhaps you will listen to the Prayer-book itself on this question:

CITATIONS IN PROOF.

"The service in this Church of England," says the book of 1549, "hath these many years been read in Latin." Similarly the Act of 1543 says nothing about a new Church or a separation from the Church; but its title speaks of establishing "a form of pure and sincere teaching agreeable to God's Word and the true doctrine of the Catholic and Apostolic Church." So Bishop Tunstall (who was no ardent Protestant; he was deprived of his bishopric by Edward VI. and restored by Queen Mary) wrote to Cardinal Pole in 1536: "It hath all along been his (Henry VIII.) practice to adhere to the Catholic Church. . . . It is true that he has rescued the English Church from the encroachments of the Church of Rome, but . . . he has only helped the English Church to regain her ancient freedom;" and as Hooker pleads, "We hope that to reform ourselves is not to sever ourselves from the Church that we were of before. In the Church we were, and we are so still." And to these ancient I will add some later testimonies. "Nothing was further," writes Mr. Freeman, the historian, "from the mind of either Henry VIII. or Elizabeth than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes, they were not establishing but reforming." "I can find no trace," writes Mr. Gladstone, "of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England, and a Protestant Church was put in its place."

"There is no point," writes the Unitarian Bead, "at which it can be said, 'Here the old Church ends; here the new begins.'" And I will add one further testimony, which perchance with some of you will weigh more than all the rest. Mr. Fisher, of the Liberation Society, has confessed that he cannot deny the continuity of the present Church of England with the pre-Reformation Church of the idea that the Church of England is a split from the Church of Rome. Nothing can be farther from the truth. It is as far from the truth as that your face is a new face each time it is washed.

The Revelations of Astronomy.

(*"Anglo-American Times."*)

Is there anything in modern science more staggering to our credulity than the revelations of astronomy? Somebody says that "astronomical knowledge should be acquired at the rate of a page a day. If faster than this, the mind is confused." Of all the sciences which overwhelm and confound us with their vastness, astronomy may take the palm. No wonder that it has been called *par excellence* "the sublime study," for it is too stupendous for a mind of ordinary calibre to grasp; only one of Baconian or Miltonic dimensions can fully apprehend, not to say comprehend, its grandeur and glories.

In a lecture at Edinburgh, Professor Grant thus spoke of the immensity of space: "A railway train, travelling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 of years. A ball from a gun, travelling at the rate of 200 miles an hour, would not reach Alpha Centauri in less than 2,700,000 years!" What do you think of that reader? Does it not confound all your ideas of time and space? Supposing this ball had started for Alpha Centauri at the birth of Cheop's great-grandfather, it would even now be only at the outset of its journey. Cheop's great-grandfather dandles Cheop's grandfather on his knees; he in turn grows up, waxes in years, and is succeeded by his son; who again is succeeded by Cheops. Cheops comes to manhood, builds the everlasting pyramids, lives to an antediluvian age, dies, is buried; successive generations appear on the earth, and pass away; empire after empire, the Babylonian, Persian, Greek, Roman, rise and fall, down to the present year of our Lord; and yet this ball, which has been rushing on all this time with inconceivable velocity, has advanced, comparatively, but a hop-step-skip-and-jump on its way to the nearest fixed star!

Again, the same lecturer tells us that light, which travels from one pole of the earth to the other in about the twenty-fourth part of a second, or nearly 187,000 miles in a second—a velocity which, more than a million times swifter than the cannon ball, surpasses all comprehension—would not reach the same star in less than three years. But this is the nearest of the fixed stars. Light from some of the telescopic stars, we are told, requires 5760 years to reach the earth, and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth; so that we see objects, not as they really are, but as they were, half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might still present itself to us! Startling, amazing as this is, Camille Flammarion, in a recent number of the *Deutsche Revue*, makes a statement which overtops it and makes it seem modest in comparison. He asserts that, though light travels so fast, the photographic lens of a modern telescope receives impressions of stars whose thin rays of light have been millions of years travelling to the earth; rays which, perhaps, set out on their journey hitherward before this our earth had started on its appointed course; rays, some of them, perhaps, of stars which have run their appointed course, which have vivified worlds like ours, and have ages ago been burnt out, and resolved into their ultimate atoms, while the rays they once shed still travel onward into space. A hundred years ago Mrs. Barbauld, roving in fancy from the earth to Mars, Jupiter, and "the dim verge, the suburbs of the system."

"Where cheerless Saturn, midst his watery moons, Girt with a lucid zone, in gloomy pomp, Sits like an exiled monarch."

and thence to the trackless deep of space, where "ten thousand suns appear, of elder beams," suddenly paused in her "Summer Evenings Meditation," exclaiming,

"Fancy droops, And thought astonished stops her bold career."

What if she were living to-day, and had a peep through the Lick telescope at Alpha Lyra, a hundred billions of miles distant from the earth, and having a magnitude and splendour twenty times as great as that of our sun! Command us to astronomy for the ease with which it handles enormous numbers! Millions, billions, trillions are to it a mere bagatelle. But think of the havoc which its calculations make of our idea of the past! "Hoary antiquity,"—departed empires looming with grandeur through the dim and spectral waste of years—become things of yesterday. As if this were not enough, Professor Barnard, of the Lick Observatory, who has been engaged in photographing in detail the Milky Way, heaps Ossa upon Pelion in his calculations. When the plates are finished, which will be some three years hence, he expects that the facts revealed by them will revolutionise the old conceptions of this phenomenon—in short, make all the old estimates of the stars it contains, stupendous as was their number, "hide their diminished heads!" Twenty million is the estimate of the text-books; but Professor Barnard believes that the camera will record the presence of, at least, 500,000,000, with the certainty that there must be a still larger number which are not visible.

"Visions of glory, spare my aching sight!"

THOUGHTS FOR THOUGHTFUL PEOPLE.

"DEATH," says a recent writer, "is the one certain thing, and also the one improbable." "It not only closes, but contradicts life." Death looks like the end of what affirms itself to be endless,—the fatal break in what of necessity is continuous. It is this fact, next to the consciousness of sin, which makes death terrible. On the other hand, it is the belief in forgiveness, and in a life beyond death, which relieves mortal death of its terrors. Then it is that the contradiction disappears; for we know we have a nature incapable of death, even though we seem to die.

The Genesis of Life stands by itself in the facts of the material universe. It is supernatural, and extra-natural. No scientist ventures to claim a knowledge of the source of life, unless as he acknowledges God as its author. With all the many theories of evolution, there is none that suggests a gradual introduction of life into the universe of matter. When the word was spoken, "Life be," life was. Life is no outgrowth of matter; but even to the agnostic it is a positive emanation from the unknown. An interesting discussion on this theme took place in a recent meeting of the Victoria Institute, London. Professor Barnard, of Dublin, "pointed out that all evidence goes to show that vital forces are unique, and not comparable with any other forms of energy." Professor Lionel S. Beale, the eminent physiologist, said that "an absolute line must be drawn between the living and the non-living. Living matter is distinguished from all other matter by a property, power, or agency, by which its elements were arranged, directed, and prepared to combine according to a pre-arranged plan, and for a definite purpose. There was no gradual transition from the non-living to the living. Life has a special position, independent of, and not in any way related to, the physical forces; it has nothing in common with any material forces, powers, or properties, and holds in the cosmos a remarkable and peculiar place." The testimony of Professor Huxley, as a scientist, was quoted, that "life existed before organisms, and is its cause." The only authoritative utterance as to the source of life is in the declaration of the author of the Fourth Gospel, concerning Him who is the Way, the Truth, and the Life: "All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men;" or, as the Alexandrian Codex has it: "Without Him was not anything made. That which hath been made was life in Him; and the life was the light of men."

Completing That is a noble time, a bewildering and exalting time in any of our lives, when into everything that we are doing enters the Spirit of God, and thenceforth moving ever up toward the God to whom it belongs, that Spirit, dwelling in our life, carries our life up with it; not separating our life from the earth, but making every part of it, while it still keeps its hold on earth, soar up and have to do with heaven; so completing life in its height by making it divine.

It belongs to the lily of the valley to be in the valley of humiliation.

"NARRU," constitutes an important article of diet for City, Bush, and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States *Milling World*, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptic," a spreading conviction of the falacy of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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SUNDAY SCHOOL COLUMN.

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

Will my correspondents kindly note the alteration in my address. After next Wednesday I shall be residing at Young. Although my health has greatly improved, it is not sufficiently recovered for me to undertake a Parish for a very long time. My voice is at present quite unfit for reading or preaching in Church, and Parochial work also necessitates occasional exposure to wet weather and night-air. So, to my extreme regret, I must for the present give up all hope of speedy return to my proper work, and I am therefore removing to a town which is more likely to afford me the opportunity of taking private pupils, provided my health continues to improve. I trust that these personal details may not seem to be out of place.

The Annual Scholars' Examination in connection with the Religious Education Committee of the Diocese of Newcastle will be held on Friday, December 1st. The scholars are classed in three divisions, and in each division three papers will be set. It is hoped that a large number of scholars will compete.

Clergy whose teachers are intending to enter for the Sydney Diocesan Teachers' Examination on November 6th, are requested to apply to the Rev. E. C. Beck for the question papers not later than October 30th. Teachers from other Dioceses can learn from him what is requisite for their admission to this examination.

The third day's proceedings of the Convention for the Deepening of Spiritual Life ought to result in the addition of some earnest teachers to the staff of our Sunday-schools. God demands personal service from every Christian.

Only two competitors in my Seventh Test Examination attempted the Map of Palestine. Yet I feel sure that most of the others could have gained several marks if they had not been afraid of failure. I append my list of marks. The competitor who gains highest marks deserves the honor on account of an excellent map in addition to other good answers. The next in order obtained full marks for every question attempted. The outline-lessons on Prayer were all so excellent that I could not refrain from giving full marks to each. M.M.H. most nearly followed my own ideal outline, H.S.W. and A.V. were excellent on the general idea of prayer (the former especially good as an outline, which I prefer to a more fully-detailed lesson), while the others gave a fuller analysis of the Lord's Prayer, as illustrating the ideal of Prayer.

Questions.	Full Marks.	"Ignoramus."	"Faint."	M.M.H.	H.S.W.	A.V.
1	20	17	0	11	0	0
2	10	10	10	10	10	10
3	10	9	10	10	7	7
4	9	8	9	6	8	4
5	6	5	6	6	5	3
6	7	6	7	7	7	6
7	8	8	8	8	8	8
8	5	5	5	5	5	5
9	5	5	5	5	5	5
10	20	20	20	20	20	20
Totals	100	93	80	88	75	66

The question about Eastern Customs, in a recent Test Examination, reminded me of a wonderful pennyworth entitled "Strange Scenes." It is a little book of forty pages, with an equal number of illustrations, some of which are very striking, while the amount of information about the East contained in it is immense. It would be a capital book to present to one's scholars instead of a Christmas card. It may now be out of print, for it was issued six years ago. The publishers were Woodford Fawcett & Co., Salisbury Square, London. By the bye I shall always be glad to hear of any cheap books worthy of being recommended for the use of teachers.

The following is an extract from an article "On Giving up Teaching."—"Another lamented occasion of resigning work in the Sunday-school is far too common. The teacher has taken offence. With some of the authorities or with some fellow-teacher he has had a misunderstanding. There has been heart-burning, and the hasty resolution has been arrived at to forsake the ranks. Very often the matter is really only a misunderstanding, but some people are so sadly ready for misunderstandings. They are so suspicious of being slighted, so uncharitable in their construction of the action of others. And so, because they think they have been wronged by their fellow-man, they cease to work for God. Because they cannot have all they require from their neighbours, they cut themselves off from the privilege and reward of Christ's service. What a grievous mistake! How un-Christ-like. If he had been always insisting on full allowance of his rights, where should we have been? If anyone who reads these lines is leaving his work on any such grounds as these, pause and think, and remember that by showing Christian forbearance and Christian meekness, you have an opportunity of teaching even your fellow-teachers."

J.W.D.

NEW BOOKS.

Last words from Cardinal Newman.

"EX UMBRIS ET IMAGINIBUS."

The "Westminster Gazette" publishes the following interesting notice of a volume on "Meditations and Devotions," selected from the papers of Cardinal Newman just published.

To the non-Catholic reader, there is nothing in the volume of Cardinal Newman's "Meditations and Devotions" which is quite so interesting as the instruction quoted at the close for the inscription on his memorial tablet. How simple and touching—

JOHANNES HENRICUS NEWMAN.
EX UMBRIS ET IMAGINIBUS.
IN VERITATE.

"From shadows and imaginings into truth"—the true note of reserve in the presence of mystery which recalls the "Lead, Kindly Light," of sixty years earlier. Yet it is not to be put up "if persons to whom I should defer thought it sceptical." Here surely in brief is a reading of that baffling and fascinating character, with its consciousness of "enriching gloom" on one side, its fear of scepticism and implicit reliance upon authority on the other. How is it possible, one asks oneself, that the man who desired this epitaph for himself could have accepted as his key to the mystery the very crude acrotyon of *aberglaubs* and legend which form the stuff of so many meditations in this volume? how could the Newman of the Oxford Sermons or still more the great controversialist of the Apologia, have written that passage on the Virgin as the *Auxilium Christianorum*, in which certain victories over the Turks, the overthrow of the Albigensian heresy, and the restoration of the Pope's temporal power at the beginning of this century are strung together as fine convincing instances of her miraculous intervention? It is a question of temperament, no doubt, and there is no off-hand answer which goes to the roots of it. But there is in this volume a memorandum of Newman's, written with the object of convincing Archbishop Wilberforce that the doctrine of the Immaculate Conception offered no difficulties, which seems to us to throw a very interesting light upon his method of reasoning:

"Many, many doctrines, he writes, are far harder than the Immaculate Conception. The doctrine of original sin is infinitely harder. Mary has just *not* this difficulty. It is no difficulty to believe that a soul is united to the flesh without original sin; the great mystery is that any, that millions on millions are born with it. Our teaching about Mary has just one difficulty less than our teaching about the state of mankind generally."

We have nothing to do with the doctrine, only with the argument. Why should it be less difficult to believe that the Virgin was created without sin, if you really believe that millions on millions are born with sin? Why should the exception become more credible, because the universal law is apparently against it? How, in short, are the two mysteries related to each other at all? These questions would probably have never occurred to Newman. He had a sort of quantitative method of measuring mysteries. If you believed one more incredible proposition, there was no reason why you should not believe a dozen other less incredible propositions. And for the final step of their being no reason why you should not believe a thing, to your actual acceptance of it is as true, he almost invariably relies upon authority. "The Church tells me to believe this—I already believe something else far more incredible, why should I not believe this?"—there is the process complete, and he who will not consent is impaled on the horn of the "more incredible."

There is a saying of St. Ambrose's that it is not given to man to find salvation in dialectics, and, if Newman had been really the sceptic at heart which certain of his critics have supposed, we doubt if these subtleties would have carried him far. But no real student of Newman can be unconvinced that his mind was deep down on its bed-rock of the religious order. "I can no more think of God as non-existent," he says somewhere, "than I can imagine myself looking into a mirror and not seeing my face there." And at the end of this volume, when the special saints of his calendar have had their due, he returns to this thought of "God all-sufficient." "I hold this as a matter of reason, though my imagination starts from it," he writes. "I hold it firmly and absolutely, though it is the most difficult of all mysteries. I hold it from the actual experience of His blessings and mercies towards me, the evidences of His awful Being and Attributes brought home continually to my reason, beyond the power of doubting or disputing." Beside this, the "illative sense" and all the other apparatus of the grammar of Assent are as nothing. But with this glowing intuition is curiously intermixed the old sense of gloom, deepening, "as years pass away and the heart shuts up, and all things are a burden." There is nothing more pathetic in the present volume than these allusions to his burden of years and sadness. "Mans nobiscum, Domine, quoniam advesperavit. Remain till morning, and then go not without giving me a blessing. Remain with me till death in this dark valley, when the darkness will end. Remain, O Light of my soul, jam advesperavit! The gloom which is not Thine falls over me, I am nothing." Or again, take this passage on "God alone unchangeable" in a world of gloom and change:

"I am ever changing in myself. Youth is not like age and I am continually changing as I pass along out of youth towards the end of life. My soul, indeed, cannot die, for Thou hast made it immortal; but my bodily frame is continually resolving into that dust out of which it was taken. All below heaven changes; spring, summer, autumn, each has its turn. The fortunes of the world change; what was high lies low; what was low rises high. Riches take wings and fly away, bereavements happen. Friends become enemies, and enemies friends. Our wishes, aims and plans change. There is nothing stable but Thou, O my God! And Thou art the centre and life of all who change, who trust Thee as their Father, who look to Thee, and who are content to put themselves in Thy hands."

After this, does not one feel the pathos of that aspiration?—*Ex umbris et imaginibus in veritatem?*

The Roman Church is often reproached with having silenced Newman, or, at least, with having found no outlet for his great literary gift. True, the "Apologia" is of his best, and a period which produces such notable work as that, or the "Idea of a University," the lectures on the difficulties of Anglicans, the "Loss and Gain" and the "Gerontius," cannot be called barren. Still, for the last thirty years Newman has been a silent voice, and some of us had hoped that among his papers would be found a good deal that was appropriate for publication, and would be of general interest. This hope is not realised in the present volume. It remains to be explained how a mind so acute as Newman's, and in some ways so restless could have confined itself to so narrow and medieval a range of speculation. Take this meditation, for instance, upon the greatest of all mysteries—the origin of evil.

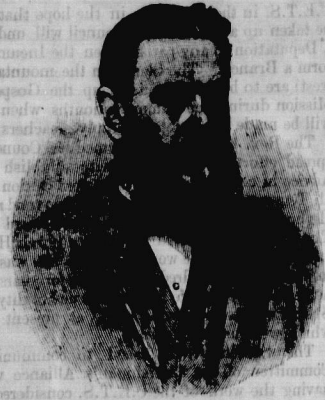
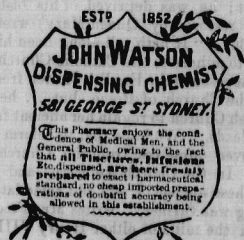
"The innumerable stars which fill the firmament, and the very elements out of which the earth is made, all are carried through their courses and their operations in perfect concord; but much higher was the concord which reigned in Heaven when the Angels were first created. At that first moment of their existence the main orders of the Angels were in the most excellent harmony and beautiful to contemplate; and the creation of man was expected next to continue that harmony in the instance of a different kind of being. Then it was that suddenly was discovered a flaw or rent in one point of this most delicate and exquisite web—and it extended and unravelled the web, till a third part of it was spoiled; and then again a similar flaw was found in human kind, and it extended over the whole human race. This dreadful evil, destroying so large a portion of all God's work, is sin."

How curious that Newman should have found any satisfaction in these reflections, or have seriously entertained that fancy about the web, the suddenly discovered flaw, and the later discovery of a similar flaw in man—a conception so mythological, so primitive, and, above all, increasing so desperately all the difficulties of that insoluble problem. A similar remark occurs to most of us respecting most of the dogmatic and expository passages, and there is no explanation except perhaps to remind ourselves that this mental attitude was determined by degrees through fifty years of medieval studies and perpetual submission to authority. But difficult as this may be for an outsider to understand, he must be very deficient in sympathy who is not moved by a hundred passages in which the aged Cardinal falls back upon simpler themes which are common to all religion. Here and there, too, we still hear the "dying cadence" which fascinated his Oxford hearers sixty years ago, though now it is sometimes a Latin phrase borrowed from the liturgy of his Church:

"By Thy all-precious merits, by Thy Almighty power, I entreat Thee, O my Lord, to give me life and sanctity and strength! Deus sanctus, give me holiness; Deus, fortis, give me strength; Deus immortalis, give me perseverance. Sanctus Deus, sanctus fortis, sanctus immortalis, miserere nobis."

"Perhaps, as He bears all burdens" (writes Newman in one of the meditations) "He bears that of old age too."

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Keep Young. We extract the following from a late periodical. "If anxiety and over work make some people prematurely old, perhaps a larger number of the middle and upper classes grow old by reason of *enervation* and idleness. Why do our Judges as a rule look so young and live to an exceptionally old age? Because their intellects are kept bright and vigorous through exercise. The energetic business man, generally begins to fail and grow quickly old when he retires from work. People who live as FONTENELLE did, never grow old. He held the highest place in letters and science for fifty years, and lived to a hundred. The secret of his longevity, notwithstanding his original feebleness of constitution was his extreme temperance and his careful economy of living. So easy was his death, that when he was about to die he said, "I do not suffer, my friends, I only feel a certain difficulty of living."

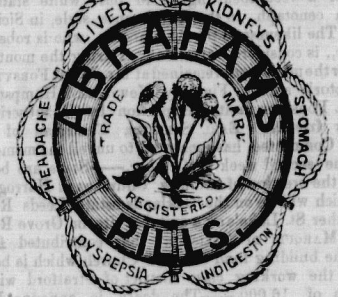
Prompt Obedience. Many are the precious promises contained in God's Word to the obedient. The prophet SAMUEL in reproving SAUL, said, "to obey is better than sacrifice," and in the New Testament the Holy Spirit is promised to those who *obey*. Even in this world obedience loses not its reward. "A great captain after a battle was talking over the events of the day with his officers and he asked them who had done the best that day. Some spoke of one man, who had fought bravely and some of another. 'No,' he said, 'you are all mistaken. The best man in the field to-day was a soldier who was just lifting his arm to strike an enemy, but when he heard the trumpet sound a retreat, checked himself and dropped his arm without striking the blow. That perfect and ready obedience to the will of the General is the noblest thing that has been done to-day.'"

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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 28, 1893.

HOME NOTES.

The Bishop of Chester has received, for the Chester Clergy Pensions Fund, a donation of £400 from the Executors of the late W. T. MANN, of Tarporley, making with the amount paid by them during the last year a total contribution of £500 in augmentation of this fund. The contribution is made out of a sum which was left by Mr. MANN at the disposal of his Executors for charitable purposes. The Bishop of Salisbury's Diocesan Clergy Sustentation Fund now amounts to £965, and it is announced that the greater part has been invested in the purchase of £300 Cape 3½ per cent. stock in the names of the Bishop, Viscount Portman, and Baron Wimborne, and of £697 New South Wales 3½ per cent. inscribed stock in the names of the Bishop, the Marquis of Bath, and Earl of Radnor. The Rev. Charles Holz of King's College has just issued the first memoir in his "Biographical Account of the Eighteenth Century Revival in the Church of England." In the course of his sermon at Holy Trinity, Liverpool, before the Lord Mayor and the members of the Corporation, Canon Diggle said that there was growing up in England a feeling that the State could do for a man what nothing could do for him but himself. The State could remove abuses, reform bad laws, and take away hindrances in the path of progress; but it would be an evil day when we should come to think that the State could make men of us. A man was not educated because he could read and write and do sums. A man was not educated unless he could think. In the long run a man's influence depended, not on what he said and did, but on what he was. Religion was not creeds, although creeds were helps to religion. Religion was character, and unless the character of Christ was being formed in the Christian he was not Christlike. In the institution of family life. History had but one message—that wherever the ideal of home had broken down national life had decayed. It was on the foundation of home alone that a great and splendid national structure could be built. We could do without Parliament, or the Press, or the Pulpit, sooner than without the Home, because it was in the Home that the first influences were felt. If they asked the secret of the great and beautiful character of the men and women whose lives had been a blessing to their country, they would find it in the Home. The memorial to the late ARCHBISHOP MACRICHIE which is to be erected in Peterborough Cathedral is now completed. It consists of a recumbent figure in pure white statuary marble on cenotaph, in the Renaissance style, in Sicilian marble. The likeness to the ARCHBISHOP, who is robed in rochet, &c., is considered excellent. During the month of September the monument remained at Mr. JAMES FORSYTH'S, the sculptor's studio, Finchley New-road, Hampstead, where Mr. FORSYTH invited inspection by the subscribers and other friends. EARL SPENCER, Chairman of the Memorial Committee, has consented to unveil the memorial during the second week in October. Steps are being taken for the erection of two new Churches in Harrogate, one of which will be on the Oaklands estate, Leeds Road, and the other St. Luke's on a suitable site on Grove Road. The MARQUIS OF SALISBURY has contributed £100 towards the building fund of a new Church, which is being erected in the working class district of Stratford with a population of 16,000. The death is announced at Chester of Mr. JOHN BRIDGE, father of Dr. J. F. BRIDGE, of Westminster Abbey, and Dr. J. C. BRIDGE, Organist at Chester Cathedral. Mr. BRIDGE was formerly in the choir of Rochester Cathedral. When on a visit to Chester Triennial Festival in 1880 he was struck with paralysis, from which he never wholly recovered. He was in his seventy-third year. The Lincolns Society has lost one of its oldest supporters by the death last week, at Bath, of the Rev. LEONARD BLOMFIELD, a learned naturalist and author, at the age of ninety-three. Mr. BLOMFIELD graduated at St. John's College, Cambridge, as far back as 1822, and was admitted to Holy Orders the following year. For some time he held a country living in Cambridgeshire, but he resigned this in 1854, and of late years has resided at Bath. He founded the Bath Field and Antiquarian Club, and presented the local museum with a valuable zoological library and herbarium. A handsome memorial of the late ARCHDEACON BALSTON has been placed in Eton College Chapel. It is of the seventeenth century style and consists of a finely sculptured alabaster recumbent figure. The *Liverpool Daily Post* states that one of the Jesuit fathers at Farm-street has received into the Roman Church, Miss FISHER, eldest daughter of CANON FISHER, Vicar of St. Peter's, the most Ritualistic Church in Bourne-mouth. A singular incident occurred at Barry, near Cardiff, in connection with the consecration of the new Church of St. Paul's, erected at a cost of £2,500, on the site given by Mrs. JENNIE of Wenroo Castle. Her sister-in-law, Miss JENNIE, handed to the Bishop a written protest against the appropriation of the site, alleging that she had an interest in the land under her father's will, and had neither been consulted nor compensated.

A COMPREHENSIVE PRAYER.

On the fly-leaf of an old Bible, which had evidently been well read, was found written the following comprehensive prayer: "Lord, pardon what I have been. Sanctify what I am. Order what I shall be, that Thine may be the glory and mine the eternal salvation, for Christ's sake. Amen."

ENGLISH PAPERS.

From the most recent files the following summary is given:—

The *Guardian* deals first with "Higher Education in Wales" in the Lampeter and Bangor debate in the Lords. Though Lampeter would be giving up much by relinquishing its present powers of conferring B.A. and B.D. degrees, and trusting itself to the uncertain fortunes of a Federal University, in the present state of Welsh sectarian animosities it seems to us that the risk is, on the whole, the Church teaching of theology in the College, and for its widespread Church character and Government. Subject to these reservations, St. David's College will serve the Church all the better the more it serves the general cause of higher education in Wales, and it would be obviously no small advantage to the general interests, not only of Welsh education, but also of Welsh social life, to have the Welsh Church University College take its place on honourable terms as a constituent College of the Welsh University. The third reading of the Home Rule Bill and "The Teachings of the Labour Commission" are also discussed.

The *Record* deals with "The Defence of Church Charities," and in its second leader with "Kewick" which is concluded with the following words:—"But may not much of the disappointment in regard to Kewick be due to another misconception? Some would seem to attend at Kewick as though it were a kind of spiritual spa where perseverance in taking a course of the waters would be followed by instant relief. Given attendance at Kewick, and then, *ex opere operato*, an exaltation into a higher plane of spiritual experience would ensue. But neither Kewick nor any other Convention for the deepening of spiritual life can be blamed because some, without reason and aim. How largely our Church has profited by these gatherings, nay, how great a debt the Christianity of our land as a whole owes to them, we dare not say. But always deserve, and will assuredly receive, attention, we hope and believe that nothing will tend to arrest the progress of a work so visibly honoured by God."

The *Church Times* in its first leader, under the head of "Loyalty to the Book of Common Prayer," under the head of Archdeacon Sinclair's article on the Reformation. The *Church Review* continues its article on Disestablishment. Our contemporary says:—"While it may be freely admitted that the interests of the Church demand that she should be separate from the world, it by no means follows that immediate Disestablishment would be a gain. The years, but if we are wise we shall do our utmost to delay so momentous an issue till the whole be leavened." In a second leader, headed "Friendly Societies," it discusses the difficulty the Clergy have in reaching the working men.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Monthly Meeting of the Church of England Temperance Society was held on Wednesday, 11th inst. There were present Revs. T. B. Tress (Chair), E. A. Colvin, F. B. Boyce, D. H. Dillon, J. Howell Price, Messrs. Courtenay Smith, J. W. Hedges, Ed. Clayton, and E. Leslie. The last named gentleman was welcomed as a new member of the Council, representing St. Mary's, Balmaln Branch. Apologies were received from Rev. J. Best and Mr. Dibley. Reports of meetings held and good work done came from the following branches:—St. Paul's, Redfern, All Saints', Parramatta, Holy Trinity, Macdonaldtown, St. Mary's, Balmaln, St. George's, Glenmore Road, St. Philip's, Auburn, and St. Saviour's, Redfern. The secretary of St. Luke's, Burwood, reported that a Flower Show is being organised in connection with that Branch, competition being limited to members only; the movement was commended. The Clerical Secretary stated that a strong branch had been recently started at St. Mary's, West Maitland, when 120 were enrolled in one evening. The question of finance was discussed at some length, and it was decided that a special appeal be made to the various branches, whose assessment fees have not yet been paid, for payment at an early date. At the request of the Council the secretaries kindly undertook to personally solicit funds with a view of pushing on the work of the C. E. T. S. more vigorously. The feeling was that temperance aggressive work can only be done in the various parishes in proportion to the pecuniary help provided by the members of the Church.

The Secretaries were instructed to communicate with the Clergy with a view of finding a young man who would be suitable for the Society's work, and who might eventually become Organising Secretary.

In reference to new work communications are to be sent to those Clergy who have promised to establish the

C.E.T.S. in their parishes, in the hope that the work may be taken up at once. The Council will undertake to send a Deputation to any parish when the incumbent wishes to form a Branch. The Clergy on the mountains (south and west) are to be asked to take up the Gospel Temperance Mission during the summer months when arrangements will be made if possible to supply preachers and speakers.

The Rev. F. B. Boyce informed the Council that a widespread effort was being made to establish a Council of Advice in connection with the Local Option League, when all Temperance bodies will be asked to send representatives. He hoped the C.E.T.S. would help forward the movement. The Chairman reported that the Church Home was full, and that this rescue work of the Society was of the greatest importance. Hundreds of women for years past had been helped to a better life by the instrumentality of the Home. Special efforts were being made at present to raise funds which were urgently needed.

The Secretary was asked to communicate with the Committee of the Churchman's Alliance with a view of having the work of the C.E.T.S. considered at one of its meetings at an early date. A letter of condolence is to be forwarded to Mr. Crosbie Brownrigg (Hon. Lay Sec. and Treas.) who has been obliged to seek rest and change on account of serious ill-health. Prayer was offered for Mr. Brownrigg, and the meeting closed.

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 looked at the doors and went to the theatre, leaving not a soul in the house. 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 looked down the bed stood the image of my mother just as she used to be. I was so startled that I jumped out of bed, and I was so 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 Darroct Road, Pokesdown, Hants, wrote as follows:—"I was one 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 didn't 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.

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NOTES AND COMMENTS.

Advice to Parents. In an address given by the late Dr.

GUTHRIE, entitled "The City its Sins and Sorrows," the advice to parents hereunder deserves the most serious consideration at the present time. "I know enough to implore parents most prayerfully to commit their children to the keeping of an all present God. Guard them sedulously. Fold them early. Before the shades of night bring out the ravenous wolf and the wily fox and the roaring lion, have all your lambs at home. Make it a bright, cheerful home. Mingle firmness with kindness. And from late hours, from dangerous companions, from nightly scenes of pleasure and amusement, more carefully keep your children than you bolt door or window against the intrusion of those who can but plunder you of property infinitely less valuable than your domestic purity of jewels infinitely less precious than your children's souls."

Daily Repentance. The Psalmist says: "Who can tell how oft he offendeth?" "Cleanse Thou me, from secret faults," and again, "my sin is ever before me." It has been observed "One can no more do all his work of repenting at once than a gardener can complete his task of pulling up the weeds from his beds of vegetables in a single day. If he free his garden from weeds one day, that will not prevent their sprouting up again on the next. Nor is it otherwise with Christian graces. They must be guarded against evil qualities in the soul, if they are to mount upward into beauty and strength. But the possession of these graces will be obliged to stand on guard, not one day only, but every day. His repentance will increase, not decrease, as he marches heavenwards. But it will be mingled also with an ever higher appreciation, and with unspeakable love and gratitude for the infinite mercy that forgives with a forgiveness so great that it alone exceeds the sum of our transgressions."

The Freshest of Books. "Dr. CUYLER" in a reference to the Word of

God and to a statement made that "the Bible was written for the nineteenth century and for all ages says. True, the remark was not original, though the speaker, an educated man, and a lawyer had never heard it. Having been accustomed for years to look upon the Book of Books as 'a last years' almanac,' the Bible was a revelation to him in a double sense when he began prayerfully to read it. His enthusiasm at its discovery was unbounded. He opened the Scriptures at the fifth chapter of Mark, and declared that the incident of the demons entering the swine, was both a miracle and a parable, and had reference to the liquor traffic of to-day. When a man reads God's word with his prejudice instead of his eyes—as WENDELL PHILLIPS once declared some people read history—it may appear an antiquated volume, but if a man will go to it as he goes to his newspaper, with a disposition to find out what it says, he will discover that, though written centuries ago, it is still the freshest and richest Book of the day, and the new light that falls on its pages from generation to generation, only makes clearer its message for the men of every age and every clime.

Wasting Time. RUSKIN, in a lecture delivered at the Royal Academy, Woolwich, says, "There is one way of wasting time, of all the vilest, because it wastes not time only, but the interest and energy of your minds. Of all the ungentlemanly habits into which you can fall, the vilest is betting or interesting yourselves in the issues of betting. It unites nearly every condition of folly and vice, you concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge, and you back opinions which you have no grounds for forming merely because they are your own. All the insolence of egotism is in this, and so far as the love of excitement is complicated with the hope of winning money, you turn yourself into the basest sort of tradesman—those who live by speculation. Were there no other ground for industry this would be a sufficient one, that it protected you from the temptations of so scandalous a vice. Work faithfully, and you will put yourselves in possession of a glorious and enlarging happiness, not such as can be won by the speed of a horse, or marred by the obliquity of a ball."

Indifference. A writer, referring to the Brotherhood of St. Andrew, in the Dominion of Canada, asks what is the greatest drawback to active Church work in the Church of England in Canada? and his answer to this question is "Beyond a doubt the indifference of its members." "This is caused," he goes on to say, "I think, by the fact that Canada is not so thickly populated as England or the United States. In the latter countries, while on the one hand downright infidelity and atheism will be found to exist to a far greater extent than in Canada, on the other hand large numbers of men will be found there standing up for the Lord Jesus Christ and His Church, and fighting the battle which that Church is fighting in downright earnest. In Canada men seem to be afraid to declare themselves. While professing to be Christians, they hold back from active participation in the conflict with the world, the flesh and the devil."

Books. In May last the Duke of Devonshire opened the Shoreditch Public Library at 236 Kingsland Road, N.E. It was stated (so says the publisher's circular) that Mr. Passmore Edwards had given £4,250 to defray the amount due for the building and the site, and had added £1000 in books to the library. "One object of our National education," the Duke of Devonshire said, "should be to enable people to make the best use of their improved condition. Books created a new world and a new life, not limited by their surroundings."

In everything We only know the value of what one is apt to call the common mercies of life when deprived of them. The injunction "In everything give thanks," is often lost sight of. "Bidding good-bye to some friends who had accompanied him on a fishing expedition, Isaac Walton thus spoke, and his words showed that he had imbibed the spirit of those who, from fishers of fish became fishers of men. Let not the blessing we receive daily from God, make us not to value and not to praise Him, because they be so common, let us not forget to praise Him for the innocent mirth and pleasure we have met with since we met together. What would a blind man give to see the pleasant rivers and meadows, flowers and fountains that we have met with since we met together?"

A Secret of Good Preaching. A recent publication remarks: "The thought which the Christian preacher utters ought to be his own. A more than ordinary vividness of imagination is required to enable one to infuse his own soul into the words of another. But it is by no means a rare ability to utter one's own thought effectively. In proportion as its truth is recognised it may be felt, and the mode of utterance affected accordingly. Almost every one can be eloquent when stirred by strong emotion, and the spontaneous modulation is likely to be true. Any thought then, to have this easy unofficial and effective utterance, should be one's own possession and not a borrowed one. If our preachers would simply tell us what they know, what thoughts have been suggested and feelings aroused by their own response to God's love in Christ, by their contemplation of humanity and its needs, their sermons would not fail to find adequate response."

A Comparison. RUSKIN says: "Rivers like to have one bank to sun themselves upon and another to get cool under; one shingly shore to play over and be shallow and childish and child-like, and another steep shore where they can pause and get strength of waves together for occasions. They are in this way like men who keep one side of their life for play and another for work, and can be brilliant and chattering and transparent when they are at ease, and take deep counsel on the other side when they set themselves to the main purpose."

Rest Awhile. All thoughtful men feel a need for occasional times of quietness and loneliness. It is a rare pain to them to be always in a din—always in company. Sir WALTER SCOTT once wrote in his diary these remarkable words:—"If the question was eternal company without the power of retiring within yourself or solitary confinement for life, I should say, 'Turnkey, lock the cell.'" In the spiritual life, rest is likewise needed; also a time for private meditation and communion, lest, in caring for the vineyard of others, we neglect our own growth in grace.

Amusements. The question of amusements comes up continually. A worthy minister says it ought to be left to the individual conscience—which is good, provided the conscience has spiritual illumination. An unenlightened conscience is like a blind man groping slowly and anxiously. The love of amusement comes of the activity of the mind. The way to rest it is to give it lighter work. If you do not do that it will find light exercise for itself in mischief—and that is what too much amusement consists in. People will have amusement and they will pay more money for it than for bread. The Puritans, in opposing the roystering of the Cavaliers, went to the extreme of condemning amusement as sinful. The whole-some mean is between asceticism and vanity. WASHINGTON GLADDEN once gave a very good line of precepts which we may thus abbreviate: "Amusement must be a means of refreshing the mind and replenishing the strength of the body, and must stop at that. It must not take us away from work it is our duty to do. It must not be of a kind to stimulate bad appetites and passions, or to make us discontented. It must not be of a kind to weaken our respect for the great interests of character or to loosen our hold upon spiritual virtues."

Nervous and Mental Diseases in France. M. CHARLES FERRE, a well-known authority at Paris on nervous and mental diseases, and who gives particular attention to them as they manifest themselves in infancy, says they are frightfully on the increase in France. The Paris correspondent of the *Weekly Dispatch* writes: "This he thinks due to the increase of beer-drinking, absinthe-drinking, and bars. There was hardly such a thing as a bar twenty-three years ago. One sees them now all over the town, and always crowded. The passion for betting on racehorses is now well nigh universal. Bars and low eating-houses where alcoholic drink is sold with or without food are the centres of resort for those small tradesmen, cabmen, cooks, artisans, and so on, who want to get tips and enter into sporting transactions. Dr. FERRE noticed all this in connection with the increase of spine and brain diseases in young children. He has taken a rather original means of demonstrating that the coincidence had a general cause behind it—namely, drink. It is well known that drunkenness in the long run, leads to depopulation. In the early stages of this vice, drunken men and women, of course, be parents. But their children are deformed, or idiots, or violently impulsive, and destined to swell the ranks of the army of crime."

Drunken Women. Dr. FERRE has noticed the frequency of infants thus suffering from the sins of their forbears in the North of France, which differs from the rest of France in having a large percentage of drunken women. But to come to his scientific demonstration of the effect of alcohol on embryonic life, he exposed hen's eggs during the period of incubation to the fumes of alcohol. Some were thus treated during twenty-six, and some during forty-eight hours. He observed that this delayed the growth of the chick in the shell, and occasioned numerous monstrosities. One clutch of eggs was kept under alcoholic fumes for a hundred hours. At the end of that time the germ was not as much developed as it would have been after twenty hours of hatching under ordinary conditions. The doctor concludes from this that the children of drunken parents are at the time of birth less developed than those of sober parents, and that there are positive arrests of development in many directions. He says it can never be repeated often enough that alcoholic drinks are now the great enemy of the races which do not abstain from them, and that if the Aryans go on tipping as they do they must fatally give way to Jews, Arabs and Chinese."

The Moslem World. The Mohammedans have started a paper in New York, called *The Moslem World*, and are stimulated to hope for success by one rather

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