

# The Australian Record.

SYDNEY, SATURDAY, OCTOBER 28, 1893.

## HOME NOTES.

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

### A COMPREHENSIVE PRAYER.

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

## ENGLISH PAPERS.

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

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

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

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

## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

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

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

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

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

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

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

### WAS IT A GHOST THEY SAW?

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

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

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

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

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

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

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## NOTES AND COMMENTS.

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

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

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

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

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

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

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

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

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

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

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

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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 presided at All Saints' 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, Balmmain.—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. Regg.—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 Warialda, and gave an address to a crowded congregation, and afterwards left for Yalleroi.—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 Balmmain Young Men's Institutes.

### Wednesday, October 25.

The PRIMATE administered the Rite of Confirmation at Yalleroi.—Church Society Meeting St. Thomas', Balmmain. 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, Emuware.—Church Society Meeting, St. John's, Balmmain. Deputation, Rev. T. V. Alkin, M.A.

### AFRAID OF THE BIBLE.

A celebrated infidel once said, "There is one thing which guarantees 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 hurry. 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!"

## G. E. EDWARDS, —CATERER—

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## 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.

Thurs., 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. Paine; 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.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 truly embody this ideal of a Christian newspaper, while utterly 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. Now as I, far away from the metropolis, try to gauge the direction of religious thought, I am always on the watch for little straws. I may be wrong in the conclusions which I draw from them, but I rarely depend on induction from merely one premise. My straw this week is the verse which was sung at St. Andrew's, Summer Hill, a fortnight ago at a valedictory meeting to the Missionaries who have left us for China. It is called a "consecration chorus," and runs as follows:—

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

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. This little "straw" appears to confirm some previous impressions of mine as to the trend of religious feeling among earnest Christians. One conclusion I greatly rejoice at; another gives me the mixed feelings of a theorist who finds that people are not only following out their theories, but also are going far beyond what he desired; while the third seems likely the lead to evil.

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." That there is increased personal devotion to our Master must be a source of delight to all of us, although most of us, to say the least, are not "educated up to" such a new departure in religious phraseology. It may be said that our progress lies rather in the direction of more fervent expression of our emotions than in increased depth of feeling, but this is only partially true. While there may not be any present-day Christian who excels the noted Christians of the past, it can hardly be denied that personal devotion to Christ's service—quite apart from adherence to a particular creed, for many a man would die for a belief while he would not live a holy life in it—is far more general than in the past. The large and enthusiastic attendance at Conventions is one evidence of this, but a far more convincing proof is given by the increased number of volunteers for Foreign Missions. The best test of all would be an increased amount of holy and happy homes, but that is a kind of evidence which cannot be calculated by the statistician.

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 pious, narrated in "The Same Lord," such phraseology appears ridiculous. A man ought to love his wife with all his heart; but he won't be an aid, but rather a hindrance in making other husbands do the same towards their wives, if he is too effusive and obtrusive in addressing her by pet names.

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. This, or probably the desire to magnify the influence of the Roman Empire, may have been the reason for beginning the plan, but the real reason for its continuance is found in that natural human tendency which is also shown by the Jews in using the Hebrew tongue in their devotions, and which was shown more than 4000 years ago in Chaldee, where an obsolete language was then used for religious worship, so that, as in the case now of the Roman Catholic and Hebrew Prayer-books, the old tongue was written on one page, and on the opposite page the translation of the words into the tongue "understood of the people." Well, I remember writing in the pages of the Church journal, fourteen years ago, against retaining antiquated words and expressions in our worship. I remember it because it was the only article I had ever written which an editor turned into a leading article. But fourteen years are fourteen big arguments in favour of Conservatism, and while I still hold the same general sentiments, I confess that this chorus gives me the same experience as was comically described the other day by an *Argus* correspondent. He got on the locomotive of the Sydney express in

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. If the removal of antiquated expressions from our Prayer-books and hymn-books is to soon result in every "Thou" being turned into a "you," then—well, it is another reason for my not fixing my desires on becoming a centenarian.

3. 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. Now with the progress of this spirit in regard to earthly monarchs, I am in full sympathy. Some kings in the past have been worshipped as gods, and many have been addressed by their people almost as if they were so. Hence came awful evils, which will not cease so long as there are Abdur Rahmans who will sell 10,000 prisoners into slavery at one transaction. There has been a good deal too much divinity hedging a king, and the tendency of the age is in favour of reducing it. Such expressions as "O king, live for ever," have taken their departure from the civilised world, and, perhaps, it will soon not be thought necessary to preface such a simple announcement as "The carriage is ready," by such a rignarole of words as, "May it please your Imperial Majesty." It will be well both for kings and their peoples to realise that monarchs are but weak mortals. But it is very different when we speak of, or to the Creator of the Universe. We ought to feel His sympathy, we ought to realise that Jesus, the Son of God, emptied Himself of His glory, and was tempted in all points like as we are. But we ought never to forget that He is also the High and Holy One who inhabits eternity, and that, as the heaven is higher than the earth, so are His ways higher than our ways. Our love and our honor of Him must go together, the former must not be increased at the expense of the latter. It is not only in the adoption of new forms of address that I have noticed this tendency. I have listened to expositions which have professed to give the feelings of God as minutely as if the speaker had been admitted into his most secret thoughts. Yet the listeners could not help realising that the preacher was, so to speak, looking at God's thoughts through the spectacles of his own temperament. So far from the speaker claiming to know these things through being one with the Holy One at heart, he usually is even more minute and positive in describing the thoughts of the prince of the evil spirits. In both these cases, as it seems to me, we cannot safely go far beyond what is written: there is such a vast difference between human and divine intelligences that I forbode evil results if this spirit should lead us to claim more of equality with the Holy One. We not only do not know, but we cannot even conjecture, how vast will be the increase in our powers of thought when we are in the other world, and I doubt the advisability of any alteration in our modes of speech which will tend to minimise the greatness of the gulf between the finite and infinite intelligences.

COLIN CLOUT.

### NO TIME TO DOUBT.

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. Work is said to be the best cure for worry. When the mind is turned in always upon itself, it is sure to eat into itself. It is stagnant water that becomes putrid and breeds sickness and death. Honest self-examination with a view to spiritual action is one thing—brooding over sin and self is another. It is bad indeed not to have time for the first—it is bad to have too much time for the other. Where there is much faithful doing, there is little time for faithless doubting.

### MISFORTUNES THAT NEVER COME.

Speaking of misfortunes, Lowell observes, "Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come." This is probably a prose rendering of Emerson's quatrain:—  
"Some of your hurts you have cured,  
And the sharpest you still have survived;  
But what torments of grief you endured  
For evils which never arrived."

The only cure for this self-tormenting habit of mind is to have faith in God.

### THE TESTIMONY OF THE FLOWERS.

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. In his morning sermon at the Cathedral, the Most Rev. the PRIMATE made special reference to Sunday-school work. In the afternoon, a service was held in St. Andrew's Schoolhouse, at which the scholars of both schools attended. Prayers were read by the Rev. R. J. Read, and a most earnest and instructive sermon preached by the Very Rev. the Dean of Sydney. After the service a prayer meeting for the teachers was held. On Monday evening, the Very Rev. the Dean gave an address to parents and teachers, with special reference to the training of children.

### ST. MARK'S, DARLING POINT.

On Sunday, October 15th, a special sermon on "The Christian Education of the Young" was preached in the morning by the Rev. H. C. Vindin. A special Communion Service was held on the Monday morning at half-past seven for the teachers and others interested in Sunday-school work, and at this service Canon Kennis gave a short address. The attendance was such as to lead to the hope that such a service may be held annually.

### 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. After the second lesson, the children were catechised by the Incumbent from the pulpit in the presence of the congregation, children's hymns were sung, and the second address was directed to the parents. Mr. C. R. Walsh conducted the afternoon service in the schoolroom, and addressed the scholars, interesting and instructing them on the object of Missions to the heathen. The teachers met at the Lord's Table, and unitedly partook of the Holy Communion. On the Monday evening a meeting of parents and teachers was held at the Schoolroom. The Rev. M. Archdall, M.A., took the chair. The address to the congregation was delivered by the Rev. C. Baber.

### 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. On the Sunday morning the Rev. J. Vaughan of St. Andrew's, Summer Hill, delivered a most impressive discourse. In the afternoon a Devotional Meeting for teachers and senior scholars and friends was held which was largely attended, and at the evening service the Rev. John Dixon preached. There was an Administration of Holy Communion at which 61 Communicants were present, 26 of whom were teachers. An address to the teachers was delivered at the service by the Rev. J. Dixon. On the following Wednesday evening the parents of the scholars were invited to a meeting which was held in the School. There were 150 persons present. Mr. W. W. Williams, Superintendent, presided, and gave an address on the work done in the school, and asked the parents to assist the teachers by exercising good home influence. Mr. G. Boulton, Mr. J. C. Kelly, and Mr. H. Hunt, Superintendent of the Mission School, and the Rev. J. Dixon also gave addresses. These proceedings were interspersed with music rendered by the scholars, in which Misses Boulton, Williams, Board, Olive Rutter, and Masters E. Boulton, Paekhouse, Barrell and Moxon took part. There are upwards of 800 children enrolled, with a splendid attendance of both teachers and scholars. The Annual Picnic takes place on Tuesday, the 31st, and the Flower Service will be held on Sunday afternoon, the 29th inst.

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TERMS OF APPLICATION.

Octo

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.

And when the eye, now dim, shall open to behold the King,  
And ears now dull with age shall hear the harps of heaven ring,  
And on the head now hoary shall be placed the crown of gold,  
Then shall be known the lasting joy of never growing old.

### How the Dead Influence us.

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. We better appreciate their best ideals, because those ideals have become a reality in our vivid memories. We long to be worthy of such love as they gave us, and to persevere in the direction of their aspirations in our behalf. Let us never fear that our influence over our dear ones will end with our earthly lives, if we live worthily while we live. Two little brothers were talking with their mother recently about their dead father. One of them, an eleven-year-old boy, said: "I think more of my father than I used to. I find myself asking every day, 'How would my father want me to do?' 'Would my father like this?' It seems as if he were close to me all the time; and I want to do what I think he would like." The other little fellow, three years younger, added: "I never go to bed at night without praying that God will help me to be just the kind of boy that my father would like." And so that father is an ever-present influence in the dear home he has left for all time. So, again, a young man, who lost his loved elder brother several years ago, writes of his sense of this influence of the dead: "I was young at the time of his death. . . . To me it was the loss of my ideal—of the power which, more than any other, influenced my life during my childhood. The strong sense of loss, of want, which I then experienced, has remained with me; for it is only now, as my studies are leading me in somewhat similar paths, that I realise all that he might have been to me. I feel that I am struggling alone, and that I am fighting battles which he had fought and won; and I miss, more than I can express, the ready help and sympathy which he would have ever given to me, and which I need so much. This continual consciousness makes my life a yearning and a struggle. It is my constant prayer that God may make me more like my brother, in his patience, his earnestness, his strength, and, above all, his modest, humble, Christlikeness. Sometimes, I seem to feel his presence with me, and such a thought has often been an inspiration to me. We know not the nature of our communion with the saints, but frequently we feel strongly that we do commune. My brother, I think, felt so too. Even now I seem to hear him singing quietly that hymn of which he was so fond:

"By all the saints, who from their labours rest,  
Who Thee, by faith, before the world confessed,  
Thy name, O Jesus, be forever blessed!"  
Alleluia.

"O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are thine!"  
Alleluia."

Living or dead, they who are in Christ, are sharing Christ's work: for they who are in Christ can never die, and where He is, they are sharers of His labours and influence.

### AN INFALLIBLE CURE FOR NEURALGIA.

MR. W. G. CAINE, 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 proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to the efficacy. As a brain and nerve food, LANZONI'S Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/.

by strongest links of representatives of every religious body was brought into contact. At the daily Methodists and Presbyterians, but well as strongly represented, while in the which is largely Roman Catholic, every shop without exception had its shutters up. Amongst the Roman Clergy present was DEAN BUGLER, between whom and Dr. CHESTER existed the warmest feelings of personal regard.—THE ARCHBISHOP OF DUBLIN has appointed the VEN. RICHARD BATHON JONES, ARCHDEACON OF KILLALOE, as his Commissary for the United Dioceses of Killaloe and Kilkenny, and the VEN. HENRY VARIAN DALY, ARCHDEACON OF CLOFERT and KILMACDUGAH, as his Commissary for the United Dioceses of Clonfert and Kilmacdough during the vacancy of the See.—The annual report of the Irish Society has just been issued. The accounts closed in March, 1891, showing the Society's indebtedness to the Bankers to the extent of £222 17s. 8d. In March, 1892, there was a balance to the Society's credit of £14 5s. 9d. In March, 1893, the balance in the Society's favour at a similar time is £492 6s. This has been received notwithstanding political agitation, commercial depression, and the deaths of several devoted and liberal supporters. It might reasonably be expected that the political excitement, which has for some months stirred all parts, even the remotest, in Ireland, would have interfered with the quiet Missionary work of the Society. But such has not been the experience of those engaged in this special work, which has proceeded steadily, and with many evidences that there are abundant openings for the Scriptural Education and Religious Instruction of the Irish-speaking, and still more generally, of the Roman Catholic population.—The following gentleman have become Vice-Presidents of the National Protestant Church Union:—ARCHDEACON FARRAR, the REV. CANON LORD FORRESTOR, LORD EUBURY, LORD KINNARD, SIR J. KENNAWAY, BART., M.P., ABEL SMITH, Esq., M.P.

## THOUGHTS FOR THOUGHTFUL PEOPLE.

WHEN the soul is to receive some remarkable Solitude. 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!" Although we do not suspect it, we are often taken aside by the kind hand of the Healer for the very purpose of restoration. When a dear friend has been removed from us, in the seclusion of our bereavement the soul hears spiritual voices to which it had been dead before. After an experience of personal suffering which the soul has learned "to agree with God silently," we often find ourselves enabled to speak to others for their comfort and guidance as never before. The heavenly Healer has taken us aside from the multitude, and spoken to hearts and lips the wonderful words, "Be opened." Aside from the multitude means nearness to Jesus, healing by Him, and consequent power.

The Yoke o Did you ever stop to ask what a yoke is Christ. really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labour light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion. For generations we have had homilies on the "Yoke of Christ," some delighting in portraying its narrow exactions; some seeking in these exactions the marks of its divinity; others apologising for it, and toning it down; still others assuring us that, although it is very bad, it is not to be compared with the positive blessings of Christianity. How many, especially among the young, has this one mistaken phrase driven forever away from the kingdom of God? Instead of making Christ attractive, it makes Him out a taskmaster, narrowing life by petty restrictions, calling for self denial where none is necessary, making misery a virtue under the plea that it is the yoke of Christ, and happiness criminal because it now and then evades it.

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

Don't forget that it requires as much brains and ability, if not more, to write a good paragraph as it does to write a column article.

Don't use a *nom de plume*. Sign your own name to such matter as can be signed.

### 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?" The child answered, "If my mother had wished that everyone should know the contents of that basket, she would not have covered it." Is there not a deep truth beneath these simple words? The human mind must not seek to overstep the limits which have been set to it. We would all fain know what the future has in store for us; but the veil which hides coming events has been woven by the hand of Mercy.

### SELF AT BOTTOM.

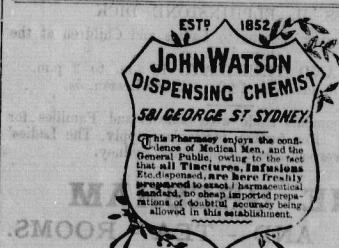
Everyone has read of the Pharos or great lighthouse of Alexandria, the ruins of which remained up to the thirteenth century. Ptolemy Philadelphus was its founder and Sostratus its architect. The latter consulted for his own future fame rather than for his master's, for he cut the name Sostratus in stone, and covering it over with stucco, inscribed on that his sovereign's, leaving time to reveal the truth. Are there not many so called Christians who work in the same selfish spirit? They talk much of Christ, and pretend to do all for His glory, but self is at the bottom of all their actions.

### 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. "Knowest thou these beings?" says Death. "No," replies the poet. "They are," says Death, "the three capital enemies of thy soul—the world, the flesh, and the devil; and so much do they resemble each other that he who has one, in effect has all. The avaricious man clasps the world to his heart, and behold it is the devil in his arms. The sensualist embraces the flesh, and lo! he has grasped the devil," and he finds—alas! too late—that the devil has his grasp on him!

### LABOUR HOME, 557, HARRIS STREET.

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



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

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

**THE REVEREND EDM. B. PROCTOR** is always available as Locum Tenens; for occasional services on the Lord's Day, or at any other times; for Religious Instruction in Public or other Schools; or for any other duties. Address—"STAFFA," Cavendish-stre t, Stammers, Petersham.

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 28, 1893.

### LOCAL OPTION.

**T**HE 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.

But there may be some who think the cause of Local Option has been blocked or hopelessly complicated by the addition of a Compensation Amendment to the order of leave moved by Mr. Kinn on the 12th inst. Before we explain that there is no ground for such fear let us briefly recall how the necessity for beginning *de novo* has arisen. In section 54 of the Constitution Act, there is a provision to the effect that it is unlawful to pass any measure which shall draw on the Consolidated Revenue Fund unless it shall have been recommended by a message from the Governor during the session in which such measure shall be passed. In the Local Option Bill Clause 9, provided that for its operation, it would require to draw on the Consolidated Revenue. Hence the Bill was ruled out of order. It is a matter for regret that this Constitutional formality was overlooked, for the Bill was never in a more hopeful position than it was on the night it was ruled out of order.

Having been ruled out of order, all the stages that the

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.

Our views on the principles of Compensation to publicans are well known, and we need not state them in detail here. The licenses are only given for one year, at the end of which, it depends upon the decision of the authorities whether the licensees can obtain, not a renewal of the old license, but a fresh one altogether. There is no precedent for Compensation in England, nor in Canada nor in the United States. In England the Courts of Law have decided against Compensation, laying it down that the publicans can have no vested interest in their trade. And the Rev. F. B. Boyce has rightly thrown out the challenge to the publicans in N.S.W. to test the legality or otherwise of their claim to Compensation. We can see no logical reasons for such claim.

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 preliminary 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

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 Synodical law. It would however most probably have been rejected had it not been for an amendment to the following effect "Classification of parishes shall be arrived at as follows:—The Bishop or a Commissioner 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 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 avert it, 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!

**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 Rev. E. A. Anderson, (Incumbent), C. M. Mills, E. Huband Smith, W. K. Colyer, R. M. Walker, O. F. Rushforth, F. 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 it "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.

## "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:—

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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

New Volumes of Child's Own Magazine, Young England, Sunday, Chatterbox, The Prize for 1893.

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## BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

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

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

Selections from Writings of John Ruskin, 1st series 1843-1860; 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 21/-, posted 22/-

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

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

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## CHURCH OF ENGLAND ASSOCIATION.

The Eighth Annual Meeting of the Church of England Association was held on Monday afternoon at the Temperance-hall. His Honor Mr. Justice Foster presided. The meeting was largely attended, and many apologies for unavoidable absence were received from Clergymen and Laymen.

Mr. Justice Foster, spoke in strong terms with regard to the teachings of the Church Extension Association, with which the Kilburn Sisterhood is identified. He said that they were met under peculiar circumstances, and he did not know of any time, notwithstanding that there had been stirring times amongst them in which their was more need for unity and unanimity amongst the members of the Association in order to uphold the principles of the Reformation in the Church.

He did not hesitate to say that there was a spirit of rebellion, open and public, abroad in their Church against the principles of the Reformation, and consequently against the Church itself. It behooved them to act, not with lukewarmness, but with a decision that would show that they really meant what they said. He was glad to see so many assembled that afternoon, and he trusted that there would come an awakening among Church people in the affairs of the Church. He did not think he could do better than draw attention to what had been going on amongst them. There had been an introduction of a teaching of a Sisterhood, amongst them that had not met with the approval of the Primates or the Synod of Sydney. Under these circumstances it behooved those who loved the Church to observe what the Sisters were teaching. That they were earnest and honest women who composed this Sisterhood, nobody would deny. They were pious and devoted to their work, but it did not follow that they were faithful servants of the Church, and it was necessary to see that under the guise of piety, though proved piety, there was not introduced a doctrine of falsehood, which might lead to most disastrous results. The audacity of the Church Extension Association, with which the Kilburn Sisters were identified, could not be better shown than by his first reading the xxixth Article of the Church, which was as follows:—

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which, it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

He would now show what the teaching of the Church Extension was on that subject. In the 86th hymn for the Children of the Church they read—

The Lamb of God, who once was slain,  
Here on the Altar lies;  
Father for all the quick and dead,  
Accept this sacrifice.

The words which the xxixth Article declared to be blasphemous fables and dangerous deceits were the very words they there taught the children, and all the hymns before and after that one were in the same tone and to the same purpose. For instance, the 3rd and 4th verses of 89th hymn were—

The bread becomes Thy Body,  
The wine becomes Thy Blood;  
O, how can man be worthy  
Of such Celestial food?

I must with fear and trembling,  
In adoration bow,  
For Thou, O blessed Jesus,  
Art on the Altar now.

That was to say, they were guilty of idolatry, for they worshipped God under the form of bread and wine. Other publications of the same body contained quite as strong or stronger points of divergence from the doctrines in the defence of which their fathers gave their lives. If such teaching went about were they to be mealy-mouthed, and for the sake of peace refrain from saying anything that might give offence to these people? If so, then it were better to give up the Church altogether. There was a time when silence was criminal, and the present was such a time. They were, however, to recollect that the weapons of their warfare were not carnal weapons. They had no right to attack with bitterness, but must use the sword of the Spirit, which was the Word of God. They were not to show an unkind spirit towards the deceiver, who were themselves deceived, though he could not acquit some people in the Church of knowing that they were doing wrong and yet assisting them. People who were found patrolling a teaching such as he had just read were, to say the least, guilty of most deplorable inconsiderateness. The confessional was amongst the works patronised by this Association, and he would draw attention to one of the books for the young, "No. 1, Confession," published by the same ritualistic party, and which they were endeavouring to have used at the present time. These instructions for the little children of the English Church were:—

Do you know, my dear child, what confession is? Listen attentively, and when you quite understand, try to

practice what I tell you as well as possible. To confess is to go to Christ's priest and to tell him quite simply, quite openly, all the sins that you remember having committed. It is to the priest, and to the priest only, that a child must acknowledge his sins. If he desires that God should forgive him. Do you know why? It is because God, when he was on earth, gave to His priests, and to them alone, the divine power of forgiving men their sins. Those who will not confess will not be cured. You must tell the priest all the sins that you remember to have committed; God absolutely requires this. If, through pride or shame, you were so unhappy as to hide a sin on purpose, my poor child, you would commit a very grave fault. You would make a bad confession. Not only your sins would not be forgiven, but you would be a hundred times more guilty than before. I have known poor children who concealed their sins in confession for years. They were very unhappy, were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell.

An endeavour was now being made to have these books introduced here. They were far less prepared to have the Confessional introduced into the Church of England than was the Church of Rome, where there were many strict rules. In the Church of England there were no such rules. There was nothing to take off the evil that would necessarily spring from such a state of things. If ritualism were introduced to its full extent they would be much better off in the Church of Rome than in the Church of England. From what he had stated it would be seen that he was right in saying that there was a spirit of rebellion abroad, and all Christians should stand up for Christ and for truth, and see that these soul-degrading principles were not introduced amongst them. What was needed was that literature of a wholesome character should be diffused through the community, and that all should engage with earnestness in the work which would tend to support the principles they believed in. The time had come when sound, honest, faithful Christians, before putting their hands in their pockets, should see that the money was not to be expended for the purpose of extending what they believed to be false, but only for the purpose of taking away error and establishing truth.

The Committee's Report stated that during the past year strict economy had been exercised, and the Committee were gratified in being able to state that, although they had passed through a season of unexampled depression, they had closed the year with a balance in hand. They desired to thank the members for the financial support accorded in the past, and earnestly besought the help of loyal Churchmen to aid them in their efforts to maintain Protestant truth. There had been increased interest in the work of the Association since the advent of the Kilburn Sisters, and the demand consequent thereupon for Protestant literature had exceeded expectations. The arrival of these ladies, however, much to be regretted on other grounds, had been beneficial in one respect, inasmuch as it had aroused some zealous Protestants who had previously been slumbering under the belief that all was secure. The Committee deplore the Romanising tendency of the age and the apathy of many Churchmen, and hoped that the members of the Church of England generally would realise the necessity of united and vigorous action to oppose the efforts made to undo the work of the Reformation.

Mr. Shepherd, M.L.C., moved the adoption of the report, and the motion having been seconded by Mr. Albert Bond, and supported by Mr. T. Hungerford, was carried unanimously.

The following were elected the officers of the Association for the ensuing year:—President, Mr. Justice Foster; Vice-Presidents, Messrs. Charles Moore, M.L.C., P. L. C. Shepherd, M.L.C., R. W. Thompson, M.P., G. H. Cox, M.L.C., P. H. Morton, M.P., Robert Chadwick, W. A. Hutchinson, Thomas Hungerford, E. J. H. Knapp, Edmund Burton, A. B. Mogan, Albert Bond, J. L. Lee, J. A. Moore, Isaac Eliattres, Burton Bradley, Henry Vickers, and D. R. Kyngdon; Executive Committee, Messrs. Albert Bond, Edmund Burton, E. J. H. Knapp, J. T. Wiltshire, Thomas Hungerford, J. J. Farr, John Hedges, T. Carter, and John Hamblin; Hon. Secretaries, Messrs. William Crane and F. B. Kyngdon; Hon. Treasurer, Mr. T. B. Walcott; General Committee, Sir Frederick Darley, Messrs. G. W. F. Addison, S.M., F. L. Barker, J. N. Barnett, Z. C. Barry, W. R. Beaver, C. O. Bennett, J. E. Boulton, W. H. Bullock, R. Crawford, J. P. Croft, John Croker, William Croker, Thomas Davies, H. Dawson, M.P., Francis Ferguson, T. C. J. Foster, W. Fowler, W. R. Gullick, Dr. Hansard, W. Harris, J. S. Hawthorne, G. C. Hedgeland, R. G. Higging, W. J. Hollis, Dr. Houston, W. Hudson, F. James, T. F. Josephson, R. C. Kendall, F. A. Kenyon, John King Lakeman, John, T. Luke, D. M. Maitland, G. E. Makin, W. S. Mayer, James McKern, William McKern, John Mealing, H. C. Mitchell, E. W. Moleworth, M.P., T. M. Newman, J. Newtown, G. M. Pitt, Israel Noake, F. B. Robinson, H. O. Rotton, J. M. Sandy, P. A. Saunders, George Soles, T. M. Sloman, J. T. Sneed, G. H. Sparke, W. Stephen, G. E. Thompson, George Thorne, H. F. Turner, James Vickery, G. B. Walker, J. H. Walker, George E. Warburton, Dr. Ward, W. C. Ward, J. C. Waterman, and P. O. Williams.

At the conclusion of the meeting those present repaired to Mr. Quong Tarr's, where they partook of tea, and where, after the meal was over, they had a Conference, Mr. P. L. C. Shepherd, M.L.C., presiding.

Mr. Burton proposed and Mr. Durham seconded:—

That the Clergy and Laity present at this meeting respectfully express their adherence to the protest of the Most Reverend the Primate against the introduction into this Diocese of members of an Anglican Sisterhood known as the Kilburn Sisters in contravention of the resolution of the Diocesan Synod of 1885, which has not been repealed, and without either invitation or sanction from himself as Bishop.

The resolution was supported by Revs. T. B. Tress, E. A. Colvin, J. Vaughan, M. Archdall, W. H. H. Yarrington, and several others, and was carried unanimously.

## AUSTRALIAN MISSIONS.

### Dismissal Service.

#### A WORD OF FAREWELL TO MR. E. W. DOULTON.

By THE REV. M. ARCHDALL, M.A.

BROTHER,—Let the farewell-word which, on the invitation of the Committee of the N.S.W. C.M. Association, and by the help of God, I desire to address to you, in the name of your many friends of our C. M. Association, of the Parish of St. Mary's, Balmain, and in my own name, be based upon a passage of Holy Scripture: Phil. i. 3—

11. From these verses I gather:  
(1.) Our thankfulness;  
(2.) Our confidence;  
(3.) Our prayer, for you.  
And first our thankfulness.  
Every one of us can truly say: "I thank my God for your fellowship in furtherance of the Gospel from the first day until now."

I can personally and in a very special sense say so. "From the first day," is in this case from a Sunday, when, as a stranger, you came into the Church in which I ministered some four years ago. Your quiet devotion as you listened to the word and drew near to the table of the Lord, at once arrested my attention. And an invitation to my home and my table at once proved an entrance of you into my heart.

As a Churchwarden, a Sunday school teacher, a helper in house to house visitation, an open-air Evangelistic worker, as a personal friend living in my house, pondering deep and solemn questions, and above all pouring out our hearts before God our Father in prayer, I have known you. And "I thank my God for your fellowship in furtherance of the Gospel from the first day until now."

And if ever your fellowship in furtherance of the Gospel called forth our thankfulness and praise it is now when you are giving yourself to Christ and to Africa. For what we most urgently need is practical illustration of what it is to be a Christian, of what it is to have in us the love and spirit of Christ, once crucified and now ever living in glory. "I thank my God for your fellowship in furtherance of the Gospel from the first day until now."

And secondly, our confidence for you. We are "confident of this very thing that He which began a good work in you will perfect it unto the day of Jesus Christ." The strong chain of the love of God from eternity to eternity binds us to the Father's heart—"foreknown," "fore-ordained," "called," "justified," "glorified." And, He began the work—not we, God first. We love, because He first loved us. And He will perfect it until the day of the once suffering Saviour (Jesus), now exalted as the anointed King (Christ). Then shall we have the true meeting without parting, the gathering in comparison with which every gathering here and now is nothing—"our gathering together unto Him" who is the centre of our thought and affection. This is our confidence.

And lastly, our prayer for you. "I pray that your love may abound more and more in knowledge and all discernment—being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God."

Love is Heaven, and Heaven is love. And you are in Heaven, but you are passing onward to Heaven. The guilt of sin is forgiven: the tyranny and power of sin is broken: the presence of sin shall be removed. True we who have the first fruits of the Spirit groan within ourselves waiting for the adoption to wit the redemption of our body of humiliation. Yet God has set before us, no less an aim and no less a prospect than to be filled unto all his fulness, until finally the light of the life of love within shall shine through our body made like unto the body of Christ's Glory, as the light through a crystal vase, and we shall shine forth in the Kingdom of our Father. And so we pray that your love may abound more and more as the shining light unto the perfect day. And we pray it may do so "in knowledge and all discernment"—in spiritual and therefore real knowledge, and in all moral tact, delicacy of moral sense. What gift more needed by a Missionary? So shall you be fruitful—filled with the fruits of righteousness which, are through Jesus Christ, unto the praise and glory of God. For He is the first cause and last end.

Such, Brother, is our thankfulness, confidence, and prayer for you.  
Heavenly Father, take our brother and use him to Thy glory for Jesus Christ's sake.  
Brother, farewell! God bless thee.

## CORRESPONDENCE.

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

Correspondence must be Brief.

To the Editor of the Australian Record.

SIR,—I am very far from being a Ritualist, and yet I would like to see the use of the "Maniple" introduced into our Churches at the Administration of the Holy Communion. This vestment, I believe, originally was the linen napkin attached to the wrist of the Celebrant, and used by him to wipe the edge of the cup after each communicant had partaken of the wine. Of course, when the Medieval Church ceased to administer the cup to the Laity, the Maniple became useless, and degenerated into a mere ornament. When I see the cup handed from one to another at an Administration, and know that some of the Communicants are in delicate health, perhaps suffering from such diseases as consumption, or cancer, or recovering from an infectious ailment, it occurs to me that the ancient use of the Maniple might well be resumed. Modern medical science teaches us that many diseases are caused by living organisms which may pass from the diseased persons to those about them. Is it not, therefore, likely that even from the chalice, persons have contracted fatal diseases. However this may be, ordinary love for cleanliness, I think, suggests the propriety of wiping the cup after its use by each communicant.—Yours, &c.,

W.

### ECHO FROM HOME.

SIR,—Is the above very useful Home of Church of England Institution like the Labour Home or Church Home, or is it unsectarian and disconnected from the Church? I ask this as I see paragraphs concerning its work in the part of your journal devoted to "Church" news. I believe originally it was unsectarian, has there been any change?

I am etc.,  
CHURCHMAN.

### THE NEWCASTLE SYNOD.

SIR,—The adjourned meeting of this Synod completed its labours in Maitland, on Wednesday, the 18th inst. It accomplished at last a great work on which it has been engaged for years without result—the amendment of the "Parochial and Diocesan Funds Ordinance of 1876."

At the earlier meeting of the Synod, in Newcastle, the Diocesan Council introduced their Draft Ordinance, which, under an elaborate system of Classification of Parishes, would have perpetuated the principle of assessment. A much simpler plan was proposed by the Rev. F. D. Bode, and carried on division by the Synod. It merely classified the Parishes of the Diocese into Primary and Secondary with a view to the adoption of the principle of graduated percentages on the stipends of the Clergy, instead of a fixed impost, or assessment, the Primary Parishes to have no aid from Diocesan Funds for Stipend. This radical amendment having met with the approval of the Synod, some members of the Diocesan Council were unwilling to go on with their Bill. The mover of the amendment would have taken it up, but there was not time to carry it through, so the Synod was adjourned, not sine die, but to October 17, in order to complete this important work. Meanwhile a Joint Committee, consisting of the Diocesan Council and eight members of the Synod, was appointed to consider and report to the Synod at its adjourned meeting. A Draft was prepared in harmony with the amendment carried in Synod, accepted by the Joint Committee, laid before the Synod, and it is now with some amendments the law of the Diocese.

It has been long felt that the utter break-down of the late Bishop Tyrrell's scheme, and the altered conditions of the Diocese rendered some measure of "reconstruction" imperative. And by this new Ordinance the whole financial system of the Diocese is reconstructed and re-adjusted to unaltered circumstances. The Parishes will be classified into Primary and Secondary according to arrangements between the Bishop and the Parochial authorities. Primary Parishes must be self-supporting, and will no longer receive aid for Stipend from Diocesan Funds. Secondary Parishes (provided they contribute £185 per annum) will receive aid so as to raise the Stipend to £200, while the incidence of the percentage principle will be 7½, 5, and 2½ upon Stipends of £200, £200, and £185 and upwards, respectively, for the purposes of the General Fund, out of which all Secondary Parishes only will be aided.

These are, very briefly, the leading principles of the Ordinance. It no doubt inaugurates a new financial era, and makes a fresh departure necessitated by force of circumstances, but it only needs, I believe, a loyal, enthusiastic, and united effort on the part of all Parishes and all Churchmen to render it a grand success.—I am, etc.,

ANGLICANUS.

## AMONGST THE JOURNALS.

### A Talk with Archdeacon Sinclair.

(Sunday Magazine.)

The Sunday Magazine has an interesting interview with Archdeacon Sinclair: "The weakest point of the Church of England to-day," said Dr. Sinclair, "is clerical education." Very few men come to the parishes with training in, or appreciation of, the composition of sermons or public reading, which are two of the most important functions of the clergy; and many of them know nothing of pastoral work, and are utterly without experience of the working-classes or knowledge of working-class ideas or movements. The men who come with the least preparation are passed on from Oxford, where students need attend only two sets of theological lectures. At Cambridge more is done, because there is a society of tutors, who form a species of pastoral college and look after the young men. The theological colleges, for the most part, are on strongly High-Church lines, and there is a kind of free-masonry among the young men at these colleges which results in their adopting various descriptions of undesirable views. The men who come to the Bishop of London best trained are indisputably those from the Church Missionary College at Islington, for instance, in the last examination, the first six are from Islington. Next to them must be mentioned the men from Highbury, who are exceedingly well trained. I should wish that before a young man is ordained, whether he intends to settle in town or country, he should have done two years' work as a layman in a parish populated by the labouring classes."

Questioned as to the influence of his Church on the labouring classes, Dr. Sinclair, speaking of his experience in Westminster, declared that in his parish "their affection for the Church was exceedingly strong," adding, "we have one hundred and twenty men in our Bible class," and he got help from the class in the working of the Church's institutions which was a very real and beneficial.

The Ven. Archdeacon's visitor next manifested a curiosity as to the measure of the popularity of St. Paul's, and Archdeacon Sinclair readily enlightened him. To begin with the week-day services: "The ten o'clock service generally draw a congregation of about a hundred persons, mostly people from the country. The four o'clock service is usually attended by about four hundred men and women, rising on Saturdays to some seven hundred—largely business men and business women—"for," the Archdeacon explains, "the City is full of business women." By the way, a feature of the Saturday afternoons at St. Paul's, is the parties of working-men from various parts of London, who are usually shown over the Cathedral by one of the canons, and afterwards entertained to tea and talk in the Chapter-House. Another feature of the week-days at St. Paul's, is the series of distinctive festivals in association with philanthropic institutions. One of the most remarkable of these, for which Archdeacon Sinclair is responsible is the Welsh Festival. Now, as to the Sunday services: First, let us note the fact of which Archdeacon Sinclair obviously is very proud, that, in the opinion of undoubted judges, the musical portion of the service, which is most thoroughly devotional, is the most perfect of its kind in Europe. It attracts a considerable number of people from the West-End, especially at the Sunday morning services. On Sundays, the Archdeacon believes a very large proportion of the congregation come from the suburbs. Taking the three services, he thinks the number of persons from all parts who attend St. Paul's Cathedral on a Sunday may be put down at ten thousand—thus: morning service, two thousand five hundred; afternoon service, two thousand five hundred; evening service five thousand. In the evenings the Cathedral is quite full—even though, as frequently happens, the preacher be a young, unknown curate. Preaching under the circumstances is an exhausting task. The preacher learns whether he is making himself heard or not, by watching the fringe of people outside the seats; if they move about his voice is very clear voice—on parenthesis, he is the only canon in the cathedral who intones. Archdeacon Sinclair has always been happy in numbering in his congregation men of all ages. He entertains a strong opinion that the pulpit ought to be taken topics of the day as the subject of his sermons—for instance, the remarkable series on the Church and Nonconformity, and the notable series on Gambling, both of which produced a large correspondence. A number of young men, he explained, write to him, as the outcome of his sermons, and sometimes even venture to call on him for elucidation and counsel.

Finally after a canvass of several important social problems, which need not be indicated here, we reached the subject which is unmistakably closest to Archdeacon Sinclair's heart—the aspiration after a more intimate and active union between the Church and Nonconformity. Dr. Sinclair at once confessed that an enormous difficulty stands in the way of any interchange of pulpits or anything approximating to an interworking which would involve any participation of Nonconformists in the affairs of the Established Church. "A great organisation like the Church of England," he observes, "sticks very closely to its rules"—in fact, a great point of strength to the preservation of Reformation principles in the Church of England is that its formularies are unaltered. The most stringent of these is the acceptance of the Thirty-

nine Articles by its ministers—and when the Church will not permit a layman of its own, who can represent it in mission houses, to preach in its regular pulpits, what hope can be entertained that Nonconformist ministers will be permitted to there appear? Even suppose this difficulty of the Act of Uniformity out of the way, there would arise the further difficulty of determining what bodies of Nonconformists are more or less in accord with the main principles of the Church of England. The initial objection, however, was all-sufficient. The proposal that Nonconformist ministers should be admitted to Church pulpits would give the most serious offence to the High Church party; and altogether he did not regard it at present as within the region of practical politics.

## FOR YOUNG MEN.

### Never give Up; Ever Press On.

This is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all—old and young, high and low, fortunate and unfortunate, so called: "Press on!" Never despair, never be discouraged; however stormy the heavens, however dark the way, however great the difficulties and repeated the failures, "Press on!" If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business do not fold thine arms and give up all as lost, but stir thyself and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty; it is not so; and even if it be so, make thine own poetry and beauty by living a true, and, above all, a religious life.

### Fill Well Thy Post.

Though on the battle-field of life,  
To lead the van may not be thine;  
And though thy lot with toil be rife,  
Fill well thy post—this seems Divine.

Our gifts are varied as our minds;  
To one, a pound—another, four;  
Our God is perfect, and assigns  
To each his share. What wouldst thou more?

## Hume's Dictum: Is There Anything In it?

Hume alleged against miracles that "it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false." But miracles were not contrary to the experience of the eye-witness of them. Nay, they attested them under corroborating circumstances, which render it vastly harder to credit their being unreal, than to accept them as real. Babbage (*Ninth Bridgewater Treatise*) showed by mathematical calculation that the concurrent, unbiased testimony of only twenty-five men who tell the truth ten times as often as they lie, in matters of consequence enough to make them careful, is enough to outweigh an antecedent probability of a billion to one against the event they testify. What immensely enhances the value of the Christian witnesses' testimony is, that they had vastly more to lose temporally than to gain by it. They attested the miracle at the cost of reproach, suffering, and death. The probability of Christianity being established with miracles is not nearly so great as the improbability of its being established without them. To refuse to credit any eyes but our own would involve the denial of the Napoleonic history, because of its marvellous character, and because of our not seeing him.

A friend asked such a sceptic, "Dost thou believe nothing but what thou hast seen?" "Yes." "Then thou must disbelieve the existence of the Sultan of Turkey, for thou hast not seen him?" "But others have seen him, and I believe them." "Well, dost thou disbelieve all but what thou or other men have seen?" "Yes." "Then hast thou seen thy brains? Has any one else seen them? Dost thou believe thou hast any?"—Canon Flauset.

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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. In a large number of places meetings were held and lectures delivered, in the majority of country localities special services were held in the churches on that day, and sermons appropriate to the century were preached on the Sunday preceding, and often on the Sunday after. But, as it was felt that March was not a suitable time for a jubilee festival, it was resolved to hold such at Upsala in the month of September, as being not only the chief University town of Sweden, but also the city in which the document was signed which fixed the form of the Swedish Reformation.

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. When John III. came to the throne, after his long imprisonment in the Castle of Gripsholm by his brother King Eric, there was a strong reaction in favour of a modified "Catholicism." King John, whose studies during the time of his imprisonment were mainly the writings of the Church Fathers, conceived that the Swedish Reformers had gone too far in the Lutheran direction, and strove on his accession to the throne to bring back a considerable portion of the old Roman Catholic doctrines, and of the ceremonies of that Church. His wife Queen Katharine, was a devoted Roman Catholic, and the reaction was aided by Jesuits, specially delegated for the purpose of bringing back Sweden to the fold of the Holy Mother Church. The revised Liturgy put forth by King John III. in 1576, and generally designated the "Red Book," was in many particulars as advanced in its "Catholicism" as possibly a large number of the English Ritualists of the present day would desire. But the publication of the book aroused the Protestant party, who found a strenuous leader in the Duke Charles of Sudermanland and Wernland, who was also a younger son of Gustaf Vasa. On the death of John III. Sigismund, the legitimate heir, was, owing to his adherence to the Roman Catholic faith, ultimately excluded from the throne; Duke Charles became king under the title of Charles IX. At the great "Church Meeting" held in Upsala in March, 1593, the Augsburg Confession was finally declared to be the Reformed Church of Sweden. The decision of the "Upsala Mite" to that effect was, on March 20, 1593, signed by Duke Charles as Hereditary Prince of Sweden, and by nearly 2,000 persons, including Duke Charles's nephew, Prince Gustaf of Saxony, 7 bishops, 14 Royal Councillors, 218 knights and noblemen, and 1,556 clergy, 250 of whom came from Finland.

Thus 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 Upsala meeting ranged Sweden definitely on the side of the theology of Luther as distinguished from that of Calvin or of Zwingli. The cathedral of Upsala, which has been under restoration since 1885, was opened at the Jubilee of the 300th anniversary which was celebrated Sept. 5-7. The cathedral has gone through many vicissitudes, and in its restored state, whatever judgment may be passed on several of its details, is a grand and most imposing structure.

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. At 10.30 a remarkable procession set out from the University-house to the Cathedral. It was preceded by large banners, including those of the thirteen "nations" into which the students of the University are, according to ancient custom divided. The students, all wearing the white students' caps, formed a most attractive sight. They were followed by the Chancellor, Rector, Pro-Rector, Deans, and other university authorities, including the large body of Professors, after which came the members of other universities. Two English clergymen were in this part of the procession, the Rev. J. F. Scott, M.A., of St. John's, Cambridge, and the Rev. Dr. Wright, of St. John's, Liverpool, Grinfield Lecturer, Oxford, both in their academic dress. The original document of the "Upsala Mites Bealut" was borne on a cushion by the keeper of the Royal Archives, and was followed by the Archbishop of Upsala, the Bishops of the Swedish Church, and the Cathedral Chapter. The members of the King's Council then came after the Knights of the Order of the Seraphim, the Prime Minister, the speakers of the Rikstag, the members of the Church Council or Synod, members of Parliament, and a number of other authorities in Church and State, with their breasts covered with decorations, and these were followed by some six hundred or more clergy from all parts of Sweden.

After the processions 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 two officiating clergy wore on this occasion gorgeous vestments, which are only worn on such State occasions, the usual vestments being simple black gowns. But it should be noted that although the old terms "high mass," "altar," and "priest" are retained in the Swedish Church, "high mass" only consisted in what we should call the pre-communion service there was no "celebration," no "reserved sacrament," and no "eucharistic adoration." Luther's hymn ("A firm stronghold our God is He," "Ein feste Burg ist unser Gott") and "Now thank we all our God" were sung in the Swedish versions with great feeling, and the Archbishop of Upsala preached a real Protestant sermon. After the service the King was waited on by the students, and His Majesty delivered in reply to the speech of the foremost student a hearty and able address, in which, in ringing terms, he described the blessings of the Reformation to the nation at large. This speech was delivered in the open air on the steps of the University-house.

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. All the service bore an unmistakably Protestant impress and the sermon by the Dean of Upsala, Professor Dr. Sundelin, was full of the spirit of the Reformation. 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 with an artillery salute, ringing of bells, and Morning Prayer in all the Churches. The whole city was decorated with flags, while all the bare walls and boardings were covered with branches of fir. It is needless to describe the University procession from the Oestgotha "Nation"-house to the University Aula. Those who were to receive degrees were, of course, in the procession. His Majesty the King, took part in the proceedings, which were commenced with a grand hymn of thanksgiving to God. This, as well as the other songs sung on the occasion, were composed by Dr. C. D. af Wirsén, Secretary of the Royal Swedish Academy, and the music by Director Svar Hedenblad. The full music has been published for 4 kronor. The hymn first sung was:—

"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.  
We thank Thee that no middle power  
Stands on guard between us and Thee,  
We thank Thee as men with free souls,  
No longer cowardly slaves of the Pope."

The last stanza contained also an allusion to King John's "Red Book" in the following words:—

"The true 'Red Book' Thou givest,  
Is that which Jesus' blood has written."

After this thanksgiving hymn, Dr. Annerstedt, University Librarian, delivered a fine speech on the Reformation, and its glorious results. This was followed by 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: "Fear thou not, thou little band." The degrees were then conferred: the doctors in medicine, law, and theology receiving hats and doing homage to the King, and the doctors in philosophy being crowned with laurel wreaths, which were worn for the rest of the day. Speeches were made before and after each set of doctors was severally presented for the degree, the Archbishop of Upsala conferring, in the King's name, the degrees in theology. Another song in thankful remembrance to the Reformation was sung, and the whole "Commemoration," as we would call it, was closed with a short but striking Evangelical address in which "Christ crucified" as "the wisdom of God" was delivered by Bishop Rodhe, of Gothenburg, who had been created a D.D. on the occasion. The Lord's Prayer was then said, a verse of a psalm was sung by all present, the Benediction pronounced, and the King and Princess, having left, the members of the University returned in procession as before. It should be mentioned that at the "Commemoration" the degree of Ph.D. was conferred on the Grand Duke of Weimar, who was crowned with the laurel crown by the Archbishop of Upsala, and afterwards kissed by the King. There was a grand dinner afterwards given by the University to the King and the other notables, and illuminations and music in the evening. Receptions also took place in all the halls of the "Nations."

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. Professor Hijaerne, Professor of History, addressed the students on the "Renaissance and the Reformation." A students' procession and feast in the Botanical Gardens—at which grand Protestant speeches were delivered, the most interesting being the speeches of a student from Finland and of Senator Mechelin from the

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.

It ought to be specially noted that the Archbishop of Canterbury wrote a warm letter of greeting on the occasion to the Archbishop of Upsala, which was published in the Swedish newspapers. This was a graceful recognition of the Church of Sweden as a Sister National and Episcopal Church.

## SUNDAY SCHOOL COLUMN.

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

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. But in order that this may be done early application must be made to the Hon. Secretary. I need hardly say that the idea of publishing such a Syllabus has my warm approval. It must needs be an imperfect one, for the monthly Sunday which is chosen for the Children's Service differs in nearly every parish. The afternoon lessons, therefore, cannot be assigned in the Syllabus to their respective Sundays. This, however, may be altered in future years if the Clergy will make an effort to agree in adopting the last Sunday in the month for the Children's Service: I say the last Sunday, because many country Clergymen who are engaged on the first four Sundays of a month are disengaged on the fifth, and this makes the last Sunday a more suitable Sunday for all than any of the others could be. To all the larger schools, to which the expenditure of a few shillings is not of much consequence, the Syllabus will only serve as a convenient hint in drawing up their own Syllabus—a course which I would certainly recommend where it can be done. In such a case the lessons to be learnt could also be assigned to each Sunday, as in the Syllabus of the Newcastle Diocese.

The Sydney Institute has now published the details of the lessons to be learnt by heart by the scholars during the coming year. They are:—

For Seniors: (1) I Cor. xiii. (2) The Collects for Christmas Day, the Epiphany, Good Friday, Easter Day, Ascension Day, Whitsun Day, Trinity Sunday, and All Saints' Day.

For Intermediates: I Cor. xiii. and the Collects for Christmas Day, Easter Day, Ascension Day, Whitsun Day. For Juniors: The Collects for Peace and for Grace at Morning Prayer.

The objects 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, viz. The Collects for Sundays, the Catechism, the Litany, its history and explanation, and the lessons mentioned above as having to be learnt by the Seniors. The only addition for the Teachers will be the writing of an outline lesson on one of the above-mentioned Collects.

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. It has been found here and in England and in Victoria—and probably the case is the same everywhere—that scholars who have been successful in the Scholars' Examinations frequently become workers for the Master whom they have learned to serve, in the Sunday-school which they learned to love, and these are usually amongst the most successful of the Candidates of the Teachers' Examinations.

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 any 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.

J.W.D.

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 loathes 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. Towards have done good and kind actions but a coward never forgave, it is not in his nature.

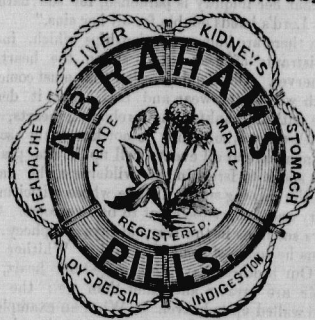
The god of this world is riches pleasure and pride wherewith it abuses all the creatures and gifts of God.

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 disengagement 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 *aguias 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 hands? Our dread of fatalism, 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-ree to 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 faler than 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 ministries 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 for every 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, that He has said—and to this He has pledged His name—that 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 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 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 journeyed. 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, 1880, 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 did not know what my complaint was. I took nothing but liquid food, and could not retain even that on my stomach. By this time I was nothing but skin and bone. My memory completely failed. My head ached so dreadfully I thought I should lose my senses, and my friends agreed that I would never get better."

"I had given up all hope, when one day Mrs. West, of 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 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.

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. CHAS. 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 Waleha, 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 Taruagalla, 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. Deducting 1,000 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."

**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."

**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 in 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.

**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:—  
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