

HOME NOTES.

It is proposed to hold a great meeting in Birmingham, "in the interests of the Evangelical Principles of the Church of England" on the Monday in Church Congress week. The DEAN OF NORWICH, ARCHDEACON SINGLAIN, and the Rev. F. J. CHYVASS have promised to speak.—The BISHOP OF MANTON is expected in England this month.—The EARL OF HARRINGTON has accepted the Presidency of the Church Pastoral Aid Society for one year.—The BISHOP OF EXETER has laid the foundation-stone of a new church at Shalston.—Thirty-eight Clergymen have signed their willingness to assist in the Liverpool Mission of 1894.—The remains of the late CANON CROSS were conveyed from Carlsbad to England and interred in Southport cemetery.—The amount received for the general purposes of the BISHOP OF LONDON'S Fund between January 1 and July 15 has been £20,185, being an increase of £4,648 upon the corresponding period of last year.—It is proposed to erect an English Church at Odessa.—The *Guardian* states that after this month the Rev. CHARLES GORE removes to Radley Vicarage, Abingdon, accompanied by the Revs. JAMES NASH, JOHN CARTER, CYRIL BICKERSTETH, WALTER FREER, and RICHARD RACKHAM; and that, while the others will be available for outside work as hitherto, Mr. GORE and Mr. RACKHAM intend to confine themselves to the limits of the parish.—The BISHOP OF NORWICH held a special Ordination at which seven persons were admitted to the Diaconate, and twelve to the Priesthood.—The BISHOP OF LIVERPOOL'S sermon from the text St. Luke xxii. 36, has been printed with the title, "Buy a Sword."—The discoverer of the remains of the Franklin Expedition, Dr. JOHN RAE, died on July 24 at the age of eighty years.—It is stated that LORD BRASSEY has been appointed Chairman of the Royal Commission on the Opium Traffic.—An interesting statement by the Rev. C. W. A. CLARKE, Principal, and the Rev. H. J. TANNER RUGBY-FOX, Master of the Robert Noble College, Maulpattanam, has been issued in connection with the Jubilee of that institution.—The BISHOP OF DERRY has arranged to preach the opening sermon in connection with St. Asaph Diocesan Conference, which will be held at Newtown, Montgomeryshire, on the 14th and 15th of this month.—ARCHDEACON FARRAR has contributed an article to the August number of the *Humanitarian* on "The Curse of Drunkenness."—A volume of sermons by the Rev. H. RUSSELL WAKEFIELD, of Sandgate, entitled "Life and Religion," will be published shortly.—Many old Rugbians will be sorry to learn of the death of the Rev. CHARLES EDWARD MORELEY. He was for twenty years an assistant master in Rugby School under BISHOP TEMPLE (whose sister he married) and afterwards under Dr. J. A. BLAKE now Dean of Wells.—Sir EDWARD CLARKE has undertaken the building of a new Church at Staines at a cost of £6000.—Sir RICHARD TEMPLE was the open-air preacher recently in St. Botolph's Churchyard, Aldersgate-street.—The BISHOP OF NORWICH not only preached recently at St. Margaret's, Ipswich, but "remained for Evening Communion."—The Koswick Convention has been more crowded this year than ever.—The EARL OF MEATH, President of the Church Army for the year, has offered the Society £150 to provide them with another Mission Van for one of the English Dioceses, on condition that twelve others, which are greatly wanted, are immediately subscribed for.—The last group of selected emigrants, sent out by the Church Army, appear to have readily obtained work in Canada.—Mr. JOHN LINDON, brother of the late CANON LINDON, while visiting his sister was thrown heavily from the horse he was riding, and death ensued almost instantly.—The 500th Anniversary of the founding of Winchester College was celebrated on July 25th, last, under very auspicious circumstances.—The Rev. R. P. DUNFORD, Rector of Lockinge, Wantage, has been received into the Roman Catholic Church by Father Hays, at the Jesuit Church, Grosvenor Square. He was only appointed to the Rectory of Lockinge in December last.—Mr. W. WINTERS, well-known as an historical writer and editor of religious periodicals, was seized with paralysis and died at the age of fifty-eight years.—The foundation stone of a new Soldier's Institute in connection with the Church of England has been laid at Woolwich by the DUKE OF CAMBRIDGE.—The KING OF DENMARK has consented to become a Royal Patron of the British and Foreign Sailor's Society.

AN INFALLIBLE CURE FOR NEURALGIA.

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

COLUMBINE AND SODA, Ltd., of Cootamundra, N.S.W., are the largest distillers of Eucalypti Extract in the world. Their article not only commands a large sale in the colonies, but is exported to England, America, Russia, Germany, Switzerland, &c. In Sydney it is asserted that it is the strongest and purest of all Eucalypti preparations, the medical faculty recommending it as the most reliable in actual results. The Extract is for Coughs, Colds, and many internal complaints, and the Special Eucalypti Oil for external use only. They also manufacture Eucalypti Lozenges (in bottles now) specially adapted for children and public speakers. Eucalypti Soap, 6d. a cake—a magnificent Soap for the complexion, Victory Ointment, for sores, etc., and several other preparations. All these articles are stocked by the trade: Sydney Wholesale Depot, 6 Bligh-street, Factory, Cootamundra N.S.W.

WOMEN'S WORK.

The Temperance Movement.

The powerful influence which has been exerted by women in all classes of society in aid of the temperance movement has been very distinctly demonstrated by the Duchess of Rutland, in a pamphlet which her Grace has recently published, the object of which is to prove how far temperance has been successfully combated in great part by the aid of women. It is most satisfactory to recognise the extremely practical and commonsense view of the whole subject which is taken by the Duchess. Whilst fully recognising the great evil of intemperance, and regarding it as the chief cause of crime, and undoubtedly of the poverty that exists in this country, her Grace does not descend to the advocacy of any peculiar crotchets, nor does she pose as a fanatic; but, regarding the matter from a practical point of view, she seeks for and accepts the aid of all classes of society who are working in the cause, and maintains that the work of the temperance advocates is as useful as that of those who are total abstainers. At the same time, she recognises the value of the work, not only of the Clergymen of the Church of England, but the Priests of the Church of Rome, Members of the Wesleyan and Presbyterian bodies, and all other Nonconforming interests, who have joined in the crusade against intemperance. Above all, she maintains the extreme importance of the work of women in this cause, holding forth as examples the efforts of Miss Adela Brooke, who has provided a village coffee-house and library at Woodstock; of Miss Robinson, whose efforts amongst the soldiers at Aldershot have been so remarkably successful; of the late Mrs. Daniel, who established many working men's institutes; of Miss Agnes Weston, whose work on Her Majesty's ships produced such extraordinary results; of Miss Carey and her sister, who established recreative classes at Nottingham; of Mrs. Jebb of Ellesmere; of Mr. and Mrs. Hind Smith, who bought up old beer houses in London and converted them into temperance public houses; of Miss Kate Sinclair, of Glasgow; and amongst the older efforts those of Miss Marsh and of Mrs. Wightman, ten thousand copies of whose valuable work were circulated by the Committee of the National Temperance League; and last, but certainly not least, must we quote the example of Her Royal Highness Princess Louise, who, with Mr. and Mrs. Cyril Flower, advocated the extension of recreative evening classes both for men and women, not only in London, but all parts of the country.

It is most cheering to hear of the amount of good work that has been done by these devoted women. The means that have been found efficacious have been the establishment of places of recreation and employment during the evening, places that combat the powerful attractions of the beer shop and the public house. The Duchess of Rutland says: "It is impossible for those who are acquainted with the deadly dulness that prevails in countless villages not to feel that the temptations offered by the alehouse to the tired labourer must be almost beyond our power to realise." She advocates, therefore, what may be termed a public house without the drink, this may be open to all, and she expresses a wish that a village hall, reading room, and a temperance society existed in every village, where there could be concerts, amusing lectures, or classes, and where a cup of hot tea or coffee and some plain refreshment could be provided in an adjoining room, and quotes an instance of a very poor place where a zealous Clergyman has hired a room in a cottage, paid a respectable woman a small sum to keep a good fire during the cold winter-evenings, to see that the place was tidy, and to convert it into a reading or social room on a small scale.

That it is in the power of the humblest person to do an immense deal of good in this movement is distinctly proved by the example of Joseph Livesey, a working weaver at Preston, who laboured successfully until he was 85, and whose work was so fully appreciated that, when he died, upwards of 10,000 grateful people assembled at his funeral to pay respect to his memory. But, says the Duchess, women must take an active part in combating this evil; and it is satisfactory to know that they are doing so. The British Women's Temperance Association already numbers 80,000 members, under the presidency of Lady Henry Somerset. There is the Church of England Women's Temperance Society, and hosts of other associations, the members of which are working amongst young and old, in town and country, in isolated cottages and crowded slums, to warn, rescue, and encourage. Her Grace speaks of the manner in which this work is appreciated, she shows how the poor can be visited, their letters can be written, and books and papers distributed amongst them; and, speaking from experience, demonstrates how easily women with musical gifts can amuse the smallest gatherings; and shows how true it is that even ill-health need not be a drawback to such work, quoting the case of Miss Robinson, who has accomplished astounding results whilst suffering from an affection of the spine, which necessitates her travelling from place to place in a specially constructed invalid carriage, in spite of which drawback she has advanced the cause of Temperance to a very great extent.

The intuity of alcoholic drinks is firmly maintained by the Duchess of Rutland. She quotes the views of Sir

William Gull and Sir Henry Thompson on the subject; and, without going into these medical questions, we may supplement Her Grace's views by other illustrations which she does not employ. Alcoholic beverages are not foods provided by nature for the use of any animal, and we cannot, therefore, but come to the conclusion that they are not required by the living body. Horses perform the severest labour without alcoholic stimuli, and, turning from these vegetable to animal feeders, we find the same thing is true of the latter. Let us take the case of a fox-hunt. Four species of the animal kingdom are here engaged. The fox, purely a carnivorous animal, is pursued by dogs which in their artificial state are feeders on a mixed animal and vegetable diet; and these are followed by the horses, purely vegetable feeders. During the chase these animals are alike subjected to the most long-continued and violent exertion, travelling over long distances at their utmost speed, without being sustained by alcoholic liquors; but the huntsmen, whose labour is comparatively slight, who avail themselves of the muscular exercise of the horses that they ride, alone take alcoholic stimuli during the chase. It would be a libel on humanity to think that the human body is so much inferior in the powers of exertion and endurance as alone to require artificial stimuli to enable it to support a lesser amount of fatigue than is borne by its companions in the chase.—*The Queen.*

WOMEN NINE TIMES ON THE NINE.

"I'm as good as dead. I've won nine times on the nine, and lost nine times on the seven. Give this note to the banker; he knows the address of my relatives."

It was in a gambling house in Montana. The gambler who uttered those words threw down his cards, rose from the table, and left the place. At early dawn the next morning the police found his body in some shrubbery about a mile distant. His own pistol was full of cartridges; it had not been used, yet there was a bullet hole in his left breast. Was there any mysterious prophecy in the cards, or was the gambler's fear the outgrowth of superstition, and his death a coincidence? Everyone must decide for himself.

But people are often considered as good as dead for a much more intelligible reason. Mr. William Goble, of 104, Albion Street, Southwick, near Brighton, was recently placed on that list by his friends. In his case the danger was not from powder or sharp steel, but from something that hurries more folks out of the world than they do. His story is this: Looking at his tongue, one day in the spring of 1887, he found it coated like a piece of brown leather. Of itself this might not have worried him, but other signs and portents went with it. His appetite failed, and what little he did eat seemed to cause great pain in his chest and sides. He was almost too weak to walk, and when out walking I would get short of breath. Gradually I became weaker and weaker, and lost all my flesh. I could just crawl about, and that was all. My cheeks were sunken, and I had such a pale, ghastly look that my friends said I was in decline and would never be better.

"A doctor in Southwick said I was suffering from dyspepsia, but after he had treated me for nine months I was worse than ever. At this time, our clergyman, Mr. Heywood, recommended me to the Brighton Hospital, where I was under treatment for one year. Several of the doctors sounded my lungs and seemed puzzled by my complaint, and they changed my medicines so often that I wondered if they would ever find the right remedy. At the end of the year I stopped going to the hospital, and began to take cod liver oil, but it did no good, and I made up my mind that I was indeed doomed to death and nothing could prevent it."

"Still I am alive and well to-day, and I'll tell you why in a few words. In April, 1889, I met with a friend of mine, Mr. Groves, of Southwick, who told me of his own illness and of the great benefit he had received from Mother Seigel's Curative Syrup. I got a bottle, and by the time I had finished it my food agreed with me and I felt a little stronger. Four more bottles completed the cure, and I have since enjoyed as good health as I ever did in my life. I am a gardener, and have been in the employ of General Turnbull, The Hermitage, Southwick, for ten years. I will gladly answer inquiries."—(Signed) WILLIAM GOBLE.

The Southwick doctor's diagnosis was right: Mr. Goble's disease was indigestion and dyspepsia, some of the symptoms of which he names in his statement. His plain testimony will serve to strengthen, if necessary, the popular confidence in Mother Seigel's Syrup as a cure for this prevailing and perplexing malady. The Southwick gardener lost two years' time by not knowing what to do. But he is vastly better than a dead man now, and will, we trust, live long to give others the benefit of his knowledge.

"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 2d, 1893, states, "That about 99 per cent. of oatmeal eaters are dyspeptic," a spreading conviction of the fallacy 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.

The children's delights are Asquith's MILK ANCHOVITZ BISCUITS. Every mother should get them.—ABT.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 16, 1893.

HOWAT & MCPHAIL

SUITS from £35 3s. Clerical Suits a Speciality. Clerical Outfitters, Robe and Gown Makers. MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

Personalia. The Rev. J. VAUGHAN was a passenger from Adelaide by the 'Oruba' which arrived on Saturday last.—The Revs. W. J. K. PIDDINGTON, R. H. D. KELLY were passengers by the 'City of Grafton,' which arrived from Grafton on Sunday last. The Rev. W. H. KEMMIS landed at Trial Bay, en route to Port Macquarie.—The Rev. W. HARRY EDWARDS has been appointed to Murrumbidgee, and the Rev. E. H. DAVIES as Assistant Curate at Hamilton, both in the Diocese of Ballarat.—The BISHOP OF BRISBANE is on his way to England per 'Oroya.'—The BISHOP OF BALLARAT preached last Sunday at Christ Church, North Adelaide in the morning, and at St. Peter's Cathedral in the evening.—In a recent number of the *Expository Times*, we notice that the Rev. CURZON-STOGERS, M.A., of St. Stephen's, Ballarat, has obtained one of the three equal prizes for an original exposition on a theological subject.—To-morrow has been appointed Temperance Sunday in the Diocese of Ballarat.—Archdeacon WHITE, of Muswellbrook, delivered an address last week on Missionary Work in St. John's Schoolroom, Brisbane.—The PRIMATE was in the Speaker's Gallery, Melbourne, on Wednesday afternoon, the 3rd inst., during the discussion on the Public Service Bill in Committee.

Sunday Schools. In the course of his Visitation, the BISHOP OF MANCHESTER has been speaking plainly on some aspects of Sunday-school work. In particular he notices the want, so keenly felt everywhere, of more teachers "from among the cultured and influential classes." Why were they not forthcoming? Not, the BISHOP thinks, from "agnostic alienation," but from a preference for "Sunday amusement or Sunday indolence." Alas, times have altered! It was otherwise, the BISHOP reminded his hearers, in the last generation. Then, men like LORD HATHERLEY and LORD SELBOURNE, oppressed with the burden of vast legal responsibilities, found time and energy to teach a class every Sunday. And if the young men of the present generation were to rival, he would not say their intellectual eminence, but at any rate their loftiness of character, they must be prepared to imitate their loftiness of character and their self-sacrifice.

Open-Air Preaching. ARCHDEACON LONG, speaking at a recent Conference of Lay Helpers in the Diocese of Durham at Auckland Castle, said in reference to the subject of "Open-Air Preaching: its Methods and Difficulties," that they should first of all, make up their minds about the message they were going to give. He quoted from the address delivered at Bishopwearmouth Church, when the late Bishop of Durham admitted the first lay evangelists in the Archdeaconry of Durham. DR. LIGHTFOOT said they should have before them the exceeding sinfulness of sin on the one hand, and the provision which God, in His great love, had made for mankind on the other. They should be plain, simple and natural in their addresses. They should not speak longer than ten minutes for each speech. They should not argue with people.

German Temperance Legislation. In Germany there has now come a cry from the military authorities for immediate temperance legislation. They are finding out that among the reserves called out for autumn drill, there are very many cases of privates being rendered unfit for service owing to excessive drinking among them. An eminent expert summarizes the results of his judgment by saying that "the whole future condition of our German lower and middle classes depends on the solution of the drink question. Certainly there is room for a temperance party in Germany. One fifteenth of all land under cultivation is devoted to the production of materials for making alcoholic drink. The liquor traffic employs directly one and a half millions out of a population of twenty millions engaged in German industries of all kinds. The last Reichstag passed a remarkable bill for the repression of drunkenness. Probably when German temperance legislation comes under the hard-driving young Emperor it will be of the most drastic and sweeping character. As a great German authority says, "The most sober and thrifty nation will have a tremendous advantage in industrial competition. That nation which is internally the healthiest and most self-contained and the most productive will best meet this new test."

The attitude of the Church to Social Questions.

The Conference held recently at Oxford on "the attitude of the Church towards Social Questions" was full of interest. Dr. Ince, who presided, was wise and practical as usual. The title of the subject, he noted, was the attitude of the Church, not of the Clergy alone. If there had been a tendency in the past for the Clergy to confine their mission to the life which is to come, the present danger was for them to become absorbed in measures for the betterment of the life which now is. The question concerned the Laity quite as much as the Clergy, and though the latter might lead, the work must be carried out by the former. The Bishop of Chester insisted on the necessity of the careful study of Social Problems before attempting to deal with them. If the Church is to influence civil society, she must herself be strengthened, elevated, and purified. She must take her stand and insist upon great principles, such as that of stewardship—that all privileges and gifts had corresponding responsibilities.

Modern Requirements of a Clergyman.

The BISHOP OF PETERBOROUGH drew an amusing picture of the modern requirements of a Parish Priest. He must be a saint, a student, an indefatigable visitor, able to answer all questions on all subjects, a great orator, an efficient chairman at all kinds of meetings, a social reformer, an athlete, and a provider of every form of recreation. As to their attitude towards social questions, the influence of the Clergy would be measured by the manner in which they lived out in the details of their daily lives the principles laid down by JESUS CHRIST and by the degree in which their dealings with their fellow-men were irradiated by His Spirit. The English Clergy were a little stiff and starchy. Let them be manly, straightforward, and talking to all men as equals. In three ways they might help to solve social problems: (1) By applying Christian principles to every kind of philanthropic work; (2) by seeing to the enforcement of laws and statutes which were not properly carried out; (3) by the cautious and deliberate expression of opinion on the reorganisation of society.

Problems Difficult and Complex.

Professor SANDAY emphasised the difficulty and complexity of the problems to be solved. As a general principle, he felt it was perfectly right to speak to everyone about his duties, but it was not right to speak to everyone about his duties. He did not think a Clergyman was in his place at the head of a trades union, and the Clergy ought not to side with one class. The last remark drew from the BISHOP OF CHESTER the statement that while he deprecated the Clergy taking part in trade disputes, as arbitrators owing to their want of technical knowledge, he thought there were many opportunities for them to act as mediators. Canon BRIGHT added three useful cautions. He doubted, as an Examining Chaplain, whether the average going Clergyman had time, talent, patience, or opportunities for the careful and technical study of burning social questions. Secondly, there was great need of self-restraint. The Clergy might throw themselves into a stream of democratic fervour which would carry them beyond the line of real justice. Thirdly, there was a real danger of merging the religious and spiritual work of the Church in the secular and philanthropic.

Women's Work in India.

From 1881 to 1890 the work done by Christian women in India rapidly extended. We give the facts, which tell their own story, and ask for the praise and prayer of those acquainted with them. The increase in the work done by women in India may be seen in the following figures:

	1881.	1890.
European and Eurasian Missionaries	479	711
Native Helpers	1,643	3,278
Pupils in Schools	40,897	62,414
Zenanas	9,132	32,659

Salvation Army Self-Denial. The results of the week of self-denial held by the Salvation Army last October have now been completed, and the accounts show that the amount actually received is £50,002 5s 5d, or £2 5s 5d over the amount asked for. The amount collected the previous year by the same method was £30,000. The largest sum is credited to the British Isles with £22,727, then come the United States with £7,291; Australia, £7,106; Sweden, £3,041; Canada, £2,893; New Zealand, £1,931; South Africa, £1,600; France and Switzerland, £1,124; Holland, £875; Norway, £484; Denmark, £437; Finland, £175; India, £163; Germany, £115; Belgium £26, and Italy £8. It is stated that in Finland the Government have expelled all but native officers. The cost of the appeal was £3,229.

Through Nature to Nature's God.

This is an extract from an article in *Longman's Magazine*. "While the earth is a sphere 7900 miles in diameter, the whole sea could be contained in a globe 919 miles across, while the Pacific and Atlantic would require respectively 762 and 533 miles. On a small scale, the earth could be represented by a ball 15 inches in diameter, the whole sea by one nearly 1 1/2 inch and the Atlantic by one of an inch. The number of gallons in the whole sea is 373 trillions (million million million), which, if it could be poured away at the rate of 1000 gallons a second, would take nearly 12,000 million years to get rid of. If we could sell it even at so low a price as one shilling for 10,000 gallons, the bill would come to 1860 billion pounds. Supposing the sea to be formed into a round column reaching to the sun, the diameter of the column would be nearly two and a half miles. The Pacific would form 33,000,000 miles of its total length of 93,000,000, and the Atlantic 18,000,000. If it were a column of ice, and the entire heat of the sun could be concentrated upon it, it would all be melted in one second, and converted into steam in eight seconds; which illustrates the heat of the sun rather than the size of the sea. The weight of the sea is one trillion, and 665,000 billion (1,665,000,000,000,000,000) tons, and if a contractor took the job to move it at even so moderate a price as a thousand tons for a penny, he would require to be paid the amount of the National debt ten thousand times over in reward for his labours." How very sublime is the statement of an inspired writer "who has measured the waters in the hollow of His hand." After all, the highest science is that which directs us to look through nature up to nature's God.

A Golden Wedding.

The "Golden Wedding" of the DEAN OF LINCOLN and Mrs. BUTLER, which was recently celebrated, was marked by several gifts to the Cathedral, the DEAN having deprecated any personal presents, though such were not entirely wanting. A grandly bound Bible, with solid silver clasps, for the Choir Eagle, was presented by the DEAN's children and grandchildren. The inside of the covers are beautifully pannelled and inlaid, the borders representing olive branches, rich in fruit, while on the margin one may read the Vulgate version of Ps. cxviii.—"Beati omnes qui timent Dominum, qui ambulant in viis eius." The clasps bear the following inscription:—"In honorem Dei et in usum ecclesiae cath. Sanctae Mariae Lincol. hunc librum pio animo erga parentes carissimos, Willelmum Ioannem Butler, S.T.P., eiusdem Eccl. Decanum et Emman uxorem, inde propter decem lustra coniugii feliciter peracta, gratias agentes filii filiorum filii, donaverunt, Die xxix^o Julii. A.S. MDCCCXIII." A number of personal friends presented a parcel-gilt chalice and paten of excellent design and workmanship, the chalice bearing on its foot a similar inscription. Three members of the body of residentiary Canons united in offering a reading-stand, and steps for the Eagle, the fence on either side being of wrought iron spiral scrollwork, designed by Mr. Pearson.

Mohammedan Missionaries. Miss BISHOP says that five hundred Mohammedan Missionaries go forth from Cairo every year, who are to be found everywhere in the East. She does not think that Mohammedanism can be successfully coped with except by Christian who are fully Oriental in mental habit. And she is fostering of the corrupted Coptic, Assyrian, which is not wholly rotten, as a valuable Mission.

THE IMPERIAL

22 Imperial Arcade,

be distinctly understood, that the very best value procurable offering Prizes or Bonuses in no way detracts from or reduces the PROPERTY DISTRIBUTION in Sydney, is taken advantage of by the Company's Trustees, with the possibility of gaining a large sum. One Ticket of the value of £1 is placed in every 100 lb. of a equal chance of drawing the ticket. This Ticket has a chance of £10,000 each, 3 prizes of £5,000 each, 5 prizes of £1,000 each, and 100 prizes of £500 each. The prizes are now held by "The Mutual Freehold Property Distribution Society Ltd., freight paid to any Railway station in the Colony, for tickets in the Property Distribution; all have a chance of gaining a value is given in the Tote, and this is merely a mode of advertising.

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

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

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

The shares are now offered for subscription as follows:—2s. on Application; 2s. on Allotment; Calls of not more than 2s. per share, at intervals of not less than three months. 8,437 Shares have been allotted (including consideration of purchase). 16,563 Shares are now offered for subscription. The remaining 25,000 Shares are reserved for future issue.

Directors—FRED. C. BOURNE, ESQ., JAMES VINT, ESQ., LACILAN MACDONALD, ESQ., WALTER HENRY MASON, ESQ.

Bankers—BANK OF NEW SOUTH WALES.

Solicitors—MESSRS. FITZGERALD, SON, AND HOUSTON.

Secretary—ROBERT DONALDSON, ESQ.

Registered Offices—506 AND 508 GEORGE STREET, SYDNEY.

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

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

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

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

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

In the Financial Department, monies will be received on deposit and for investment, upon such terms as may be deemed expedient, and will be guaranteed by the Company or otherwise. A large amount of English and Colonial trust and other money is expected, and will be advanced to shareholders and others upon approved freehold and other securities. The Company will conduct general financial business, both as principals and agents.

Special attention will be given to the conduct of AUCTION SALES of Landed Estates, Merchandise, etc.; for Sale by PRIVATE CONTRACT, of BUSINESSES, PARTNERSHIPS, REAL ESTATE, STOCK, SHARES, &c. The Company will also act as VALUATORS for Probate, Administration, and Mortgage purposes; also as Executors, Assignees, Stock, Station and Trust Agents.

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

until Mr. John Bourne took the business over in 1845. Mr. Fred. C. Bourne joining it in 1870, and now being a Managing Director. The Company is now doing business with some of the old connections of the firm of over 25 years' standing.

The Vendors, who are secured as Managing Directors, have not only accepted paid up shares as purchase money, but also taken up a considerable number of contributing shares, upon a similar footing as other members. As they have a reputation, not only of shrewd experience, but economical management, coupled with unflinching enterprise, the success of the Company should be fairly ensured.

It is proposed to establish branches in important centres from time to time, and when the Directors shall feel justified in doing so.

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

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

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

APPLICATION FOR SHARES

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

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

Name in full.....
Usual Signature.....

Occupation.....
Address.....

PARAGON DYE WORKS, 33 George Street West, Sydney. 33

ESTABLISHED 1860.

Twelve First Prizes, including the Gold and Silver Medals at International and Industrial Exhibitions.

Mrs. F. GOODMAN,

Gentlemen's Clothes Cleaned and Dyed, Properly Pressed and Repaired.

Ladies' Dresses Cleaned, Dyed and Finished Without Unpickings. Hats and Feathers Cleaned or Dyed any Shade Equal to New. Mourning Orders Dyed in Twelve Hours' Notice.

Orders Sent For and Delivered.

For SCONES, PUDDINGS, CAKES,
And other things nice,
And intention well meant
Appetite to entice,
Be advised, Ookey, dear,
Grateful praise will be louder,
If you also, and always,
Use **WAUGH'S BAKING POWDER**

B Beware of the wiles, the actions,
A Of your Grocer, if he tempted
K From motives adverse, self-
I And not doing well, he endea-
N Other Powder than **Waugh's**,
Q More profit he gets.

P If thus he does act, be sure of
O He but little cares what manner
W His customers buy if they are
D And trusting to him are of
E With cheap powders many, but
R Are equal to **WAUGH'S!**

WAUGH'S BAKING POWDER

Purest and Best;
Good advice therefore is
To refuse all the rest.

READ THE Australian Record.

The only Weekly Church of England News-

paper in Australia.

Subscription—3d per Copy, or 12/- per Annum
in advance.

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House, Bathurst-street.

The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. F. T. Whittington.

The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.

The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Hon. S. A. Stephen, M.L.C.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street.

The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.

The Church Buildings' Loan Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Hon. S. A. Stephen, M.L.C.; Hon. Sec.: Rev. J. Hargrave, St. David's, Surry Hills.

The Clergy Widows' and Orphans' Fund—Hon. Treas.: Captain Deane, R.N., Queen-street, Woollahra; Hon. Sec.: W. Blair, Esq., 176 Pitt-street.

The Clergy Superannuation Fund—Hon. Treas.: T. A. Dibbs, Esq.; Acting Treasurer: Robert Hills, Esq., Post Office Chambers, Pitt-street; Hon. Sec.: J. Vinkley, Esq., Waverley.

The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, C. B. Brownrigg, Esq., Courtenay Smith, Esq.

The Church Home—Hon. Secs.: Rev. T. B. Tross, Mrs. W. Cowper.

The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas', Glebe, C. K. Walsh, Esq., "Chaffin," Balmuir.

Hon. Treas.: John Kent, Esq., The Strand, George-street.

Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King; Hon. Treas., Robert Hills, Esq., Post Office Chambers, Pitt-street.

Melanesian Mission—Hon. Sec.: Rev. H. Wallace Mort; Hon. Treas., E. H. Rogers, Esq., Ashfield.

"Bethany": A Church of England Deacon's Institution—Hon. Secs. Messrs Robert Hills, Post Office Chambers, Pitt-street Sydney, and C. H. Gooch, Charles-street, Balmuir, Sydney.

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

VICTOR ANTHONY MANCHIN,

(Established 1878) —TAILOR— (From Paris).
Back of 626 GEORGE STREET (near Liverpool-street), SYDNEY.
(First Floor).

All Orders attended to with despatch. Gentlemen's Own Material Made up. Gentlemen's Suits Made and Trimmed to order:—Twoed Suits, 27s. | Worsted Suits (bound), 32s. | Full Guaranteed.

NEWS OF THE WEEK.

Friday, September 8.

The Bishop of Bathurst, as Grand Chaplain of the Masonic Order, was present at the dedication of the new Masonic Hall, Condobolin.—The Bishop of Goulburn was presented with an address of welcome at Bungendore.—A Sale of Work in connection with St. Clements' Marrieville, was opened by Miss Snowden Smith.—Labour Home Committee met.

Saturday, September 9.

Foundation stones of new Parish Hall and of a new Parsonage laid at St. Luke's, Burwood and Concord, by the PRIMATE and Mrs. H. D. Bray.—The Lord's Friendly Society.—A special Administration of the Gird's Supper at the Cathedral at 11 a.m.; address delivered by the Rev. A. R. Bartlett.—The Cathedral Choir spent a Social Evening together at Broadwood's Rooms.—Sale of Work, St. Clements', Marrieville, continued.

Sunday, September 10.

The Preachers at the Cathedral were—11 a.m., the PRIMATE; 3.15, Rev. H. L. Jackson; 7 p.m., Rev. C. Baber.—The PRIMATE preached at St. John's, Bathurst, at the evening service.—A Malanese Mission service held at St. Mark's, Darling Point, at 3 p.m.—Forty-eighth anniversary of the consecration of Christ Church, St. Lawrence, held.—"Home Mission Fund Sunday," in the Diocese of Adelaide. Special Sermons preached and Offertories made in the parishes.—The Bishop of Newcastle preached at St. Mark's, Islington, at the Evening Service.—The Bishop of Bathurst held a Confirmation at Condobolin, and preached in the evening.

Monday, September 11.

Annual Meeting Special Religious Instruction in Public Schools—held in Hall of Y.M.C.A. The PRIMATE presided. Speakers: The Bishop of Newcastle, Rev. A. Yarnold, Messrs. E. P. Field, C. B. Walsh and E. I. Robson.—Special Service, St. John's, Bathurst.—Preacher: Rev. J. D. Langley.—A C.E.T.S. Meeting held in St. Paul's, Harris Park. Archdeacon Gunther presided, and drew special attention to the fact that the Society occupied a mean between extremes, and to the need of practical Christianity in carrying on Temperance work and the distribution of scientific information.

Tuesday, September 12.

Special Service, St. John's, Bathurst. Preacher: Rev. G. North-Ash.—Lecture delivered in the Chapter House by Dr. Houston. Subject: The Story of the Introduction of Christianity into Australia. The PRIMATE presided. Proceeds for widow and children of a workman, killed by falling from St. Philip's tower.—Anniversary Tea and Public Meeting of St. Bartholomew's, Pyrmont; Revs. F. B. Boyce, G. Middleton, F. R. Dalrymple, and J. H. Mullens delivered addresses.

Wednesday, September 13.

Confirmation held in Christ Church, North Adelaide, by the Bishop of Ballarat.—Special Service at St. John's, Bathurst. Preacher, Rev. C. Baber.—Annual Meeting of St. John's, Darlinghurst, Auxiliary Church Society. Chairman: the PRIMATE.—The Council of the C.E.T.S. met in the Chapter House at 4 p.m.

Thursday, September 14.

Special Service at St. John's, Bathurst. Preacher: Rev. E. C. Beck.—New School Hall in connection with All Saints' Mission Church, Pyram, opened.—The Revs. C. Baber, F. W. Beve, E. C. Beck, J. Hargrave, and J. Dixon delivered short addresses.—Sir Henry Parkes, under the auspices of the All Saints' Young Men's Institute, delivered an address in the Town Hall, Pyram, on "Some Probable effects of Australian Union on Life and Society."

Friday, September 15.

Special Service at St. John's, Bathurst. Preacher: Rev. H. L. Jackson.—The Bishop of Goulburn laid foundation stone of new Church at Captain's Flat, and consecrated the Cemetery.—A musical Evening by Miss Uther and friends at Trafalgar House, in aid of Echo Farm Home.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

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

Sun., Sep. 17.—11 a.m., The PRIMATE.
3.15 p.m., For Canon Taylor, the Dean.
7 p.m., Rev. R. J. Read.

3 and 11 a.m., Holy Communion.
Thur., Sept. 21.—(St. Matthew's Day) Holy Communion at 8 a.m.

DIOCESAN.
Sun. Sept. 17.—"Military Church Parade," Cathedral 11 a.m., the PRIMATE.

(The Middle Aisle and Chancel will be reserved for the congregation.)
Mon., Sept. 18.—Sydney Diocesan and Educational Committee, 176 Pitt-street, 4 p.m.

Thur., Sept. 21.—Admission of Deaconesses in Cathedral, 11 a.m., the PRIMATE.

Sun., Sept. 24.—St. Thomas', North Sydney, Confirmation, 3 p.m., the PRIMATE.

Oct. 17.—Annual Convention for the Deepening of the "18" Spiritual Life, to be held at St. Peter's, Woolloomooloo.

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

THE MELBOURNE FESTIVAL.

The Southern Cross publishes the following notes respecting this Festival.

The Diocesan Festival is the Town Hall last Tuesday night (Sep. 5th) was, in scale of attendance, quality of speaking, and general enthusiasm, a great success. Both the Bishop of Melbourne and the Primate enforced strongly the special claims of their own Church. The Church of England, the Bishop of Melbourne said, was "the best instrument they knew of for maintaining and extending the true faith of the Lord Jesus Christ." The PRIMATE disclaimed any "spirit of exclusive arrogance," but claimed that "they had in their Church special features which enabled it to be most instrumental in diffusing religious truth and sentiment and order." This is natural and legitimate enough. Nobody has a right to belong to any Church except he believes it to be the best instrument for nourishing his own spiritual life and building up the kingdom of God in the world. And Christian men of every name must be tolerant enough to allow everybody to cherish this comforting belief about his own denomination. A just pride in, and loyalty to one's own Church becomes unchristian only when it assumes an air of what the PRIMATE justly called "exclusive arrogance," and the desire to unchurch everybody who does not agree with us.

THE PRIMATE used a fine illustration as an argument for a large reading of duty amongst the various parishes of the Church:

"If a man belonged to a cricket team he had not to play for himself only, but for the whole team; and if a player only thought of himself he was likely to spoil the game. All the players should be at their own positions, and doing their work well with regard to the whole game; and that was what individuals of the Church should do in reference to Church work. They should remember they had to do their best individually, and also collectively as a great corporation."

This illustration is pertinent and effective; but it may be employed to enforce an even larger and more urgent lesson than the PRIMATE drew from it. All the various Churches of Christ are, in fact, soldiers under one flag; actors in one common drama; they exist for one supreme and solitary end, and have a right to existence only as they serve that end. Each player, to borrow the PRIMATE's figures, has "not to play for himself only, but for the whole team;" and every player "must do his work well with regard to the whole game." This is true of all the members within each Church; and it is also true of the Churches themselves as a great sisterhood of corporate bodies. The Church which elevates its selfish interests above the common end for which they all exist is guilty of a huge and most wicked disloyalty.

PERHAPS the most remarkable speech was that delivered by His Honour Mr. Justice Hodges, who discussed with judicial reserve, but yet with characteristic vigour, the educational policy of the Colony. "For official reasons," His Honour said, "he would not say one word for or against the Education Act;" but "while it existed they must treat it as existing, and they had an opportunity during twenty years of seeing the kind of human being that might be brought up under it, and the amount of knowledge children brought up under it might possess." His Honour proceeded to give an illustration of "the kind of human being the Act produces," the case of "what he had himself witnessed, a proper appreciation of the want of knowledge of all things relating to eternity exhibited by a little child who was recently placed in the witness box." Here is the dialogue which recently took place in a Victorian Court of Justice: A little girl stands in the witness box; she has to give evidence in "an unpleasant criminal case."

How old are you?—Ten years old last birthday.
Do you go to school?—Yes, sir; the State-school in—street.

Been going there long?—A little over a year, sir.
Were you at school before that?—Yes, sir; at the State-school in—street, three or four years.

Can you read?—Yes, sir.
Can you read writing?—Yes, sir.
And write?—Yes, sir.

Well, my little woman, did you ever hear of God?—Beg pardon, sir.

Did you ever hear of God?—Of God, sir?

Did you ever hear anything about your Heavenly Father?—Beg pardon, sir.

Did you ever hear anything about your Father in heaven?—My father's at home, sir.

Did you ever hear anything about Christ?—Beg pardon, sir.

Did you ever hear anything about Christ?—I don't know him, sir.

His Honour proceeded to say that "if they searched the world from Greenland's icy mountains to Africa's coral strand, or from Africa's sunny fountains to the shores of the Antarctic Ocean, they could not find a human being more perfectly ignorant of all that pertained to matters relating to eternity than that child—that child brought up in our Colony of Victoria. Were they to prevent the knowledge of that child being the typical knowledge of the Australian or Victorian child? If they were, it must be up and doing." We trust that this child represents a very exceptional

type; but we are by no means sure this is the case. As far as the State is concerned, at least, this is the type it is contented to produce! It has appropriated to itself the whole field of primary education, and thrust the Bible and everything that relates to Christianity promiscuously out of that field. Churches and parents do their best to supply the want, but the difficulties of their task are enormously increased by the action of a State which has enacted that, for the whole term of its school life, every Victorian child shall inhabit a realm deliberately sterilised of all Christian elements. Mr. Justice Hodges quoted the great compliment once paid to Bishop Butler: "He has saved the present age from Atheism." But by our own State-school system we have enormously increased the chances of a general revival of Atheism amongst our own children.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

In the matter of Ministers' Unions, concerning which the readers of the RECORD are asked to express their opinions, my own experience has been favourable to them. We adopted one in my late district when we found that the meetings of the Church Clergy were continually failing for want of sufficient numbers; and we kept the Union up for many years. We had many pleasant and profitable discussions, one being even on the controversial subject of the Holy Communion: yet I cannot remember any case where any word was uttered that seemed regrettable. We formed some pleasant friendships, and all I think, gained more respect for each other's powers of mind and spiritual earnestness. We only once departed from the rule of taking no united public action, and that was due to a special request. In my opinion all meetings of Clergy will be wise in adopting the same rule: when the Church, or a combination of Christian bodies, think it necessary to take public action, it is much better to act in conjunction with the Laity. The mistaken idea that the Clergy constitute the Church is responsible for many evils.

I dispute the assertion of my friend "B" that Non-conformists are "carrying on in opposition to us;" although when, as in most of our country towns, there are half-a-dozen denominations at work for a population which two Churches would amply supply, the idea is very natural. His frequent mention of the word schism, too, although I have little doubt that he and I should not greatly differ in our notions about it, is liable to be misunderstood; and therefore an opportunity is afforded me of airing my ideas on the subject. I do not expect to make many converts to my theories, and I expect to have my Churchmanship impugned. But as regards the latter point, my own conscience assures me that I am not lacking in either loyalty or zeal for my Church, and if my theses are true, the utterance of them no more affects my Churchmanship than my patriotism would have been affected by my denying, at such a time as the beginning of the century, the then almost universal idea that any Englishman could fight three Frenchmen.

1. My first thesis is that the word "schism" contains in it an implication of guilt. One can instance such words as "perjury," "lie," "murder," "rebellion," as containing similar implications. No one, I think, will deny this. If the word merely meant "division" without reference to its guiltiness, a Churchman could say that a Wesleyan who had divided off from his own denomination to join the Church of England had made a "schism."

2. The word, therefore, should not be used if the act is merely the result of ignorance. A man may say, either privately or in a court of justice, a thing which he sincerely believes to be true, but which is not so. In such a case we do not call him a "perjurer," or a "liar;" no, not even if his action has caused grievous harm, as our unhappy divisions do. However deplorable may be the result of an action, we ought to judge it by its motives, as we should wish our own actions to be judged.

3. Most Nonconformists are kept from joining the Church of England by ignorance which is the result of natural mental laws, or else by something even more excusable. I insert the last words because we must own, unless we claim absolute infallibility, that there is just a chance, even if only one in a billion, that we may be wrong, and they may be right; but I won't pursue such a line of argument; I have shown sufficient boldness in even stating it. Natural mental laws play a large part in determining our life. For example, why are I and "B" members of the Church of England? We say, as we believe, that she is the freest, the most Scriptural, and the wisest Church. Quite so; but those are not the real reasons why we are Churchmen. The real reason is that we were born the children of Church parents, that we grew up in her and were educated in her ideas, until, when we began to reason out the matter, we began by reading books which advocated her teachings, and although we have since read others against her, the early training has, by natural mental laws led us to look upon her with our present pride and loyalty. Now a precisely similar process goes on in the minds of most Nonconformists. They will acknowledge many virtues of our Church just as we do in their denominations, but their mental

G. E. EDWARDS, —CATERER—

426 PITT ST., HAYMARKET and 355 & 357 ELIZABETH ST.

Edwards is the BEST CATERER we ever had!

That's What They All Say. So He Is.

Caters for Socials. Caters for Banquets. Caters for Balls. Caters for Weddings.
Caters for Picnics. Caters for Receptions. Caters for Tea Meetings.
EDWARDS, 426 Pitt Street, Caters for Everthing, AND CATERS WELL
That's a Fact.

CORRESPONDENCE.

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

Correspondence must be Brief.

CHURCH OF ENGLAND MISSION TO SEAMEN.

To the Editor of the Australian Record.

SIR,—Permit me through your columns to appeal to your readers for books, newspapers, magazines, and illustrated tracts, of which latter we require about 300 a week. Our supplies, sent in by many kind friends, have run short, while the number of readers is continually on the increase. We are again in need of from 100 or 200 bags for keeping the books in on board ship. Ladies willing to make these for us, can have samples sent to any address on application. We also solicit contributions of illustrated papers for our Reading Room, which is very largely attended. Upwards of 70,000 English-speaking seamen visit this port yearly, yet our Church does but little for them. May many who have not considered the needs of the sailor, be led to help on our work!

Yours sincerely,

COURTENAY SMITH,
Missionary.

Trafalgar House,
9 Princes-street, Sydney.

DRINK, DIVORCE, AND DEATH.

SIR,—I have long thought Drink to be the greatest factor in Satan's forces to sunder, "those whom God hath joined together." But I had no conception, the use thereof gave so many cases to the Divorce Court, until I got the following letter from Mr. A. G. Ralston, barrister at law, a stranger to me. So startling a revelation, should convince our Church's Ministers, it is their solemn duty to discountenance the use of fermented wines at the Lord's Table, at Christenings, Weddings, and Funerals.

Forbid it, that I should lightly esteem the Divine Institution of Marriage, for God was the first Celebrant; yet, I do say, it augurs not well, nay, Mr. Ralston's figures prove the danger of sanctioning strong drink in our religious ceremonies, or elsewhere. No wonder it is said "marriage is a failure," when the use of Drink is so extensively encouraged with us. With 100,000 deaths from Drink annually, in Christian Great Britain alone, I am constrained to ask, is it a Christian Nation? Remember, Christ has said:—"No drunkard shall enter Heaven." What an appalling thought! Where must the souls of this vast army of our Sisters and Brothers, which no man can number, then go to? It is high time for our branch of Christ's Church to awake from her lethargy. Did not He suffer for these? And we are greatly responsible for this loss, if we neglect our duty. Why is it we have not in every Parish a branch of our C.E.T.S., as the PRIMATE wishes?—Yours, etc.

EDWARD J. H. KNAPP.

September 11, 1898.

"Chambers, 91 Elizabeth Street,
5th September, 1898.

SIR,—I see that some one has been calling in question the accuracy of your statements as to the way in which drink has conducted to swell the lists of cases in the Divorce Court; I do not think any one, except the Judge of the Divorce Court, has had a better opportunity of judging of the accuracy of what you say than I have, as I was for two years clerk of the Divorce Court, and have since then, for nearly ten years, been constantly practising in that Court, and I can safely say that in at least 75 per cent. of the cases which come before the Court, drink has directly or indirectly been the cause, which has brought about the matrimonial offence or offences, upon which the Court has been called to adjudicate.

In order to prove this it is only necessary to attend one sitting of the Court, for the trial of causes, or to go through the Judge's notes of the evidence taken during any sitting. If you desire to make use of what I say, you have my permission to do so." (Italics are Mr. Ralston's).—I am, etc.

"E. J. H. Knapp, Esq."

"A. G. RALSTON."

BISHOP TYRRELL'S WILL.

SIR,—We have to sincerely thank the promoters of the printing and circulation of Bishop Tyrrell's Will. Now at last we see how hopeless it is to expect anything for years to come; more than 1 of said "Will" is taken up with past, present, and future incumbrances, the other portions with possibilities, when those incumbrances are removed.

Now we fully understand, why it is absolutely necessary for us all, to look to ourselves, especially Parsons, and not to the "Will" for help. We thank the promoters of the printing, for opening our eyes, and will remember, in October.—Yours truly,

A CLERICAL MEMBER OF SYNOD.

THE KILBURN SISTERS.

SIR,—I do not think it chivalrous to expect the Kilburn ladies to explain their own little Catechisms and other of their literature which has been so copiously quoted of late in the press in proof of grave doctrinal error when so many gentlemen—prominent Clergymen of the Diocese of Sydney give them effusive welcome to their parishes. It surely devolves upon these trained theologians to give the answers demanded by the Church at large. To put the matter clearly with the view of getting a plain yes or no, to each query I will epitomise the allegations in categorical form. Do the Kilburn Sisters teach the following:—

- (1) That the Ministers of the Church of England are sacrificing Priests?
- (2) That these Priests have an altar of sacrifice in the Communion Table?
- (3) That the victim sacrificed is Jesus Christ?
- (4) That the bread is made by the Priest Christ's true body?
- (5) That the wine is made by the Priest Christ's true blood?

(6) That to this supposed Christ's true body and true blood every outward act of adoration and worship—even to idolatry—is paid as to God on the altar?

(7) That the Priest pardons sins in the name of Christ wherefore compulsory confession is taught.

(8) That if innate modesty forbids certain allusions to a man-confessor the Sisters teach that "the devil is tempting" little children "not to tell."

I am, etc.,
F. B. KYNGDON.

RELIGIOUS EDUCATION.

SIR,—One of your Correspondents "Ignatius" has made some very pertinent remarks upon giving Religious Instruction to the young children in our State Schools, and I agree with him that it is the duty of the Church to provide it;—but I go a step further and say—It is the paramount duty, as well as the interest of the State, to take care that the Church possesses the means which will make it possible to perform that duty. A duty which cannot be performed successfully under present circumstances, for the simple reason that there are no funds to provide a sufficient number of competent teachers. Those who have seen as much as I have seen, will bear me out in the assertion that the majority of Church Children are not taught to "give a reason for the faith that is in them," and that very many grow up into men and women, who could not tell you why they belong to the Church. Many in this 19th century, who value their privileges as Christians might learn a useful lesson from heathen Philosophers and Poets if they would be taught by them. Pythagoras, Socrates, Aristotle, Greek and Roman Philosophers, especially Stoics and Platonists, Cicero, Seneca—one of the best of the Roman Philosophers—Heraclitus, Protagoras, Horace, all bear witness to the fact that "all virtues are in all men," that "no man is born free from vices," that "mankind rush into wickedness, and always desire what is forbidden." Horace adds that "youth has the softness of way to imbibing impressions, and the hardness of rock to resist virtuous admonitions." The Rev. Thomas Hartwell Horne wrote "Religion unforgotten" loved perfect men's abilities unto all kinds of virtuous services in the Commonwealth, while infidelity, immorality, and sedition usually go hand in hand. In the present state of the world, infidelity is closely allied with the revolutionary question; and, generally speaking, those who are eager to revolutionize all existing Governments, under the ostensible pretence of promoting the liberty and prosperity of mankind, are alike infidels in precept and practice. We see this fact proved in the Colony in which we live. We read of it in every country in the world, not excepting highly favoured, backsliding England. What suicidal madness, then, to deprive children, who grow to be men and women, of Religion! Truly, as Horace says, "Our repeated crimes do not suffer the God of Heaven to lay aside His wrathful thunderbolts." To go to a higher authority, "them that honour Me I will honour, and they that despise Me shall be lightly esteemed." "Righteousness exalteth a nation; but 'sin is a reproach to any people." "The righteousness of the righteous shall direct his way; but the wicked shall fall by his own wickedness." (1 Sam. ii. 30. Prov. xiv. 34 and xi. 5).

If we must have "private judgment" and divisions in religious belief, I am convinced that there is enough true religion in our midst to make it possible to devise some efficient plan for imparting Religious Instruction to the young. Not what is called "non-denominational religion" which is infidelity, as has been proved by enquiring into the kind of religion taught in some of the Public Schools in England; but religion embracing, at least, the fundamental doctrines of Christianity. And as I wrote when referring to Religious Teaching in State Schools in 1875. It is impossible to frame a religion which shall please everyone and offend none—still, as Viscount Halifax said, "Those who pay taxes to support education, have a right

to demand that their children should be taught their own religion, and will not have the religion of others forced upon them." The only way that appears to be possible to secure this right, seems to be that united pressure should be brought upon the Government to secure that a just proportion of those taxes should be returned to those who pay them in aid of the support of their own Schools. By this the Education Department would be relieved of the cost of educating a certain number of children, and would pay a capitation grant to those schools where they were educated. This should be made a test question in the choice of Representatives to the House of Assembly at the next election.

A more excellent way, of course, would be for the Church to support her own schools as our Roman Catholic neighbours do, if it could be done i.e., if the Members of the Church would all "put their shoulders to the wheel" and do it.—Your obedient servant,

ZACHARY PEARCE POOCK.

"Oberon," Point Piper Road.

DR. POOCK ON THE "HOLY COMMUNION."

SIR,—If Dr. Poock had only read "Article xxviii" to the end, he would have seen, I think, that it not only expressly repudiates "transubstantiation," but also, by implication, the "Real Presence" of the "Kilburn Sisters," and those of that way. For the last clause of Article xxii, runs as follows:—"The Sacrament of the Lord's Supper, was not by Christ—ordinance reserved, carried about, lifted up, or worshipped" (see *adoratur*); and how is this to be reconciled with the idea of "the reality of the Divine Presence," for on this view, what more fitting than "worship"? or in other words, does not this last clause of Article xxviii clearly preclude the interpretation which Dr. Poock puts upon other formularies, and which, but for this clause, he might perhaps not so unfairly avail himself.

I am, etc.,

J. A. NEWTH.

P.S.—There are plenty of good arguments against transubstantiation, without having recourse to the very gratuitous assumption of Dr. Poock's and others that the words "It is the spirit that quickeneth, etc." explain that it was not the material, but a spiritual presence to which our Lord pointed; for our Lord does not say that His "flesh profiteth nothing," and all therefore, that may be meant, is that as with regard to natural life, the body profiteth nothing without the spirit, so His words are spirit, and therefore life to the soul; and the passage is thus, no more inconsistent with transubstantiation than with any other view of his preceding discourse if referring to the Holy Communion at all—which for my own part, I doubt, and would submit may more reasonably be supposed to have been quoted by St. John, rather to enforce the doctrine of the reality of the incarnation in opposition to Agnostic error.—"He that eateth my flesh, etc." then corresponding with "every spirit that confessed not that Jesus Christ is come in the flesh etc.," and the appeal to the Ascension (of the "Son of Man") becoming intelligible.

THE CHURCH EXTENSION ASSOCIATION
OR
THE KILBURN SISTERHOOD.

SIR,—Mr. Plummer, in your last number, asks, what are the principles of the Church Extension Association as taught in their Catechism. Will you publish the enclosed, which contains extracts from their publications? Next week I hope to be able to furnish Mr. Plummer with fuller information.—Yours, etc.,

PRESBYTER.

"Anyone who visits the depot of the Kilburn Sisterhood in Paternoster Row might almost ask himself if he were in an Indian shop for the sale of idols. Images and crucifixes are on sale by the dozen, and Romanizing books of the most advanced and Popish type are displayed by the hundreds. The Sisterhood edits and publishes a large number of these books in connection with the Church Extension Association and Church Sunday School Union, both of which are under their sole control. In one of these, entitled "A Manual for the Children of the Church," the doctrine of the Real Presence is taught in the most grossly material fashion. It is written for very little children, who are expected to sing:—

"I worship Thee Lord Jesus,
Who in Thy love divine,
Art hiding Thy Godhead
In forms of bread and wine.

"The bread becomes Thy Body,
The wine becomes Thy Blood;
O how can man be worthy
Of such celestial food?" (page 62).

"I must with fear and trembling,
In adoration bow,
For Thou O Blessed Jesus,
Art on the Altar now" (page 64).

In this book the Kilburn Sisters also instruct little children in the art of properly confessing their sins to their priestly Father Confessors. Here is what must be termed a shameful piece of instruction to give to little boys and girls:—

"If you are tempted to hide a sin in confession, say, 'O, God help me to tell my sins, because the devil is tempting me not to tell them'" (page 41).

That is the way to frighten children into telling everything. But are not these directions truly horrible? The child's innate sense of modesty, which God has given her, is here actually attributed to "the devil!" We fear that Satan is only too glad to listen to a conversation on iniquity between priest and penitent. And here are some verses of a hymn taken from this same unscriptural Manual. We heartily trust that Brighton fathers and mothers will take good care that none of their children shall come under the influence of the Sisterhood which teaches such blasphemous doctrines.

"Yes, I am going to God's priest
To tell him all my sin,
And from this very hour I'll strive
A new life to begin.

"When I confess with contrite heart
My sins unto the priest,
I do believe from all their guilt
That moment I'm released.

"I go, then, with a humble heart,
To have my sins forgiven!
And angels, while I kneel, will sing
A hymn of joy in heaven" (page 40).

We are certain that if the angels were to see the little child kneeling thus, looking for God's pardon through the hands of a poor fallen human priest, they would be more likely to weep (if that were possible) than to rejoice. We trust that every loyal Churchman will withdraw his children from the influence of a Sisterhood which seeks once more to bring even our little boys and girls into the meshes of the soul-destroying and justly-hated Confessional, and which is endeavouring to set up again in our midst that very doctrine of the Real Presence which our Reformers protested against with their life's blood at the stake. There is also a further question which demands an answer. Are the Kilburn Sisters duly qualified and certificated teachers? And what guarantee is there that they possess the knowledge and ability necessary to make them successful teachers?—*English Churchman*.

The Church Extension Association has published certain "Catechisms for the Children of the Church," in which are taught various doctrines not included in the recognized formularies of the Church of England. For instance,

1. Auricular Confession:—

Q. If, after examining ourselves, we cannot quiet our consciences, what are we to do?—A. To go to one of God's ministers and open our grief.

Q. What does this mean?—A. To confess our sins, that we may receive absolution, together with counsel and advice.

2. The Real Presence:—

Q. What took place when the Apostles spoke the same words?—A. The bread and wine became Christ's true Body and Blood.

Q. Did our Lord give this authority to anyone else?—A. Yes, to all Bishops and Priests who came after the Apostles.

Q. When do the bread and wine become Christ's Body and Blood?—A. When the words of consecration are said by the Priest at the Altar.

3. Sacrifice of the Eucharist:—

Q. What is the Eucharist besides a Sacrament?—A. It is also a sacrifice.

The *Banner of Faith* is owned and issued by this Association.

Among the lessons for children in Sunday Schools, are to be found the undermentioned teachings. Are they the teachings of the Church of England?

The same organization also issue the following Magazines: *A Manual for the Children of the Church, Our Annual, The Gleamer, and Echoes*.

The teachings contained in the *Banner of Faith* are these:—

Where can we worship God worthily?—In church, especially at His Altar.

Of the virgin Mary, the Mother of God—Why is it necessary to call the Blessed Virgin the Mother of God?—To proclaim the honour of her Son.

How does the Saviour now exercise His office as a priest?—In His Church, on His Altar.

Practical thoughts about the dead—We ought not to disgust them. We may help them by our prayers. They surely are helping us.

Persons with whom we may have communion—The faithful departed. We must pray for them.

How can the Saints on earth and in Paradise mutually help each other?—They can at least pray for one another.

When are we bound to be in charity with all men?—When we come to the Altar.

What do we then get?—The body and blood, the soul and the Godhead of our Saviour.

How are we made one with God?—God is in Christ, Christ is in His Sacraments; His Sacraments are in us, therefore God is in us.

In what way does peace come?—From God, for the sake of Christ, by the Holy Ghost, through His priests.

How many Christians represent God?—We may make pictures and statues of our Lord Jesus Christ.

WHAT IS MEANT BY THE EASTWARD POSITION?

In the *Banner of Faith* (July, 1890), Mary Bell writes "Things we ought to know about the Church. Certain acts during the service." Of the Priest she says:—

"First he is representing Jesus Christ, his Master, to the people, he is giving them His message, he is pardoning their sins in His name; he is offering the Sacrifice in His stead... at the Altar he does on earth what Jesus does in Heaven.

It is at the awful moment of Consecration in Holy Communion. He stands with his back to the people, praying that solemn prayer and making those solemn acts which bring our Lord's most holy presence near.

He is speaking to God. His face is towards the Altar where he is offering to God the Sacrifice of the Body and Blood of Christ."

The Church Home Labour Cart. A well-wisher at Tamworth has forwarded five shillings for this object—Ten pounds fifteen shillings yet required. Who will help?

MISSION WORK.

The Rev. W. La Porte Payne, Rector of All Saints', Birmingham, has a parish of 24,000 people. "Some months ago," he remarks, "I wrote to the widow of the first Rector of this parish, and she generously gave me a house formerly occupied by the Rector with about thirty years' lease unexpired. I have been collecting money in this very difficult centre in which to raise funds for Church purposes, and have procured part of the outlay for necessary repairs, and now I want furniture. I have one lady who has been admitted as a Deaconess by the Bishop of Worcester, and another lady joined us on Wednesday. I am hoping that the house will be ready in September, and shall be glad to hear of ladies who will come at their own charges, and also to receive funds for so necessary a work.

A Lady District Visitor has come across a curious difficulty in her work, and she is anxious for counsel how to remove it. "Can any reader of the (London) Record," she asks, "tell of any simple book for an illiterate infidel who states his reason for not believing the Bible is, he cannot understand when and how the blacks were created, as all who were in the ark were white people?"

A letter from E. H. Glenn, of the North Africa Mission, gives many interesting particulars of Women's Work in that part of the Dark Continent. The following extract gives a few details of the labours of some of the ladies on the staff of the Mission:—"In Morocco Miss Copping and Miss Reed are holding on in Fez, notwithstanding the great heat, and so are Dr. and Mrs. Churcher. Miss Herdman has returned for a while to England, and Miss Bonham and Miss Mellett have come down to Tangier, Miss Bonham to be married to Mr. Edwards, and Miss Mellett to be her companion. Miss Copping and Miss Reed hope next month to go to Sirroo, Miss Reed's outstation. It is among the mountains, and much higher and cooler than Fez. The countrypeople there are more willing to hear than those in the towns. The Sultan has left Fez for the present, but his movements are uncertain. Mr. and Mrs. Mensink and Miss Banks (of Tetuan) are in this country. Miss Banks hopes to get back early in September, and Mr. and Mrs. Mensink propose visiting Holland, and having some meetings amongst their friend there. Miss Bolton and Miss Hubbard have gone for a change to Tangier, where their help will no doubt be acceptable. Tangier is not so hot as Tetuan in the summer."

We extract the following from a religious publication. "Certainly ladies are beginning to work hard for all classes. We have just heard of one who is interesting herself in sweeps who she says are much neglected. An association of ladies has been formed in one large town (England) for the benefit of young men in shops and merchant offices. Each lady undertakes to invite to her house once a month a certain number of these young men who are generally very friendless when they leave home for the first time. We have known the benefit of such invitations to young men in the interior of this Colony. It was the custom of a Christian lady to invite to her home young men who had lately come into the district, and the advantage of such association many can testify. Certainly where good work is to be done all over the world—women are ever to the front.

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

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

Please send address and remittances to Manager,
AUSTRALIAN RECORD,
176 Pitt-street,
Sydney.

CHARLEMONT & CO.,
Vice-Regal Photographers,

Royal Arcade, Sydney

Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

SPECIAL ADVERTISEMENTS.

The Australian Mutual Provident Society

IS THE OLDEST AND MOST PROSPEROUS LIFE ASSURANCE SOCIETY IN THE AUSTRALASIAN COLONIES.

INVESTED FUNDS, OVER ELEVEN MILLIONS STERLING.

The Australian Mutual Provident Society is the only Australasian Life Office which DECLARES A BONUS EVERY YEAR. AMOUNT DIVIDED FOR 1892, OVER HALF A MILLION STERLING.

Directors: The Hon. Sir J. P. ABBOTT, M.L.A., Chairman; JAMES R. HILL, Esq., Deputy Chairman; J. T. WALKER, Esq., THOMAS LITTLEJOHN, Esq., A. W. MEES, Esq., BENJAMIN SHORT, Esq., ROBT. J. KING, Esq., General Manager and Actuary—RICHARD TEECE, F.I.A.; F.F.A.

Head office: 87 Pitt Street, Sydney.

ROBERT B. CAMERON, Secretary.

FRED. C. BOURNE & CO.,

Business and Property Salesmen,

ESTATE & FINANCIAL AGENTS,

506, 508 George Street, Sydney.

243 New South Head Rd., Darling Point.

3 and 5 Queen Street, Woollahra, and London.

ESTABLISHED 1845.

HOUSES LET AND SOLD.

DELAPIDATIONS SURVEYED AND ASSESSED.

ESTATES MANAGED.

ESTATES SURVEYED AND SUBDIVIDED.

BUSINESSES TRANSFERRED.

PARTNERSHIPS ARRANGED.

INVENTORIES AND STOCKS TAKEN.

SALES BY AUCTION.

MORTGAGES EFFECTED UPON GOOD FREEHOLD SECURITIES.

LOANS UPON PERSONAL SECURITY COMBINED

WITH LIFE INSURANCE.

BUSINESS TRANSACTIONS IN THE AUSTRALIAN COLONIES AND GREAT BRITAIN.

Palace Aquarium Swimming Bath, COOGEE.

MISS H. ELPHINSTONE DICK

Will, give Swimming Lessons to Ladies and Children at the above bath on MONDAY and THURSDAY, 10 a.m. to 2 p.m.—Terms (in advance), £2 2s.; Single Lesson, 6s.

Special arrangements made with Schools and Families for Private Classes. For further particulars apply, The Ladies' Gymnasium, Liverpool-street, Hyde Park, Sydney.

THE GRESHAM GRILL - AND - TEA - ROOMS.

Largest and Coolest in the City.

THE STRAND.

Ladies' and Gentlemen's Lavatories.

ALBERT BOND,

ARCHITECT,

66 L'LANCHAMBERS, 131 PITT STREET SYDNEY.

"The Drink Problem in Australia,"

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

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

"A graphic description of the manifold evils of drinking in Australia."—*Temperance Record*, London.

"The volume is unique in several respects. It is the first of its kind distinctly treating on Australian phases of the liquor problem."—*Daily Telegraph*, Sydney.

"The volume is a perfect store-house of facts—patiently collected and well-arranged facts—bearing on this question; it contains much solid and temperate argument; and it is full of earnest, persuasive and eloquent appeal. From beginning to end there is not a single sentence that can well jar on the most sensitive ear, yet the temperance teaching is sound, thorough-going and effective, and for many days to come Mr. Boyce's book will be the standard work on this important national question. He has not only written a good book, but he has written a book that will be simply invaluable to all who wish to know the facts, and to understand the issues of this controversy. We also congratulate ourselves that such an able work has been produced in Australia, and that, in the conflicts of the near future, statesmen, temperance reformers, and all who seek sobriety among the people, have ready to hand such important and well-digested information, and such strong and effective arguments."—*Australian Christian World*.

CORREY'S GARDENS, Cabarita, Parramatta River.

THE PREMIER PLEASURE GROUNDS OF AUSTRALIA.

Just the place to take the Sunday-school Scholars for their Picnic.

Largest Pavilion in the Colonies, accommodating 3000 persons, therefore there need be no anxiety about the weather. Extensive Grounds, 20 Summer Houses, Shady Nooks, Beautiful Flower Gardens; a most Charming Sight; Flowers in abundance.

The City Water is laid on throughout the Grounds. There is no Hotel license. (Cabarita is strictly Closed on Sundays). Office-Bearers of Sunday-schools on selecting a Ground for the Picnic, do not fail to inspect Cabarita. Letters by Post promptly attended to. Postal address—

T. CORREY,

Cabarita, Concord.

Church of England BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,

176 PITT STREET, SYDNEY, 176

(OPPOSITE HORDERN BROTHERS).

Bibles in all sizes and descriptions: Church Services and Prayer Books in various bindings. Hymn Books of all kinds. Sunday School Materials, &c.

The publications of the S.P.C.K., R.T.S., CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, and other well-known Publishers.

The following Books have just arrived:—

The Tell Amarna Tablets, 5/-; by post 5/6
The Illustrated Bible Dictionary, 5/-; by post 5/10
The Cambridge Companion to the Bible, 3/6; by post 4/-
The Oxford helps to the study of the Book of Common Prayer, 3/6; by post 3/10
The Gospel of Mark, by the Bishop of Winchester, 3/6; by post 4/-
The Divine Society, by E. Jacobs, 2/6; by post 2/9
Doctrina Pastoralis, by Archbishop Blunt, 2/6; by post 2/9
The Catechist's Prayer Book, 2/6; by post 2/9
Our Bible, by Canon Talbot, 1/6; by post 1/9
Old Testament Difficulties, by Rev. A. W. F. Ingram, 6d, by post 8d



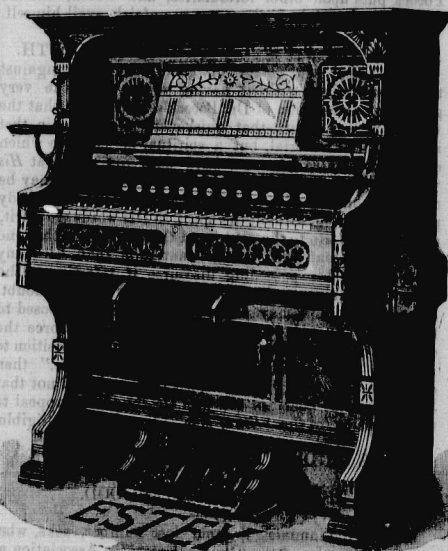
338 George Street,

LARGEST IMPORTERS OF PIANOS, ORGANS AND ALL MUSICAL INSTRUMENTS.

NO BETTER VALUE TO BE OBTAINED ELSEWHERE.

FOR CASH OR TERMS.

Large Stock. Great Variety. All the Best Makers.



W. H. PALING AND CO., Limited,

Sole Agents for the Celebrated Pianos of Steinway and Sons, Julius Feurich, Uebel and Lechleiter, Carl Ecker, The "Victor" and The "Bellini."

Pianos by all Good Makers. Estey Organs, Boosey's BAND INSTRUMENTS.

Largest Stock of New and Popular Music.

BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-

Selections from Writings of John Ruskin, 1st series 1843-1890; 6/- posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.

Japan as we Saw it, by M. Bickelsteth, preface by Bishop of Exeter; 2/-; posted 2/2.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-

Homepun, Annie S. Swan; 1/-, posted 1/3.

Stationers' Hall and Book Depot

S. T. MARCHANT, Manager,

Late G. E. FULLER & CO.,

385-87 GEORGE STREET, SYDNEY.

765 GEORGE STREET, opposite Christ Church,
116 OXFORD STREET, 78 DARLINGHURST ROAD,
WAVELEIGH, near the Tea Gardens.
Also at ROCKDALE, opposite Station.

TELEPHONE 993

BRITISH
PLATE & SHEET GLASS
Oil and Colour Importers,
JAMES SANDY & CO.
Wall Papers—Newest Designs.
330 & 271 GEORGE STREET
SYDNEY.

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

CLERGYMAN, Single, Wanted for Mission District; also Catechist with view to Orders. Address,
Rev. J. T. EVANS, Manly.

SUNDAY DUTY.—The Rev. H. D. SEALY-VIDAL is open to take Sunday Duty. Usual Terms. Address—
Rev. H. D. SEALY-VIDAL, Liverpool.

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

THE Incumbent of a Parish on Northern River (12 hours steam from Sydney) wishes to Exchange duty for a few weeks; willing to take place of Curate in Sydney or Suburbs. Apply,
132 S.C.C. Palace, Clarence-street, Sydney.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 16, 1892.

CLOSER UNION OF PARTIES.

WE frequently hear and talk about the Comprehensive-ness of the Church, embracing, as it does, men of varied thought and practice. This variety of thought and ritual, while possessed of many advantages, has developed a great deal of party spirit and party feeling. In some cases, where these exist, they are as fatal to spiritual progress as government by party is to the well-being and good government of a people. An important question, however, may be discussed. What can be done to bring existing parties in the Church into closer union, and lead them to harmonious co-operation in all good works. Many answers may be given. There should, we think, be a fuller acknowledgment of personal sincerity. Whatever may be the opinion of A, he should not believe B to be hollow and insincere, simply because he does not share his views and pronounce his shibboleth and *vice versa*. This difference in theological belief has, in too many instances, become a personal matter, and A thinks B an enemy in disguise, and B regards A as a wolf in sheep's clothing. There is a proneness of imagination, which leads some to believe that the man who differs in either doctrine or ritual is a self-seeking adventurer, one who cares more for party success than Church progress. Of course, there are occasions when vital questions must be discussed, and vital principles maintained. He would be a hireling, who at such a time failed to show what he believed. But what is to be seriously and solemnly deprecated, is the personal element and bitterness, which ever and anon obtrude and makes the enemies of the Cross to laugh at our littleness of love for each other as brethren in CHRIST JESUS. If A is sincere, what right has he to question the sincerity of B. Does not A, by such conduct, lay himself open to the charge of insincerity? The man who assumes himself to be perfect, justly discredits himself by that very assumption. If we are children of the same FATHER, and are one in CHRIST JESUS, why should we read the body of CHRIST by personalities and innuendoes? Attached to each of the parties, known in the Church, there are men of stainless integrity, of transparent character, and undoubted piety, and these are often kept asunder by elements which ought not to exist. We cannot all see alike, we do not all feel alike, and we are not likely, while in this world, to think alike; but all can have the spirit of love—the love which thinketh no evil. If we have differences in thought

and administration, it is a temporary business, and it can be best done in the spirit of love. Why should there be all this toiling and struggling and bitterness, when Church life may be made a joy, and the garden of the Lord might be filled with the flower of peace and the fruit of plenty? The spirit of the world has crept into our religious controversies, and thus we have been working at the wrong end, we have been trying to do things in parts which were never meant to be done except as in relation to sublimer movements, and thus we have become the victims of detail and accident. Versed in these, it is not an easy thing to distinguish between vanity and greatness, conceit and divinely-given consciousness of power, and vanity and conceit inevitably open the door and make room for uncharitable judgments. The bitterness of professing Christians shakes the Cross, and every wound of the Sufferer is made larger by that rough handling of His Cross. We need to seek for more spirituality of life. We should then see the good and not the evil. The more frequently we speak to God the less seldom will we speak against one another. We need to get out of the noise and tumult of harsh criticism, and then we should catch the whisper of prayer on the part of others. Once a good man was left alone, and said he was the only man that prayed, but God said "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto BAAL, and every mouth which hath not kissed him." The closer our communion with God the readier we shall be to recognise the real, active, solid good there is in those who do not see with us, eye to eye, in all things. The more we associate ourselves with the idea of a living, tender Fatherhood in God, of a merciful, gracious and mighty providence, which ordereth all things, the more we shall be one in thought and one in love. JESUS CHRIST came to set us in a right relation to God, to Himself and to one another. If we grasped this thought aright, how it would make us modest, calm and trustful. In that modesty we should have strength, in that trustfulness we should have a defence which could never be invaded. The moment the spirituality of the Church goes down, that moment the door is opened to every kind of invader. No foe can do the Church harm, if its members are in loving fellowship with God, doing everything for CHRIST's sake, and glorifying God in their body and in their spirit, which are His. We are convinced that, as Churchmen, we need more prayer with, and for each other, then there would be a growth in refinement, in susceptibility, in moral tenderness and in sympathy; our speech would be pure, gentle, courteous and gracious, and our talk of one another would be in terms of appreciation and brotherly regard. We need not give up one iota of the principles we hold to be very dear, or the truth in which we glory, but, if we are to do God's work successfully, we must part with little mindedness and narrowness of soul, lack of sympathy, and idleness instead of worship. We need not be the less firm in our stand against what we believe to be pernicious in doctrine or adverse to the truth as it is in JESUS, but we should pray that we give offence to no man heedlessly, that we do nothing whereby the Gospel shall be hindered, but that CHRIST may dwell in our hearts by faith, and that, being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth and length and depth and height, and know the love of CHRIST which passeth knowledge, that we may be filled with all the fullness of God.

lovingly cherished. Mrs. Ashcroft, of Macquarie Fields, has sent men to clean and repair the graveyard at her expense. Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 8th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair. The Chairman reported that during the week ended September 2:—Number of meals served, 696; beds occupied, 234; permanent employment found for 2; temporary employment found for 2; dismissed, 1; admitted, 6; now remaining, 30. A financial statement of accounts was read and passed for payment. Donations to the amount of £5 were handed in, and several cases were submitted for re-admission. A satisfactory report was received from the Superintendent of the Farm, also a financial statement of accounts.

Theological Library.—On Wednesday afternoon, a meeting of the Clergy of the Diocese was held in St. James' Parish Hall, with the object of taking some steps towards making the Theological Library belonging to the Diocese of greater usefulness to the Clergy and others who might desire to avail themselves of it. For many years the books have been kept in the St. James' Hall, but the volumes had been made but little use of, and it was suggested, to popularise it, and new works should be added from time to time. In order to provide funds, a scheme to the following effect was put forward:—1. That Clergymen and Laymen desiring to use the Library, pay an annual subscription. 2. That an effort should be made to obtain contributions and donations from Members of the Church. 3. That the Standing Committee should be asked, if necessary, to supplement the subscriptions by an annual grant. The PRIMATE, who presided, announced that over 50 names had been given in as intending subscribers to the Library. The first resolution was in the following terms:—"That the Theological Library belonging to the Diocese should be made of greater practical utility to the Clergy and others who may desire to use it." This was proposed from the chair, seconded by the Rev. H. L. Jackson, and carried. The Chairman moved,—"That the constitution and rules now submitted be adopted." The Ven. Archdeacon Gunther read the report and rules drawn up by the Committee appointed to enquire into the matter. He said that an offer had been made to dispose the books in rooms at the Anglican Chambers, and it had been suggested that a reading-room might also be arranged for in the same quarters, with a possible prospect of the establishment of a Missionary Museum at some future date. The Committee was hoping to get some Reading Societies in connection with the Library. The Rev. H. L. Jackson had written to the Committee, offering the use of St. James' Hall for the purpose under certain conditions. The Rev. H. L. Jackson, as Honorary Librarian, said he would continue to give every assistance to the Library; but wherever the books were kept, he would suggest that the most valuable be housed for safety at the Chapter House. A few of them were without counterpart in any library in Australasia. The rules submitted were slightly amended and agreed to after discussion. A Provisional Committee was appointed to take further action.

Diocese of Newcastle.

Bishop Tyrrell's Will.—This is now printed, and copies have been forwarded to members of Synod, who will thus have an opportunity of judging for themselves how far its provisions are consistent with important changes contemplated though not mentioned in the Parochial and Diocesan Funds Draft Ordinance awaiting consideration at the adjourned Session of Synod on the 17th October next.

Grafton and Armidale Synod.—The Bishop of Newcastle has been chosen by ballot, by the members of the Grafton and Armidale Synod to act with the Bishops of Melbourne and Bathurst in the responsible matter of choosing their new Bishop. The Diocese of Newcastle joins Grafton and Armidale on the North East, and Bathurst joins it on the North West. Probably the Bishops of both these Dioceses will accept the delegation of the Synod; but it remains to be seen whether the Bishop of Melbourne will accept, the Bishop of Sydney having been passed over in his double capacity of Primate and Metropolitan.

Singleton.—On Thursday, the 7th inst., Miss Lart and Company gave the Play of "Sweethearts" in the Mechanic's Institute, in aid of All Saint's School Repairs. Miss Epworth sang, and was encored between the Acts, Mr. Kedwell recited the "Newspaper Boy," and Mrs. B. E. Shaw and Miss Upjohn sang a duet. The three shillings seats were well filled.

Delegation.—Mr. Labouchere writes in *Truth*:—"Bishop Hadfield, the Primate of New Zealand, has resigned the See of Wellington, to which he was appointed in 1870. The new Bishop is to be selected by the Archbishop of York and the Bishop of Durham, the Synod of the Diocese having stipulated that no Clergyman is eligible who has held a Cure in New Zealand. If the Clergy of the Colony are to be *ipso facto* disqualified from being promoted to Bishops, I should fancy that they must justly feel much disgusted by such an arrangement, which is certainly not calculated to stimulate their zeal." The Delegation of the Grafton and Armidale Synod mentioned above, is quite different, and secures the appointment of a Colonial Clergyman. Many representatives came to the Synod prepared to vote for Election as against Delegation, but Delegation was decided on as most likely to preserve harmony in the Diocese. In the matter of Delegation, the preference was un-

Diocese of Sydney.

St. Peter, Campbelltown.—The Very Reverend the Dean of Sydney addressed a meeting of the Mothers at the Parsonage on Wednesday, August 30th. The object of the meeting was to gain the prayers and influence of the mothers on behalf of the children, especially those of an age for Confirmation, and to arrange for further meetings with like intention.

St. Mary the Virgin, Denham Court.—The Church was draped in Mourning on Sunday last, on account of the death of the Rev. George Napoleon Wood, B.A., for many years Incumbent of the Parish. In the course of the sermon on that day, reference was made to the life and work of him who was well-known to some present, and whose memory is

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St.

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. (A Trial Solicited)

UNDERTAKER
Charles Hensela.

mistakably strong in favour of delegating to Bishops in Australia rather than to English Bishops, as the former would be more likely to know the class of man needed for the Diocese. As the work is principally of a missionary character, it was the universal opinion of the members of the Synod that a young vigorous man be appointed.

The late Rev. G. N. Woodd.—Mr. Woodd died on Thursday the 7th, at his residence in Ashfield, at the ripe age of 83. He continued his ministerial duties till he was 80 years of age. During his incumbency of his Parish, his youngest child, the Rev. H. A. Woodd, now Incumbent of Gundy, in the Newcastle Diocese, was ordained Deacon, and subsequently Priest, by the Bishop of Goulburn; on both occasions the father preached the sermon of the day. The service at the funeral was performed by the Rev. Dr. Corlette in the Church, and the Very Rev. the Dean and Rev. C. F. D. Priddle at the grave. Mr. Woodd leaves a widow and many descendants, children, grandchildren, and great grandchildren.

Gratuitous Advice.—Our good Bishop has been chosen with two other Bishops to select a Bishop for the vacant Diocese of Grafton and Armidale. The following gratuitous piece of advice tendered to himself and his colleagues in the correspondence columns of the *Sydney Morning Herald*, will probably amuse both the Bishop and your readers:—"Sir, As a member of the Church of England, I am surprised above measure at the difficulty made over the election of a Bishop. Why cannot the same principle be acted upon in this important step that would regulate promotion in the Army, Civil Service, and elsewhere. Surely those who have risen to positions of dignity and responsibility already in the Church as Deans, Archdeacons, etc., have *ipso facto*, a claim to further advancement, and, if not physically incapable, should be first considered. Such men there undoubtedly are in the Colony at the present time, and it will be to the disgrace and injury of the Church if they are overlooked. To put a young man—a man of no position in the Church, or, still worse, an almost unknown and hitherto unblessed priest over the heads of the old and experienced Clergy of any Diocese, is an unmitigated outrage. If a suitable man for the Episcopal Office is not to be found in the Diocese of Grafton and Armidale, then take the highest qualified dignitary to be found in the other Dioceses, and so avoid slight on the one hand and outrage on the other.—I am, etc., COMMON SENSE.

The approaching Synod.—The line of action to be taken is beginning to shape itself in the minds of various members. There is a very strong feeling on the part of many, that if there is any possibility of such a course being taken, discoverable by legal ingenuity or actual agreement, the Tyrrell Estate ought to come to the assistance of the Diocese in its present extreme financial exigencies. There are also not wanting others, who will resist most strenuously the withdrawal from a large number of parishes of their share of the Clergy Stipend Fund, given by Bishop Tyrrell during his life time, and mentioned in explicit terms in his will as given to each Clergyman "being an Incumbent," on condition of their parishes paying 15 p.c., which condition the Will expressly says had been fulfilled; so that it establishes them as entitled to their share of the Fund. This share they have regularly received since the year 1879, but now it is contemplated to deprive them of it, though the framers of the proposed new Ordinance have concealed their intention.

POETRY.

Giving—Living.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on suns and cold,
His wealth on the homes of want and sorrow.
To withhold his largest of precious light,
Is to bury himself in eternal night.

To give
Is to live.
The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exalt or smother, to wither or bloom.

To deny
Is to die.
The seas lead silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath,
Till the mirror is dry and images dead.

To live
Is to give.
He is dead whose hand is not open wide
To help the needs of a human brother;
He doubles the length of his life-long ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

ARCHDEACON SINCLAIR AND THE JEWISH LOVE OF TRUTH.

The Archdeacon of London, at St. Paul's Cathedral, on Sunday afternoon, July 31, preached from Deut. xxii. 4, "A God of truth, and without iniquity, just and right is He." The report in the *Daily Chronicle* states that he said that according to the latest theories imported from the imaginative schools of Germany, these words are part of a fiction, founded possibly on tradition, but of no earlier date itself than the eighteenth year of King Josiah. Deteronomy, in their view, is a kind of religious novel. "The claims that the book itself makes," observes one critic, "as to its authorship are far too distinct and numerous to be set aside in any other way than by ascribing conscious fraud to the republisher and a deliberate misuse of the name of the legislator." There are many objections to this unpleasant theory. One is that of Professor Ladd, who points out that it would leave the earlier periods of the history of Israel, when the nation was being formed and founded, almost completely without a literature. Thus to crush into the period of the Exile this really vast amount of fabricated legislation and reconstructed history, is so preposterous as to make an objection which the very circumstances of the case show to be not only valid and reasonable, but perfectly insuperable. There are other objections. Moses is one of the grandest figures in all history. He is mentioned in Pagan literature, and stands side by side with Solon the legislator of Athens, and Lycurgus, the legislator of Sparta, and Confucius the moulder of Chinese civilization. Moses was skilled in all the learning of the Egyptians. It is likely that in framing the future of the nation, whom he undoubtedly led from Egypt to Palestine, he should leave little or nothing behind him? The Egyptians had come to a high degree of civilization long before the time of Moses; for ages they had been familiar with writing and the composition of books. What conceivable difficulty is there in accepting the belief of the Jews throughout their whole history that what Moses wrote, however often translated and retranslated, was the substance of the books of the Law and the origin of the Old Testament? But the point which he (the preacher) wished to impress was that the Hebrew nation throughout the whole course of the Old Testament presents itself to us as a people to whom truth is peculiarly precious, and who detest all fiction, falsehood, and lying. It is by a congenial lie that in the old poetical story of the Fall the Devil is represented as tempting Eve. It is a congenial lie that comes to the mouth of the first murderer, when the awful question is asked him, "Where is Abel thy brother?" The wife of the Father of the Faithful is rebuked by her denial by the angelic presence. Abraham himself is rebuked by the King of Gerar for his fiction about Sara. The misconduct of Jacob in deceiving his father is held up as a warning in a pointed and pathetic story. The cruelty of Joseph's brethren in pretending to piteous impressiveness by the stately simplicity of the ancient Chronicles. The Gibonites are punished for their fiction by permanent servitude. Samson has no high morality, but his lies to Delilah are significantly followed by his disastrous yielding to her persistence. The writers seldom point the moral, they tell the facts with grave deliberation, and leave the lesson to be gathered by the reader. In every book of the Bible you will find some instance of lying or deliberate fiction with intention to deceive, frustrated, censured, or punished. Precepts are numerous to the same effect. Are not the prodigious forgeries, supposed by the imaginative critics to have been committed in the name of God and in the interests of the priests, in the days of Hezekiah, Ezra, and the Maccabees, contrary to the whole genius of Hebrew morality? Would they have even the smallest chance of deceiving a people whose teachers had such a profound and enthusiastic sense of the value of truth? How refreshing it is, after these audacious and unwarranted insinuations, to recall the priceless value set by the Hebrews at all times on the inestimable virtue of truthfulness! O friends, we shall say, O Remus, Kuenen, and Wellhausen, you have been exceedingly ingenious! You have spun out marvellous theories. To have supposed that Deuteronomy was composed in the reign of Josiah and imposed upon a credulous people was indeed a stroke of imaginative genius. But it jars upon the very fibre of the whole religion of Israel. We must ask you to invent some more probable opinion. Theories are easily spun, and a readjustment of your imaginations will not be difficult. Where in all the whole field of religious and moral literature will you produce such abhorrence as the whole mass of the Hebrew writers have showed of every false way, or so profound and enthusiastic a value for openness and candour? We hear men of light minds jauntily discussing the measure of the value which the Hebrews of the Old Testament had for veracity. I challenge them to search all literature—Greek, Roman, Hindu, Chinese—where will they find such abundant and consistent condemnation of lies, such universal and appreciative zeal and love for candour and truthfulness?

Our principles are the springs of our actions, our actions the springs of our happiness and misery. Too much care, therefore, cannot be employed in forming our principles.

MISSION NOTES.

The Report read at the Annual Meeting of the Zenana Medical College gives an encouraging account as to what the lady students had accomplished as medical Missionaries by having the two years' carefully arranged college curriculum. But the statement as to finances was not so bright. The receipts had fallen short of the expenditure, and a balance was due to the bankers. Since its establishment 125 students had received training, six entering and five leaving during the past year June 30. An important home missionary feature is the maternity branch of the work, as since it has been undertaken the matron and students have successfully attended no less than 1,430 cases, and the gratitude expressed over and over again by the poor women has cheered the workers.

From those in the field, a recent report from Miss Rainsford, Narawal, India, states she had last year 11,540 cases at her dispensary. Miss Bird, Kollegal, South India, had no fewer than 11,600 out-patients at her dispensary. Miss Boies, a native Brahmin Christian Hindu lady educated, near Amritsar, India, had just over 9,500 patients last year. Miss Sugden, now home on furlough from Hankow, China, has established an hospital on English lines—two dispensaries, and a native training medical school. The suffering which she has been able to relieve during the past seven years would require volumes to describe. The latest home arrival, a few days ago, is Miss Gamble, who settled as the first medical woman missionary in a district of Ceylon hundreds of miles from Colombo, or from any other medical women. During five and a half years she had ministered to 22,000 patients.

THE JAPAN MISSIONS.—Bishop Bickersteth, of Japan, addressed a Meeting at Truro lately in aid of the Church of England Missions in Japan. The Bishop of Truro presided over a large assembly. After giving some of the features in the history of Japan, Bishop Bickersteth said that the result of a combination of events showed that now in Japan a very vast number of people were practically, from a religious point of view, agnostics. Taking all the circumstances surrounding the people into consideration, he thought their present position was more or less favourable for the work of the Church. Now they had an opportunity of making known the faith of Christ at a time when there was not much opposition. There were no dangers from the climate or risks of life or limb, as the people of Japan were as orderly as those in England. What they had to encounter was an indifference to religion, an endeavour to revive the ancient religions, and an unsettled condition consequent upon political contests during the past three or four years. He was happy to say their strength was increasing. Five years ago they had 1,400 Christians in their Missions; now they had over 5,000. In describing the Missions of St. Andrew's and St. Hilda at Tokio, he said Cornwall had special interest in them, because Mr. Cholmondeley, who was curate of Kenwyn, was a member of St. Andrew's Mission, and Miss Thornton, daughter of one of the Canons of Truro, was in the Mission of St. Hilda. He (the Bishop) wished very earnestly to raise the number of these Missions from six to ten, and as Cornwall gave him two workers some five years ago, he hoped the time had come when they might give him two or three more. They were both community Missions.

The Irish Church Missions has made a new departure in its literature, the nature of which is explained by the following extract from an address to subscribers and friends:—"We have reached a momentous crisis in Ireland. The people are beginning to throw off the control of the priests, and to claim the right of independent judgment in religious as well as political matters. Many are beginning to read the Word of God. If they do get the truth they will become infidels and socialists, as in France. We are anxious to make the work known to the Christians of England, so that they may take an interest in the spiritual welfare of the sister island, and help us to send the Gospel into every part of that land. For this purpose we have enlarged the *Banner*, which will appear still quarterly, and contain the details of the work and matters of special interest in Ireland. We earnestly appeal to our friends and supporters to assist us in this effort by becoming subscribers."

FRAGMENTS.

He hath riches sufficient who hath enough to be charitable.

If you suppose that no afflictions abide you, you have not yet begun to be a Christian.

Defer not charity till death. He that doth so is rather liberal of another man's than his own.

No man is a better merchant than he who lays out his time upon God, and his money on the poor.

God never gives graces without an intent of their exercise.

AMONGST THE MAGAZINES.

Robert Browning's Religion.—Christian Leader.

The Chief characteristic of Browning's writing is also the chief characteristic of the man. It may be stated briefly as a strong religious hopefulness based on a personal faith in a righteous God. He sums up thus his creed in "Paracelsus":

"God! Thou art love! I build my faith on that!"

Again, as a refrain, he makes his poor heroine say in "Pippa Passes":

"God's in His heaven: All's right with the world!"

After Robert Browning, it cannot be said that the highest intellects of the century refuse to believe in God and in His Christ. He says that he would give all that he is and has "to see Jesus." His deepest need is to know God.

"And what is that I hunger for but God!
My God, my God, let me for once look on Thee
As though nought else existed, we alone?
And as creation crumbles, my soul's spark
Expands till I can say, even from myself
I need Thee, and I feel Thee, and I love Thee."

Indeed, all through his life he lived and wrote in the spirit of his early declaration—

"I believe in God, in truth, in love."

Browning was of Puritan stock, and though he did not slavishly identify himself with any body of Christians during the whole of his life, his connections and his sympathies were with the Nonconformist Churches. During part of his stay at Florence he acted every Sunday as a Deacon in the congregation of the Rev. Mr. Macdougall, which is connected with the Free Church of Scotland. But it was ever his custom to attend worship wherever he found himself, and to participate in the assembly of believers, even though his faith might be more emancipated from the letter than that of his fellow-worshippers. This is manifest in that most deeply religious of all his poems, "Christmas Eve and Easter Day," where, being driven away from a humble meeting-house by what Matthew Arnold would have called the "dissonance of dissent," a majestic vision of the Saviour meets him and opens up His own charity, love, and tolerance to the poet, and shows him that he who could endure the vulgarities of the rude and unlearned fishers of Galilee could accept faithful love roughly expressed. Then the vision of the Christ leads him to the great dome of St. Peter's, with its gorgeous ceremonial; again to the lecture room of a pale German Professor, who is spending his scanty breath in proving that Christ was only a man. Repelled at both places, he thinks that he has lost his hold of Christ altogether, when suddenly he finds that he is back again in the little meeting-house, and in broader understanding and wider Christianity he gives his assent to the faith perhaps too roughly proclaimed and too exclusively received. But he knows now that what is good enough for his Master need not offend his Master's servant. He grasps the essential danger and weakness of the purely critical attitude. It is easy, he feels, to find fault with the faith of others, but impossible to make one's own safe from ridicule and criticism.

"Meanwhile in the still recurring fear,
Lest myself at unawares be found,
While attacking the choice of my neighbour's mound,
With none of my own make—I choose here!"

And to this choice he held fast, and his faith of *Pauline* half a century ago is the faith of *Asolando*, published on the day of his death.

A Terrible Sunday Night.

(A True Sketch.—Church Bells)

This is not a communication from the land of spirits, although table-rapping and spirits enter into the story. The bell in which I was the sojourner of a night does not closely resemble the imaginative *Inferno* of Dante, nor in its punishments the orthodox one of fire and brimstone. In brief, it is a London dox-house holding a hotel license.

I passed the gloomy portals of this inferno—they were, by the way, both gloomy and grimy—one sunny Sunday afternoon when the church bells were ringing for service, and the soothing quiet of our English Sabbath reigned all around. The place had a bad name and looked it. I passed irresolute on the threshold of the door for a moment, but plucking up courage I dived recklessly into the Tartarean gloom of "the bar." It reeked with the black-blue smoke of twist tobacco, and smelled foully of bad beer. About two dozen nondescript characters of the true doxer type lounged about, each with a pewter pot in his hand, and nearly all smoking. Every face was more or less besotted. A few young fellows had that cadaverous look and sickly pallor of countenance that bespeak late hours—and something worse. The hubbub of talk, laughter, and heated argument—argument, too, about the most trivial matters, the pedigree of a racehorse, the date of a prize fight—was perfectly dining. The very atmosphere was thick with oaths. They struck no harsh note of pain on the dulled senses of the listeners; they were the current conversational coin of the place. And amid all, the sweet sound of the church-going bells fell upon the ear, but it only invoked curses on "the infernal din" from the beer-bibbers inside.

"Goin' to stop here to-night?" This to me from the barman.

"Yes."

"Sixpence or ninepence? The ninepenny is a private box."

I chose the private box, and, lighting my pipe, sat down, and made myself one of the miscellaneous company. Here is a fitting school, I thought, for studying character. Every man of these has an eventful history, if one could only get at it. No hard matter, for I quickly discovered that a pint or two of beer is the open sesame to the doxer's mind, and it is what his words suggest much more than what they literally mean that reveals the life-history of the man. In my character hunt I was so lucky as to take my place at the table beside "Jemmy," the oldest inhabitant. He was by no means taciturn, and having oiled his throat with a few pewters at my expense, he became confidentially communicative. He possessed the frame of a once powerful man, and showed every one of his seventy odd years in bowed back and wrinkled cheeks.

"I came," he said, "to this here very dox-house twenty-one years ago this month. Ah! I was a fine man then, intending to stop only the one night, and here I am ever since. Why did I stay so long? Ah, well, I had money then, and spent it, took the 'coke fever' and have never got over it. The dox-house 'coke fever' is a terrible complaint."

There were evidently "high jinks" going on in the kitchen away at the back. For the past hour the waiter, a promoted doxer, had been busy carrying down armfuls of filled pewters, and the uproar, in which snatches of songs and oaths were mixed, proclaimed the company on the high road to drunkenness. "Jemmy," having finished his beer, leaned over towards me and whispered ("No earpulling, Jemmy!" from one of the doxers who had observed him), "May I make so bold as to ask you, sir, for a tanner to pay my dues? I walked the streets last night!" I gave Jemmy the "tanner," and, under his protection, proceeded kitchenwards.

How shall I describe the scene? It was a perfect bedlam of drunken and half-drunken men. In groups of three and four each they sat or lolled at the large tables, some gambling, some drinking, some eating, many in a drunken sleep. The gamblers, numbering half a dozen, played "banker," a game at which money is quickly won and lost. For the benefit of the uninitiated, this is the game. The banker, for the time being, shuffles and deals out the whole pack of cards into portions. Each player selects a portion or "deal," and covers it with his stake, and when all are so covered, the dealer turns, face upwards, the bottom card of his own deal. The stakes on all "deals" the bottom card of which is of less value than his, the banker scoops in as his winnings. Not a word is spoken as the banker deals out the cards, and with what feverish anxiety he does so, his mouth twitching, his hands shaking in a palsy of excitement. Nor are the other players a whit less excited; their eyes roam hungrily around the different deals; they are each in favour of betting on a certain deal, and toss a "lucky copper" for head or tail to decide "yes" or "no." "All covered?" asks the banker. Now excitement mounts to boiling pitch. He turns his own cards—an eight of hearts, say—neither very good nor very bad. He turns the next deal, which reveals a five of hearts; this he wins, and so on all round, winning in some cases, losing in others. The gambling mania extended to Jemmy; he felt in a lucky humour, he said, and might change his tanner into a dollar—he had done the like before. He staked his sixpence, his bed-money and lost! After each game, drinking, oaths, charges of foul play, and rows followed. Some lost their whole week's wages, and like Jemmy their bed-money as well. All the while the waiter was busily engaged bringing in beer. They might tear each other's entrails out so long as they paid for drink.

"Old Gummy," who, like Jemmy, was an old lodger, was seated on the end of a form, near the great coke fire, cooking a stew, said stew consisting of "black ornaments" (bits of meat), potatoes, turnips, carrots, and onion. He kept on growling to himself like an angry bear, and for no apparent reason, and his growling and mumbling were interspersed with oaths and blasphemies. The very appearance of the old reprobate—his fagan-like face and sideling leer—everything about him was repulsive. No wonder he had not a friend in the whole kitchen.

"Gummy, is my name in that stew?" one asks in a jocular tone.

An oath and a growl convey a very emphatic negative. Now comes a shower of corks, paper balls, and knotted rags in Gummy's direction, who curses in a savage manner. I wondered to myself if that old man had ever bent a knee to God. A little boy—just imagine a lad about eight in this human kennel—crossed before Gummy, to ignite a slip of paper to oblige a smoker. Gummy vented his pent-up anger on the little fellow by spitefully striking him on the extended hand with his stick, which called forth a cry of pain from the lad, and general execrations from the company.

But the old ogre was paid out later on. His heart was in the stew, which he had been watching now for a couple of hours; but he was obliged to relinquish guard for a few minutes to buy a halfpennyworth of bread outside. While away, a queer, quizzical, old-mannish-looking lad dropped a something into the simmering stew, remarking with a wink, to the grinning group around, "That'll thicken old Gummy's soup, I guess."

I was somewhat curious to learn what additional in-

redient had surreptitiously been introduced into the old fellow's stew, but I soon saw; so did Gummy. Having returned with the bread, he swept the table with an old newspaper, and carefully laid down a large plate and basin, the plate to hold the "black ornaments," the basin for the soup. Having stirred round the contents of the pot, his hungry eyes and nose feasting beforehand on the contents, he plunged down the fork as one would spear a salmon, and fished up—a pair of soiled socks!

The roar of laughter that followed shook the kitchen; Gummy danced like a raging maniac, and swore with an energy simply terrific. "Gummy, how does the stew-oo-oo taste?"—the word tailed out into a prolonged whistle—came in jeering accents from all parts of the room. In his rage he flung the contents of the pot in a shower of meat-scrap, vegetables, and soup all over the kitchen. And, during all this, the proprietor was quietly selling his beer in the shop.

On my way to bed I observed this instructive scene—an object-lesson more forcible than any temperance lecture. One of the card-players who had lost every penny approached the publican, and asked him to "stick up his bed for a night, as he was broke."

"No, no; can't do that," was the reply.

"But, gov'nor, I've lodged here for four years now, and owe nothing."

"No, Jack, can't do it. You have a good coat on your back."

"Well, here! Take the coat in pledge, and lend me half a dollar."

The coat passed over the bar, and Jack received 2s. 6d., sixpence of which he paid for his bed, and drank the rest. The drinking and singing, varied now and then by a pugilistic "set to," went on all night long and well into the early hours of the morning. Yes, it was, indeed, a terrible Sunday night.

The poorest can give to God as much as the richest, if he gives from his heart.

God will not refuse the poor offerings of poor people, but He will not accept the poor offerings of the rich.

NINE TIMES ON THE NINE.

"I'm as good as dead. I've won nine times on the nine, and lost nine times on the seven. Give this note to the banker; he knows the address of my relatives."

It was in a gambling house in Montana. The gambler who uttered these words threw down his cards, rose from the table, and left the place. At early dawn the next morning the police found his body in some shrubbery about a mile distant. His own pistol was full of cartridges; it had not been used, yet there was a bullet hole in his left breast. Was there any mysterious prophecy in the cards, or was the gambler's fear the outgrowth of superstition, and his death a coincidence? Everyone must decide for himself.

But people are often considered as good as dead for a much more intelligible reason. Mr. William Goble, of 104, Albion Street, Southwick, near Brighton, was recently placed on that list by his friends. In his case the danger was not from powder or sharp steel, but from something that hurries more folks out of the world than they do. His story is this: Looking at his tongue, one day in the spring of 1887, he found it coated like a piece of brown leather. Other signs of illness worried him, but other signs and portents went with it. His appetite failed, and what little he did eat seemed to cause great pain in his chest and sides. Now good folk never acts that way when a man is in proper condition. Quite the contrary. What was the matter?

Writing about it under date of Nov. 26th, 1891, Mr. Goble said: "I couldn't imagine what had come over me. Nothing like it had ever happened to me before. I had always been strong and healthy. But now I had a foul taste in the mouth, and wind appeared to roll all over inside my body. I had a choking sensation in my throat, and sometimes my heart would beat so hard and so fast that it frightened me. After a while I got so weak I had to give up my work. I was almost too weak to walk, and when out walking I would get short of breath. Gradually I became weaker and weaker, and lost all my flesh. I could just crawl about, and that was all. My cheeks were sunken, and I had such a pale, ghastly look that my friends said I was in decline and would never be better."

"A doctor in Southwick said I was suffering from dyspepsia, but after he had treated me for nine months I was worse than ever. At this time, our clergyman, Rev. Mr. Haywood, recommended me to the Brighton Hospital, where I was under treatment for one year. Several of the doctors sounded my lungs and seemed puzzled by my complaint, and changed my medicines so often that I wondered if they would ever find the right remedy. At the end of the year I stopped going to the hospital, and began to take cod liver oil, but it did no good, and I made up my mind that I was indeed doomed to death and nothing could prevent it."

"Still I am alive and well to-day, and I'll tell you why in a few words. In April, 1889, I met with a friend of mine, Mr. Groves, of Southwick, who told me of his own illness and of the great benefit he had received from Mother Siegel's Curative Syrup. I got a bottle, and by the time I had finished it my food agreed with me and I felt a little stronger. Four more bottles completed the cure, and I have since enjoyed as good health as I ever did in my life. I am a gardener, and have been in the employ of General Turnbull, The Hermitage, Southwick, for ten years. I will gladly answer inquiries." (Signed) WILLIAM GOBLE.

The Southwick doctor's diagnosis was right: Mr. Goble's disease was indigestion and dyspepsia. Some of the symptoms of which he names in his statement. His plain testimony will serve to strengthen, if necessary, the popular confidence in Mother Siegel's Syrup as a cure for this prevailing and perplexing malady. The Southwick gardener lost two years' time by not knowing what to do. But he is vastly better than a dead man now, and will, we trust, live long to give others the benefit of his knowledge.

SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT
Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. G. N.B.—REPAIRS Executed on the Shortest Notice.
A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT
For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET,Paddington, SYDNEY.

HALES & COLE, TEA MERCHANTS
Choice China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Caristers of 12, 24, and 28 lbs. nett, or Half Chests at 1/3, 1/6, 1/8, 2/-, 2/6, and 2/8 per lb. Address—
CORNER KING & KENT STS. SYDNEY

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Annual Public Meeting on behalf of Special Religious Instruction in Public Schools, was held on Monday evening in the large hall of the Y.M.C.A. The Most Rev. THE PRIMATE presided, and there were also present on the platform, the Dean of Sydney, the Bishop of Newcastle, Revs. M. Archdall, T. Holme, J. Dixon, J. G. Southby, H. C. Vindin, R. S. Willis, C. Baber, W. A. Charlton, H. J. Rose, H. W. Mort, J. H. Price, Dr. Corlette, W. J. K. Piddington, J. Elkin, T. R. Regg, A. Yarnold, C. Bice, J. G. Fenton, W. Hough, S. Hungerford, G. E. C. Stiles, R. J. Read, A. W. Pain, Dr. Rutledge, Mr. Justice Stephen, Judge Wilkinson, Messrs. E. I. Robson, E. P. Field, John Kent, F. W. Uther, G. W. F. Addison, C. R. Walsh, J. T. Wilshire, J. Plummer and others. The hall was well filled.

Apologies were received from Archdeacon Gunther, Revs. C. F. Garney, C. Child, T. Jenkyn, A. R. Bartlett, H. L. Jackson, C. S. Smith, and T. B. Fress.

The Rev. A. W. Pain read the annual report, which stated that the income for the past year from subscriptions was £563 19s 6d, of which £269 18s was received from offertories, and £4 12s 6d was collected at the public meeting. The sum of £100, granted by the Centennial Fund, and £20 16s 11d, being interest on fixed deposits, etc., made the total receipts amount to £769 3s 11d. Last year the sum derived from those sources was £714 4s 4d. During the year the work of nearly all the salaried teachers had been supervised by the Rev. W. A. Charlton, who had examined most of the classes taught by them. There were 11 salaried teachers employed, some of whom were working part of their time only. Three-fourths of the children enrolled in the Public Schools in the Diocese excluding infants, had been taught during the year by the Clergy and the salaried and voluntary teachers, at a cost of £783 16s 6d for salaries and expenses.

Mr. F. W. Uther read the balance-sheet, which stated that the income for the year was £769 3s 11d, and the expenditure £831 18s 3d, leaving a debit balance of £62 14s 4d.

The PRIMATE said that he was very glad to see the continued interest taken in the spread of Religious Instruction in Public Schools. He considered that every effort should be made to utilise to the full, the opportunities offered by the Public Instruction Act, and if they could not have the whole lot it would, he considered, be culpable not to take the half that was available. It was by means of the teachers and schools under their Diocese arrangement, that Religious knowledge could be spread and fostered, and he urged that everyone who was a member of the Church, should do what he could to assist in maintaining those teachers and schools. In looking at the subscription list, he noticed that out of £563, 13 people contributed £250, the remaining £273 being the donations from the rest of the 128 subscribers. Surely, in reference to work of such importance and widespread interest, and with the opportunity for the spread of religious knowledge far beyond what could be seen, something more than an inadequate response should be made by Church Members.

The Bishop of Newcastle moved the first resolution:—
"That this meeting regards with satisfaction the provisions of the 17th clause of the Public Instruction Act for giving Special Religious Instruction in Public Schools, and recognises the duty of using them with faithfulness and efficiency."

The possession of the 17th clause in the Act was, he said, a matter of great commendation to those people who desired to see Religious Instruction in State Schools, and so far as his Diocese was concerned he did all he could to improve upon his Clergy the necessity to avail themselves of that Clause to the utmost. He could fully appreciate its value because he had been formerly in a Colony where such a privilege was denied. By visiting the schools there was the chance of spreading the religious knowledge among the pupils, and although he had heard many a Misere about the matter since he had come to the Colony, he had rather felt inclined to sing a Te Deum. Much could be done by the Clergy, and also by the lay visitors, but of course it was better than either to have schools directly under the management of the Diocese, and in which religious knowledge could be imparted side by side with secular. When only the secular instruction was given, the mind of the child was developed on the one side instead of being developed all round, and he hoped that everyone who had an interest in religious matters would always do what he could to further the work that was possible under the 17th clause of the Public Instruction Act. Members of the Church of England should do all they could to support and assist the movement they were celebrating.

Mr. C. R. WALSH seconded the resolution, which was carried unanimously.

Rev. A. YARNOLD moved the second resolution:—
"That this meeting, having learned with much satisfaction the extent of the work of Special Religious Instruction in Public Schools now being carried on, commends it with much earnestness to the increased personal and pecuniary support of all who realise the importance of the religious education of the young."

Mr. E. I. Robson seconded, and Mr. E. P. Field supported, the resolution, which was also carried unanimously.

SUNDAY SCHOOL COLUMN.

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

The English Sunday School Institute is a most excellent organisation, and one has very rarely any fault to find with it. But really it ought to have been more careful about its facts than it has been in its record of the Australian Branch Associations given in its important Fiftieth Annual Report. It only enumerates three out of the seven branches in Australia, the Dioceses of Ballarat, Brisbane, Newcastle, and Riverina being ignored. It only gives a complete list of the officials of one of the branches—the Adelaide one; and I believe that with the exception of the Bishop still being the President, not a single name on that list is correct. In the case of the Melbourne and Sydney Institutes, only one official is named, and in each case wrongly. The Secretary of the Melbourne organisation is not a Clergyman, as he is represented to be; while the gentleman named as the Sydney Treasurer has not held office for years. The place for the name of the Sydney Secretary is left blank, although Mr. Beck has now occupied that office for many years, and interviewed the London officials last year. Finally, Bermuda is put among the Australian Dioceses! All this is a great contrast to the other most valuable parts of the Report.

Although no one has ever written to me in so many words to tell me that by speaking so much about the examinations of teachers and scholars I am ignoring the fact that the main duty of the Sunday-school teacher is to win souls, I am aware that some of my readers may think that I quite recognise that examinations are only a means to an end. But they are a very valuable means of impressing on the minds of the children and of those who teach them, the great truths which, if they are fully to influence our lives, ought to be thoroughly grasped, and not merely vague and misty in the mind. You can neither teach clearly nor follow clearly a truth of which you have only a vague notion, and an examination paper attempted by you the teacher, or by your scholars, will often show how hazy are some ideas which you thought had been thoroughly grasped. Listen to what the Bishop of London, a teacher of many years' standing, lately said concerning Examinations in a speech delivered at the Annual Meeting of the Diocesan Church-Reading Union:—"Let me assure you that examinations are one of the best instruments of teaching, not only of testing what you have learned already, but of teaching you something more. The time you spend in examination is very short in comparison with the time you spend in learning your subject; it is very short indeed, but for all that, it has a very considerable effect upon the subject that you have been studying. The subject is more firmly fixed in your mind by your having passed the examination than it would have been if your knowledge of the subject had not been tested. It is a very common thing to suppose that the work is really done by the study, and that the examination does nothing except to tell whether you have been studying or not. It does a great deal more than that. It enables you to put into proper relations a great deal of knowledge you have got. An examination, well conducted, often makes the knowledge you have previously acquired, in many respects, a new thing to you; and although you are hardly conscious of it, you are very much better able to put every part of it into its proper place. Altogether I should say that if you were to put the instruction of three weeks against an examination of three hours, the work is fully worth a quarter of the three weeks' preceding work. It does so much in concentrating, consolidating, and crystallising all that you have learned." The words, it will be seen, are just as applicable to religious as to other knowledge; in fact, it was concerning religious knowledge that they were spoken.

TEST EXAMINATIONS FOR TEACHERS.

RULES.

1. These examination papers will appear every three weeks until October. Any teacher from any Diocese can send answers.
2. Each teacher must choose a *non-de-plume*, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.
5. No books are to be consulted, not even the Bible.
6. The papers are to be sent to Rev. J. W. Debenham, Harden, within three weeks. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 2 oz.

VII.

1. Draw an outline map of Palestine, inserting only the names of the following seventeen important places, which have been mentioned in this year's lessons:—
The river over which Gideon passed in pursuit of the Midianites.
The city whose gates Samson carried away.

The country where Ruth was born, and the town of Judah in which she spent her later years.
The mountain where Jonathan was killed.
The city where Absalom was proclaimed king.
The city from which Jesus set out for the battle with Absalom.

Jesabel's native city, the mountain where Elijah proved the supremacy of Jehovah over Baal, the river by which the prophets of Baal were slain, the city at which Benhadad lived, and the city where Ahab was buried.
The city which Jehu was besieging when he was anointed, and the city where Jezabel was slain.
The city whose walls Nehemiah re-built.
The lake near which Jesus spoke many of his parables.
The city to which the man was going who fell among thieves.

2. Narrate how Nehemiah's great desire was granted.
3. What were the chief obstacles in the way of Nehemiah's success when he came to Palestine?
4. What are the main differences between the parable of the Pounds and that of the Talents?
5. Show how the parable of the Wicked Husbandmen was fulfilled in the history of the Jews.
6. What class of persons is typified by the man without a wedding garment?
7. Explain what is meant by "generally necessary for salvation."
8. What meantest thou by the word Sacrament?
9. State, in the words of the Catechism, what is the inward and spiritual grace in Baptism.
10. Write (not exceeding 30 lines) the outline of a lesson on Prayer, with special reference to the question and answer on that subject in the Catechism.

ST. LUKE'S, BURWOOD AND CONCORD.

SATURDAY, September 9th, 1893, will not soon be forgotten in the above Parish;—the day on which the foundation stone of the Parish Hall and that of the Parsonage were laid. The events of the day were commenced by a short service in the Church. The Incumbent read the shortened evening service; Rev. C. Baber, as Rural Dean, read the selected lesson, Eph. ii.; the Dean of Sydney preached, and the PRIMATE pronounced the Benediction. The Bishop, Clergy, and congregation then proceeded to the site of the two projected buildings, where many others were already assembled, notwithstanding the rain. On arriving at the site of the Parish Hall, Mr. Dawson, senior Church Warden, in presenting the trowel to the PRIMATE, delivered a short address, remarking that it is rather more than 50 years ago since Sir George Gipps, then the Governor, laid the foundation stone of the old building close by; upon which occasion Lady Gipps planted the oak tree in front. The PRIMATE having laid the stone, bearing the following inscription:—"This stone was laid by the PRIMATE, the Most Reverend WILLIAM S. SMITH, D.D., September 9th, 1893."—The company moved to the other end of the enclosure, under a smart downpour of rain, where Mrs. H. D. Bray, laid the foundation stone of the Parsonage. The stone bears this inscription:—"This stone was laid by Mrs. H. D. Bray, of 'Clermont,' Concord, September 9th, 1893." As the rain continued the company sought the shelter of the old schoolhouse, where some of the ladies provided afternoon tea, etc. Before this part of the proceedings took place, the PRIMATE and the Incumbent delivered each a short address. The former finely drew out the union between the two buildings,—the one as indicating the private and home life of the Clergyman, and the other his public life.

Canon MORETON informed the company that there were several reasons which had weighed with the Building Committee in asking Mrs. Bray to lay the foundation stone of the Parsonage, but as that lady was present he could only name one, viz., that she represented the oldest family in the parish,—a family which had always taken a foremost place in Church work, and still continued to do so.

Miss Snowden Smith and the Misses Smith, accompanied the PRIMATE on this occasion.

The Parish Hall will cost £200, which sum has been provisionally contributed. The style of architecture is early English. The Parsonage will cost, with other works connected with it, about £1500. The building committee have £500 yet to raise before it is free from debt. The style of architecture will, as nearly as possible correspond with that of the Parish Hall.

AN INFALLIBLE CURE FOR NEURALGIA.

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

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



The Most Extensive BREAD-BAKING BUSINESS

THIS SIDE OF THE GLOBE.

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

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

MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. IT IS ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

SEND ADDRESS TO

WEEKS WHITE,
ENMORE RD. NEWTOWN, & KELLOCK ST. WATERLOO.
I LEAD, OTHERS FOLLOW! TELEPHONE IS N.

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

EDWARDS' "HARLENE"

POSITIVELY FORCES
LUXURANT HAIR, WHISKERS, AND MOUSTACHIOS.

To grow heavily in a few weeks, without injury to the skin, and no matter at what age.

THE WORLD-RENOWNED
REMEDY FOR BALDNESS,
From whatever cause arising.

As a producer of
WHISKERS AND MOUSTACHIOS
it has never been equalled.

As a CURE FOR WEAK AND THIN EYEBLASHES,
OR RESTORING GREY HAIR TO ITS ORIGINAL COLOUR, never fails.

AFTER USE.
Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredient. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.

EDWARDS & Co., 95, HIGH HOLBORN, LONDON, ENGLAND.

ESTABLISHED 1872

AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY

OLDEST MUTUAL FIRE OFFICE IN AUSTRALIA
DIVIDING BONDS ANNUALLY BETWEEN POLICY HOLDERS

HEAD OFFICE, Corner Pitt & King Streets Sydney.

WALTER CHURCH, MANAGER.

20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873—

READ THE Australian - Record

Articles from Leading Clergymen of the World.

3d. per Copy; 12s. per Annum in Advance.

Office: 176 Pitt Street, Sydney.

SCIENTIFIC DRESS CUTTING SCHOOL.

MRS. KING,
360 Darling Street, Balmain.
NEAR TOWN HALL.

Ladies taught the Scientific System of Dress Cutting and Making until perfect. PUPILS WORK ON THEIR OWN MATERIAL ONLY. Dress Patterns Cut from Actual Measurement and warranted a Perfect Fit. Dressmaking done in all its branches on the Shortest Notice. First-class Style and Perfect Fit Guaranteed. Thursdays and Saturdays: Petersham Technical College: 3 till 5, and 7 till 9. Charts, Tracing Wheels, and all requisites on sale. Certified by the Scientific Dresscutting Association, 272 Regent Circus, London, W.

DEATH. MOH

It is the joy, it is the rest of life. To know that death, unguilty to the vile. Is not a traitor with a reckless knife. And not a serpent with a look of guile. But one who greets us with a seraph's smile. An angel guest to tend us after strife. And keep us true to God when fears are rife. And saying thought would daunt us or defile. He walks the world as one empowered to fill. The fields of space for Father and for Son. He is our friend, though morbidly we shun. His tender touch—a cure for every ill. He is the King of Peace, when all is done. Earth and the air are moulded to his will.

Many a popular proverb is true in one sense, and false in another sense and such a proverb is more likely to be understood generally in its false sense, than in its true. "All's well that ends well" is one of these proverbs. It depends on what you mean by the "end," whether this proverb is true or false. What is looked at as the end of a transaction is in many a case very far from the end. The story is told of a farmer who took delight in Sabbath-breaking, and wanted to show its expediency. He came to a Clergyman one autumn, and said: "Last spring I ploughed a field on Sunday; then I planted on Sunday; and I did my best work, hoeing and tending, on Sundays, all through the season. I reaped on Sunday. And now, as a matter of fact, I have had a better crop from that field than usual. If God doesn't prosper Sunday work, how do you explain that thing, parson?" "Well, it looks," said the minister, "as though God didn't settle all His accounts the first of October." Before you are sure that a bad thing has ended well, you must be sure that the final end has come.

ABRAHAM'S PILLS

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



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

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

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

Sold everywhere at 1s., 2s., and 5s. per box. PREPARED ONLY BY J. S. ABRAHAM, THE LABORATORY 484 GEORGE STREET, SYDNEY.

GOLD'S LABOR BUREAU, SYDNEY AND BRISBANE.

G. GOULD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CANTERBURY STREET, Sydney, and is in a position to Supply Servants of any class upon the Shortest Notice. Experienced by Separate Plans and Employers generally. This Agency engaged over 2000 hands, comprising Shoemakers and General Stevedores, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. All Orders received will have immediate attention. Strictest inquiries insisted before engagements made. G. GOULD, Manager. (Nephew of the late Alderman Gould, M.L.A.) V.B.—Private inquiries conducted, combined with the utmost care.

HOME NOTES.

Mr. J. D. ALLCROFT, one of the best known and most munificent of Evangelical Laymen, is dead. For seven years he was President of the O.P.A.S.—Additions have been made to the records in Stoke-on-Trent Parish Church as a memorial of the work of the Suffragan Bishop of Shrewsbury, Sir LOVELACE STANLEY, who held the living for thirty-four years.—It is proposed to furnish St. Andrew's, Southport, with a memorial of the Vicar of the late Rev. Canon Cross, the first Vicar of the Parish.—A Mission Church has been opened near Magdalen-gate for the convenience of the growing population of the Parish of St. Paul's, Norwich.—A "William Summers" Scholarship has been founded by Mr. and Mrs. ABEL BUCKLEY (brother-in-law and sister of the late Mr. W. SUMMERS, M.P. for Huddersfield), who have decided to hand over to the Victoria University the sum of £1,200 (not £1,000, as originally intended) for the establishment of a Scholarship for Huddersfield students. The winners of the Scholarship, as it becomes vacant, will have the option of attending either the Yorkshire College, Leeds, or Owen's College, Manchester.—The forty-seventh Annual Conference of the Evangelical Alliance will be held in Dublin on September 25 to 28.—The Conference takes the place of the usual Convention.—The Rev. A. J. SWANN, of the London Missionary Society, who has been stationed on Lake Tanganyika for the past ten years, writes, under date of April 26:—"I have already reported that EMIN PASHA was killed and eaten near Kintonga Longa in October last by SHIRAZI ARAB (son of old TANGANYIKA), but in case my letter was lost, I repeat. This news I have had from several reliable and independent Arab sources.—The Rev. R. H. HAMMOND is leaving St. James, Toxteth, for St. Mary's, Sheffield. Mr. HAMMOND, at a farewell meeting at Toxteth said:—"When he was invited to become Vicar, he and his wife were working among the people of Spitalfields, 3000 of whom, in a population of 10,000, got their living by crime. On the first Sunday morning he was present at St. James, there were ten people in the Church, and in the evening the congregation had increased to twelve. The following Sunday there were thirty people present; while in twelve months the Church was filled from end to end. When he came there the schools had 160 panes of glass broken in the windows, the gas was out off, and the sum of 237 was owing for coals. In six months they had spent 400l. to have the windows put in, the graves in the Churchyard set right, and heating apparatus placed in the Church. On his arrival there the schools accommodated 200 children, and the Government grant was 114l.; at the present time the attendance had trebled and the grant had quadrupled. Twice had the schools to be enlarged to accommodate more children. But it was the spiritual work one had to be thankful for, and when, on the previous day, he saw the very large number of Communicants, he truly rejoiced.—The Rev. GILBERT JAMES, who is leaving Gillingham for Bath in October next, has done a remarkable work during his nine years' incumbency. The Mission Church has prospered in Brownroyd, the Parish Church has been restored, and further buildings are now in course of erection for Sunday and Day schools. There is now an attendance in the Sunday-schools of 900. Mr. JAMES is keenly interested in Temperance reform, and his pulpit power no less than his pastoral care of the Parish, has endeared him to a large congregation.—Church building and restoration has been making strides in Bristol and the neighbourhood of late. First came the restoration and re-dedication of the Crypt of St. Nicholas Church, which will now be used as an occasional Chapel. From its central position, the newly-opened Crypt Chapel ought to be useful from time to time for other than Parochial purposes. Visitors to the City will remember the commanding position of St. Nicholas' upon Bristol Bridge, and historians will recall the famous sermon preached by LATIMER in the Church in 1533, which divided the City into factions and was the cause of a complaint to Convocation.—Mr. EUGENE STOCK has promised to speak at the Public Meeting to be held in connection with the Manchester Diocesan Conference on October 26.—Nothing could be more appropriate than the choice of Prebendary WHITTINGTON as Chaplain to Alderman and Sheriff DIMDALE. Prebendary WHITTINGTON is of all City Clergy the one most intimately connected with its characteristic institutions.—The Churchwardens of St. Martin's, Charing Cross, received nearly 1000l. from the sale of seats on the stand they erected on the south side of the Church on the occasion of the Royal wedding. It is believed that after the payment of all expenses, there will still be nearly 600l. at the disposal of the Vicar and Churchwardens for charitable purposes connected with the Parish.—The Rev. W. B. MOWAT, the late Canon Huxley's successor at North Brixton, reports that the attendance at Holy Communion during 1892, the first year of his ministry there, were 5,405; viz., Early Morning, 437; Mid-day, 1,339; and Evening, 3,629.—The third and concluding volume of the late Bishop Wordsworth's *Annals* will be issued in October under the joint Editorship of the Bishop of Salisbury and Mr. W. EARL HODGSON. It is believed that it will be of much more general interest than the second volume.—The ARCHBISHOP OF CANTERBURY has conferred the degree of Doctor of Laws upon Mr. WALTER ARTHUR COVINOZ, Barrister-at-law, Senior Professor of Law in the Victoria University and Owen's College, Manchester, Fellow of the Society of Anti-

quaries, and Founder of the Bibliographical Society in consideration of his great Bibliographical learning and the production of the work.—*Incomparable Biblia.*—

WOMEN'S WORK.

Medical Missions.

A Medical Mission teaches practically the compassionate love of Christ. The women listen naturally to one who brings them healing in their pain and weakness, who speaks to them of hope for the future, and of Him who loves them, of Whom the Missionary is a representative. Miss Nixon, of the Church of England Zenana Mission, has charge of the dispensary at Bangalore. She says: "I find the patients ready and anxious to hear; both young and old enjoy, and are much interested in Bible stories related to them. They appear very grateful for the medicines given, and have often asked: 'Who gives these medicines?' When told that the expenses were defrayed by Christian ladies, one of the patients remarked:—

"When they are doing so much for our sakes, their religion must be true."

Some Khatri, who are a high caste of Hindus, were much opposed to allowing the Missionaries to settle at Taru-Taru. Two years later, the Medical Missionaries were called in to attend some of these women in illness. They were cases requiring constant attention, and, during that time, the patients listened attentively to the reading of God's Word. One of them said:

"You Christian people are far above the Brahmins; you heal the sick, care for the sad, teach the ignorant, and tell all about the Word of God."

Women doctors are sadly needed to go in love and patience among their timid, ignorant, and prejudiced sisters of India.

The difficulties attending this work can only be thoroughly understood by those who are familiar with the country, the climate, the habits and modes of thought of the natives; and, during the last year, the prevalence of the cholera has rendered the labour doubly arduous. The natives have an idea that the Missionaries keep their patients, and will not allow them to leave when they wish. It is difficult to induce patients to stay alone in the hospital; they usually insist upon bringing some relative or friend with them; this adds to the expense, but it also affords opportunities for regular teaching. It is discouraging that the circumstances of these women's lives are so much against recovery. Various existing customs prevent them from taking nourishment when they need it most. They are so impatient that they cannot wait to see the effect of the treatment before they call in other advice. As the Medical Missionary walks out at one door, a native doctor may be brought in at another. A bit of cocoa-nut-shell, or a little brass saucer is brought for the medicine. If a quarter dose of the medicine does them good, the next day they drink up all that is left, and make themselves ill. If water is put into their medicine, their caste is broken, and they will not touch it, so the physic must be dropped into the water which they bring in their own vessels.

The chief trouble is that there are not nearly enough women missionaries to supply the pressing need. At St. Katherine's Hospital, Amritsar, the outside work in the past year is said to have been overwhelming.

"In Kashmir, just before the death of Dr. Fanny Butler," says Mrs. Bishop, formerly Miss Isabella Bird, the well-known writer, and founder of the John Bishop Memorial Hospital, Kashmir, "it was terrible to see how the women pressed upon her at the dispensary door, which was kept by two men outside, and another inside. The crush was so great as sometimes to overpower the men, and precipitate the women bodily into the consulting room. The evil colours, the heat, and in the unsanitary conditions in which Miss Butler did her noble work of healing, and telling of the Healer of souls, were, I believe, the causes of the sacrifice of her life. The work of Miss Hull was beautiful to see. Her influence over, not only the women, but the young men, was something most remarkable. Her influence over their manners made them so respectful to women, so courteous that I have not seen anything like it among the Mohammedans."

The history of the Kashmir Mission, which was only opened in 1888, and had been singularly eventful, and has been the scene of devotion which must ever give it a sacred interest. In July 1891, a flood washed down the whole of the dispensary buildings of the John Bishop Memorial Hospital, and so damaged the in-patient department and dwelling house as to render them unsafe. The Marajah lent an old historical building close to the city, and there the devoted ladies continued their work. Pestilence, famine, fire, and earthquake have visited the lovely vale, still suffering from the disastrous floods. Two shocks of earthquake felt at Srinagar, the last in May, 1892, completed the full weight of these accumulated troubles with which the place had been stricken. Last spring cholera was raging with terrible violence at Srinagar.

A fearful visitation of cholera swept over the villages of Nuddea. The whole of Bengal has been more or less severely visited by the epidemic. From their centre, Bollobphore, the Missionaries visited all the surrounding villages, distributing medicines, giving full directions what to do in nursing, and preventing further spread of the disease.

At Batala, where Miss Tucker, better known as the gifted writer, A. L. O. E., who has devoted her life and fortune to the women of India, has settled, a wonderful work has been done during the year. At Shikapur a dispensary has been opened. It is in charge of Miss Ghose, who has been trained at St. Catherine's Hospital, Amritsar. One of the Missionaries observes:—"In Shikapur Bazaar we can now notice a marked difference in the way the people treat us. I can walk through the Bazaar now alone, meeting with respect from the men and women, and the children come to us as friends. In places where two years ago we were hooted and pelted, directly the people see me coming, I hear them saying: 'This is the Padreene, and I have salaams from all sides.'"

Most Mission stations are now provided with dispensaries, some also have trained nurses, and the benefit conferred upon suffering women by skill and intelligent care is incalculable. Many sufferers flock eagerly to "Doctor Mem Sahib." One sees the lame, the halt, and the blind crouching in their Eastern dress, their heads tied up in old turbans, and with a ragged old sheet, blanket, or padded quilt wound around the body, and all are thin, sick, and wretchedly poor.

During the cool season, some of the Zenana Missionaries go out on tours. They travel from place to place, "camping out" and visiting towns and villages, where they speak of the Gospel of Peace. A few simple medicines were found to be of so much service in helping to cure some of the many diseases of the women and children who would otherwise have had neither care nor treatment, that gradually more attention was drawn to this department of the work, and what may be called "Travelling Missionary Dispensaries" have been established. At each place a certain amount of time and attention is given to the sick. The patients gather, and are instructed by the Bible women, while one after another passes in to see the Missionary, and receive such medicines as she can give to relieve their ailments. The faith of the people is unlimited, and they can with difficulty be made to believe that any cases are beyond the power of the Miss Sahib. The great present need among the Women Missionaries is for more workers.

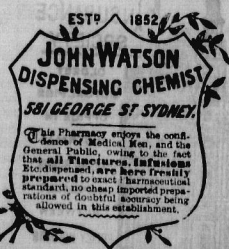
Last year 416,000 women received assistance through the Countess of Dufferin's scheme for the improvement of medical attendance for women. The staff of the fund now consists of nine women doctors, with thirty-one assistants. The number of native and Eurasian women under instruction steadily increases. The fund has an income of £5,000 a year, after having erected hospitals and dispensaries at the cost of £120,000.—*New York Churchman.*

COLEMAN and SONS, LTD., of Cootamundra, N.S.W., are the largest distillers of Eucalypti Extract in the world. Their article not only commands a large sale in the colonies, but is exported to England, America, Russia, Germany, Switzerland, &c. In Sydney it is asserted that it is the strongest and purest of all Eucalypti preparations, the medical faculty recommending it as the most reliable in actual results. The Extract is for Coughs, Colds, and many internal complaints, and the Special Eucalypti Oil for external use only. They also manufacture Eucalypti Lozenges (in bottles now), specially adapted for singers and public speakers, Eucalypti Soap, 64 tablets—a magnificent Soap for the complexion, Victory Ointment, for sores, etc., and several other preparations. All these articles are stocked by the trade. Sydney Wholesale Depot, 6 Bligh-street. Factory, Cootamundra N.S.W.

READ THIS CAREFULLY!

Revolution in the Music Trade!!—For each or on time payments, 700 Violins, from 3/11 to 42s.; 550 Accordions, from 3/6 to 24s.; 120 Banjos, from 2/ to 410s.; Zithers, from 2/1; Mandolins, from 25/-; Guitars, from 7/6; Cornets, 30/- to 420s.; Flageollets; Flutes, from 6d.; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 2/11; Nigger Bones, Bows, Cases, 'Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail. New Walzes every week; New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars: the prices will astonish you 25,000 SONGS AND PIECES—3d. EACH.

Howard and Co.,
QUEEN - STREET, - WOOLLAHRA, - SYDNEY.
Agents Wanted: Good Commission paid for Good Business.



J. FORSYTH & SONS
Leather Merchants, Tanners & Curriers,
Importers of
Grindery and Shoe Findings, Tanners' and Curriers' Requisites,
(Wholesale and Retail),
29 and 31 GEORGE STREET WEST, SYDNEY.
Country Orders promptly attended to.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 23, 1893.

HOWAT & MCPHAIL

SUITS from £3s 3s. Clerical Suits a Speciality.
Clerical Outfitters, Robe and Gown Makers.
MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

Personalia. The Rev. J. CAMPBELL, a former student of St. Paul's College, has been elected unanimously to the vacant fellowship caused by the resignation of the Rev. Dr. H. K. The ARCHDEACON of LONDON, Diocese of Ballarat, requires two Lay Readers for October 1, and one for January 1, 1894.—The parishioners of All Saints, St. Kilda have decided to present a testimonial to the Rev. J. H. GREGORY, who was Incumbent of the Parish for 38 years.—237 Candidates were recently presented for Confirmation at St. Paul's Cathedral, Melbourne.—The Rev. G. PENNICOTT has been appointed to the Incumbency of Gisborne, vacant by the death of the Rev. H. J. POOLE.—The Rev. W. ST. JOHN CHASE has been appointed to the Curacy of St. John's Melbourne.—The Rev. LAMBERT KAY, residence Hillgrove, Diocese Grafton and Armidale, has been registered for the Celebration of Marriages.—The Rev. P. J. SIMPSON, Curate of All Saints, Singleton, was admitted to the Priesthood last Sunday by the BISHOP OF NEWCASTLE.—Mr. G. D. HILDER has been elected Lay Representative for the Macleay in the Synod of the Diocese of Grafton and Armidale, and Messrs. G. E. THOMPSON, JAMES DUCAT, and G. O. HILDER as Parochial Nominators for the Parish.

An interesting Service. Christ Church, South Yarra, was the scene of an interesting commemoration on August 17th, when the parents of the Vicar celebrated the 50th anniversary of their marriage. At eleven o'clock the old people partook of the Holy Communion with four of their children and some twenty friends. Later a family gathering was held at the Vicarage, while many old acquaintances called in the afternoon to present their congratulations. Thirty-two years ago the ARCHDEACON and Mrs. TUCKER arrived in Sydney with six children. Now, 32 descendants "call them blessed." Not one have they, or theirs, lost.

Archdeacon Tucker. The ARCHDEACON received his early education at the old school beside the Cathedral at Canterbury, where he was baptised and confirmed. In early days he was intimately associated with Brook Pox Westcott, whose aunt was married to Mr. TUCKER's uncle. For a while, owing to excess of a zeal, not then reciprocated in the Church, the paths of usefulness of the two men drew apart. After undergoing a second course of study, however, with Archdeacon Wood, of Northwich, Mr. TUCKER was ordained in 1853, at Chester Cathedral. Sometime Curate at Wilton, Cheshire, he was in 1855 preferred to the living of Holy Trinity, Northwich Cheshire, where he laboured for six years. In 1861 he was induced by his cousin, DEAN MEE, of Grahamstown, at one time Secretary of the Bible Society, to go to Australia in the interest of that venerable Society. The degree of D.D. was conferred upon him in 1863 by the ARCHBISHOP OF CANTERBURY. Declining the Archdeaconry of the Western District and other posts offered to him while serving the Society, Mr. TUCKER, after taking charge of Holy Trinity, East Melbourne, for twelve months, accepted, in 1869, the Archdeaconry of Beechworth and Sale. There, with devotion and success that have stamped themselves on the Church in the North-east, he laboured unceasingly until his retirement in 1885. ARCHDEACON and Mrs. TUCKER, who are " hale and hearty," have lived of late with one or other of their married children in Victoria or New South Wales.

Self Denial. The *Methodist Times* says:—"The Methodists of England could raise an extra half-million sterling within the next twelve months—if they thought fit—without sacrificing one single piece of bread-and-butter. When we remember that domestic servants and working men in the Salvation Army raise £50,000 a year by their self-denial week, what could not we do if we were equally devoted to Christ? Half a million sterling would give a gigantic impetus to Foreign and Home Missions at a time when the field is white unto harvest, and our opportunities are unprecedentedly glorious." This reflection may not be lost on Church-folk. In kill-time sports of one kind and another in luxurious amusements, and extravagant social expenditure, the millions of money wasted would speed the Kingdom the wide world over. It is so easy to stifle concern now.

Father Paul Sheriff. There is considerable commotion in Roman Catholic circles, says the *Christian Leader*, over the departure of FATHER PAUL SHERIFF, of Port-Augustus Abbey from the Church to which he was a convert from the Church of England. Joining the Benedictines about fifteen years ago, he became Head Master of the Abbey School, and sub-Prior after PRIOR VAUGHAN was superseded. Later on he was appointed Priest in charge of the congregation, in which capacity he came prominently before the public a year or two ago in a controversy over the administration of the rites of his Church to a dying woman who was a Protestant, but had been a Roman Catholic in her early days. FATHER PAUL's letters at that time displayed anything but dissatisfaction with the faith he had adopted.

Lunacy and Demoniacal possession. It is startling (says the *Christian World*) to find Dr. CHARLES WILLIAMS, Physician to the Psychic Hospital and Dispensary, Liverpool, reviving the idea that much apparent lunacy is due not to any pathological cause, but to "possession" by some evil soul or 'demon' who inspires the poor victim with these malevolent impulses and insane ideas." And the treatment he suggests is none other than exorcism. "If," he asks, "it succeeded in the hands of the Founder of Christianity and His Apostles, in the hands of Egyptian, Roman, and Greek Priests, and amongst Catholic Monks—as we have indisputable evidence that it did—why should it not succeed now?" His views are embodied in a pamphlet entitled "A New Method of Treating the Insane."

Evolution and Ethics. The current *Athenaeum* contains a very able review of Professor HUXLEY's "Romanes Lecture" on "Evolution and Ethics." It rightly lays the greatest emphasis on the extraordinary similarity between the agnostic professor's views on the antagonism between Evolution and Ethics, and St. PAUL's views on the antagonism between the carnal and the spiritual mind. One is forced to ask, "Is PAUL also (from Professor HUXLEY's point of view, of course) among the Prophets?" The *Athenaeum* critic quotes one very remarkable and striking passage: "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. This is—"for the carnal mind is enmity against God"—translated into the language of a nineteenth-century agnostic.

An Ancient Inscription. In the *Bulletin des Gleanes*, No. 1, 1893, Professor ZÖCKLER (says a writer in the *Freeman*) discusses an inscription recently examined on a pylon of the palace temple Medinet Habu, in which PHARAOH RAMESSES III. in a boastful manner describes his victorious expedition into the southern ports of Palestine. In the list of districts conquered by the Egyptian King are mentioned those of the River Yerdana (Jordan), the Sea Bethpana (i.e., Dead Sea, properly perhaps, "Sea of Flames and Sparks" cf. *resheth*, Job v. 7); the territory of Salem (Jerusalem), as also the cities of Hebron, Kirjath-sepher and others. If this is correct, and if the view generally accepted just now, that RAMESSES II. was the Pharaoh of the oppression, then this campaign must have occurred about the period of JOSHUA. It is rather surprising that in the Book of JOSHUA no mention is made of any such battles. Two or three explanations are at once suggested. First, that RAMESSES II. was not the Pharaoh of the Exodus. This is the view of ZÖCKLER. The evidence is certainly not perfect. There is another, which of course many will urge, that the narrative in JOSHUA is untrustworthy. It is such a joy to some folk to "sit upon" the old belief in the Old Testament. I prefer another view. From what little knowledge I have of the boastful inscriptions of victories upon Egyptian Temples I am not absolutely satisfied with their accuracy. The law of libel in those days was no severer than now. In olden times Kings needed reports warlike prowess to sustain their glory. And if the monarch had not gained any triumph there was another way of making the want. Still there is nothing impossible in Egyptian having ravaged Palestine about the time of JOSHUA, an event not having been recorded in the Bible. Nor is it impossible that RAMESSES, having heard of JOSHUA's victory, might have assumed that the Israelites were still recalcitrant subjects of Egypt, and therefore resolved to the glory of their victories. But the proper way to do this is to await further intelligence.

120 Years of Methodism. The following tabular statement, prepared by the Rev. Joseph Posnett, shows the numerical progress of Methodism during 120 years, with the percentage of increase in every septennial period:—

Date.	Membership.	Increases.	Septennial per cent.
1774	30,597	—	—
1781	38,242	7,645	25
1788	53,162	14,920	39
1795	75,081	21,919	41
1802	92,948	17,867	24
1809	132,086	39,138	42
1816	191,680	59,594	45
1823	219,398	27,718	14
1830	248,592	29,194	13
1837	292,693	44,101	18
1844	337,598	44,905	15
*1850	358,277	20,679	7
Then followed eight years of strife and secession, resulting in a net loss of 81,186.			
1858	277,091	—	—
1865	320,827	43,736	16
1872	346,850	26,023	8
1879	377,612	30,762	9
1886	412,384	34,772	9
1893	427,739	15,355	3½

* Being only six years one-sixth has been added to the percentage column.

The Tombs of Alexander. DR. GHANT BEY writes to Sir and Cleopatra. WILLIAM GEDDES that he has discovered the Tombs of ALEXANDER THE GREAT and of CLEOPATRA on the site of the old city of Alexandria. The doors of the Tombs are described as of bronze with Greek inscriptions; neighbouring chambers are said to be filled with parchments. Here is promise of a find to delight antiquarians; but the existence of an authorised mummy of CLEOPATRA in the British Museum throws some doubt on the alleged discovery.

The 'Servants' Paradise. The Paradise of the domestic servant must be in Brazil. The consequences of the scarcity of domestic servants there, owing to the abolition of slavery, are described in the last British consular report from Rio Grande do Sul. It appears that not one per cent. of the male or female servants will sleep in their master's house. They insist on leaving at the latest by seven o'clock in the evening, and will not return before seven or eight in the morning. For this reason some houses have a pane of glass in one of the windows taken out, through which the baker and milkman pass their goods on their early morning rounds without troubling a member of the family to get up and open the door. It is said to be quite common for a good cook to insist on the family dining not later than five o'clock, in order that she may be able to put the kitchen in order and go home early. If these or any other demands are not granted, the servant leaves without any notice, there being apparently no law of master and servant in Brazil.

Also for Needleworkers. The wages average £1 to £3 a month, with food, and the servants, as a rule, purloin enough every night to provide a supper at home. These servants are all negroes or mulattoes, and are nearly all freed slaves; but in spite of all their drawbacks they are generally preferred to white servants, who in Brazil have nearly all worse failings than the blacks. Some of the Italian Immigrants and German Colonists are in domestic service, but they are even more independent than the blacks. One reason for this is that the number of factories which employ domestic servants is small.

FOR FIRST-CLASS GOODS AT LOWEST PRICES—

WILLIAMS, GRIFFITH & MCLEOD,

Wholesale and Retail GROCERS AND TEA DEALERS,
542 GEORGE ST., opposite Town Hall, SYDNEY.

Country Orders receive Special Attention.

Families living in City and Suburbs waited on for Orders.

THE IMPERIAL TEA CO.,

22 Imperial Arcade, Sydney,

In introducing their Tea to the market, the Imperial Tea Co. offer the quality of the Tea. The of, to provide the purchasers fortune, merely for the cost of Tea, and all purchasers of one of drawing a 1st prize of £50,000, of £2,500 each, 19 prizes of £1,000, consist of Sydney and Suburban Society of Sydney." 10-lb. Tins the sum of £1—every tenth tin contains fortune without any waste of money.