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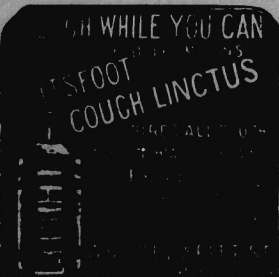
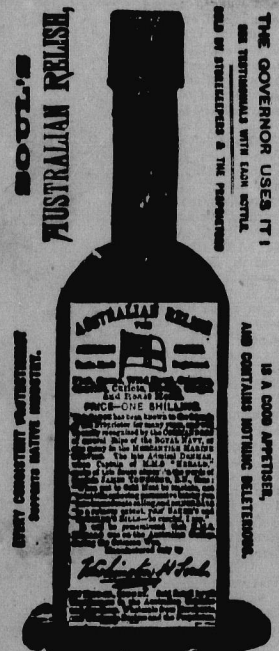
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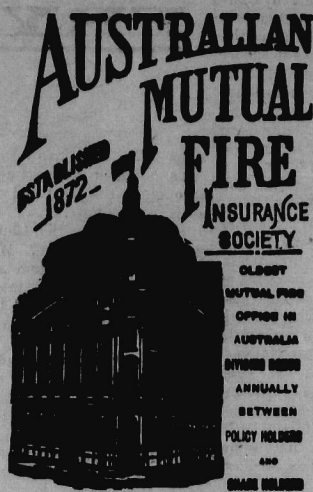


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And other things nice,  
And intention well meant  
Appetite to entice,  
Be advised, Cookery, dear,  
Grateful praise will be louder,  
If you also, and always,  
Use WAUGH'S BAKING POWDER

Beware of the wiles, the actions,  
Of your Grocer, if he tempted  
From motives adverse, self-  
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And not doing well, he endea-  
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Other Powder than Waugh's,  
forsooth, just because  
More profit he gets.  
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this fact:  
He but little cares what manner  
of wares  
His customers buy if they are  
not fly,  
And trusting to him are of  
courses taken in  
cheap powders many, but  
surely not any  
Are equal to WAUGH'S!

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



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Registered at the General Post Office, Sydney, for transmission by  
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NEW SERIES, No. 430.]

SYDNEY, NEW SOUTH WALES, SATURDAY, SEPTEMBER 22ND, 1894.

[THREEPENCE.]

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formerly the residence of the Lord Bishop of  
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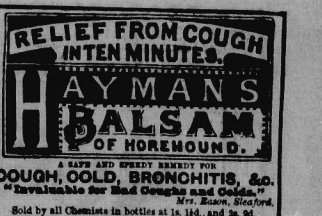
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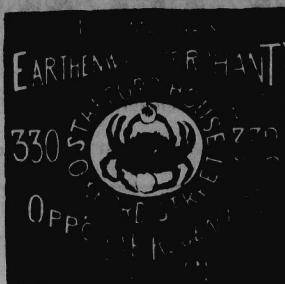
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Or any other good Breed, supplied at 10s. 6d  
per 13 eggs, Cash with Order,  
J. BLACK, Parramatta.

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Simply Delicious  
WITH  
**CHOPS, STEAKS, FISH, &c.**  
MAKES GOLD MEAT A LUXURY.  
BLENDS ADMIRABLY WITH ALL GRAVIES.  
WITH SOUP CHARMING.  
Sold Everywhere.  
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## COUTTS' GUARANTEED ACETIC ACID.

Celebrated for the cure of Rheumatism, Rheumatic Gout, Paralysis, Sleeplessness, etc. Is sold by most Chemists and Licensed Medicine Vendors. Wholesale by W. PRATT, 134 Crystal-street, Petersham, from whom can also be obtained Messrs. COUTTS and SONS' "Manual of the Principles and Practice of the SPIRIT SYSTEM OF TREATMENT." The two first chapters are on "Life, Nutrition, and the Nervous System," "Disease considered in its relations to life and health." Paper Cover, 1/-; Limp Cloth, 1/6. Postage, 3d.

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Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager. E. JENNINGS.

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The Great Remedy of the 19th Century

FOR

LIVER AND KIDNEYS



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

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

## A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s. 2s., and 5s. per box.

PREPARED ONLY BY

J. S. ABRAHAM,

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454 GEORGE STREET, SYDNEY.

# The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 22, 1894.

## PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

## NOTES AND COMMENTS.

**Personalia.** The BISHOP OF BATHURST is a passenger by the Orient Mail Steamer "Oruba," which arrived at Adelaide on Monday afternoon last. The BISHOP OF BRISBANE will sail on his return to Queensland in the Orient M.S. "Ormu," which leaves London on November 9th, next. A sum of £3,550 has been subscribed for the Queensland Church Sustentation Fund and £3,950 for the Emergency Fund. The Rev. A. E. GRABHAM, B.A., Curate, Singleton, has been registered for the Celebration of Marriages. The Rev. F. R. ELDER, B.A., of Wollongong, has been suffering from a severe attack of influenza. The will of Mr. WILLIAM DEAN, formerly of Melbourne, who recently died in England, has just been proved in London. He has bequeathed £28,000 to the Church Missionary Society, the British and Foreign Bible Society, and the Church Pastoral Aid Society in equal shares. The will of the late BISHOP OF RIVERINA has been proved. The trustees appointed are Mr. GEORGE MAIR, of Darling Point, and Mr. A. P. Stewart, of Hay. His Honour, Sir FREDERICK DARLEY, completed the 64th year of his age on Tuesday last. His Honour, Mr. JUSTICE FOSTER, has been granted three months' leave of absence till the end of the year. It is with deep regret we learn that the Rev. C. BABER, R.D., has been ordered, by his medical attendant, six months' absolute rest. Mr. BABER is consequently making arrangements for a *locum tenens*, and his Parishioners are resolved, as all who know Mr. BABER and his work might naturally expect, that he shall not suffer pecuniary loss through his forced retirement from active duty. We earnestly hope the rest and change will lead to the permanent restoration of his health. A statement which has been circulated to the effect that BISHOP PEARSON late BISHOP OF NEWCASTLE, was a candidate for the Rectory of St. Margaret's, Whalley Range, near Manchester, is reported by Church Bells as wholly incorrect.

**The Cause of Existing Financial Troubles.** SIR JOHN LUBBOCK, in addressing the Corporation of Foreign Bond holders, declared "that the enormous and increasing expenditure of Governments all over the world is the main cause of the existing financial troubles," and added that "if our own or any other Government would make a decided effort to induce foreign Governments to reduce their bloated and unnecessary armaments they would be conferring a very great obligation on the civilised world."

**A Startling Contrast.** The view expressed by SIR JOHN LUBBOCK is very generally held by those who have studied the financial position of the nations of the world, and this is not surprising when it is considered that during the present century 16s 3½d per £ of our own national taxation has been spent on war and preparations for war (3s 8½d per £ having sufficed for all the expenses of civil government), and the military expenditure of several European nations is much more burdensome than ours.

**A Curious History.** A very interesting addition has been made to the furniture of St. Paul's Cathedral in the shape of two colossal candelabra, copies of famous originals in Ghent. They have a curious history. They were first designed by CARDINAL WOLSEY himself, then in the height of his popularity, to ornament his tomb. Before, however, the sumptuous monument could be finished Wolsey's fall came, and the sarcophagus of black marble—afterwards became the resting place of Nelson in the crypt of St. Paul's. The four giant candelabra, which were meant for the four corners of WOLSEY's sepulchre, were presented by Henry VIII to old St. Paul's. A century later they were sold by CROMWELL to the authorities of Ghent Cathedral, where they have remained ever since. Negotiations have been going on for some time to obtain recovery of these famous works of art, but hitherto unsuccessfully. Copies of these, however, have now been obtained, and the work successfully carried out. It is a curious thought to trace the vicissitudes of these ornaments, and then realise how little difference the want of them has made to the Cardinal.

**The Genesis of the Labour Movement in Modern Society.** At the Re-Union Conference at Grindelwald this year, Mr. FLETCHER, Editor of the London *Daily Chronicle* read a paper which has excited great interest. He interprets the relation of Christianity to Social Problems in these words:—"What is the Labour Movement? Is it a question of wages only? A fight on the part of the trades unions to get more than their share of the earnings of labour? If so, I hope the Church will do its best to defeat it. But it is something far better and nobler than that. It is an effort on the part of the people to realise the characteristic Christian ideal, the great Christian ideal that man cannot live by bread alone. It is a fight on the part of the masses to so far improve their material conditions that their life may not be one long struggle with poverty, and one which is the great obstruction to moral progress as well as the general welfare. The Labour Movement is not a part of yesterday or to-day, it is more than 1800 years old. It began with a Jewish Workman of Galilee. It was started on a memorable Sabbath morning in Nazareth, when Jesus went into the Synagogue, and there was delivered unto Him the Book of the Prophet Isaiah, and when He had opened the book He found the place where it was written: 'The Spirit of the Lord is upon Me because He hath anointed Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord.' And He closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the congregation were fixed on Him, and he began to say unto them, 'This day is this Scripture fulfilled in your ears.' That was the real commencement of the Labour Movement of modern times. And this utterance of Jesus at the very beginning of His ministry sounded the death-knell of slavery under the Roman Empire, as later on it has overthrown the military servitude of the Middle Ages, and still more recently loosened the manacles from the victims of European, African, and American slavery. That is why I call this the commencement of the Labour Movement. The passage from the Gospel I have just quoted states that Jesus began to say unto them. He has not finished saying yet. He is repeating to the Churches, and to every man who has ears to hear, repeating it to-day, when in place of slavery we have established an order of things under which vast multitudes of our fellow-men are worse off than slaves. Therefore the problem of the Labour Movement to-day is practically the same as regards its object as when first started on that Sabbath morning in Nazareth. It means the preaching of the Gospel to the poor, the healing of the brokenhearted, the liberation of the captive, and the recovery of sight to the blind, especially of those who are blind to the best interests of the vast majority of their fellows, the setting at liberty of those that are bruised, the preaching of the acceptable year of the Lord."

**The Church and the Medical Profession.** The BISHOP OF BLOEMFONTEIN, in the Orange Free State, South Africa, recently preached in Frimpton Cottrell Church, where the Rector and one of his Churchwardens, as well as the Bishop are all medical men, the Church itself having been rebuilt in 1857, at a cost of £10,000, by the private munificence of the then Curate, afterwards Rector, the Rev. W. C. Fox, M.B., another medical man, and we (*Bristol Times*) believe, a relative of Dr. Long Fox, of Clifton; the President of the British Medical Association now assembled in Bristol. The BISHOP OF BLOEMFONTEIN, Dr. John Wale Hicks, is a distinguished medical man, as well as a Bishop, and his medical record in "Crockford's Clerical Directory" is honourable. He is a B.A., M.B., and M.D. of London University, in which he took honours in chemistry, physiology, botany, anatomy, medicine, biological science, logic and moral philosophy, and forensic medicine. He was a foundation scholar of Sydney Sussex College, Cambridge, whence he graduated B.A. as Senior Opt. and 1st Class Sen. Nat. Science Trip. He became M.A. in 1873, Doctor 1871, Priest 1872. Fellow of Sydney Sussex College, Cambridge, 1874, and was consecrated Bishop in 1892, previous to which year he was Examining Chaplain to the Bishop of Lincoln, and the Rector of various churches on medical science and theology. Bishop Hicks, the Rector of Frimpton Cottrell, and his senior Churchwarden are all Brothers of the Medical Guild of St. Luke. The Bishop was pupil at St. Thomas's Hospital, and is a Fellow of the Royal College of Physicians of London.

## CHURCH MISSIONARY ASSOCIATION.

### Departure of the First Missionary from the Marsden Training Home.

On the afternoon of the 14th instant the usual Monthly Prayer Meeting of the C.M.A. was held in the Chapter House, and was well attended. Prayers were offered for the Missions to the Heathen in Australasia and Melanesia, for Missionaries who have been sent out by the Association, and especially for Miss Wilkes, who, having completed her training at the Marsden Home, has been appointed by the Parent Committee to the Medical Mission at Baghdad, in Persia.

In the evening the Chapter House was crowded with friends, who assembled to bid farewell to Miss Wilkes. The Chair was taken by the PRIMATE. The seven candidates from the Marsden Home, with Miss Hassall, many of the members of the Committee, and the Rev. C. Bice, the Organising Secretary of the Board of Missions, occupied seats on the platform. The Dean of Sydney read the special litany used at the meetings of the C.M.A.

The Chairman expressed his sympathy with the Association in the work they were carrying on. He thought a meeting like that was a distinct testimony to two great things which were needed for missionary work—spiritual sympathy and spiritual enthusiasm. He was afraid there was not enough of this sympathy and enthusiasm among professing Christians, but he was glad to see such a manifestation of it in the Church Missionary Association, and trusted that the missionary spirit they showed would spread. They were met to say farewell, and their hearts would be full of the wish that Miss Wilkes and others who were going out might fare well in the best sense. How would they fare well in the best sense? By drawing out of the fulness of Christ "grace and help in every time of need." He trusted that that meeting might be a kind of spring from which would go forth more enthusiasm to do mission work, not only in distant parts of the world, but in their own part of the world and in their own sphere also; to fulfil the Lord's command, to go into all the world and preach the glad tidings of life to everyone.

Mr. C. R. Walsh, Lay Secretary, said that when, three or four weeks ago, the lady candidates were prepared to go to the Mission field, it was found that the funds at the disposal of the Committee were insufficient to meet the necessary expenses. They had sufficient in hand for the support of the four missionaries now in the field until the end of the year, and about £400 more might be expected this year; but the treasurer informed them that to provide outfits, passages, travelling expenses, advances for salary, furniture and teachers, a further sum of about £250 was required at once. They determined to make their need known to the Lord and to His people. A meeting for special prayer had been held, and an appeal for funds had been distributed, in response to which about £120 had been received, ordinary subscriptions amounting to £100 had reached the treasurer, making a total of £220 between the 3rd and 18th instant. This was very gratifying; but further effort was required, as there was still a considerable sum to make up. It had been intended to have despatched the Misses Phillips and Wilkes but the former had been prevented from going just now, and a cablegram had that day been received from Salisbury Square to detain both of them for the present. It was therefore en route to Persia on Monday as intended. Miss Phillips would probably depart about January, and meet Bishop Stuart in the Persian Gulf, and travel with him to Julia.

The Rev. W. Martin read the Committee's instructions to the Candidate, and the Rev. J. D. Langley delivered the farewell exhortation dwelling particularly upon the position of Missionaries as witnesses for God.

Miss Wilkes, in addressing the meeting, expressed her deep sense of gratitude to God for calling her to such a noble work, and sympathy upon her. From the texts Joel iii. 12 and 14, "Let the to the many friends who had bestowed so much kindness and heathen be awakened," and "Put ye in the sickle for the harvest is ripe," she spoke very earnestly of the call to evangelistic work amongst the people who know not God.

After the Rev. M. Archdall M.A. had offered prayer, the hymn "God be with you till we meet again" was sung. The PRIMATE pronounced the Benediction, and the proceedings, which had been throughout of a very impressive character, terminated.

On the following morning a second cablegram was received from the Secretary of the C.M.S., saying that Miss Wilkes was to proceed to Bombay and await instructions. Thus all arrangements which had been made were carried out. Miss Wilkes, with about 60 others, met at the Lord's Table in the Cathedral, at 10 a.m., and then went on board the "Ballarat," where a large company assembled. The Rev. H. Martin finally commended her to God, and all took an affectionate farewell. During her stay in Melbourne Miss Wilkes will be the guest of the Rev. A. R. Blacket, and will probably address a meeting of the Church Missionary Association of Victoria.

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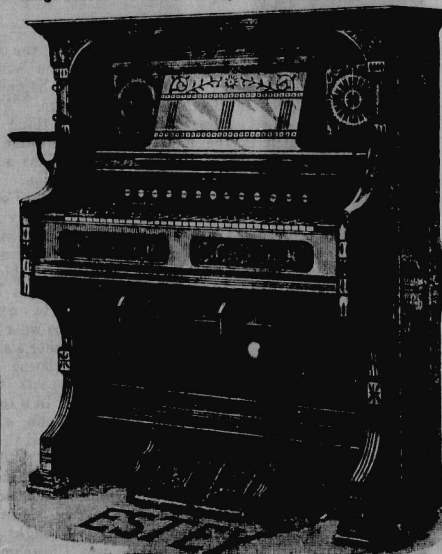


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## The Australian Record.

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SATURDAY, SEPTEMBER 22, 1894.

### THE SELF-DENIAL MOVEMENT.

WE publish in another column a letter from the Rural Dean of Petersham with reference to the Self-Denial Effort, and the rumoured attitude of a section of the Clergy in the Diocese of Sydney. We confess that Mr. BAKER's letter came to us as a surprise; for up to the time of its receipt we had not heard a whisper that any such feeling existed. We have made careful inquiries since the letter came to hand, and cannot discover that there is any foundation for the existence of such a report. We apprehend that it is nothing more than idle gossip, circulated by one or more persons who are not themselves very enthusiastic about the Self-denial movement. There has not been from the first: unanimous agreement as to the suitability of the time appointed, for many fear it will seriously affect the Advent Offerings to the Church Society; but there is agreement that Foreign Missions, and especially the Missions undertaken by the Australian Board, should have speedy and substantial assistance. The fact that a large sum is contributed annually by Churchmen in the Diocese towards the objects of the Church Missionary Association should not be the cause of such deep regret as it appears to be with some; but it should rather awaken the enthusiasm of those who profess to be deeply interested in New Guinea, Bellenden Ker, Melanesia, and the Mission to the Chinese in our midst, and lead them to do nobler things. It may be fairly assumed that those who are supporting the Church Missionary Association and are alive to missionary work, will do their part in the Self-denial Movement, and until it can be proven beyond the shadow of a doubt that they have failed to do so, they should not have reflections cast upon them by either friendly or unfriendly critics. Mr. BAKER's letter is written in a temperate, kindly, and brotherly spirit, and we are sure it will be received in the spirit that prompted it. From the inception of the movement up to the present we have given the Self-Denial Movement in our pages—all the prominence its importance demands. We were the first to publish the Pastoral of the Bishops respecting it, and the moment we received the detailed scheme as suggested by the BISHOP OF TASMANIA, it found a place in our columns. These particulars came to us from Tasmania. The excellent leader of the Church of England Messenger upon the subject, we also gave for the

edification of our readers. News from New Guinea, Bellenden Ker, and Melanesia have always been welcome, and have been placed at once in the printer's hands. We only wish we could have more Missionary News, and would willingly give a column every week to the work of the Board of Missions, if it were supplied. Has not one of the Clergy belonging to that section of the Church which is suspected of want of sympathy with this movement undertaken, at great personal sacrifice, to visit England, and plead the claims of Bellenden Ker? Repeatedly we have pointed out how necessary it is to help these Missions, the shame it was that they should be in such needy circumstances, and the disgrace that would be ours if there was failure. The most important question for discussion we think, is, what can be done at the "eleventh hour" to command success. First and foremost we place "more prayer." All great Self-Denial Movements have been the outcome of earnest, persevering prayer. If it could be possible to begin—say, during the Synod week—a series of devotional meetings in which the prominent subject should be our Australian Missions, we believe that the greatest possible good would result. We have had as much discussion about "parties" and "isms" and such like will last for this generation at least. We have appeals for unity made so frequently that people begin to imagine that we are the most disunited, cantankerous lot of professing Christians that are to be found this side Jordan; what if we should show the world there is one thing in which we are united, and it is that the God whom we profess to love and obey, hears and answers the united prayers of His people. When we get low before the Cross, we may get such a conception of God's goodness and His willingness to help us that we shall rise as one man and go forth in this great Missionary enterprise, conquering and to conquer.

We have heard of a man who in the pulpit, on the platform, and in conversation was a thorough Calvinist in doctrine and speech, but when he knelt in prayer had a faith, that was all embracing and who pleaded for all in the doctrine of "whosoever." We believe that it would be so with us. Let us settle our differences by less argument and more prayer. What use is it to talk about the power of unity, if we are unable to discern its presence or appropriate its marvellous properties. The best way to become united is to meet together for prayer. Let us open every door and window of our being to the Holy Spirit and He will certainly come, for He waits to fill us with power for service as He did the one hundred and twenty gathered in the upper room. "The promise," said the Apostle, referring to our SAVIOUR's words, "is unto all that are afar off, even as many as the LORD our God shall call." Our valued contributor, COLIN CLOUT, in another page says, "We want in this Missionary cause some of the enthusiasm which is so overflowing in the Salvation Army." "We Churchmen have a great deal to learn from the Salvation Army, and what I should greatly like to see in the RECORD would be a series of articles showing the points that we can and ought to imitate while avoiding the burlesquing of religion which will, if persevered in, interfere with the permanency of the work of the most energetic, most enthusiastic, and most practically useful of the religious denominations." We say, in answer to that, here is one point in which we can imitate them. Their great Self-Denial movements are begun, continued, and ended with prayer and praise. It was in answer to united prayer that the Church Missionary Society's deficit last year was covered, and God gave an answer which was far more abundant than what His people asked for, or thought. If the needs of the China Inland Mission, of the Bristol Orphanage, and a hundred other organizations are supplied by a prayer-hearing and a prayer-answering God why should we fear about New Guinea, Bellenden Ker, and the Chinese Mission in Sydney? If we are earnestly desiring success let us be earnest in prayer, and let us get our people together for united prayer. The people who really pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," will find right beside them for their use the materials and possibilities for this great work. By suggesting this we do not say that this movement has been begun without prayer, or that prayer has not been offered for its success,

we are only urging that the people should be gathered together for prayer, and what better opportunity can there be for imitating this than in connection with the meeting of Synod when Clergy and Laymen from all parts of the Diocese will be present. To be able when they return to their parishes to say that such a meeting or that such meetings were held would give them an opportunity of detailing what was wanted, what every member of the Church is expected to do, and must do if God's Kingdom is to be enlarged and His name magnified. In this way the Self-Denial Effort may be made a means of great spiritual blessing. The New Guinea and Bellenden Ker Missions are really the care of the Church in Australia, the Mission to the Chinese in Sydney is really the work of the Diocese of Sydney. While we should encourage and help New Guinea and Bellenden Ker to the utmost of our ability, the Church in Australia should remember that Sydney has provided the men, and the other Dioceses in Australia in fairness should supply the larger portion of the money to keep these Missions in a state of efficiency. With a Diocesan Corresponding Committee established in every Diocese in Australia—with, we believe, only one exception, the newly-formed Diocese of Rockhampton where there has been scarcely time for the completion of Diocesan Organization—it should be an easy thing to raise the sum needed to place these Missions in a sound financial position. The Chinese Mission in Sydney must look to Sydney for help. We can scarcely expect to receive much assistance from outside Dioceses for this Mission, and one definite object we think with this Self-Denial Movement should be as far as Sydney is concerned to save this Mission from collapse. In the Metropolis and Suburbs we have about 3,500 Chinese. Only £400 per annum is needed to meet the expenses of this Mission as it is worked at present and surely we ought to be able to find this amount. It is now in debt, the salaries of its agents are in arrear, and why not make a determined effort to free it from its liabilities and send it on its way rejoicing. An average of £10 from every Parish in the Diocese would do this, and if our Self-Denial will not yield that amount then the world may say our profession of loyalty to the SAVIOUR is a farce and a sham. We do not heed much what "Outie" may say behind the cover of anonymity in the columns of the Daily Telegraph about letting the "Persians and other heathens sail life's solemn main according to their own notions of spiritual navigation pending efficient ministrations to the forlorn and shipwrecked brothers who have got beached in Waterloo and Surry Hills." It is an easy thing to sit in a well-furnished room surrounded with all the comforts of life and write a paragraph like that. We are not so sensitive as Mr. BAKER is as to what other denominations may think about us, but what we are concerned about is our miserable attempt to discharge a solemn responsibility which God has placed upon us, and laid at our very door. Papers that sneer at Missionary methods and Missionary work can give a column to the "Approaching Visit" of a priestess of Theosophy, and add "that no broad-minded person in the community who has followed her in her search for truth can feel altogether indifferent to her mission in our midst." The one statement follows the other most naturally. It does not require much ability to qualify a man to sneer, and the more foolish a person is the more frequently he sneers at others; it is a faculty largely developed in some persons. But there is nothing that relieves the Church of her responsibility in the sight of God. Three thousand five hundred Chinese are in our midst; they are not to be saved by Theosophy, which like Rome seeks to "conquer" heathenism by borrowing its methods. All the paraphernalia of Buddhism, baptize it with whatever name you please, will not lift them out of their sin and degradation. Christianity alone can elevate, ennoble, and enfranchise them, and shall we as Members of the Church of England allow our Mission to the Chinese in this City to languish and look as if it were "ready to die." We must promptly do our duty and then enquire what more we can do. The Self-Denial Movement gives us a splendid opportunity of carrying on our Missionary work among the Chinese and sending them back to their native land as Missionaries to their kinsmen. If Mr. BAKER's letter is fruitful in obtaining the initiation of united meetings for prayer for the success of the Self-Denial Movement and the furtherance of our work among the Chinese in con-

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**UNDERTAKER**  
*Charles Finsela.*



nextion with our Mission we shall be thankful, but it may produce even—and we hope it will—more abundant fruit, by creating greater interest in New Guinea, Bellenand Ker and Melanesia. The man who raises a party cry, or disturbs what unity we have when the claims of Home and Foreign Missions are so pressing, and call for a long pull, a strong pull and a pull altogether, will have a very solemn responsibility resting upon him. Let every reader of the RECORD—may we also add let every member of the Church—seek by prayer and love to covet earnestly the best gifts, and by sacrifice and self-denial show his or her attachment to that Saviour who was rich yet for our sakes became poor, that we, through His poverty, might be made rich.

## CHURCH NEWS.\*

From Various Correspondents.

### Diocese of Sydney.

**BOTANY.**—The Annual Tea Meeting and Concert in connection with St. Matthew's, took place on Wednesday 12th inst. The attendance was so large that a table had to be arranged on the platform. After tea the hall was prepared for the concert. The Incumbent presided. He gave an account of the past year's work, which showed that the members of the Church had not been idle. The Church building had been renovated by being re-roofed, painted outside, and restored inside, at a considerable cost; yet there was nearly enough money in hand to place a new picket fence in front of the Church property. A Temperance Society has recently been formed. In connection with the restoration of the Church special thanksgiving services are to be held on Sundays, the 16th and 23rd inst., by the Rev. J. Elkin and C. J. Byng. The Rev. J. Elkin gave a stirring and interesting address, in which he expressed his pleasure and agreeable surprise at such a large gathering in Botany, and thought great praise was due to the ladies who had worked so hard to achieve such success. The concert was very much appreciated.

**THE LABOR HOME.**—A meeting of the Committee was held on Thursday afternoon at 557, Harris Street, Ultimo. The Rev. J. D. Langley was in the Chair, and there were present, Messrs. J. S. E. Ellis, John Sidney, and the Hon. Sec. Mr. C. Uhr. The Chairman reported for the week ending 8th of September. Meals served, 761; beds occupied, 254; employment found for 1; left 2; remaining 33. Accounts amounting to £50 12s. were submitted and passed for payment. The Chairman handed in the sum £2 2s. collected by Miss J. Fairland. Various matters were brought under consideration.

**SUNDAY SCHOOL INSTITUTE, WOOLLAHRA.**—After shortened Evensong at All Saints', Woollahra, on Tuesday evening, the Rev. Ernest O. Beck, of St. Clement's, Mosman's Bay, on behalf of the Sunday School Institute, delivered a most interesting address in the Parish Hall before a very representative assemblage of Teachers from St. Mark's, Darling Point, St. Peter the Fisherman, Watson's Bay, St. Stephen's, Edgellville, and St. Michael's, Vaulouse. Of the Clergy, besides the Rev. H. Wallace Mort (in the chair), there were present the Rev. Canon Kemmis and Rev. G. E. C. Stiles, B.A. The subjects specially touched upon were the necessity of self preparation of the Teacher in addition to the preparation of the lesson, the judicious management of the scholars individually and in classes, also of the visiting of their parents and the furnishing of quarterly reports. Quite recently the Rural Deaneries have been formed into groups or centres for the purpose of holding Quarterly Teachers' Conferences. Two or three have been already held of a most promising character. Mr. Ernest Greville, of St. Mark's Sunday School, has accepted the appointment of Honorary Secretary for Woollahra.

### Diocese of Newcastle.

**PRO-CATHEDRAL.**—On the evening of September 10th Bishop Stanton gave a short address on "Ecclesiastical Music" in the Pro-Cathedral Schoolroom and steps were afterwards taken to institute a Choral Union in connection with the Churches in the district.

**BRANXTON.**—At St. John's Church on Tuesday evening last a Song Service entitled "Christy's Old Organ" was rendered. The Church was well filled and the service passed off very successfully. Rev. W. Tollis read the touching and pathetic story very effectively while the Choir did justice to the musical selections given during the evening. No charge was made for admission, but during the service a collection which was liberally contributed to was taken up, the proceeds of which are to be devoted to purchasing hymn books for the Choir. Miss Hughes, Organist, efficiently presided at the organ, and solos were rendered very creditably by Misses Hughes, Baylis, Long, Brown, Russell, Tollis, and Smith. At the conclusion of the service the congregation and the choir sang "Onward Christian Soldiers." The service throughout was much appreciated.

\* The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

**ALL SAINTS, SINGLETON.**—During the Rev. Canon Shaw's absence for two Sunday's for rest, the Churchwardens have had the effective Elizabethan Parsonage, built some years ago, cleaned, renovated, and repaired.

**ST. PETER'S, HAMILTON.**—A concert and bread and butter dance was given by the members of St. Peter's Church Choir in the Hamilton Mechanics Institute on the evening of the 10th inst.

**CATHEDRAL.**—A meeting of the General Cathedral Building Committee was summoned for Thursday the 13th inst. to consider "most important business."

**MAYOR AND ALDERMEN.**—In olden days in England it was the custom, and I dare say is now, in many boroughs for the Mayor and Aldermen to attend Divine Service once a year in state in the Parish Church. This is done at Ballarat, in Victoria, and I notice that Bishop Thornton preached to them at the Cathedral and Mr. Priest formerly of Gresham in the Newcastle Diocese preached at East Ballarat which I suppose is another municipality. I remember seeing in one Church in an English Borough the Mayor's seat with arms to the sides and a canopy above, placed in front of which were the insignia of his office.

**CENTRAL ARCHDEACONRY.**—The following is a portion of a notice which appears in the "Church Gazette" for September respecting the Central Archdeaconry:—"I propose to hold a service (the form arranged by the Bishop) at 10 30 a.m., to be followed by a celebration of the Holy Communion. A Conference will afterwards be held on Archidiaconal subjects, viz., The Church Gazette, the Choral Union, and the Sunday School Teachers' Association. It will be desirable to fix the dates on which meetings of the S.S. Teachers' Association shall be held at the several centres by means of deputations. Meetings of the Clergy of the Archdeaconry and the organisations mentioned tend to unite the parishes in brotherly love, and to disperse that spirit of congregationalism, which is so destructive of Church feeling and Church prosperity. Believe me, my reverend brothers, yours in Christ, LOVICK TYRRELL, Archdeacon. P.S.—This is the only summons that will be accorded the Clergy."

## 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.

### THE SELF DENIAL EFFORT.

(To the Editor of the Australian Record.)

SIR,—There is a feeling abroad that the Evangelical Clergy are, in a great measure, going to stand aloof from the effort that we are earnestly invited to make on behalf of the Home and Foreign Missions of our Church. They are not prepared to put any heart in it, I am told. They don't care to help any Missions save those that are carried on under the immediate control of the C.M.S. I don't mean to believe this, and shall not until I am forced to; but I hope our friends will make it very evident that it ought not to have been said of them. If the A.B.M. is not the very best method that could be devised for the work of those Missions that lie at our very door, and have a claim upon us that no other Missions, whether in India, China, Japan or Africa, can have, let us say so, and let our Representatives at the next General Synod be instructed to urge and agitate for the repeal of the A.B.M. We are not bound to the A.B.M. I suppose we are not obliged to keep it going if it is found to be ineffectual in its working, and some other plan could be devised that would answer better than it has ever done. But in the meanwhile let us not for our very credit's sake starve our Missions because some of us would rather that the work were done in another way. It is a mean and despicable thing for the Church at large in Australia, Tasmania and New Zealand to allow these brave, good men and women who are holding on at New Guinea and Bellenand Ker, in the hopes of the reinforcements that are so long in coming to languish for want of support, and for our Chinese Deacon and his assistants in Sydney to go unpaid for some five months or more. Surely we are not going to let anything prevent our doing what we can in a work of this sort. The eyes of the other Christian bodies are upon us and what they must think of us as a Church it covers me with shame to imagine. They have really been very good to us. They have been most kind and sympathetic to us in our losses, and have refrained, as far as I have noticed, from uttering one hard word against us. But what they must think of us in their heart of hearts, after all our neglect of our Missions, it is not pleasant to conceive. We are all alike guilty in respect to this matter. We have all sinned and come short of our duty in respect of the heathen at our door. It is no use for one section of the Church to blame another, and I am not thinking of doing this now. But what I would say is, let us, now we have the opportunity, now that this appeal is being made to us as a Church, stand and act together. Let none of us say I won't take part in the movement because I don't like this and that and the other. Let us sink our differences, for the present at least, in the face of a GREAT NEED.—Yours, etc.,

September 17.

CHARLES BABER.

## WORKING ARCHDEACON.

SIR,—It matters little what the person be called whether "Working," "Visiting" or "Organizing" Archdeacon. The visits of a brother Clergyman in such a capacity, who could suggest improvements in the plan of working the Parish, such as keeping the accounts and statistics (so that proper annual returns might be made out) raising funds and meeting some of the leading Parishioners would be very helpful. Some Clergymen would like to know how the "envelope system" is worked and with what success.

Perhaps one of the leading members of the coming Synod might bring forward a motion suggesting such an appointment, so that so important a matter might be discussed.—I am, etc.,

COUNTRY PARSON.

## ARCHDEACONS.

SIR.—Letters have been written to you for the purpose of suggesting a proper qualifying word to place before "Archdeacon."

Visiting Archdeacon has been suggested, and Working Archdeacon. It has doubtless however appeared to many, and that not of late only, that what we want is to be able to substitute Archdeacons for titular Archdeacons.

In addition to the Archdeacon of Sydney we have had for years past two (titular) Archdeacons, viz., the Archdeacon of Cumberland and the Archdeacon of Camden, of these two one was for years the Incumbent of a burdensome and trying City parish, the other is the Incumbent of the important parish of St. John, Parramatta.

It is no reproach to the honoured men who have possessed archidiaconal titles that—though wonderful workers—they have for the most part been neither "visiting" nor as such, "working" Archdeacons.

How would it have been possible for the holders of these offices to have visited the parishes and fostered the organisations of the Diocese without the neglect of their more immediate and multifarious duties?

That they have been able to do all that they have done for the Diocese at large, while at the same time remaining "in touch" with their parishioners, is a marvel to many, and tends to show how wonderful a being is a strong man. "The Archdeacon has no parochial cure" so says Dr. Hook in his Church Dictionary; but what is the Church in the Diocese of Sydney to do to obtain active Archdeacons having no parochial cure?

So far as I know we have at present no funds that can be applied for the purpose, and the Church cannot have Archdeacons unless she enable them to live.

Our beloved Bishop on being interviewed lately said that the Members of the Church wanted more self-sacrifice to enable them to give.

It is well known how good an example our Chief Pastor sets in this respect; the Clergy, too, as a whole are not lacking in this grace, some giving a tenth of their income back to God, and some more than that. Among the Laity there are also found those who give to God and His Church with liberality, but those who being able, to their shame, do not, are on every hand.

Yet it is too much to hope that if the Diocese, Clergy and Laity, commit itself for the sake of the manifold advantages of the institution—to the obtaining of Archdeacons having no parochial cure, the undertaking will issue in success.

The spiritual and material results of the ministry and jurisdiction of such officers would be an immense gain to the Diocese. I am yours, etc.,

GERARD D'ARCY IRVINE,

Bowral,

18th September, 1894.

## DIVORCE AND RE-MARRIAGE.

SIR,—Having refused to marry one who had obtained a divorce, I shall be glad if some of my learned brethren would give replies to the following questions, so as to guide myself and others in the future?

1. Should Mark x. 11 and Luke xvi. 18 be interpreted by Matthew xix. 7, which makes divorce allowable in the case of unfaithfulness?
2. Does the exceptional case allow of marriage of either parties?
3. Is marriage of either of the divorced for desertion etc. Scriptural?
4. Does not the exception (unfaithfulness) mentioned by St. Matthew refer to wrong committed before marriage but discovered afterwards?
5. Does not the Clergyman who knowingly performs such marriages, believing them to be wrong, sin against God as an accessory?
6. Can acting according to the laws of our country be a sufficient justification for our performing such marriages? I am, etc.,

INCUMBENT.

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## THE BISHOP OF MARYLAND ON CHURCH LAW AND LAWLESS CLERGY.

(From the American Correspondent of the Rock.)

I have now had an opportunity of reading great part of the address of Bishop Paret to the Convention of the Diocese of Maryland, which has created so much excitement in certain quarters, and has attracted so much attention in England, where I see the first information about it was obtained through my letter. A more dignified, Christian, patient, and yet authoritative Charge from a Bishop I have not often seen. I wish I could send the whole of it, or of its special portions (with any hope of publication), for the information and encouragement of the readers of the Rock. The inexorable closure created by want of room prevents my sending more than a few extracts, and where all is so admirable and closely connected it is impossible by extracts to give a proper impression of the effect of the unmitigated address.

After referring to diversities of opinion and to diversities of ritual to be tolerated so long as they do not pass commanded and permitted limits, and are not in preaching or practice forced upon souls as matters of obligation, the Bishop proceeds:—

"But there are limits. There is a law. The roadway may be very broad, and some may tend to one side and some to the other, but on either side there is a fence to mark the line within which there is liberty, and beyond which there is danger and wrong, and it is a weighty part of the Bishop's office to see that none transgress those limits, and that even within them no man abuses his liberty to the scandal and offence of others. It is not a pleasant part of the Bishop's office; it is a painful one. No Bishop would choose it for himself, or would take it if it were not bound upon him."

After referring to the safeguards and rules of promises and declarations on ordination and of canons and rubrics, the Bishop proceeds:—

"The law is not a restraint to liberty, but its security—security, however to those who obey it. One of the strongest words used in the Holy Writ for naming wickedness is "Anomia," lawlessness—the defiance, the disliking, the destroying, the neglecting, the despising of law, and the modern name for "Anomia," is "Anarchy." Whether it be in civil government or in the Church, the man who "despises dominion" rests under God's clearly spoken, heavy curse. It is sad that this "lawlessness" should be so common, and that its influence should not be more plainly seen."

The Bishop then deals with the cry for and the use of shortened and mutilated services. He points out the provisions made in the Revised Prayer Book for shortened services, and he urges clearly and faithfully that all must do "as the Prayer Book bids." Speaking of the provisions in the direction of shortened services, he says:—

"If these were followed I am sure the services would be found quite as short as is consistent with reverence and reality, and quite as short as the people wish."

He speaks of Clergymen inventing for themselves "ten minute services" as substitutes for Morning and Evening Prayer, and says:—

"But the Laymen and women do not want these very short services. By letter and by personal statement they have protested against habitual and unnecessary clipping."

He then passes on to the office for the administration of Holy Communion, speaking very clearly and fully as to the rule that if any of the consecrated elements remain after the blessing has been pronounced:—

"They must not be carried out of the Church; they must not be kept in the Church."

He passes on to the Communion of the Sick. As to this he says that there the directions are:—

"Even more exact and minute—they leave very little indeed to the minister's discretion—they speak in most mandatory form."

Then he goes into much detail in a most admirable manner (I can give only one clause) as to the rubrical directions:—

"It provides and it commands for every possibility, and it does it in such words as exclude resort to reservation. It does not say, as it might say so easily, that in these cases (those of extreme weakness or contagious sickness) the present celebration may be omitted, and the administration be with what had been elsewhere consecrated. It commands the very contrary, and it does it in manner most marked and positive. The priest is directed under certain circumstances to let the sick man die without reception of the consecrated elements, and to tell him how without that he may in penitence and faith and holy longing still receive all the spiritual benefits of Christ's body and blood."

He deals with alleged early Catholic usage and shows how:—

"There were many things in early Catholic usage which were not of Catholic obligation or of necessity," and he illustrates this by a reference to the love-feast, and to the confirmation of infants.

Passing now to the close I feel compelled to give a long extract, both because of the importance of the subjects treated and in order to give some idea of the Christian, fearless, and yet loving and affectionate spirit of the Bishop:—

"And there are other abuses which are growing or being forced into observance, which are most absolutely

forbidden by the law of the Church. There are some who claim and teach that the mid-day celebration which they dignify with the unprimitive, un-Catholic, un-Anglican, and un-American name of "High Mass," is for the priest alone; an act of offering and not of communicating. And the people are so instructed, and in some cases, if not literally, yet virtually, forbidden to receive at that celebration. Now, not only does the whole tone, the whole language of the service imply and invite the people's reception; not only is the priest commanded, after himself receiving, "to deliver the same in like manner to the Bishops, Priests and Deacons, if any be present, and after that to the people also in order," of whose presence no doubt is intimated, but in the revision of 1892, to meet and forbid that very practice of the priest's solitary reception, this sentence was here inserted: "And sufficient opportunity shall be given to those present to communicate." What is called the "High Mass" for the priests alone, is a Romish perversion, in defiance of the clearly expressed order and discipline of this reformed branch of the Catholic Church.

And besides this, there are those who, if they do not literally forbid, do practically and virtually teach their people that they may not receive Holy Communion until they have first made private confession to the priest. But the Prayer Book, on the contrary, says plainly that the way and means for preparing is, first, that each "should examine his own life and conversation by the rule of God's commandments." And it is only when, after so doing, he finds himself still unable to "satisfy his conscience, and require further comfort and counsel," that he is advised to go, not by the priest's compulsion, but by his own desire and need, to open his grief to his pastoral adviser. I have no hesitation in declaring that this forcing as a necessary condition, or as a permanent habit of what the Church advises only in certain defined circumstances and to meet special needs, is a corrupt following of the Church of Rome.

To meet and correct these perversions of the Church's order and violations of her laws and to guard in some other points the decency and good order of worship and the peace of the Church, I have found it necessary in some instances to appeal in loving remonstrance to those so offending, begging them for the sake of peace and love to accept and follow their Bishop's advice. In most cases the answer was all that I could ask. But not so with all. In one or two instances where my kindly request was refused, it became my duty to speak in more official manner, and to make known especially to those of the Clergy immediately concerned, and to all in the Diocese, my formal and authoritative admonition and judgment that they should strictly obey the law which commands that, if any of what had been consecrated remain, it was not to be carried out of the Church, but shall there be immediately and reverently consumed; and the other commandment, that if the Holy Communion is to be administered to the sick, it shall be celebrated in the house where the sick man is. But those warned read into the clear, plain words of the law their own private interpretation of its supposed intention and of possible exceptions. The Bishop's authority was despised. Obedience was refused. The promise to follow with a glad mind and will was forgotten.

"But even more painful and full of sadness than positive refusal is concealment and evasion. To the Bishop's injunction in the very words of the Prayer-book, "If any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the Church," it was answered, first, that the Bishop had no right to issue such an admonition; and second, that even if he did, they were not breaking the law, for they did not carry out after the Communion, but before the Communion was ended. I would not thus publicly call attention to this, if it were but a single instance; but I have reason to think and fear that this mode of explanation is adopted by others. There is a method of interpreting, applying, or evading law, which has rightly brought unpleasant meaning into the words Jesuit and Jesuitical. May the Lord in His mercy preserve this national Church from such casuistry, and keep it true to manly Christian honour.

"Brethren, it is this open and positive defiance, and this evasion of the appointed authority of the Church, which has made it my most painful duty to speak of these things thus openly and plainly. I know and I sorrow for the pain and scandal which must come. And gladly, if my conscience would permit me, would I have kept silence. But I do not hold this sacred office to please myself, nor to please you, dear brethren. It was laid upon me by God's own appointment and providence, that I might fulfil its duties and be His servant. And one of the duties is to maintain the lawful authority of His Church; to see that His voice by it is obeyed; to take care that all things be done decently and in order. Brethren, those laws and rubrics which some count trifling, are sacred and powerful instruments for protecting the Church itself from the weakness and changeableness of individualism; for protecting within lawful limits, freedom of opinion among the Clergy; and for protecting and assuring the Lay Members of the Church, for whose soul's sake the Clergy exist, against the whims and fancies and fads of individual Clergymen, and securing for them the sound and careful reverence and purity of holy worship, as under God's hand and blessing it was reformed from the corruptions of the Middle Ages. It is for the sake of the flock, rather than of its shepherds, that I am thus earnest. They have a right to the Prayer Book as it is; to the services just as there ordained. For their sakes the rubrics are not trifles

to be slightly treated; but the earnest voice of the Church's love and wisdom, telling you, brethren of the Clergy, within what limits and under what rules you are to minister to Christ's people.

"And now, moved by these considerations, in solemn remembrance of the great duties which God Himself has laid upon me, and of my deep responsibility for the sound teaching, the right worship, good order, and peace of His flock; appealing to the solemn promise of obedience which every Clergyman made at his ordination; I do, with love, and with all the authority divinely given to the Bishop's office, once more publish and declare to all the Clergy and all the Church in this Diocese of Maryland, my godly admonitions and judgment:—

"That the rubrics and rules directing and governing the worship of the Church are to be obeyed, carefully, honestly, and honourably; that the appointed services may not be abbreviated, save under the conditions and in the manner set forth in the Book of Common Prayer and that other or special services may not be substituted for them; and may not be used except under the same rubrical conditions. "That if any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the Church, but shall immediately after the Benediction be reverently consumed." That if the Holy Communion be administered to the sick, it shall be, not with elements reserved from consecration elsewhere, but as the Prayer Book distinctly bids, it shall be with the celebration at the sick man's house. And I do also make known that, my official judgment having been asked by two priests of this Diocese concerning the use of incense, I did pronounce, and do now renew my decision, that it is not permitted in this Diocese of Maryland to use incense in, or in connection with, the services of the Church.

"Dear brethren, you may not know how painful it is, how great the sorrow, that I have been compelled to speak with voice of authority. For these nine years I have studied to use persuasion and entreaty and the pleading of love for love's sake and for peace. But when persuasion was rejected and loving entreaties were refused, I could not be true to God and keep silent. None but those who have bowed under the weight of the Bishop's burden, can understand the love and the prayerful longing which the Bishop has for all the flock which has been committed to him. I thought I knew something of pastoral tenderness for souls during my thirty years of priestly life; but I did not know its meaning as I know it now. I did not know how, with a closeness greater than that of any ordinary pastorate, the Bishop feels the tie between his Clergy and his people and himself. I did not know, until in this holy office the Lord taught it to me, what meaning there is in these words with which the Clergy speak of their Bishop and to him as a "Father in God": nor can you, dear brethren, understand his pain and heavy grief, when those who, though they may be his equals or elders in age, his superiors in learning and wisdom, and far, far beyond him in all godliness and holy living, are still, by his sacred office, his children, when they turn from kindly persuasion and the appeals and the entreaties of love, and require from him the utterance of sterner authority. May our dear Lord forgive me, if I have needlessly given pain to any of you. I entreat your prayers for me, dear brethren, for most sorely do I need them, that He may give me wisdom, and bid patience go hand in hand with it; that He may keep me faithful, but faithful always in gentleness and love. And as we kneel soon in Holy Communion, let us think of Him to whom no lowliness or self-humbling was too great for the love He bore to His people; and no carefulness of obedience too minute to tell His love for His Father in heaven."

If Bishops would only speak out in this fatherly and yet clear and outspoken manner, what comfort it would give to many, and how it would clear the air and retain many in loyal allegiance and steadfast love to the dear old Church of England as true to Reformation principles.

Opportunities fly in a straight line, touch us but once, and never return; but the wrongs we do others fly in a circle; they come back to the place from which they started.



## BROWN'S SATIN POLISH

LADIES' AND CHILDREN'S BOOTS AND SHOES.

Awarded highest honors at Philadelphia, 1876; Melbourne, 1880; Berlin, 1877; Frankfurt, 1881; Paris, 1875; Amsterdam, 1883; New Orleans, 1884, and wherever exhibited.

Patent Medal on every bottle.

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## CHILDREN'S CORNER.

## A Boy who would not be Conquered.

One fine morning early in the year 1747, a boy of fifteen was trudging along a woodland road that stretched away from Vienna. The day before he had been dismissed from the Kapellhaus, the great training school for Choristers in the Austrian capital, his beautiful voice having broken. Thus thrown on the world—to seek assistance from his poor parents was out of the question—he had decided to first turn his steps towards a Monastery, not far distant, where a large Choir was maintained. It was a long toilsome journey, but he kept bravely on.

"We have no room for you here, so be off," said the Choirmaster, eyeing with no kind glance the dusty, ragged boy, who, after two days' weary travel had at last reached his destination.

"There's such a lot of rag-tag and bobtail always coming here, saying they're scholars from the Kapellhaus," he cried, angrily, "that we should have a pretty time if we took them all in."

Though thus rebuffed, young Joseph Haydn did not altogether give up hope. The next morning he went into the Church and mingled with the Choristers. His fine soprano voice was useless he knew, but still he could sing alto, which is lower in the musical scale. Going up to the boy who was to take that part, he begged earnestly to be allowed to sing in his place. "I dare not let you," said the lad, fearfully; the master would send me away at once."

Joseph said no more, but waited until the alto solo was to be given. Then he suddenly leant forward and snatched the music sheet out of the other's hand. And so beautifully did he sing that all who heard him were charmed by the sweet voice. The Choirmaster himself hastened to beg forgiveness for his harsh words, and the monks, on hearing the boy's story, collected some money to help him on his way, for employment at the Monastery was, alas, impossible.

So, with the good wishes of his new friends ringing in his ears, and the fresh hope in his breast, Joseph went back to Vienna to struggle on in his fight against the world. Long years after, when the name of "Papa" Haydn was known far and wide as that of a great composer, he used to delight in telling how he won his "first battle."

## The Ways of Wasps.

The late Mr. Belt, of Newcastle, an authority upon the subject, ranks wasps next in point of intelligence to the higher classes of ants. One of these insects was hunting in Mr. Belt's Nicotian garden. Belt offered it a grub, which it promptly cut in two, left one half in the midst of a leafy shrub and carried off the other. Before starting for the next, however, it hovered over the spot and made small circles round, then larger ones, as if taking the bearings. When it had got under way even, it suddenly sped back and repeated these operations, as if upon reflection it did not feel sure that the place was quite fixed in his memory. Returning empty in due time, the wasp described but one circle and flew like an arrow to the opening. But the leaf on which it had deposited its prey was obscured by another above, and the wasp running in soon lost itself among the foliage. It came out, circled round again, and descended—with a like result. Again and again this happened. Always it alighted in just the very same spot after repeating its observations, buzzing more and more angrily; at length, by chance, it found the morsel, flew straight away and did not return.

## Heroism of an Indian Boy.

Some time ago an Alaska newspaper gave the following story of an Indian boy. It is well worth your reading. "A man named Williams, the regular messenger from the camps on the Stewart river, about 400 miles inland, started for the Pacific coast, accompanied by an Indian youth of about eighteen years. They travelled with a sledge and a team of dogs, following for a while the course of the Stewart. When near Lake Lebarge, the dogs died from exhaustion. The man and boy had then to drag the sledge themselves. On the summit of the range of the Rocky Mountains they were overtaken by a blizzard, that is a driving storm of wind and hail. Here they built a snow hut. They had no fire, nor any food except dry flour. It was too much for Williams, and he was suddenly taken with pneumonia and lay quite helpless. The Indian youth might easily have returned to his tribe, but instead he nursed his companion as best he could for six days. On the sixth day, Williams being somewhat better, they started again on their journey, but the sick man soon fell exhausted in the snow. The youth then took him on his back and travelled on, but so heavy was his burden and so fierce the storm, that he was five days in getting over twelve miles. He then met some Indians, who carried the white man to Healy's store, where he died. For six days these two had been without fire and almost without food. The boy was brought down to Juneau. He was badly frozen, and part of one of his feet had to be amputated, but the people at the little Coast settlement received him as a hero, and the women nursed him tenderly." It is cheering (is it not?) to find the heart of one so far away.

## AMONGST THE MACAZINES.

A MODERN HYMN-WRITER.—*British Weekly.*

The *British Weekly* publishes a very interesting interview with Mr. T. H. Gill, whose hymns occupy so large a space in the Congregationalist hymnology. "My Puritan ancestry," said Mr. Gill, "has given tone and colour to my writings. I am descended from a Marian martyr named John Spicer, who was burned with two others at Wilton, near Salisbury, in 1556. On my mother's side I trace my ancestry to Richard Sergeant, an ejected minister of 1662. He, as perhaps you know, was a great friend of Richard Baxter. Some nine years ago a tablet was put up in his honour at the Memorial Hall. Mr. Joseph Chamberlain, by the way, is descended from Sarah Sergeant, the eldest daughter of Richard, and I from Mary the second daughter. The name of Sergeant frequently occurs in Richard Baxter's autobiography. I have always delighted in the Puritans, and it has been a great aim of my life to keep their memory fresh and their lamp still bright in England."

"I ought to tell you," Mr. Gill continued, "that I was trained in Unitarianism, but as I grew up this gave way before the assiduous study of the Greek Testament, and the needs and strivings of my inner life; my delight in the hymns of Watts helped towards the change. The contrast between their native fire and fulness and the shrunken and lifeless form in which they appeared in Unitarian collections, struck me very forcibly."

I asked Mr. Gill to tell me the occasion on which he composed my own favourite among his hymns—one which is never sung in any gathering of Nonconformists without a thrill of emotion:

"We come unto our Father's God;  
"Rock" Rock is our salvation."

"It was written in 1868," he replied, "and I well remember the occasion. One of my most precious heirlooms is a staff, bearing the date 1892, which belonged to a Puritan ancestor. While handling the staff one Sunday, I became filled with the thought which forthwith took shape in the hymn; with a lively sense of fellowship with our fathers, in their aspirations and endeavours, their sorrows and their joys."

"Their joy unto their Lord we bring,  
Their song to us descendeth;  
The Spirit who in them did sing,  
To us His music lendeth."

It is so difficult in our colder times to realise that we are the heirs of these ages of faith, and I think the popularity of the hymn you mention is due to the fact that we are always feeling eagerly for a link with the past, and that in it I seemed to supply one. Another favourite hymn, "Lift thy song among the nations,  
England, of the Lord beloved," was written in 1863, and appeared in George Dawson's collection."

"Can you tell me about the process of hymn-writing, Mr. Gill? Do you work fast and regularly, like Charles Wesley, or only at intervals?"

"I fully believe," said Mr. Gill, "in those tides of song which we cannot command, in seasons which come and go not at our bidding, wherein the soul, while in the fullest possession and happiest exercise of all its powers, is yet borne on by a power beyond itself. I have known such seasons, and have vainly sought to prolong them. Hymns have flowed forth day after day and week after week with the unforgotten and gladness co-operation of all my faculties. After awhile I have set myself to write hymns, and have with effort accomplished the task. But the task was not worth accomplishing; the song had no life, no glow, no power. I never shall forget the birthday of the hymn of which we have spoken, 'We come unto our Father's God,' or that of the poem entitled 'Mirrored Glory,' the last hymn in the new edition. Both days were steeped in inspiration. From morning till night the rapture of production glowed on."

"Do you care for the tunes to which your hymns are sung?"

"Well, in some cases I think the tunes are suitable, but in the hymns we have mentioned, and one or two others, the tunes are really admirable. There is no happier marriage than that of a good hymn to a worthy tune. Unlike some hymn-writers, I have a keen appreciation of music. 'The joy of Praise,' one of my most recent pieces, was inspired by the magnificent music I heard one day at King's College, Cambridge."

"You must have received many interesting letters about your hymns," I suggested.

Mr. Gill replied that from England, America, and other parts of the world, grateful communications had reached him, but that the letters he prized most were those telling how in sickness and in the hour of departure his hymns had brought comfort to the suffering and the bereaved.

The *Leisure Hour* for August is responsible for the following paragraph: "A letter addressed as below to Thomas A. Kempis as a writer of to-day, was received not long since in Paternoster-row. It did not come from spiritualist or dreamer, but from a Londoner who so thoroughly believed in the present mundane existence of the famous author as to be wishful to do business with him. A most interesting fac-simile reproduction of the De Imitatione, printed at Augsburg in 1471-2, had been issued by Mr. Elliot Stock, with an introduction by Canon Knox

Little. A notice of this as one of the earliest books ever printed was cut out from a daily newspaper and sent to Thomas A. Kempis through the publisher with the following letter:

"Dear Sir,—This agency supplies extracts on any subject from all newspapers published throughout the United Kingdom and the Colonies."

"May I send you all notices relating to the enclosed, or on any subject in which you may be interested?"

"Enclosed please find form of subscription, and awaiting an early reply."

"I am, Sir, yours faithfully,"

"T. A. Kempis, Esq."

## THE BISHOP OF WINCHESTER ON TEMPERANCE.

The Bishop of Winchester, in a letter to the *Diocesan Chronicle*, appointing Temperance Sunday for November 11th, says:—"With a certain reluctance I address you again on the subject of Temperance: a reluctance which is born, not from any sense of your lack of indulgence, but from an unwillingness even to seem to be doubtful of your heartiness in supporting a cause vital at once to personal virtue, national progress, and Christian life. Temperance means self control, and self-control is essential to manhood; and manhood is the only soil in which true religion can grow. But!—how shall Temperance be fostered? Let those who covet legislation speak about it. When I think it near enough to deserve close attention, I too, will speak about it. But legislation implies a good deal more of a maturing and defining of public opinion than at present exists. We can well afford to wait a little longer for external law, if we can secure more of the fear of God, and of respect for man. The increase of drinking clubs is a very ugly feature, on which we must look vigilantly with widely open eyes. To legislate for the transference of the licensing power from magistrates to boards may in the end make more enemies than friends, in which case it would not help us much. Of course, if we can diminish the number of public-houses without injustice either to individuals or to personal liberty let us do it. But there is still much in our power. At once let us increase the number of our Temperance Missionaries; Bournemouth claims one, and will, I am sure, help. Let us steady well-meaning fanaticism by sober and practical methods: most of all, let us stir and shame among both Clergy and Laity apathy into sympathy and action. We have every reason to be encouraged, for in the last three years our income has increased from £494 in 1890 to £767 in 1893. But to be content usually means to fall asleep. We will neither be contented nor will we fall asleep. Ours is the cause of happiness in the home, example for the children, health for the physical life, mat rial well-being for the nation, the moving out of a faithful Clergyman's path scandals that make deaf ears, and hearts hard to His message, and the protecting, as well as the nurturing, within the fold of Christ, of tempted souls which He redeemed, and which, through us, He waits to save."

## DICKENS AND THACKERAY.

Mr. G. A. Sala, in his recently published work gives some interesting details of his acquaintance with Dickens and Thackeray:—

"To talk to Dickens was a vastly different thing from talking to Thackeray. The author of *Vanity Fair* was a master of anecdote, persiflage, and repartee; he was a varied and fluent linguist; he was a lover and practitioner of art; he was saturated with seventeenth and eighteenth century literature, both French and English; and he could hold his own with such masters of conversation as Abraham Hayward and Richard Monckton Milnes (Lord Houghton), and with such a formidable epigrammatist and wit as Douglas Jerrold."

"Dickens, on the other hand, seldom talked at length on literature, either of the present or the past. He very rarely said anything about art; and for what is usually termed 'high art' I think he had that profound contempt which is generally the outcome of lack of learning. Indeed, when I first visited Venice, and wrote for him an article called 'A Poodle at the Prow'—my text being a gondola on the Grand Canal and the gondolier's dog—he expressed himself as especially pleased with my production on the ground that it contained 'no cant about art.' What he liked to talk about was the latest new piece at theatres, the latest exciting trial or police case, the latest social craze or social swindle, and especially the latest murder and the newest thing in ghosts. He delighted in telling short, droll stories, and occasionally indulging in comic similes and drawing waggish parallels. He frequently touched on political subjects—always from that which was then a strong Radical point of view, but which at present, I imagine, would be thought more Conservative than democratic; but his conversation I am bound to say, once for all, did not rise above the amusing commonplace of a very shrewd, clever man of the world, with the heartiest of hatred for shams and humbugs."

Only he who puts on the garment of humility finds how worthily it clothes his life.

## SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, 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, Morpeth.

The following thoughts from a Harvest Sermon by the Rev. C. A. Jones are cheering words which the weary, disappointed teacher has often need to remember, but the sowing must be earnest, faithful, prayerful sowing to deserve the blessing: "Be not weary in well-doing, for in due time we shall reap, if we faint not. 'As we have opportunities, therefore, let us do good unto all men.' When therefore, we clothe the ragged, minister to the sick, help the poor, sympathise with the sorrowing, relieve the suffering, befriend the widow and orphan, shelter the outcast, in obedience to the promptings and leadings of God's Spirit, we are by such acts sowing to the Spirit, and whether we seek the fruit or not, fruit there will be, though perhaps not till after many days. Here, brethren, is the encouragement to the painstaking, persevering Sunday-school teacher. Doing Good is sowing seed, and as with the flesh, so with the Spirit, sowing is always followed by reaping. 'He that now goeth on his way weeping, and beareth good seed, shall doubtless come again with joy, and bring his sheaves with him.' Above all, brethren, let us think of the great harvest hereafter. The harvest is the end of the world, and the reapers are the angels. To all those who by His grace have been enabled to sow good seed, there is in store a happy harvest."

From lack of matter concerning subjects nearer home, I make the following extracts from some recent articles in the *Sunday at Home* on the "Sabbath in Edinburgh." Nearly every Scottish Church is the centre of Sabbath work, in the form of Congregational Sabbath Schools and Bible Classes, and to these are often allied "mission" Sabbath-schools and services, that is, Schools and Services held in the more crowded and lower parts of the City, and served and supported by the members of the congregation to which each appertains.—[I have before now made the suggestion that some of the suburbs of Sydney which possess a superabundance of persons capable of teaching in Sunday-schools should send of their abundance to work in those districts where teachers are few, but children plentiful.]—"As it must be always borne in mind that in Edinburgh no public conveyances such as trams or omnibuses run on the Sabbath, this form of Christian labor is no sinecure, involving long walks to and fro, and much self-denial and management in domestic arrangements. Also the demands made on the intellect are much more strenuous than they sometimes are in the south under similar circumstances. For the Scotch study the Bible with as much acumen and precision as scholars employ on the masterpieces of Greece and Rome, and this has doubtless given to the bulk of the Scottish people a mental training and discipline elsewhere scarcely enjoyed, save by the few favored recipients of the 'higher education.'"

"The 'Children's Church' has obtained a great hold in Edinburgh. Under this name the Edinburgh Working Boys' and Girls' Religious Society hold about seventy services in the City and its suburbs on every Sabbath Day. These services are intended to gather in the children of the non-churching classes, and are really of the character of a remodelled Sabbath school. The children, instead of being divided into classes, sit in rows as at Church. The young people, who under the other system acted as teachers, so often more or less untrained and helpless, take charge of the order and good behaviour of a given number of forms by sitting there among the children, while the service itself is conducted by skilled and experienced people, among whom we find University graduates, well known educationalists, professional men, etc. The services comprise plenty of cheerful singing, prayers which are repeated audibly by all present, a brief Scripture Reading (assigned by the National Scripture Text-Book of Scotland), with explanations, a 'memory verse' exercise based on the text given for the day, and a short, suitable address."

J. W. D.

## GEMS.

Ill fortune seldom comes alone.

He that knows and knows that he knows is wise; follow him.

He that knows not and knows not that he knows not is a fool; shun him.

Politeness is the outward garment of good will. But many are the nut-shells in which if you crack them, nothing like a kernel is to be found.

Kindness shows out the better part of every nature—disarming resistance, dissipating angry passions, and melting the hardest heart.

C. A. Livingstone, Platteville, says: "I have much pleasure in recommending the Canadian Healing Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism."

## FRY'S

—USE—  
MALTED

COCOA.

## NATIONAL PROTESTANT CONGRESS, 1894.

The following is the programme and list of speakers for the fourth National Protestant Congress to be held at the Free Assembly Hall, Edinburgh, from October 15th to October 18th.

MONDAY EVENING, OCTOBER 15TH.

7 p.m.—Conversation.—Reception of Representatives from England, Ireland, Protestant Associations, and Presbyteries, besides visitors.

8 to 9.30 p.m.—"The Unity and Continuity of the Church of Christ."—Rev. E. C. Britton, London; Rev. Dr. McEwan, Edinburgh.

TUESDAY MORNING, OCTOBER 16TH.

11 a.m. to 1 p.m.—"Spiritual Life and Protestantism."—(1) Spiritual religion necessary to the success of the Protestant movement and a preservative from Popery and infidelity; Rev. A. Whyte, D.D., Edinburgh. (2) Spirituality of the Reformer and recent aspirations on their character; Rev. John Smith, D.D., Edinburgh.

TUESDAY AFTERNOON, OCTOBER 16TH.

3 to 4.45 p.m.—"Protestantism: Its Infalible Standard."—(1) God's Word the sole infalible Rule: God the Holy Spirit the sole infalible Guide; Rev. Elder Cumming, D.D., Glasgow. (2) The Confirmation of the Word of God by Recent Discoveries; Rev. John Urquhart, Weston-super-Mare.

7.30 to 9.30 p.m.—"Ritualism in the Present Times."

(1) The Ritualistic Movement in England; Rev. Canon Woodward, D.D., Liverpool. (2) The Ritualistic Movement in Scotland; Rev. W. Lancelot Holland, Edinburgh; Rev. G. Wilson, St. Michael's, Edinburgh.

WEDNESDAY MORNING, OCTOBER 17TH.

11 a.m. to 1 p.m.—"Ritualism in History."—(1) Ritualism: Its Rise and Progress; Rev. C. H. Wright, D.D., Liverpool. (2) The Scriptural Doctrines violated by Ritualism; Rev. James Kerr, D.D., Glasgow. (3) The Conflict with Ritualism in the English and Scottish Reformation; Rev. Professor Lindsay, D.D., Glasgow.

WEDNESDAY AFTERNOON, OCTOBER 17TH.

3 to 4.45 p.m.—"The Papacy."—(1) Rome's substitutes for the Word of God; Rev. Professor Orr, D.D., Edinburgh. (2) The Idolatry and Intolerance of the Church of Rome; Rev. G. Hanson, M.A., Rathgar, Dublin.

WEDNESDAY EVENING, OCTOBER 17TH.

Chairman—Colonel Sandys, M.P., London.

7.30 to 9.30 p.m.—"The Papacy a Political Power."—(1) Papal Aggressions and Parliamentary Concessions to the Papacy; Mr. J. A. Campbell, M.P., of Stracathro. (2) The Propriety of Forming a Protestant Party in the House of Commons; Mr. B. Nicholson, London. (3) Political Claims and Social Operations of the Papacy, including its Monastic and Conventual Institutions; Rev. Canon O'Connor, D.D., Ireland.

THURSDAY MORNING, OCTOBER 18TH.

11 a.m.—"Present Dives and Prospects."—(1) The Protestant Outlook in the Light of Scripture and Present Facts; Rev. H. Gratian Guinness, D.D., London. (2) The Opportunities and Responsibilities of the Ministry and the Churches.

LADIES' MEETINGS IN CONNECTION WITH THE SCOTTISH WOMEN'S PROTESTANT UNION.

THURSDAY AFTERNOON.

President—Mrs. Lowe, Vice-President.

3 to 4.45 p.m. (for Women only).—(1) The danger of entrusting the Education of Young Ladies to the Influence of Conventual Establishments, however economical or efficient, either at home or abroad; Mrs. Arbuthnot, President of Women's Protestant Union, London. (2) The importance of Home Training; Mrs. Grant, President of Scottish Women's Protestant Union. (3) The need of guarding the Young and the Sick from Ritualist and Jesuit Influence.

THURSDAY EVENING.

President—Mrs. Grant.

7.30 to 9.30 p.m. (public meeting).—(1) The support which Protestants give to Romish and Ritualistic Institutions, and how Women can counteract this movement; Mrs. Archibald Campbell, late of Glasgow. (2) How to distinguish between true and false devotion. (3) Sensuous and elaborate Religious Services a hindrance to spiritual worship; Miss Dods.

Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folks.

## And This is One of Them.

There are some truths that ought to be blown through a million speaking trumpets every hour; that ought to be printed in big type on the front page of every newspaper; that ought to be painted on every signboard at the crossroads; that ought to be taught in every school. And this is one of them: There is no such thing on earth as a tonic medicine.

People talk of "tonics" and doctors talk of "tonics." Pah! When a country is discovered in which no food stuffs are ever raised or imported, and in which the men, women, and children are all well and hearty, we may conclude they subsist on some sort of "tonic." The wisest of these delusions about tonics has done its beyond calculation. It leads the sick to lean on broken reeds, to expect relief from a source from which it is simply impossible that relief can come, to waste money in buying "tonics," and precious time in waiting for these alleged "tonics" to work miracles.

Mr. Thomas Foster, of 15, Chatham Place, Adelaide-street, Hull, in an account of a recent illness says, among other things, this: "I then tried stomach tonics, but they did me no good."

Suppose we have his whole story, which is short, and make our comments on it afterwards. He says: "Up to the month of June, 1891, I was strong and healthy. At that time I fell into a low, weak condition. I felt languid and heavy, and was always tired. I had a foul taste in the mouth, and a dreadful pain in the chest and sides after eating, whilst my stomach was like a burning fire. I was much troubled with wind, which seemed to fill all over me, and I had a constant belching and rising in my throat. I was in agony day and night, and for hours I walked about the room rubbing my chest in the effort to obtain relief. I lost a deal of sleep, and felt worse tired in the morning than when I went to bed. Gradually I became weaker and weaker until I had hard work to follow my employment, for I was in misery all the time."

I went to a doctor, who sounded me and gave me medicine, but I got no relief, and after taking his medicines for a month, I left off going to him. I then tried stomach tonics and other medicines, but nothing did me any good. In this state I continued week after week, growing more feeble all the while. I felt that if I did not soon find a remedy I should be done for altogether."

"In October, 1891, a book was left at my house telling of a medicine called Mother Seigel's Curative Syrup, and describing a case like mine that had been cured by it. As I had often heard this medicine well spoken of, I made up my mind to try it, and got a bottle from Mr. Cousins, in Anlaby Road. After I had taken two doses, I felt grateful relief, and before I had quite finished the bottle I was completely cured, and have since been in the best of health."

"I thank God that this medicine was ever made known to me. Otherwise I should have been in my grave before now. I will answer anyone who may write me concerning the facts here set forth. Yours truly (Signed), Thomas Foster, 15 Chatham Place, Adelaide-street, Hull, March 24th, 1892."

Now let us see. The symptoms of Mr. Foster's complaint are easily recognisable. He suffered from indigestion and dyspepsia. The medicine administered by his physician or purchased by himself proved useless because they were not addressed to the disease with which he was actually afflicted, but possibly to one or more of its symptoms. To abolish any existing evil it is always causes we must work at—never mere consequences.

The "stomach tonics" which Mr. Foster hoped might relieve him may have done so for a moment on precisely the same principle that a tired horse, not by giving him strength, but by rousing his reserved nervous force, with a deeper reaction to follow. That's how it ever was and will be.

Mother Seigel's Curative Syrup restored this gentleman to real and genuine health, by cleansing his system of the poison of disease, by removing the obstacles and enabling the stomach to retain and digest food. A very simple thing, yet how hard to accomplish, oh! my masters.

This remedy does it, however, as is testified by a host of witnesses all over the world—witnesses who say more in praise of its merits than you would have time to read.

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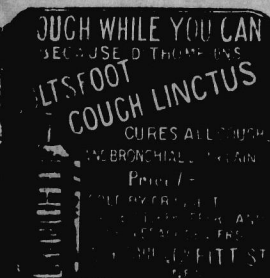
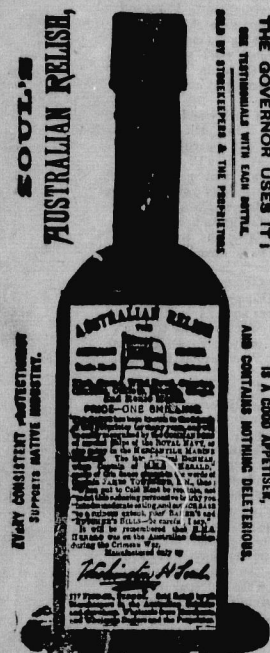
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