

The Australian Record.

SYDNEY, SATURDAY, OCTOBER 28, 1893.

HOME NOTES.

The Bishop of Chester has received for the Chester Clergy Pensions Fund, a donation of £400 from the Executors of the late W. T. Mann, of Tarporley, making with the amount paid by them during the last year a total contribution of £500 in augmentation of this fund. The contribution is made out of a sum which was left by Mr. Mann at the disposal of his Executors for charitable purposes. The Bishop of Salisbury's Diocesan Clergy Sustentation Fund now amounts to £965, and it is announced that the greater part has been invested in the purchase of 2900 Cape 3/4 per cent. stock in the names of the Bishop, Viscount Portman, and Baron Wimborne, and of £697 New South Wales 3/4 per cent. inscribed stock in the names of the Bishop, the Marquis of Bath, and Earl of Radnor. The Rev. Charles Hole of King's College has just issued the first memoir in his "Biographical Account of the Eighteenth Century Revival in the Church of England. In the course of his sermon at Holy Trinity, Liverpool, before the Lord Mayor and the members of the Corporation, Canon Diggle said that there was growing up in England a feeling that the State could do for a man what nothing could do for him but himself. The State could remove abuses, reform bad laws, and take away hindrances in the path of progress; but it would be an evil day when we should come to think that the State could make men of us. A man was not educated because he could read and write and do sums. A man was not educated unless he could think. In the long run a man's influence depended, not on what he said and did, but on what he was. Religion was not creeds, although creeds were helps to religion. Religion was character, and unless the character of Christ was being formed in the Christian he was not Christlike. In the second place, he wished to emphasize the value of the institution of family life. History had but one message—that wherever the ideal of home had broken down national life had decayed. It was on the foundation of home alone that a great and splendid national structure could be built. We could do without Parliament, or the Press, or the Pulpit, sooner than without the Home, because it was in the Home that the first influences were felt. If they asked the secret of the great and beautiful character of the men and women whose lives had been a blessing to their country, they would find it in the Home. The memorial to the late Archbishop Magee which is to be erected in Peterborough Cathedral is now completed. It consists of a recumbent figure in pure white statuary marble on a cenotaph, in the Renaissance style, in Sicilian marble. The likeness to the Archbishop, who is robed in rochet, &c., is considered excellent. During the month of September the monument remained at Mr. James Forsyth's, the sculptor's studio, Finchley New-road, Hampstead, where Mr. Forsyth invited inspection by the subscribers and other friends. EARL SPENCER, Chairman of the Memorial Committee, has consented to unveil the memorial during the second week in October. Steps are being taken for the erection of two new Churches in Harrogate, one of which will be on the Oaklands estate, Leeds Road, and the other St. Luke's on a suitable site on Grove Road. The Marquis of Salisbury has contributed £100 towards the building fund of a new Church, which is being erected in the working class district of Stratford with a population of 16,000. The death is announced at Chester of Mr. JOHN BRIDGE, father of Dr. J. F. BRIDGE, of Westminster Abbey, and Dr. J. C. BRIDGE, Organist at Chester Cathedral. Mr. BRIDGE was formerly in the choir of Rochester Cathedral. When on a visit to Chester Triennial Festival in 1850 he was stricken with paralysis, from which he never wholly recovered. He was in his seventy-third year. The Linnean Society has lost one of its oldest supporters by the death last week, at Bath, of the Rev. LEONARD BLOMEFIELD, a learned naturalist and author, at the age of ninety-three. Mr. BLOMEFIELD graduated at St. John's College, Cambridge, as far back as 1822, and was admitted to Holy Orders the following year. For some time he held a country living in Cambridgeshire, but he resigned this in 1854, and of late years has resided at Bath. He founded the Bath Field and Antiquarian Club, and presented the local museum with a valuable zoological library and herbarium. A handsome memorial of the late ARCHDEACON BALSTON has been placed in Eton College Chapel. It is of the seventeenth century style and consists of a finely sculptured alabaster re-cumbent figure. The Liverpool Daily Post states that one of the Jesuit fathers at Farm-street has received into the Roman Church, Miss FISHER, eldest daughter of CANON FISHER, Vicar of St. Peter's, the most Ritualistic Church in Bourne-mouth. A singular incident occurred at Barry, near Cardiff, in connection with the consecration of the new Church of St. Paul's, erected at a cost of £2,500, on the site given by Mrs. JENNIE of Wenloe Castle. Her sister-in-law, Miss JENNIE, handed to the Bishop a written protest against the appropriation of the site, alleging that she had an interest in the land under her father's will, and had neither been consulted nor compensated.

A COMPREHENSIVE PRAYER.

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

ENGLISH PAPERS.

From the most recent files the following summary is given:— The Guardian deals first with "Higher Education in Wales" in the Lampeter and Bangor debate in the Lords, quashing its present powers of conferring B.A. and B.D. Federal University, in the present state of Welsh sectarian animosities it seems to us that the risk is, on the whole, the Church teaching of theology in the College, and for its widespread Church character and Government. Subject Church all the better the more it serves the general cause no small advantage to the general interests, not only of Welsh education, but also of Welsh social life, to have the Welsh Church University College take its place on honourable terms as a constituent College of the Welsh University. The third reading of the Home Rule Bill and "The Teachings of the Labour Commission" are also discussed. The Record deals with "The Defence of Church Charities," and in its second leader with "Kewick" which is concluded with the following words:—"But may not much of the disappointment in regard to Kewick be due to another misconception? Some would seem to attend at Kewick as though it were a kind of spiritual spa where perseverance in taking a course of the waters would be followed by instant relief. Given attendance at Kewick, and then, ex opere operato, an exaltation into a higher plane of spiritual experience would ensue. But neither Kewick nor any other Convention for the deepening of spiritual life can be blamed because, without reasonable cause, have seriously misapprehended its character and its aim. How largely our Church has profited by these gatherings, nay, how great a debt the Christianity of our land as a whole owes to them, we dare not say. But whilst the criticisms of devout and thoughtful men must always deserve, and will assuredly receive, attention, we hope and believe that nothing will tend to arrest the progress of a work so visibly honoured by God. The Church Times in its first leader, under the head of Archdeacon Sinclair's article on the Reformation. The Church Review continues its article on Disestablishment. Our contemporary says:—"While it may be freely admitted that the interests of the Church demand that she should be separate from the world, it by no means follows that immediate Disestablishment would be a gain. The heaven has indeed been hidden in the meal for some sixty or so momentous an issue till the whole be leavened." In a second leader, headed "Friendly Societies," it discusses the difficulty the Clergy have in reaching the working men. The English Churchman in its first leader deals with the Parish Councils Bill. In regard to the ultimate effect of Parish Councils on the Church it says: "Though the ugly word 'Disendowment' does not appear in the Bill its provisions are such that a Parish Council, composed of the Liberalists, could make use of it as a very formidable weapon to further their schemes." In a second leader the third reading of the Home Rule Bill is discussed.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

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

C.E.T.S. in their parishes, in the hope that the work may be taken up at once. The Council will undertake to send a Deputation to any parish when the Incumbent wishes to form a Branch. The Clergy on the mountains (south and west) are to be asked to take up the Gospel Temperance Mission during the summer months when arrangements will be made if possible to supply preachers and speakers. The Rev. F. B. Boyce informed the Council that a widespread effort was being made to establish a Council of Advice in connection with the Local Option League, when all Temperance bodies will be asked to send representatives. He hoped the C.E.T.S. would help forward the movement. The Chairman reported that the Church Home was full, and that this rescue work of the Society was of the greatest importance. Hundreds of women for years past had been helped to a better life by the instrumentality of the Home. Special efforts were being made at present to raise funds which were urgently needed. The Secretary was asked to communicate with the Committee of the Churchman's Alliance with a view of having the work of the C.E.T.S. considered at one of its meetings at an early date. A letter of condolence is to be forwarded to Mr. Crosbie Browning (Hon. Lay Sec. and Treas.) who has been obliged to seek rest and change on account of serious ill-health. Prayer was offered for Mr. Browning, and the meeting closed.

WAS IT A GHOST THEY SAW?

Mrs. H. H. JENNINGS lives at No. 211, Main Street, Bridgeport, and Miss Minnie Parrot boards with her. The house is an old one, but in good order. One night early in December (1891) the two women looked all the doors and went to the theatre, leaving not a soul in the house. They left the gas burning, however, in the front parlour. At about half-past eleven they returned, and entered the house laughing and in high spirits. They went into the parlour the merry humour died out of them in a second. Right in the middle of the room stood a dark man of gigantic stature. The upper part of his face was concealed by a mask, his eyes gleaming through the eyeholes in it. His shirt-sleeves were rolled up, and in one hand he carried a long old-fashioned pistol. The women fled screaming from the room and when Mr. Jennings came in five minutes later he found no one in the parlour and all the doors and windows securely locked. What was it the women saw? "During a recent period of ill-health," writes an American friend, "I had slept badly for several successive nights. On the fourth of these nights about two o'clock, I was suddenly aroused from the foot of the bed stood the image of my mother just as she used to be five years before, as she was leaving home to go on a journey. I saw her in the doorway, she was killed in a railway disaster, and she screamed and faint. I was foolish enough to tell of it, and the local old women gossips said it was a summons and I would never get well. Yet I did, and in perfect health now. I believe that vision came of my weak nerves, for I've never seen it since, and it's more than three years ago now." No doubt it was the nerves. Why, there's no end to the tricks the nerves will play off on you when your system is out of condition. In March, 1890, it was, that Mrs. Jane Foster, of Parrott Road, Pokesdown, Hants, wrote as follows:—"I was so dreadfully nervous I could not bear anyone in the room with me, yet I did not wish them far away in case I should call out for help. This was in June, 1889. I slept very badly, and in the morning felt little or no better for having gone to bed. There was often a severe pain in my head and over my eyes, and I was sick most of the time. My skin was dry and yellow, and the stomach and bowels felt cold and dead. By-and-by I had to lie helpless in bed. The doctor said he didn't know what my complaint was. I took nothing but liquid food, and could not retain even that on my stomach. By this time I was nothing but skin and bone. My memory completely failed. My head ached so dreadfully I thought I should lose my senses, and my friends agreed that I would never get better. "I had given up all hope, when one day Mrs. West, of Bournemouth, called and asked what I was taking. She told me she was herself once just as badly off, and was cured by Mother Seigel's Curative Syrup. As she seemed to have so much faith in the medicine, I tried it, and in three days I was able to walk across the room, and by the end of the week I went my usual stairs. Now I am as well as ever. I can eat and digest my food, and all my nervousness has left me." The malady Mrs. Foster suffered from was indigestion and dyspepsia and nervous prostration. The original cause was grief and shock at the violent death of her husband, by accident, and the system rallied only when the Syrup had given new vigour to the digestion and thus fed and toned the nerves. Whatever may be your opinion of the Bridport ghost, it remains true that most uncanny visions and sounds mean nothing more or less than a set of nerves all upset by indigestion and dyspepsia. Ghosts come from the inside of the person who sees them, and when Mother Seigel's Syrup does its work the eyes and ears entertain only what is natural and wholesome.

THE FRESHEST OF BOOKS.

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

WASTING TIME.

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

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NOTES AND COMMENTS.

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

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

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

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

Books. In May last the Duke of Devonshire opened the Shoreditch Public Library at 236 Kingsland Road, N.E. It was stated (so says the publisher's circular) that Mr. Passmore Edwards had given £4,200 to defray the amount due for the building and the site, and had added £1000 in books to the library. "One object of our National education," the Duke of Devonshire said, "should be to enable people to make the best use of their improved condition. Books created a new world and a new life, not limited by their surroundings."

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

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

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

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

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

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

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

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

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NEWS OF THE WEEK.

Friday, October 20. Labour Home Committee met 4 p.m.—Closing Service of Convention held at St. Peter's, Woolloomooloo. Preacher, Archdeacon Langley. Administration of Holy Communion—170 communicants.—Tenth Annual Floral Fete, St. John's, Parramatta, opened by Lady Duff.—The Bazaar held at Waverley, to liquidate the debt on St. Matthew's Church, Bondi, resulting in the handsome total of £93 10s being raised.—Meeting Echo Farm Committee held at Trafalgar House.

Saturday, October 21. Harbour Excursion and Conference in connection with Open Air Mission.—The S.S. Leverit conveyed about 200 friends to Flat Rock, Middle Harbour, where addresses were delivered by Archdeacon Langley, Rev. J. D. Langley, J. Vaughan, T. J. Southby, G. E. C. Gibbs, Mr. E. P. Field, and Sister Lutton.

Sunday, October 22. The PRIMATE visited Moree, administered the Rite of Confirmation, and preached at All Saint's Church to large congregations.—The Preachers at the Cathedral were: 11 a.m., The Precentor; 3.15, Rev. H. J. Ross; 7 p.m., Rev. Dr. Corlette.—Archdeacon Langley preached at St. Philip's, Church Hill, in the morning, St. Peter's, Woolloomooloo, in the evening.—The Rev. T. V. Alkin, M.A., preached on behalf of the Church Society, in the morning at St. Thomas', and in the evening, at St. John's, Balmain.—The Anniversary of All Saints' Mission Church, Petersham, was held. Rev. A. C. Corlette preached in the morning, Rev. C. Baber in the evening.—Rev. H. D. Sealy-Vidal was the preacher at Mossman's Bay.—The Rev. E. C. Cook preached at St. John's Camden, the first of a series of sermons in connection with an Eight Days' Mission.—Rev. W. Hough preached at St. Mark's, Darling Point.—Flower Service, St. Mark's, Granville. Preacher, T. R. Begg.—The Bishop of Bathurst administered the Rite of Confirmation at Coonamble at the morning service, and held a Masonic service in the same Church in the evening.

Monday, October 23. The PRIMATE visited Pallamallawa, consecrated the Cemetery, laid the foundation-stone of a new Church, and administered the Rite of Confirmation. Committee of Sydney Diocesan Book and Educational Society met.—Annual Meeting of the Church Association held in the Temperance Hall, Pitt-street. His Honor Mr. Justice Foster presided. Large attendance of members. Tea was served at Quong Tarr's at 6.30, after which a most enthusiastic and important Conference was held.

Tuesday, October 24. Annual Meeting Gleaners' Union held at Chapter House 4 p.m. Dismissal Service held on the occasion of Mr. E. W. Doulton leaving for East Africa.—The PRIMATE administered the Rite of Confirmation at Warrilda, and gave an address to a crowded congregation, and afterwards left for Yallaroo.—The Bishop of Goulburn, accompanied by Messrs. Chalmers, visited Marulan. Addresses of welcome were presented to the Bishop and also to Mrs. Chalmers.—St. Barnabas' Literary and Debating Society met. Subject: "That the Australian connection with the Imperial Government should be severed." Debate adjourned.—Public Debate between St. Thomas' and St. John's Balmain Young Men's Institutes.

Wednesday, October 25. The PRIMATE administered the Rite of Confirmation at Yallaroo.—Church Society Meeting St. Thomas', Balmain. Deputation, Rev. T. V. Alkin, M.A. Three new collectors enlisted.

Thursday, October 26. First Anniversary of the formation of a Chapter of the Brotherhood of St. Andrew at Christ Church, Enmore.—Church Society Meeting, St. John's, Balmain. Deputation, Rev. T. V. Alkin, M.A.

AFRAID OF THE BIBLE. A celebrated infidel once said, "There is one thing which gives all the pleasure of my life."—"Indeed," replied his friend, "what is that?"—"I am afraid the Bible is true," was the answer. "If I could know for certain that death is an eternal sleep, I should be happy—my joy would be complete. But here is the thorn that stings me—this is the sword that pierces my very soul; if the Bible is true, I am lost for ever." This is the Bible upon the truths of which many have lived, and in the belief of which many have died. Oh, how terribly afraid they would have been if anyone had been able to show that it was untrue! For upon its truths all their hopes are built. An untrue Bible would mean an untrue Christ; and a Christless death be a death of doom to them.

MR. GLADSTONE ON SERMONS. The class of sermons, which according to a late utterance of the Premier, is most needed, is the class, one of which so offended Lord Melbourne long ago. He was one day seen coming from a Church in a great huff. Meeting a friend, he exclaimed, "It is too bad! I have always been a supporter of the Church, and I have always upheld the Clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!"

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL. Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon. Sun., Oct. 29.—11 a.m., THE DEAN. 3.15 p.m., Archdeacon Gunther. 7 p.m., THE PRECENTOR. 8 and 11 a.m., Holy Communion. Tues., Oct. 31.—Special Communion Service at 12.30 p.m., in connection with the departure of Mr. Doulton, Lay Missionary, to Mpwapa, Eastern Equatorial Africa. Nov. 1, All Saint's Day.—Holy Communion 8 a.m.

DIOCESAN. Sat'day, Oct. 28. Tenterfield, The PRIMATE. Sunday, " 29. —Macdonald Town, 11 a.m., and Darling Point 7 p.m., for the Church Society, The Rev. T. V. Alkin, M.A. Monday, Oct. 30.—Glen Innes, The PRIMATE. Wed., Nov. 1.—Confirmation All Saints', Woollahra, 4.30 p.m., The PRIMATE. —Festival Service, All Saints', Petersham, preacher, Rev. Dr. Harris. Thur., Nov. 2.—Cathedral Chapter, 4 p.m., The PRIMATE; Confirmation, St. David's, Surry Hills, 7.30 p.m. Fri., Nov. 3.—Confirmation, St. John's, Ashfield, 4.30 p.m. Sun., Nov. 5.—Confirmation at Holy Trinity, 3.30 p.m.; 7 p.m., preacher, The PRIMATE. —Anniversary St. David's, Surry Hills, 11 a.m., Rev. J. Dixon; 7 p.m., the Rev. J. D. Langley. —Anniversary St. George's, Glenmore-road, 11 a.m., Rev. A. W. Pain; 7 p.m., Rev. J. Dixon. Mon., Nov. 6.—Annual Sunday School Teachers' Examination. Nov. 23.—Ninth Annual Festival of the Sydney Diocesan Church Choir Association, 7.30 p.m., Preacher, The Bishop of Bathurst.

THE ENGLISH PAPERS.

From the recent files we present the following summary.—The Guardian writes on the rejection of the Home Rule Bill by the House of Lords, and holds that the democracy will ratify the rejection. In a second leader "The New Undenominational Departure in Wales" is discussed, and the Bishop of Chester congratulated upon his action in the House of Lords. The Trades-union Congress is the subject of a third leader. It remarks incidentally—"That a body consisting for the most part, it may be assumed, of supporters of the Government should have met in Belfast, of all places in the world, under the presidency of an Ulsterman, during the week in which the Home Rule Bill was rejected by the House of Lords, and should not only have kept clear of the subject altogether, but have been warmly welcomed by all classes and parties in the home of the Orange cause, shows more than most phenomena the influence that labor has acquired, and its power to unite men in the pursuit of objects that are not those of party politicians."

The Record writes on "The Peril of the Moment" in which special attention is directed to the Parish Council's Bill and the urgent peril to be met that there are signs that many are Conservatives and politicians first and Churchmen afterwards. Thesecond leader is entitled "War in the Gates" which refers to the strike amongst the miners and the deplorable outburst of violence which has already led to four deaths. The Bishop of Wakefield asked for peace.

The English Churchman deals in its first leader with the rejection of the Home Rule Bill by the House of Lords. "There is undoubtedly," it says, "a feeling of great relief throughout the country to know that the Bill has ceased to exist. Where there has not been a demonstration of joy there has certainly been no expression of excitement or anger at the action of the Upper House." A second leader is on a devotional subject.

The Church Times in its first leader reviews at some length the Parish Councils Bill. "If each incumbent," it concludes, "would procure a copy of the Bill, master its contents, and get the parishioners together to discuss it, he would be in a good position for approaching his Parliamentary representative with ideas of real value and weight." A second leader is devoted to a criticism of the Report of the Select Committee of Nonconformist Marriages.

The Church Review devotes its first leader to a review of the Parish Councils Bill and its effect on the Church. After commending the action of the Record on the subject, our contemporary says:—"We trust that our readers will narrowly watch the Parish Councils' Bill when it comes on for discussion, and will not fail to make their views known to their local M.A.P. if these features, which may be used to the detriment of the Church, remain in it when it comes to the Committee stage."

OPEN COLUMN.

The Church and the Press.

A National Church—and such, in spite of disestablishment and disendowment, our Church must still claim to be—should regard it as her Mission not merely to influence individuals, but to mould the life and thought of the people. Now the most powerful instrument that can accomplish this end in modern Society is the press. The Pulpit, when earnestly, ably, and effectively used, has by no means ceased to be a power in the land. The opportunities afforded by the public platform are also considerable. But the Pulpit, the Platform, the Religious weekly address themselves to a small section of the community, and that only at comparatively long intervals. The daily newspaper, on the other hand, is always with us; it is read by the religious and irreligious, the just and the unjust alike; with a very large number of persons, it is practically the only form of literature they study, and it is easy to see that their thoughts and opinions are almost entirely derived from it. For good or for evil, it is undoubtedly the mightiest influence that can be brought to bear on the public mind. Now it would be unjust to maintain that this power is, on the whole, actually abused by the more respectable portion of our daily press. Though the virtuous theory of the leading article is not always carried out in the practice of the news and advertisement columns one may still admit that the influence of our more respectable journals is generally exerted on the side of social and national righteousness. But their teaching, though seldom actually hostile to religion, is far from being distinctively Christian; they view many questions from a standpoint of average worldly morality and expediency, rather than in the unerring light shed on all human life and human problems by the Man Christ Jesus. A successful daily journal which should truly embody this ideal of a Christian newspaper, while truly avoiding all dullness and cant, would be a grand step forward in the work of a National Church. At present, however, such an aspiration seems like a dream to be realised only in the Millennium, and we, as Churchmen, shall apparently have to be satisfied for some time to come, if we can even somewhat approximate to it by doing the next best thing.

What we are now actually doing, cannot, I fear, by any reasonable stretch of language, be brought under this category. We are not only leaving undone the things which we ought to do, but we are doing those things which we ought not to do. Our appearances in the secular press, in so far as they emanate from ourselves, are, to say the least, of a puerile and humiliating character. The Church of Christ, charged with a message of peace and good-will to men, put in trust with a Gospel of individual, social, and national regeneration, commissioned to hold forth among a crooked and perverse generation the lamp of eternal life and truth, can make no better use of the most perfect means of reaching the public ear than human ingenuity has contrived, than to forward to it reports of tea meetings, bazaars, concerts, presentations of testimonials, etc., or to inundate its columns with bitterly controversial correspondence on the most sacred points of Christian doctrine and practice! How these exhibitions of outward impotence and inward strife must cause the world to curl its lip in derision and scorn.

Surely we have opportunities of doing better than this even in the present unsatisfactory state of affairs. Nay, we have already now and then done better than this, when, for instance, the charges and other deliverances of our Bishops and other leading men on great questions have been carefully reported in the Press. I believe that the editors of our metropolitan and provincial newspapers are in many cases willing to give us fair play, if we would but in a straightforward, bright, and manly fashion, avail ourselves of the openings so often afforded for stating some matter from a genuinely Christian point of view. In the pulpit or on the platform we speak to limited audiences which are in substantial agreement with us; our press utterances, on the other hand, may reach and influence tens of thousands of all sorts and conditions of men. Would it not be well then, for every Clergyman and Layman who wields the pen of a ready writer thus to consecrate it to the service of God and His Church, and to see that Christ's cause is not allowed to go by default in the public press? A widely circulated daily paper conducted on Christian lines may be too much to hope for just at present. But the next best thing would be attained, if all capable men amongst us were to faithfully watch for, and conscientiously use, every opportunity of presenting each question, as it arises, from a Christian standpoint, and thus take an initial step towards the "conversion" of the newspaper, in dependence on that mighty working whereby our Master is able even to subdue all things unto Himself.

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

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Jottings from the Bush.

"All in the Name of our Lord Jesus.

Those who are interested in knowing from what quarter the wind is blowing are ready to take notice of any straw that is blown past them if it seems to denote a change in the wind.

It is possible that they sometimes may draw a wrong conclusion, either through taking a mere eddy of the wind to represent the direction of its general current, or through a mistake as to the points of the compass.

It is a capital chorus, going with a "Hilt," as choruses ought to do; but what chiefly drew my attention to it was its employment of the word "You" in addressing the Lord Jesus Christ.

A word of caution is needed by some as to the expression of this personal devotion. Temperaments differ. The naturally emotional temperament, to whom it seems quite a natural thing to be from time to time ejaculating "Hallelujah," or to constantly talk of our Master as "the Dear Lord," or to attribute every little action and event to Him in so many words, must remember that there are others whose devotion is no less than theirs, to whom these things are not natural, and to whom in some cases, such as that of David and the pickles, narrated in "The Same Lord," such phraseology appears ridiculous.

2. The next conclusion which I draw is that there is a growing dissatisfaction with the use of archaic phraseology in religious worship. The tendency to worship God in unfamiliar words is of very great antiquity. The Roman Catholic argues that his Church uses a Latin service because she wants all her worshippers to use the same words.

order to record the delightful sensation of flying through the air at express speed, but when the engine began to go at about forty miles an hour, his one great desire was to go more slowly.

8. Lastly, this "straw" seems to show that the democratic spirit is entering into religious life. The supreme authority of our Lord and Master is fully recognised, but He is addressed as one of ourselves.

1. The words of the chorus appear to testify to the more general personal love felt towards our Saviour—love that cannot be satisfied to address Him by the distant word "Thou" but prefers the more personal "You."

When Dr. Marshman was a young man and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labour there, William Jay said to him, Well, doctor, how about the doubts and fears? "Haven't had time for them," was the answer.

Speaking of misfortunes, Lowell observes, "Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come."

It was only a few weeks ago that Francois Coppee, a poet of the French Academy, made the avowal which I thus translate: "Alas! I have no longer faith, and I deplore it each day more bitterly. I envy those who have the happiness to possess it. Nobody is absolutely atheistic, no one is altogether materialistic. I have often smiled ironically when attending funerals at which there was no religious service, as I saw freethinkers throwing on the coffin flowers of immortality, the very name of which gives the lie to their negations."

DAYS OF INTERCESSION FOR SUNDAY SCHOOLS.

The Hon. Sec. of the S.S. Institute and other workers have kindly forwarded to us the following reports:—

ST. ANDREW'S CATHEDRAL SUNDAY SCHOOLS. On Sunday, October 15th, being one of the days set apart for Intercession for Sunday-schools, there was an Administration of the Holy Communion at 8 a.m., for the S.S. teachers.

ST. MARY'S, BALMAIN. The programme suggested by the S.S. Institute was carried out on both Days of Intercession with most satisfactory results. At the close of the morning school the children, accompanied by their teachers and office-bearers, marched to the Church and occupied the front pews, which were reserved for them.

ST. THOMAS', BALMAIN. The days appointed for the Intercession for Sunday Schools was observed at St. Thomas' with most satisfactory results. On Saturday evening a Devotional Meeting was held, at which there was a large attendance.

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Our dead influence us all the more now that they are dead, and because they are dead. All that they were while with us stands out the more clearly now that they are away from us, and above us.

It is not years that make men old; the spirit may be young though fully three-score-years-and-ten the wheels of life have run. God has Himself recorded in His blessed word of truth, That they who wait upon the Lord, shall e'en renew their youth.

Thoughts for Thoughtful People.

When the soul is to receive some remarkable cure for spiritual malady, Jesus takes it "aside from the multitude," as He did the deaf and dumb man, to whom he said, "Ephphatha, be opened!"

THOUGHTS FOR THOUGHTFUL PEOPLE.

When the soul is to receive some remarkable cure for spiritual malady, Jesus takes it "aside from the multitude," as He did the deaf and dumb man, to whom he said, "Ephphatha, be opened!"

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Mr. W. G. Cairns, of the Watney 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 VEIL OF MERCY.

As he entered into a town, a certain Rabbi noticed a little maid who was carrying a basket which was carefully covered. "Tell me, my good child," said the Rabbi, "what have you in that basket?"

Don't take everything as such. Investigate every name before using it. Don't complain if your copy is cancelled. Editors do not use blue pencils for fun, but to improve copy.

SELF AT BOTTOM.

Everyone has read of the Pharos or great lighthouse of Alexandria, the ruins of which remained up to the thirteenth century. Ptolemy Philadelphus was its founder and Sostratus his architect.

THREE ENEMIES OF THE SOUL.

In one of the beautiful allegories of Quevedo, Death is introduced, pointing out to the poet three grim-looking spectres armed and of human shape, and so exactly like each other that it is impossible to distinguish which is which.

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

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Bill had passed through were lost as well, and proceedings had to be commenced entirely anew. There was no other alternative. Consequently on the 12th inst, the earliest opportunity, a fresh order of leave was proposed by Mr. Kinn to bring in a full Local Option Measure. An amendment was proposed by the Publican Party in the House in favour of Compensation, which was carried by 48 votes to 41, or a majority of seven. Now what does this mean? Is there any cause for fear? Has it injured the Bill in any way? No. When we remember that a similar thing was done on a former occasion,—that is to say, that in its Committee stage, a Compensation resolution was tacked on to the Bill, and very soon afterwards cancelled, this circumstance loses its force. It was on Thursday, April 20th, when it was moved that the Resolution of the Committee of the whole on the Liquor Traffic Local Option Bill be read a second time, that Mr. GARRARD moved an amendment which was carried expunging the Compensation Clause. What was done then can no doubt be accomplished again. Two, if not more, opportunities will present themselves for cancelling an amendment which we believe to be against the will of the people viz., in Committee, and at the Report Stage. So there is nothing to fear from this Compensation Amendment which was carried by what in reality is an unsubstantial majority.

resolved to take the £700 available from the Tyrrell Clergy Stipend Fund which has hitherto been equally distributed among all the parishes (in accordance with Bishop Tyrrell's Will and to secure which as directed by him each parish had been paying for upwards of 21 years 15 p.c. on local contributions to stipend—it was determined to take this away from all parishes having over £200 annual income and subsidise with it the weaker parishes. This met with strenuous opposition but the richer parishes and the poor parishes were in a majority and the confiscation was carried. This materially affects the intermediate parishes but not one of those parishes which have State Aid Clergy or endowed Clergy will be affected by it, and among these Clergy were found the principal supporters of the [Draft] Ordinance. So the bill became the following effect "Classification of parishes shall be arrived at as follows:—The Bishop or a Commissary appointed by him and the Parochial Council of each parish shall, in conference, agree upon a certain sum to be paid annually by the said parish into the Diocesan Stipend Fund and a list of parishes classified according to the several amounts shall be laid upon the table of the Synod on the first day of each Session." As the Bishop himself said "he, the Bishop) probably had something to do with this amendment" which is the one good feature, and the only one, of the measure, and which it is thought saved it from rejection." The intermediate parishes will also in addition to losing their share of the Tyrrell Clergy Stipend Fund be taxed 5 p.c. on all local contributions so that it can be easily seen that the principal burden of supporting the poor parishes now falls upon the intermediate and non-endowed Clergy and their people. Pure voluntarism would by many be preferred to this as the Clergy might then rely upon God and their people but as things are now they will have to send up their contributions at least half yearly. Simply that they may have them returned from the Diocesan Council minus the taxation. There are many who cannot help thinking that a great wrong has been perpetrated and cannot forbear looking forward into the future with perplexity and alarm. They think that there were other and better ways of meeting the distress and that if existing machinery had been loyally and vigorously worked the Diocese need not have been broken down. At the same time these alarmists will be most thankful if results prove them to have been mistaken. In addition to this two mortgaging ordinances were passed, one to raise £5000 on the Cathedral and another to raise £3000 on the Stockton Glebe, Church and Parsonage. Several Lay members at Synod were anxious to save the disgrace of mortgaging the Cathedral and five members promised in as many minutes to give £25 each to invest, but it was stated that the mortgage was an imperative necessity. Church after Church is now being mortgaged from the Cathedral downwards. The Cathedral may possibly some day clear itself. But how discouraging is the position of those sincere and hardworked Clergy who fill appointments in mortgaged Churches that can never emerge from the shadow of debt; and when they have passed away or have left for other spheres of duty, how terrible will be the position of their successors—if successors can be found!

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

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The Australian Record.
 "SPEAKING THE TRUTH IN LOVE."
 SATURDAY, OCTOBER 28, 1895.

LOCAL OPTION.
THE Local Option cause has from the very first encountered much opposition. But this opposition, from whatever quarter it has come, has not weakened it in any way. No opposition can keep back the steadily advancing wave of public sentiment in its favour. Indeed, the steadiness and sureness which has characterised this advance is at once the hope and assurance of the passing into law of a Full Local Option Bill in the not far distant future. The friends of Temperance and of Full Local Option have no cause for despair but every reason for thankfulness. The signs of the times indicate that such a measure as that put forward by the Local Option League voices the public sentiment of New South Wales. This at any rate seems to be certain that neither opposition, nor hostility, nor bullying, nor legal technicalities, nor publicans' coffers, nor the ingenuity of their supporters can prevent the people in the near future from having the control of the Liquor Traffic. All this Opposition, though it may temporarily check, must eventually strengthen the cause of Local Option.

It is to be hoped that fresh efforts will be put forward by the Temperance party. No stone must be left unturned. There may be temporary discouragements and reverses but, we believe, that victory at no great distant date, is assured. However, more earnestness must be shown, for, as SIR HENRY PARKES is reported to have said at the large and representative gathering in the Temperance Hall on Tuesday night last, "Had the supporters of Local Option in the Assembly been in earnest, the principle might have been in operation a year ago."

Australian Church News.
Diocese of Sydney.
St. Paul's College Union.—The second Annual Dinner of the above Union was held on Friday evening, 20th inst., in St. Paul's College. The Warden (the Rev. Canon Sharp) presided. Towards the end of the repast the toast of "The Union" was proposed by the Warden, who touched on the benefit the College must derive from the existence of the Union, and further gave full details of all donations and benefactions received by the College during his term of office. The toast was responded to by Mr. A. B. Piddington, B.A., who pointed out the urgent necessity that existed for the Graduates of the College to elect their own Council, and, in the name of the Union, requested the Council as an act of grace to grant this privilege of franchise to the Graduates without insisting upon the payment of the fee of a guinea a year, which is now necessary to keep one's name on the College books. Several apologies for non-attendance were received, and among others, one from Professor Wood.

Diocese of Newcastle.
Synod.—The adjourned meeting of Synod took place at West Maitland on the 17th and 18th of October. There were three sittings each day, in the morning, in the afternoon and after tea. There was an unusually large attendance. After a few preliminaries Synod went to work with a will at the new Parochial and Diocesan Funds Draft Ordinance, brought up by the Joint Committee. This Ordinance sweeps away all the preceding financial arrangements of the Diocese and substitutes an entirely new state of affairs. A large number of parishes having sunk into a state of terrible depression it was

Synod Luncheon.—During the two days sitting of the Synod in West Maitland luncheon and tea were served in the old Masonic Hall by a number of ladies belonging to East and West Maitland and Morpeth. The younger lady members of the families contributing the goodly array of provisions acted as waitresses and very graceful, considerate and efficient waitresses they proved to be. The Mayor of West Maitland, Mr. H. Crothers was the guest of the Luncheon Committee each day.

Place of Meeting.—The Synod never met in such comfort before. The Mayor of West Maitland had most kindly placed at the Synod's disposal the Council Chamber of the splendid Town Hall and every member felt personally grateful to him for having done so. At some of the debates the Mayor himself was present.

Tone of Synod.—Though there was plain speaking there was no acrimony or ill feeling and not many personalities.

St. Peter's, East Maitland.—I hear that the Bazaar and Flower Show in aid of the funds of St. Peter's netted about £120 more or less.

St. Paul's, West Maitland.—The work of restoration of the above Church from the great damage done to it by the disastrous flood of March last having been completed. A thanksgiving service was held on Thursday evening the 19th inst. Those present were the Bishop of the Diocese, Archdeacon White and Tyrrell, Canon Goddard, the Revs. E. A. Anderson, (Incumbent), C. M. Mills, E. Hubbard Smith, W. K. Colyer, R. M. Walker, G. F. Rushforth, P. A. Cadell and P. J. Simpson. The Rev. W. H. H. Yarrington was also present in the very large congregation. The Bishop preached an emphatic and appropriate sermon in which he said that "required an effort of the imagination to realise the scene of desolation which that Church presented six months ago. He thanked God for what had been done. It had in it a little of the marvellous. He was almost going to say he was glad the flood had occurred, so much work for God and sympathy and help had been evoked by it." The Church was always a handsome one and very Churchlike but it is now more beautiful and complete than ever. The Bishop's text was "They that wait upon the Lord shall renew their strength." Is. xl. 31.

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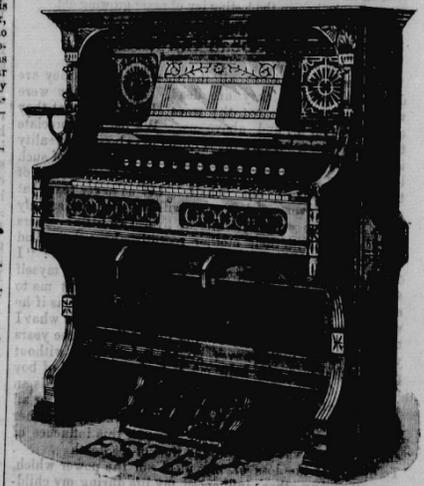
"The Drink Problem"
 By the REV. F. B. BOYCE, St. Paul's.
 Publishers: National Temperance League, London; Dunlop and Co., Ltd., Sydney. Price, 3/6, by post, 4/0. Booksellers.
 "A graphic description of the manifold evils of drinking in Australia."—*Temperance Record*, London.
 "The volume is unique in several respects. It is the first of its kind distinctively 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, 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*.

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 The following Books have just arrived:—
 Letts' Clerical and other Diaries for 1894
 Collins' Diaries for 1894
 Midway and Keswick Series of Christmas and New Year Cards.
 The Place of Music in Public Worship, by Rev. A. C. Shuttleworth, 2/-; by post 2/3
 The Most Certain Fact in History—addresses on the Resurrection, by T. P. Ring, 3/-; by post 3/3
 Joshua and the Land of Promise, by F. B. Meyer, B.A., 2/6; by post 2/10
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 NEW BOOKS JUST RECEIVED:—
 "THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.
 Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-
 Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8.
 Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.
 Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/1/-, posted 2/2.
 The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-
 Homespun, Annie S. Swan; 1/-, posted 1/3.
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TERCENTENARY OF THE REFORMATION IN SWEDEN.

The 300th anniversary of the Reformation in Sweden was celebrated throughout the length and breadth of that country on March 20 of the present year.

The great jubilee festival so long anticipated is now past and gone. It took place Sept. 5, and the two following days, the first day being pre-eminently the Church day, the second that of the University in particular, the third the students' day.

It should be borne in mind that Sweden accepted the great Reformation of the sixteenth century in the reign of Gustaf Vasa. All the sons of that great monarch were not so friendly disposed as he was to the Reformation.

This was consummated the Reformation in Sweden. The fruits of "the Upsala decision" were ultimately manifested in the prominent position attained by Sweden in the European affairs, and in the part which Gustaf Adolf, "the Lion of the North," bore in the events of the thirty years' war in Germany.

The jubilee celebration commenced with salvoes of artillery at 7 o'clock A.M. on Tuesday, after which the bells of all the churches in the city rang out for half an hour.

After the processionists were duly seated in the Cathedral, His Majesty the King of Sweden, accompanied

by the Crown Prince and Princess of Sweden, and the other Princes of the Royal family, Prince Leopold of Prussia, as representing the Emperor of Germany, and the Grand Duke of Saxe-Weimar, entered the Cathedral, and the service began. It was mainly choral, but so clearly sung both by choir and clergy that every word could be easily distinguished.

The Evening Service at the Cathedral was also attended by the King and Princess. The service consisted mainly of hymns and responses, and a choir of children sang a beautiful hymn in which an open Bible, the Gospel of Grace, and salvation through Christ, were clearly set forth.

Wednesday, Sept. 6, was the University Commemoration in which the degrees were conferred in the various faculties. The proceedings of the day were ushered in by an artillery salute, ringing of bells, and Morning Prayer in all the Churches.

"We thank Thee, O our fathers' God, That the stone has been lifted up from the graves, And Sweden listens to Thy message, Searching again the Scriptures.

After this thanksgiving hymn, Dr. Annerstedt, University Librarian, delivered a fine speech on the Reformation, and its glorious results. There followed a remarkable Protestant cantata, in which the events of the Swedish Reformation were strikingly characterized, a contrast drawn between Charles of Sweden and Philip of Spain, the whole winding up with a reference to Sweden's greatest hero, Gustaf Adolf, and his words at the battle of Lutzen.

The jubilee celebration commenced with salvoes of artillery at 7 o'clock A.M. on Tuesday, after which the bells of all the churches in the city rang out for half an hour. Morning prayers were held in the church of the Holy Trinity and in that of St. Michael.

Our space will not permit us to describe "the Students' Day," Sept. 7. The day was commenced with prayer. A magnificent concert—all vocal—was given by the students in the Aula.

same country—closed a jubilee which we trust will arouse Protestant enthusiasm throughout the entire country—which is abundantly needed, as Rome is working hard to gain a footing again in Sweden.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School.

Some reports of the observance of the Days of Intercession, which have been kindly sent to me by the Hon. Secretary of the Sydney Institute and other friends, appear in another column.

The Committee of the S. S. Institute are about to publish a Syllabus of Lessons for the year from Advent 1893 to Advent 1894. Twenty-five copies of this Syllabus will be presented free to any Parish desiring them; larger numbers can be purchased at a small cost.

Wednesday, Sept. 6, was the University Commemoration in which the degrees were conferred in the various faculties. The proceedings of the day were ushered in by an artillery salute, ringing of bells, and Morning Prayer in all the Churches.

The subjects for the Teachers' Examination for Advent 1894, at least it may be called Advent, although it will probably be held early in November next year—have also been announced. They are, according to the practice that has already been found so convenient, the same subjects that have been studied by the Senior scholars throughout the year.

Thus it will be quite possible for any person who has been a scholar during the first half of the year, but who has become a teacher after that date, to enter for the Teachers' Examination, as he or she will not be competent to enter for the Scholars Exam.

Besides the books which I have mentioned in previous weeks, the Institute recommends Watson's Lessons on the Church Catechism, and the Church Manual by Stokes.

Will the Teachers who are competing at the Examination to be held next Saturday accept a word of advice from one who has passed through many examinations:—Take care to be at your very fittest on that day.

In order to be this, you must not work hard at studying up your subjects on the day before. You will be far more likely to do well, if you are fairly well up in your work, if you do not study at all on the day before the examination, but complete your preparation on the Thursday. And if you look at your preparation book on the day of the exam., let it be only to refresh your memory, and put it down in less than half-an-hour.

Our worst misfortunes are those that never befall us. Let your trouble tarry till its own day comes. The French say "misfortune is good for something" and the Spaniards "there is no ill but comes for good."



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FRAGMENTS.

An insult always calls forth the worst part of a good man and the best part of a bad.

No cause of quarrel is sufficient to prevent reconciliation. Implacability is known only to the savage, so thought Julius Caesar. The English proverb, "Forgiveness and a smile are the best revenge."

Revenge hurts both offerer and sufferer, as we see in a bee which in her anger loseth her sting and lives a drone ever after.

The English laws punish vice the Chinese laws do more they reward virtue.

He who studieth revenge keepeth his own wounds green.

He who cannot forgive others breaks the bridge over which he must pass himself.

When a man but half forgives his enemy it is like leaving a bag of rusty nails to interpose between them.

Forgiveness is the most refined and generous point that human nature can attain to. Cowards have done good and kind actions but a coward never forgave, it is not in his nature.

The god of this world is riches pleasure and pride wherewith it abuses all the creatures and gifts of God.

He who dwells in thought on the beautiful will find that it grows more beautiful, and he himself will grow beautiful too.

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THE NERVOUS TEMPERAMENT AND ITS REMEDY.

A SERMON PREACHED AT ST. PAUL'S CHURCH, MURRUMBURRAH, ON SUNDAY, OCTOBER 27th, BY THE REV. H. E. THOMPSON—(Slightly abbreviated.)

Psalm lx. 12.—"Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up."

Psalm lv. 5.—"Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

We are not all constituted alike. The instrumentalities by which the great soul within us does its work are diverse in quality. In a material sense we are but dust, yet the dust has more steel in it with some than with others. Some have iron nerves and hereditary health which makes them strangers to the trepidations of others. They never walk those caves of terrible gloom in which others are often doomed to wander, nor have they felt that sensitiveness which often turns the experience of life into torture. I do not think that I have ever before spoken to you on the subject—so little known to some, but so keenly felt by others—of the nervous temperament. I wish to speak of the relation which the Gospel occupies towards it. I know that there are many anodynes of comfort and consolation, physical and mental, but my argument will be that the religion of Jesus Christ stands in a special relationship of solace and succour to those who feel with the Psalmist, "I am feeble and sore broken because of the disquietness of my heart."

We cannot help being in one sense what we were born. The sensitiveness of a highly-wrought system is born with many, and, do what they will, they must carry it with them to the grave. Often misunderstood, often misrepresented, often verging on despair, they are bowed down greatly and go mourning all the day long. Much depends of course on the law of association and on relationships of persons and things: much depends on religious ideas. There is for instance a form of piety, sincere enough in itself, which feels ever tremulous and uncertain concerning its own state. How different this is from the rest which comes from entire trust in Christ. How devoid it is of the consolation which God would have us partake of when He says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and say unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hands double for all her sins."

Then again there are human relationships which, instead of being ministrants of consolation, strain the heart and irritate the nerves. Oh, the depression that must come, the anxiety which will do its wear and tear, that it derived from alliance with unthankful and foreboding hearts, from fellowship with those who if they do not know the science of disheartenment are at all events well up in its practice. When Moses spoke to Israel in the wilderness, he had in his thoughts the carping spirit of those whose criticism suggests difficulty and danger too great to be overcome. Some people always see lions in the way, always prophecy difficulties. Thus he spoke of some who said, "Whither shall we go up? Our brethren have discouraged our heart, saying the people are greater and taller than we: the cities are great and walled up to heaven." What an example this gives of those whose imaginations are constantly picturing giants.

Now I do not say that the words of my texts are spoken by a nervous temperament. They simply represent special occasions of depression in the Psalmist's life: but I do say that they are suitable for the subject in hand.

The true philosophy of life is life in Christ: not in self, not in society, but in Christ. We have to go out of ourselves, dear friends, out of our moods and feelings; that we may look unto Christ and be saved. I am speaking of those who are nervously anxious and sensitive. Christ is a perfect brother as well as a perfect Saviour. Redemption is His. Yes, and our common home life also is His. The great realm of Providence is under His sceptre, all things are given into His hands, and He is Lord of all. I want you to meditate well on this subject when you are tempted to be morbid analysts of your own spiritual state, when you are inclined to use the scales of weights and measurement for the depth of your love and the height of your faith. There can be no escape from alarms so long as we are applying *agua fortis* to the gold of our affections, so long as we are microscopically surveying the minutiae of our neglected duties and our multitudinous sins. We must ponder the consolatory words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life."

And this argument applies as much to the ordinary life of every day. Do things "happen" to us, or are our times in God's hand? Our dread of fatality, with its results of inertia and indifference, has sometimes hindered that quiet trust in the divine providence for us all, which is the secret of all true strength of heart, all real rest in God. Events are in His hands: you cannot alter things: you cannot add one cubit to your stature. You will become worn and weary with retrospective fears. And what power have you over the dark deep waves of coming trouble?

"Fearfulness and trembling have come upon me." We, none of us know how frail we are till trouble comes. A few years ago the light-hearted maiden little thought that

care would so soon write itself upon her forehead, and that the silver would so early be scattered in her hair. Yet so it is. A mother now, she has to endure the anxieties of home, the care of children, perhaps the pangs of bereavement.

There are some constitutions that can bear almost anything, brave anything. They can keep hale and well, with the pulse even, and the eye bright, amid difficulties that would overwhelm others. Let them thank God for the perfection of their physical frame. But there are some that only seem robust and bright, and when tribulation comes their strength gives way rapidly. The physician says, "The vascular system is excellent, the muscles strong, the frame perfect, but the nervous system is fragility itself." Surely for such at such times it is heart-rotto know the "Brother born for adversity," surely then is the hour to feel the warm radiance of the love of Christ. To a nervous temperament doubt means misery and darkness. And in such a world as this, where we never know what a day may bring forth, it is surely wise to obey the counsel concerning God, "Acquaint thyself with Him, and be at peace."

Quite a different cause of weariness and nervousness is to be found in the burden of earnest thought and noble endeavour. How few but those who have been for years engaged in mental work can understand the depression that sometimes arises from it. Professional men understand it, and it is this that breaks them down, too often. It is a common disease of the excited life which many good people seem called to pursue, in which the imagination and sensibilities are constantly in exercise. Preachers, philanthropists, strenuous labourers in every good cause, exhaust their energies in ministering to others' needs, and after exhibiting pictures of cheerfulness and animation in public, sink when alone into occasional collapse.

In the finest minds there is not seldom a fretfulness and dissatisfaction with the results of life. There is a querulousness, an instinct for fault-finding, to which our weakness tempts us, and which we seem to imagine we are entitled to indulge as a personal luxury. . . . Listen to one of England's greatest poets:—

"When I consider life 'tis all a cheat; Yet, fooled with hope, men favour the deceit. Trust on, and think to-morrow will repay: To-morrow's false as to-day."

Another poet, while still young, says:— "I could lie down like a tired child And weep away this life of care, Which I have borne and still must bear."

It is thus that some minds fix their eyes on the darkness which is caused by self intercepting the rays of an ideal light.

There are ministrations for the nervous—ministrations that are human as well as divine. We can perform miracles of healing. Not in the old sense, yet wonders of a restorative nature are within our reach. Is it a child that is nervous and sensitive? See that you early discern the difference between that little trembling spirit and the stronger brother. Is it a life companion? See that you do not treat this sensitiveness as a mere weakness to be cured by physical agencies alone. The best curative will be a cheerful mind. Settled melancholy is terrible. Try and avert it by ministrations of hope and comfort and cheer. It is said of Wilberforce that he brought a ray of sunshine over every threshold which he crossed.

We often talk of courage without fully understanding its philosophy. It is altogether a relative thing. It is easy for some who are born strong, to be physically brave: it is easy for some to be determined and defiant. It does not spoil their rest at night to fight battles for themselves or others. But with the nervous to act out all the truth that is in them is a costly affair. It seems to tear their strength to pieces. To bear the slight of neglect or the wound of insult is to them like a crown of thorns on the head.

Yes, and with them happiness, like the life of a plant, has its nerve-centres in other hearts. The best medicine for such is to be understood and to be appreciated. You cannot talk down or laugh down nervousness: you cannot argue down sensitiveness: you cannot even do all you desire to do: but you can do much. And the evening of life will bring you no sweeter reward than for your Lord's sake to have fulfilled the Scriptural command, "Bear ye one another's burdens and so fulfil the law of Christ."

We have to teach the Cross in its spirit as well as in its doctrine—in its beautiful revelation that Christ, the highest and strongest of all, suffered for us, that He was despised and rejected of men for us, that He gave Himself for us. Remember that you stand in Christian relation to the timorous, the sensitive and the nervous: and ever seek to manifest the spirit of Him who would not break the bruised reed or quench the smoking flax.

There must be a study of the disease in order to understand the remedies. That is why I asked you to meditate on the nervous temperament itself. How unreal are its images. How it trembles at the idea of solitude: how it fears the morrow: how it bows in gloom before the advent of disease or death. You cannot see the delicate network of the nerves, you cannot understand the mysterious activities and functions of the brain. And how easily nervousness is promoted by self-indulgence and sloth, by morbid books, by companionships with those who take foreboding views of life, and by dominant fixed ideas, so difficult to shake off. It is not in medicine to cure this: it may alleviate, but it cannot recreate. And all cannot afford change of scene and

change of climate. Earthly appliances are right in their own way, but, if I am right, the Gospel of Christ is the only relieving power: that alone brings out fully the blessed revelation of the Fatherhood of God. . . . Christ alone can interpret life in all its meaning. He knows how sad hopelessness is. He came not to save the hale, the strong the righteous alone. He came also to "take the lambs in His arms and carry them in His bosom." . . . As there is a Cross forever one of us there is also a Gethsemane. And if we would bear the Cross with fortitude we can gain the power only as we follow the Master to the Garden. Let us watch with Him there, pray with Him there, and there shall be given us that peace which the world cannot give, and which neither tumult nor pain nor death can ever take from us.

O brethren, there can be no dread, rightly, about the path of those whose guide be God. There may be dread in the wilderness if the guide be forsaken. The way may lead through unutterable gloom and terror if in the moment of peril, the warm touch of the hand of the Guiding Angel escapes our grasp. This is a drear world to be out in alone. But by the act of God, *no soul is alone*. The fact that God is our Leader tells us nothing about the way and its terrors. He has nowhere said that it is along sunny slopes and beside purring streams, but there is a spell cast on every terror, that there is a star gleaming in the depth of every gloom. "When thou passest through the waters I will be with thee, and through the floods they shall not overflow thee." Let us pray, "Lord increase our faith," and we shall be not only kept in quietness and hope ourselves, but shall be made channels through which divine blessings come to others.

WAS IT A GHOST THEY SAW?

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

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

No doubt it was the nerves. Why, there's no end to the tricks the nerves will play off on you when your system is out of condition. In March, 1890, it was, that Mrs. Jane Foster, of Darroott Road, Pikesdown, Hants, wrote as follows:— "I was so dreadfully nervous I could not bear anyone in the room with me, yet I did not wish them far away in case I should call out for help. This was in June, 1889. I slept very badly, and in the morning felt little the better for having gone to bed. There was often a severe pain in my head and over my eyes, and I was sick most of the time. My skin was dry and yellow, and the stomach and bowels felt cold and dead. By-and-by I had to lie helpless in bed. The doctor said he didn't know what my complaint was. I took nothing but liquid food, and could not retain even that on my stomach. By this time I was nothing but skin and bone. My memory completely failed. My head ached so dreadfully I thought I should lose my senses, and my friends agreed that I would never get better."

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

The malady Mrs. Foster suffered from was indigestion and dyspepsia and nervous prostration. The original cause was grief and shock at the violent death of her husband, by accident, and the system rallied only when the Syrup had given new vigour to the digestion and thus fed and toned the nerves.

Whatever may be your opinion of the Bridgeport ghost, it remains true that most unaccountable visions and sounds mean nothing more or less than a set of nerves all upset by indigestion and dyspepsia. Ghosts come from the inside of the person who sees them, and when Mother Seigel's Syrup does its work the eyes and ears entertain only what is natural and wholesome.

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.

SYDNEY, SATURDAY, NOVEMBER 4, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. CHALES KINGSLEY COLE of Newport (Diocese of Melbourne) has accepted (subject to the approval of the PRIMATE) the Curacy of All Saint's Mission Church, Petersham. We regret that the Rev. E. S. MOBERLY, of Walecha, is still very weak, and not likely to take duty for some time. The Rev. J. B. BANKS has been appointed to the Incumbency of Tarragulla, in the Diocese of Melbourne. —The Rev. J. H. GREGORY has been presented with a cheque and an illuminated address on his retirement from the Incumbency of All Saint's, St. Hilda, after holding that office 38 years. Dr. GOODE has resigned his position as Churchwarden of Holy Trinity, Orange.

Ourselves. In consequence of Thursday next being a public holiday (Prince of Wales' Birthday), we desire to apprise our correspondents and friends that we shall be compelled to go to press a day earlier than usual. It will help us very much if our friends will send "copy" early in the week. To ensure insertion, correspondence should reach us on Tuesday morning.

Tercentenary of the Reformation in Sweden. The ARCHBISHOP OF CANTEBURY has addressed a letter of congratulation to the ARCHBISHOP OF UPPSALA, Primate of the Swedish Church, on the recent Festival of the Tercentenary of the Reformation in Sweden.

A Disappointed Ritualist. We extract the following letter from the Church Review:—"We hear a good deal nowadays of how the Catholic party has 'triumphed all along the line,' and how 'we have now got all we want,' etc. No doubt there has in the last sixty years been an increase in mere aestheticism, in the prettiness so to speak, of Divine worship; but it is as well to see occasionally where we really are, and not to go on living in a fool's paradise, and congratulating ourselves on having won, when the fight has really little more than begun. I look, for instance, in the last edition of the Tourist's Church Guide, where I find a list of 5,042 churches having a weekly Celebration. Deducing 1,060 which are not in England, we have in round numbers 4,000 churches with a weekly Celebration. But there are in England 13,000 parish and district churches. It follows, therefore, that there are still 9,000 churches without even weekly Communion. And of the 4,000 which have a weekly Celebration, one-fourth do not appear to have even the Eastward Position. Nearly 1,700, or about one-eighth, are credited with using lights, but of these many only do so at early services—often, that is, only twice a month. With regard to vestments, they all appear to be used in 790 Churches or one in sixteen, and of these about half only use linen vestments, which are not, such as were in use in this Church of England in the second year of Edward VI., as ordered by the Rubric. Incense fares still worse, and is apparently in one out of a hundred. "In every place incense shall be offered to My Name," etc. The Daily Sacrifice has been restored in one church out of fifty. On the other hand, the Protestant heresy of Evening Communion grows apace and is not, like the Scriptural use of incense, frowned upon and stamped out by our Fathers in God. I cannot help noticing, too, how, that the fast days are more and more neglected by so-called Catholics, and also that in many churches which boast a more or less correct ritual no word is ever breathed as to confession. I myself attend a church which is supposed to be Catholic, and when away from home I always do my best to find one; but it is a fact that more than two years have elapsed since I heard confession so much as hinted at from the pulpit. Surely, then, in the face of all this (and I would add much more, but refrain, from consideration of your space) we need rather gird ourselves for the fight than sit down and persuade ourselves that we have won it."

Marriage of Precentor. We offer our sincere congratulations to the Precentor and his Bride on the occasion of their marriage, a notice of which will be found in another column.

How was the Church of Rome founded. CANON POTTER's contribution respecting the origin of the Church of England is not only valuable but most humorous. He treats ARCHBISHOP CARR's contention that the early British Churches were Roman as "a very notable historical joke," and the Archbishop will find something to ponder over in the following:—"But there is one Church which is undoubtedly of direct Eastern origin, and that is the Church of Rome herself. She was founded by Greek-speaking Missionaries from Palestine and Syria. Her liturgy for hundreds of years was Greek; her early Bishops, if we are to accept her own tradition, were Greeks by language and Eastern men by race. Does the Church of Rome, therefore, submit herself to the Churches of Antioch and Jerusalem, and take her laws and her Government from them? Not she. She not only refuses allegiance to them, but she claims their allegiance. She is the daughter of the Eastern Churches, and yet she claims to be their mother and mistress. It was quite fair that she should claim the right to govern herself, but not to govern her mother into the bargain. Of course her mother declines to submit, and gets herself denounced for schism by her daughter. And then the daughter turns to her own daughter, and demands of her the submission that she herself refuses to her mother. But we say No; if the Roman Church is our mother, certainly the Eastern Church is our grandmother, and we prefer to govern ourselves without assistance, until our mother and grandmother have settled their little differences. Then we'll see."

A New Campaign. It is reported in the American Catholic papers that the Paulist Fathers are planning a new aggressive campaign for the purpose of converting protestants to Roman Catholicism. They say that hitherto the chief effort of the Church has been to make Catholics more Catholic. Now they must go direct to Protestants and put before them the claims of the Church and the need of membership in it.

Why do people sleep in Church. JOSIAH OLDFIELD propounds a novel theory in the Vegetarian. The people are hypnotised through the ear. The subdued light, the hush of silence, the concentration of attention on a single figure, present conditions very similar to those enforced at spiritualistic seances. Where Priesthood most prevails the hypnotism is greatest. It is least in dissenting Churches, because there the voice is more broken up, and the attention consequently distracted. We had thought that dulness had a good deal to do with Church sleepiness.

The Pope and Socialists. The Pope is preparing another encyclical on the social question, which will contain rules for the Clergy to follow in dealing with Socialists. It is said that he has especially consulted the Bishops in Germany and France, where the Socialists have obtained the greatest ascendancy.

Rome's Claims. CANON POTTER demolishes Rome's claim of universal supremacy in the following vigorous words:—"What is the foundation of this preposterous claim to universal supremacy? First of all, the assumption that St. Peter was Bishop of Rome. Now, that assumption is not capable of historic proof. It is nothing better than a more or less probable tradition. But let us admit for the sake of argument that St. Peter was, as the tradition says, Bishop of Rome for twenty-five years. What follows? St. Peter is treated in Scripture as first of the Apostles in order, first among equals, but never as possessed with authority over them. We know that St. Paul resisted him to the face because he stood condemned. Imagine a Bishop of the Roman obedience saying that of the Pope nowadays! I am afraid if he did that he'd very soon find himself, as they say, in Queer Street. Again St. Peter once attended a Council of the Church in Jerusalem, as we read in Acts xv. Did he preside at it as being supreme over all the Apostles? Not he! St. James, who was President of the Church there, presided, and St. Peter took his place among the other Apostles. Imagine the Pope attending a Council of Bishops in Jerusalem, or in Canterbury, and taking his place among the other Bishops while the Bishop of Jerusalem presided in Jerusalem and the Archbishop of Canterbury in Canterbury! Yet, why shouldn't he? What was good enough for St. Peter ought to be good enough for any of his successors."

Drink and Divorce. The Union Signal states that in the State of New York last year 1400 men secured divorces from their wives on the ground of drunkenness, and during the same year over 12000 wives secured divorces for the same cause.

The Poets and Theology. The poets have had most to do with the broadening of theology during the present century—this is the thesis Dr. STOPFORD A. BROOKE maintains in his new booklet, 'The Development of Theology as Illustrated in English Poetry from 1780 to 1830.' He passes in review the theological ideas of WILLIAM BLAKE, COWPER, BURNS, COLERIDGE, WORDSWORTH, BYRON, and SHELLEY, and contends that by the ideas they inculcated they led to the revolt against the Calvinist views of God's character and human destiny, and popularised the ideas of Divine Fatherhood and human brotherhood. Some of the poets, as COWPER and WORDSWORTH, were more liberal in their poetry than in their private theology. SHELLEY, more than any other poet, far more than TENNYSON or BROWNING, has kept before our eyes, and ennobled into amazing beauty, that doctrine of our new theology which looks forward to the full generation of mankind; to all men equal in love, and, therefore, equal in happiness, freed from love because established in the love which fulfils the law, and enjoying a new heaven and a new earth." The publisher is Mr. PHILIP GREEN, Essex-street, Strand.

Unclaimed Images. According to Russian Law Images and other objects of worship when shipped by railroad or boat and not claimed cannot be sold like other goods. The Government has decided that in the future such objects shall be presented to the nearest Church or Chapel.

A Roman Procession in East London. In accordance with annual custom, there was a procession on a recent Sunday through the streets of the Tower-Hill district in connection with the Roman Church of the English Martyrs in Great Prescott-street. The function was announced as being "in honour of our Blessed Lady." There was a large concourse of spectators throughout the route, which comprised Leman-street, Dock-street, Upper East Smithfield, Trinity Square, Tower-street, Crutched-friars, and Swan-street. The Guards of the League of the Cross encompassed the cavalcade, and encountered no difficulties. At the head of the procession was a crossbearer, with an acolyte on each side of him. Then came the Tower-hill brass and drum and life bands, followed by men Ransomers, the Banner of our Lady of Ransom, women Ransomers, Confraternity of Holy Family (women), Blue Cross Banner, Wapping Brass band, choir, Red Cross banner, boys of the school, Children of Mary, with banner, twelve little children veiled and wreathed in white, a statue of "Our Lady," borne in Sedan-chair fashion by four veiled young women, a guard of honour of twelve men with staves, children in white with bannerettes, the Peckham brass band, the Tower-Hill choir, altar-boys, the White Cross banner, priests, etc. During the progress of the procession several hymns, litanies, etc., were sung with great fervency. Here are extracts, the last of which is deserving of more than passing notice:—

"Faith of our fathers! Mary's prayers Shall win our country back to thee; And through the truth that comes from God England shall then indeed be free."

"Oh! When we gaze on Her glory restored; Oh! when will poor England Return to her Lord?"

"Behold in St. Paul's The sweet Mother replaced, And Westminster now with Her image is graced."

The Special Articles in the AUSTRALIAN RECORD this week include:— THE BISHOP OF MANCHESTER ON HOLY COMMUNION. HOBART CHURCH CONGRESS. THE C.M. ASSOCIATION. THE CHURCHMAN'S INSTITUTE.

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