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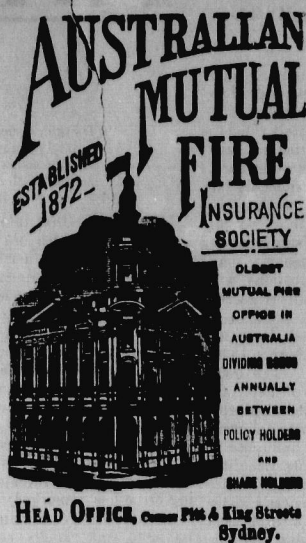
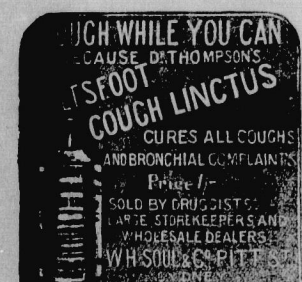
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# The Australian Record

Registered at the General Post Office, Sydney, for transmission by  
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NEW SERIES, No. 436.]

SYDNEY, NEW SOUTH WALES, SATURDAY, NOVEMBER 3RD, 1894.

[THREEPENCE.]

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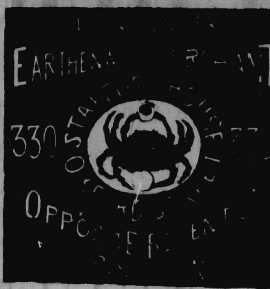
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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest 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.

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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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434 GEORGE STREET, SYDNEY.

# The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 3, 1894.

## PARSON'S FLAKED OATMEAL, ROLLED OATS,

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

## NOTES AND COMMENTS.

**Personalia.** THE VENERABLE ARCHDEACON WILLIAM LEONARD WILLIAMS has been elected by the Synod of the Diocese of Waiapu as successor to BISHOP STUART who resigned his SEE to take up Missionary work in Persia. The newly elected BISHOP is a son of BISHOP WILLIAM WILLIAMS, the first Bishop of Waiapu.—Four Christian South Sea Islanders have volunteered for work in New Guinea under the REV. COPLAND KING. Physically these men are well adapted for work in the tropics. SIR WILLIAM MCGREGOR bears testimony to their efficiency and suitability for work in that country.—Last Tuesday was the twenty-first anniversary of the erection of the DIOCESE OF BALLARAT.—On Tuesday afternoon, September 8, at St. Mary Abbott's Church, Kensington, the wedding took place of the REV. F. ANSTRUTHER GARDNER, who has recently been appointed Proctor of the Cathedral of Brisbane, son of COLONEL GARDNER, Governor-General of Sierra Leone, and MISS NORA KINGTON, eldest daughter of LIEUTENANT COLONEL W. M. N. KINGTON, late of 4th (Queen's Own) Hussars, of Montreux, Switzerland. The Vicar of Kensington officiated. The newly-married couple, after the reception, left for North Devon, preparatory to their departure for Brisbane.—The Rev. J. Ross EDWARDS was inducted on Sunday last by CANON SOARES to the incumbency of St. Paul's, Cooma.—The Rev. A. DALLAS has been appointed to the parish of South Grafton.—The Rev. E. G. MOBERLY, of Manly, late of Walcha, in the Diocese of Grafton and Armidale, has been authorised to officiate in the Diocese of Sydney.—The Rev. JAMES MACARTHUR has been licensed as Curate in the Parish of St. John's, Parramatta.—Bishop KENNEDY was enthroned as Bishop of Bath and Wells on Tuesday last. Three hundred Clergy were present.

**Sunday-school Institute.** The Sunday-school Teachers' examination will be held on Monday, 12th November, and applications for question papers should be sent to the Rev. E. C. Beck, A.K.C., St. Clement's, Parramatta, Mosman, not later than November 5th.

**Women and Industrial Occupations.** Apart from domestic service, women are increasingly employed in trades and industrial occupations in England. According to the census of 1891, 334,025 women have been added to the industrial army in Great Britain since 1881. For the first time in census history, nineteen women are described as architects, and 165 as commercial travellers. The table given below shows the occupations (apart from domestic and hotel service) most favoured by women.

	1881.	1891.
Civil service	7,370	8,546
Commercial clerks and accountants	6,414	17,859
Reporters and shorthand writers	15	127
Law clerks	100	166
Painters, artists, engravers, sculptors	3,019	3,032
Photographers and assistants	1,309	2,469
Wood carvers	28	52
Lithographers and lithographic printers	135	349
Nurses, invalid attendants, etc.	37,821	53,944
Chemists and druggists	631	1,340
Gardeners, seedmen and florists	3,098	5,046
Telegraph and Telephone	2,228	4,356
Booksellers, publishers and music ditto	1,672	2,240
Printers	2,202	4,527
Carvers and gilders	330	433
Watchmakers	775	1,363
Goldsmith, silversmith, jewellers	3,753	3,420
Drapers and drapers' assistants	28,781	46,347
Bookbinders	10,592	14,249
Hairdressers and wigmakers	768	1,274

**The English Language.** The Century Magazine shows how rapidly the English language is spreading over the world. Ninety years ago, "French was spoken by about 31,000,000 people, German by 30,000,000, Russian by 30,000,000, Spanish by 27,000,000, Italian by

16,000,000, and Portuguese by 9,000,000, and English by 21,000,000. To-day English is the language of about 120,000,000, French of 45,000,000, German of 70,000,000, Russian of 75,000,000, Spanish of 45,000,000, Italian of 35,000,000, and Portuguese of 13,000,000. In other words, during the present century English not only has risen, among the languages named, from the fifth place to the first, but also has gained enormously on the rest in relative magnitude, expanding from about 13 per cent. of the total to about 30 per cent." What will things come to? Will all other languages become mere local dialects in comparison?

**Winchester Diocese.** The ecclesiastical appointments of the autumn will probably, says one of the London correspondents of the *Yorkshire Post*, include a new Bishop-Suffragan for the Diocese of Winchester. There is some reason to believe that the arrangements connected with CANON BASIL WILBERFORCE's successor at Southampton are not unconnected with the BISHOP OF WINCHESTER's future plans. In the meantime, people are recalling to mind the fact that when BISHOP BARRY, whose headmastership of the Leeds Grammar School occurred, now a long way off in the past, laid down the Bishopric of Sydney, he was made by DR. THOROLD, then Bishop of Rochester, an Assistant-Bishop in that Diocese. A transfer to Winchester in a like capacity would therefore seem a very natural occurrence.

**Free and Open Churches.** The Council of the Incorporated Free and Open Church Association offer there prizes of £15, £10 and £5 respectively for the three best essays on the following subject:—"The Appropriation of seats: a danger to the Established Church." The essays must not exceed 2000 words, being intended to form a tract of four pages, demy 8vo. The Council will select the seven essays which they consider to be the best, and these will be printed, and copies sent to each competitor, who will be invited to name the three best, placing them in order of merit. The final award will be based upon the result of the voting.

**The late Bishop Smythies.** A strong testimony to the devotion of the late BISHOP SMYTHIES to the work of spreading the knowledge of the Scriptures in Africa is borne by the official organ of the British and Foreign Bible Society, the "Bible Society's Reporter." "By the death of BISHOP SMYTHIES," says that periodical, "The Bible Society has lost a devoted friend and faithful labourer. The last important work of the Bishop's life was the latest revision of the Swahili New Testament. The object of the revision was to bring the version down to the common style easily understood by the people. It is not the aim of the Bible Society to give the people the Scriptures in the language as it should be, but in the living tongue as it is, avoiding on the one hand low colloquial forms as beneath the dignity of the Book, and on the other steering clear of all words and expressions which might be above the comprehension of the common people. At the close of the correspondence, involved in this fresh attempt to make the New Testament more simple in vocabulary and idiomatic in diction, BISHOP SMYTHIES died."

**Dr. Bridge and Trinity College.** The appointment of Dr. J. FREDERICK BRIDGE, the Organist of Westminster Abbey, to the newly founded Queen Victoria Lectureship at Trinity College, London, suggests reflections not only on the advance of Dr. BRIDGE to the first rank of his profession, but also upon the success which has attended the development of the College. When Dr. BRIDGE first came to London, on the late Mr. TURLER's retirement from the Organistship of the Abbey a question arose as to the title which he was to take, as it was necessary under the Abbey statutes to allow Mr. TURLER to retain the name of Organist in order that he might still hold his house or certain emoluments of the office, and yet, as Dr. BRIDGE was to do the work, and was not to be an assistant in the ordinary sense, it was felt that it would be unfair as well as untrue to describe him merely as a deputy. The matter somewhat exercised the Dean and Chapter, and the expedient was hit upon of terming the last new successor of Purcell as "Permanent Deputy Organist," a name which, if somewhat of a contradiction in terms, served its purpose sufficiently well until on Mr. TURLER's death the young Manchester musician received the full official designation.

**Romance in Chinese ways.** "Anyone who has had any experience of the war in the Corea. About ten years ago some of our politicals had a meeting on the Sikkim frontier with some of the officials from Tibet. In the course of conversation some reference was made to our last war with China, ending in the occupation of Peking and in the destruction of the Summer Palace. 'Yes,' said the Tibetan officials, laughing, 'we know you said you went there, and we read with much amusement your gazettes giving your account of it all. They were very cleverly written, and we daresay deceived your own subjects into a belief that you actually went to Peking. We often do the same thing.' This cool statement fairly staggered our politicals, who were themselves competition-wallahs, but had not been educated up to this pitch of bureaucratic romancing. We need not, therefore, be surprised to hear that any general killed is resuscitated after a few days, or that sunken ironclads float again, and find refuge in port, or that battles both on land and sea are fought and won in imagination to revive and encourage each of the combatants. Romancing is a fine art in China; clever fictions are amongst the most valued *rusé de guerre*."

**Mr. Gladstone and the Gothenburg System.** The BISHOP OF CHESTER, in the course of an address at Aberdeen, read the following extract from a letter received from Mr. GLADSTONE:—"For many years I have been strongly of opinion that the principle of selling liquors for the public profit only offered the sole chance of escape from the present miserable and almost contemptible predicament, which is a disgrace to the country. I am friendly to local option, but it can be no more than a partial and occasional remedy. The mere limitation of numbers—the ideal of Parliament for the last twenty years—is, though pretending to the honour of a remedy, little better than an imposture. The growth of the system of tied houses continually aggravates the prevailing mischief. Of details I do not speak; but in principle you are working on the only lines either promising or tenable. I am glad to see that Mr. CHAMBERLAIN is active in your cause."

**New Constituent in Air.** At the recent session of the British Association at Oxford a most important discovery was announced in the chemistry and mineralogy section by LORD RAYLEIGH and Professor RAMSAY. The discovery is that of a new constituent in the atmosphere LORD RAYLEIGH said the new constituent is a gas characterised by extreme inertness. So far no characteristic chemical reaction has been found, but his lordship has obtained as the value of the density a number, namely, 19.09. This result is probably low, the continued sparking showing that there is still some nitrogen present. Experimenting in company with PROFESSOR RAMSAY, he has obtained something like 100 centimetres of the substance. SIR HENRY ROSCOE led off the discussion, which was of a complimentary character. PROFESSOR EMERSON REYNOLDS (Dublin) pointed out that there was room for three spaces with an atomic weight of between 19 and 23, Mandeleff's table.

**The Morphia Mania.** In Paris there are "morphine institutions," and these are often to be seen crowded by persons who have sub-cutaneous injections of morphia, until a feeling of intoxication makes them oblivious of all that is around them. At one of these institutions, visited by a correspondent, the greater part of the customers were young men. "I recognized," he says, "among them a comic actor of one of the theatres on the boulevards. The morphinists take strange and various attitudes. Some are stretched on sofas, others crouched in the depths of arm-chairs. Their limbs are inert, their eyes fixed without seeing anything; their faces have a rosy tint and an expression of bliss that lasts as long as the effects of the morphia endure. Some smile, others look serious."

**Substitute for Coal.** Petroleum as fuel for the boilers of engines is daily growing in favour in Russia. There is not so plentiful as in Great Britain, and attention has been more widely attracted to the use of liquid fuel in that country than at home. For fully twenty years petroleum residue, commonly known as "astakki" has been the universal fuel for the steamers on the Caspian Sea, while the locomotives on the railways of Southern Russia have been regularly fired with this liquid. To give some notion of the extent to which petroleum residue is burnt in Russia, it is stated that in one year over 3,000,000 tons were transported from the wells at Baku to the Caspian ports and Astrakhan. The oil is stored in tanks, from which a pipe proceeds from the first box, and on emerging from a flat jet the oil is caught by another jet of steam which sprays the liquid fuel in an even shower throughout the furnace. There is absolutely no smoke.



## NEXT WEEK.

## SUNDAY.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Lessons: Morning—Amos 3; Titus 1. Evening—Amos 5 or 9; St. Luke 22 v. 54.  
 THE CATHEDRAL.—11 a.m., Principal Schleicher 3.15 p.m., Canon Sharp 7 p.m., The Precentor  
 Holy Communion 8 and 11 a.m.  
 St. Philip's, Church Hill.—11 a.m., Ordination—THE PRIMATE.  
 St. Mary's, Waverley.—7 p.m., THE PRIMATE.  
 St. John's, Glebe.—11 a.m. and 7 p.m., Bishop of Bathurst.

## MONDAY.

Lessons: Morning—Ecclesiasticus 3 v. 17 to v. 30; Titus 2. Evening—Ecclesiasticus 4 v. 10; St. Luke 23 v. 26.  
 Church Society, 4 p.m.—THE PRIMATE.

## TUESDAY.

Lessons: Morning—Ecclesiasticus 5; Titus 3. Evening—Ecclesiasticus 7 v. 27; St. Luke 23 v. 26 to v. 50.

## WEDNESDAY.

Lessons: Morning—Ecclesiasticus 10 v. 18; Philemon. Evening—Ecclesiasticus 14 to v. 20; St. Luke 23 v. 50 to v. 13.  
 Moore College, Lecture, 11.30 a.m.—THE PRIMATE.  
 Council, Clergy Daughters' School, 3.15 p.m.—THE PRIMATE.  
 St. Jude's, Randwick, Confirmation, 7.30 p.m., THE PRIMATE.

## THURSDAY.

Lessons: Morning—Ecclesiasticus 15 v. 9; Hebrews 1. Evening—Ecclesiasticus 16 v. 17; St. Luke 24 v. 13.  
 Conference of the Bishops of the Province at "Greenknowe."  
 Gordon, Confirmation, 7.15 p.m., THE PRIMATE.

## FRIDAY.

Lessons: Morning—Ecclesiasticus 18 to v. 15; Hebrews 2 and 3 to v. 7. Evening—Ecclesiasticus 18 v. 15; St. John 1 to v. 29.

## SATURDAY.

Lessons: Morning—Ecclesiasticus 19 v. 13; Hebrews 3 v. 7 to 4 v. 29. Evening—Ecclesiasticus 22 v. 6 to v. 24; St. John 1 v. 12.

## MELANESIA.

We have news from Norfolk Island to Oct. 8. The Southern Cross had a rough voyage of nine days to the island, and was detained there a week by wild weather, so that Mr. Palmer does not expect her back from her island tour until the first week in December. The ship will then proceed to Auckland to receive her new copper, returning to Norfolk Island to take the Bishop and his party to the Southern ports of New Zealand. After attending the General Synod at Nelson, in February, the Bishop proposes visiting the remaining parts of New Zealand, passing through Auckland on his way to Sydney, Queensland, etc., visiting every place that it is possible to reach before the first island voyage of 1895. Without going into details, it may be said that no pains will be spared to bring the Mission, its character its claims and its needs, before the Members of the Church generally in Australia and New Zealand. Full and thankful recognition is accorded to the work that has been for long going on in behalf of Melanesians in Queensland and Fiji.

The second issue of the *Southern Cross* comes out in November. Every effort is to be made to render this periodical (which is to be issued quarterly) thoroughly useful and entertaining, especially to young people.

The local Treasurer of the Mission in Wellington (H. S. McKellar Esq.) has received a cheque for £100 in aid of the funds—the munificent gift of Mrs. Bridgen, a widow lady of Wellington who for many years past has been a regular subscriber to the funds of the Mission.

Those desirous of seeing something of the work of the Mission from a Melanesian point of view will do well to purchase and read "The Story of a Melanesian Deacon; Clement Marau," told by himself; the book being translated and edited by Rev. Dr. Codrington. Price one shilling, cloth boards, S.P.C.K. All Sunday School Libraries should possess copies. All Church booksellers should keep it in stock.

Oct. 22, 1894.

B.T.D.

The maxim "Murder will out" is disproved by statistics. In the ten years ending with 1886 there were 1766 murders committed in England and Wales, and in 1894 of these cases no trace of the criminal was ever found.

## JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

"Coming events cast their shadows before." It is an earnest of the success of the coming Self-denial Effort for Australian Missions when the *Missionary Notes* of the Board of Missions has such a cheerful tone and announces such happy news. Two helpers have started for Bollen-den Ker, and four South Sea Islanders in Brisbane have offered themselves for Missionary work in New Guinea. That is glorious news. There may, it is true, be found amongst us a few timid ones who fear the expense of sending six fresh workers to the field. Six! Would that they were sixteen! They would soon be paid for, if they were men of the right stamp. For there are many signs to prove that the Church of England is going to take up Australian Missions with the energy and enthusiasm which the work deserves. We have been slow in being roused to the importance of the matter, but (to parody the words of the "Jingo" song) when we are so roused we've got the Missions where the work can be done, we've got the men who are able to do it, with the help of God, and we've got the money to pay for them. The whole Church ought to applaud the noble words of the *Missionary Notes*:—"Our true policy must be to send every volunteer of the right sort who offers, believing that the Lord Jesus will so kindly the fire of love and zeal in the hearts of His people that the money needed for their support will be forthcoming." That is the true confidence of the Missionary spirit. Of course, as I pointed out a few months ago, it must be coupled with caution and common-sense. But the greater the work that is done, the more glad will Churchmen be to support it well. And the fact that the reports from the Missions have so much more cheerful a tone, and that, by the time of the culminating week of the Self-denial Effort, the Missions to the Aborigines and New Guinea will have staffs that are so much more able to cope with the immensity of the work, will be a help to the success of the appeal to the Church. There is plenty of need for improvement still, but improvement has begun and is quickly increasing. We may thank God heartily for the good news, and hope for still better. The *Notes* again sound the keynote of the strain that will lead to victory:—"We ask all who have the Missionary spirit to pour out their heart in prayer to God that He may give us that which we need. Above all, we still need to pray for Missionary Clergy, especially for New Guinea. The work there, and in other Missions, is full of hope, and needs extension. More men, more help, more love for souls, must ever be the burden of our prayer."

Readers will probably soon be getting weary of the arguments *pro* and *con* capital punishment. I will merely therefore allude to two points. What I wrote about the universality of the commands in Genesis ix. was written after consulting Jamieson's Commentary (the judgment of whose Editors I have never considered to be equal to their learning) and after due consideration of the decision of the first Christian Council at Jerusalem. So far from its decision on the parting of blood and of things strangled having been considered final by the Christian Church—as it ought to have been if such a prohibition was an eternal truth—it can be said that "little or no heed has been paid by the Universal Church to these restrictions," and "the Western Church has never held itself bound by them." I also must express dissent from "Enquirer" when he says the principle of the "eye for eye, and tooth for tooth" law holds good in our Christian law-courts. That is, as I thought I had clearly shown before, distinctly not the case. We punish, of course, but we do not punish according to the particular injury inflicted: we do not knock out the eye of a man who has knocked out the eye of another. And therefore there need be no fear of God's anger if it should ever be decided by the Parliament of the country to alter the law of a "life for a life" which was given at the same time. No one denies the extreme guilt of murderers; the only question is whether God would be displeased if we ceased to punish them in one particular way, and punish them in another. Martha Needle has gone to meet her Maker, apparently not feeling any great shrinking from her doom: would the punishment of that fiendish murderer have been lessened—as "Enquirer" seems to imply—if after many years of imprisonment she had gone to meet that Maker by an ordinary death? Surely not! Charlotte Windsor, an equally fiendish murderer is now completing her 29th year of imprisonment. Society has given that deserved punishment for the lives she took, and surely her punishment—after which she has still to stand at God's judgment seat—is more severe, more in accordance with her deserts, and yet less brutalising to the public mind, than the penalty which was paid by Mrs. Needle, the other day.

COLIN CLOUT.

The first harp was a tortoiseshell with a string tied across it.  
 Mr. Bowditch has found by comparing nearly 14,000 boys and 11,000 girls that from eleven to fifteen years of age the latter are taller than the former, whereas the boys have the advantage both before and after that period.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

## IN MEMORIAM.

The remains of Katie Blake, the beloved wife of the Rev. George Middleton, incumbent of Prospect and Seven Hills, were laid to rest on Wednesday afternoon in the Cemetery attached to the old Church of St. Bartholomew, Prospect. Mrs. Middleton was the second daughter of the late Rev. Edward Smith, B.A., a Clergyman who for 55 years was associated with the Diocese of Sydney. Mrs. Middleton had been a great sufferer during the past twelve months, but her patience was that of one who had entered into the love of Christ; and was a valuable testimony of that strength which God gives to those who trust in Him. She was indeed a "King's daughter," redeemed, by Christ, and ruled by a conscious desire to be transformed into His likeness. That consciousness grew until it reached its zenith, and she passed into His presence on Monday last. She was lovable, gracious, full of tender sympathy, and her life vindicated her goodness. During a painful illness which she bore with noble fortitude she felt that whilst God's thoughts were deep, yet that His love was most tender, and that that love shone and sang and comforted on every hand. She lived on His truth and rejoiced in the tranquility of His peace. With the black, gloomy, silent valley before her, yet she was without fear, for she knew that He who made the rainbow a covenant, made the Cross the only way to heaven. Thus Christ's religion was most to her when she needed it most. She had great peace, for she knew that behind death was heaven.

"Death is another life. We bow our heads  
 At going out, we think, and enter straight  
 Another golden chamber of the King's.  
 Larger than this, and lovelier."

She won the victory here, and there she wears the crown; here she knew the grace, there she knows the glory.

There shall no tempest blow,  
 No scorching noontide heat;  
 There shall be no more sorrow,  
 No weary wandering feet;  
 So we lift our trusting eyes  
 From the hills our fathers trod,  
 To the quiet of the skies  
 The Sabbath of our God."

The remains were removed from the Parsonage to the Church of St. Andrew's, Seven Hills, where the Psalms and Lesson appointed in the Service for the Burial of the Dead, were read by the Revs. J. Dixon, D. Laserson, and C. J. Byng. The Hymns "Hush, blessed are the dead" and "A few more years shall roll" were reverently sung—the latter by the congregation, all kneeling. In addition to the Clergy named, the Revs. J. Vaughan and J. Howell Price were present. The funeral cortege—which was long—then proceeded to St. Bartholomew's, Prospect, where the service was concluded, and all that was mortal was committed to the earth "in sure and certain hope." The expressions of sympathy with the bereaved family were many, and showed the great esteem in which the deceased was held; for she lives in many a heart, and her name will be mentioned for many days with tears. While we pray that God would comfort those who are in trouble and sorrow, we also bless His Holy name for His servant departed this life in His faith and fear. May we have grace to follow her good example, that we may be partakers of His Heavenly Kingdom.

## CHURCHMAN'S INSTITUTE.

The Third Annual Meeting in connection with the Churchman's Institute was held on Tuesday evening in St. James' Parish Hall, Phillip Street. The gathering was preceded by a Choral Celebration of the Holy Communion at 11 a.m. in St. James' Church, with a sermon by the Rev. Canon Sharp. At the Annual Meeting Mr. F. B. Wilkinson presided. There was a good attendance of Clergy and Laity.

The Annual Report, which was read by the Secretary (the Rev. L. Parr), showed that during the year 13 new members had been elected. Three had been removed from the roll by resignation or death, the net increase being 10.

The Report was adopted on the motion of the Secretary, seconded by the Rev. C. F. Garnsey.

The Rev. A. R. BARTLETT moved,—"That this meeting, while thankful for the work done by the Sydney Churchman's Institute, urges the claims of the Institute to more earnest attention on the part of its members, and appeals to the support of Churchmen generally."

The motion was seconded by Mr. G. H. Stayton and carried.

The Rev. C. F. GARNSEY moved,—"That the thanks of the Institute be given to Canon Sharp for his sermon at the morning service, and to all others who assisted the Council in observing the Annual Festival."

Mr. J. DUFF seconded the motion, which was carried by acclamation.  
 Canon Sharp acknowledged the compliment. The Rev. F. J. Albery also responded.

The Rev. D. E. EVANS-JONES read a paper entitled "Church and Dissent."  
 A motion of thanks was carried. Music and refreshments followed.—*Herald*.

November 3 1894.

## AMONGST THE MACAZINES.

MR. GLADSTONE ON TRUE AND FALSE CONCEPTIONS OF THE ATONEMENT.

In the September number of the *Nineteenth Century* Mr. Gladstone discusses "True and False Conceptions of the Atonement," taking as his basis the recently issued "Autobiography of Mrs. Besant." The volume, Mr. Gladstone says, "gives a spiritual itinerary," containing three portraits of the authoress, "glaringly in contrast with each other." He hopes that Mrs. Besant "may yet describe the complete circle, and end somewhere near the point where she began." In the course of a short account of Mrs. Besant's mental progress he sets forth four propensities of Christian doctrine which she examined and rejected, and then proceeds to deal specifically with one of these, involving the doctrine of "the Atonement." Mr. Gladstone does not follow her into her further experiences "as (in her own language) an atheist and a theosophist."

MRS. BESANT'S OBJECTION.

The question raised by Mrs. Besant is thus stated: "What is the 'justice' of God in 'accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner?'" Mr. Gladstone puts aside the point as to a vicarious righteousness, as it is "virtually included in the larger question." "It is, then, obviously intended," he says, "to suggest that God accepts from Christ the suffering which, but for Christ, would have been justly due to the sinner, and justly inflicted upon him, and that, Christ being absolutely innocent, injustice towards him is here involved."

THE FORENSIC ASPECT.

As a preliminary to action, Mr. Gladstone distinguishes the forensic or reputed from the ethical, "which is of necessity the essential," aspect of the case. He scaries a preacher who declared in his hearing "that when pardon has been obtained under the Gospel, a debt is paid off, and God gives 'a receipt in full.'" "An act of sin," he urges, "is from this point of view what is called an I.O.U.; and it is nothing more. The receipt in full having been given, the transaction, or course of transactions, is at an end." But this was to state "a part, and that not the most inward or ethical part, as if it had been the whole; and, according to his exposition, the Almighty, who was the creditor, had no more to do with the affair; while the character of the required penalty, which fell upon the Saviour, is so stated as if good had been undeservedly obtained for the sinner by the infliction of evil undeservedly upon the righteous." Mr. Gladstone then gives reasons why it is "no answer to say that the obligation to discharge the debt was willingly accepted by our Lord." Mr. Gladstone then grants the following points:

MR. GLADSTONE'S ADMISIONS.

"1. That the 'sinner' that is to say, man, taken generally, is liable to penalty, for sin ingrained and sin committed."

"2. That the Son of God, liable to no penalty, submits Himself to a destiny of suffering and shame."

"3. That by His life and death of suffering and shame men are relievable, and have, upon acceptance of the Gospel and continuance therein, been actually relieved, from the penalties to which they were liable."

"4. That as sin entails suffering, and as Another has enabled the sinner to put all penal suffering away, and, in effecting this, and for the purpose of effecting it, has Himself suffered, this surely is in the full sense of the term a vicarious suffering, an atonement, at-one-ment, vicariously brought about by the intervention of an innocent person."

"This dispensation of Atonement is part and parcel of the Incarnation; and the Incarnation, undertaken in order to suffer, by the Man of Sorrows acquainted with grief, is mystery but is not injustice; does not involve the idea of injustice, and is not liable to the charge. Such is the contention which it will now be endeavoured to make good."

Mr. Gladstone further reminds us that pain is not essentially evil. "Pain indicates, it may be, a relation to evil; but is so far from being absolutely an evil, that it may be relatively and conditionally a good, as being the instrumental cause of good." To the reply that Christ, being God and therefore perfect, could receive no good from pain, he rejoins that "by the Incarnation Christ took upon Him a nature not strictly perfect but perfectible, for He 'grew in wisdom and stature, and in favour with God and man.'" He then turns to

THE ETHICAL CONSIDERATIONS.

Mr. Gladstone sets forth certain propositions which, he says, "are meant to be, and I hope may be, conformable to the established doctrine of Scripture and the Church at large." We give them in essentials, but must refer our readers to the article itself for a full statement of his points:

"1. We are borne into the world in a condition in which our nature has been depressed or distorted or impaired by sin, and we partake by inheritance this ingrained fault of our race."

"2. This fault of nature has not abolished freedom of the will, but it has caused a bias towards the wrong."

"3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery."

"4. A Redeemer, whose coming was prophesied simulta-

neously with the Fall, being a person no less than the Eternal Son of God, came into the world, and at the cost of great suffering established in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

"5. He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. He works in us and by us; not figuratively but literally."

"6. We have here laid down for us, as it would seem, the essentials of a moral redemption; of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained, and appointed to His office in this incorporation, through suffering. His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And His suffering is truly vicarious; for if He had not thus suffered on our behalf, we must have suffered in our own helpless guilt."

"7. This appears to be a system purely and absolutely ethical in its basis. Such vicarious suffering, thus viewed, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God."

"8. It is not by any innovation, so to speak, in His scheme of government that the Almighty brings about this great and glorious result. What is here enacted on a gigantic scale in the kingdom of grace, only repeats a phenomenon with which we are perfectly familiar in the natural and social order of the world, where the good, at the expense of pain endured by them, procure benefits for the unworthy. It may indeed be said, and with truth, that the good men of whom we speak are but partially good, whereas the Lord Christ is absolutely good. True; yet the analogy is just, and it holds, even if we state no more than that the better suffer for the worse."

"9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the suffering of our Lord from moral consequences, wrought out in those who obtain the application of His redeeming power by incorporation into His Church or Body. Take away this unnatural severance and the objections fall to the ground."

"10. And now we come to the place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins. And it is strongly held by St. Paul that we are justified by faith, not by works. . . . But there are further and unwarranted developments of these ideas."

"11. I have said that when the vicarious sufferings of Christ are so regarded that we can appropriate their virtue, while disjoining them even for a moment from moral consequence in ourselves, we open the door to imputations on the righteousness of God. But the epoch of pardon for our sins marks the point at which that appropriation is effected; and if pardon be, even for a moment, severed from a moral process of renovation, if these two are not made to stand in organic and vital connection with one another, that door is opened through which mischief will rush in."

WHAT IS PARDON?

It would not be far from accurate to say "that pardon is what, in the Pauline sense, would be initial justification." Both terms belong to the forensic system, and Mr. Gladstone labours to establish a precise differentiation. He distinguishes also between the case of physical disease, under remedial treatment, and the case of moral disease:

"If the heart is right with God in that sense, which so many pages of the Scripture establish and define for us by living instances, then there is pardon: there is that living seed of actual righteousness, which has only to grow under the laws appointed for our nature, in order to complete the work. Pardon is properly a thing imputed. But, beside what is imputed, something is imparted to the sinner; but, in the first place, what? in the second place, why?"

"There is imparted to him relief from the penal indications due to sin. But what do we mean in the employment of these words? We do not mean that he is relieved from all the consequences of sin. . . . Neither do we even mean that he is relieved from all the consequences of sin, except such as are external. . . . What, then, is that vast residue of the consequences of sin from which the pardoned sinner is exempted by receiving his pardon?"

"The answer is, I suppose, to be found in the distinction justly drawn between corrective and vindictive justice, between the remedial and the simply penal consequences of sin. Those results of sin which have been enumerated above—the pain and shame of recollection, the struggle with the enemy—are in the nature of corrective or remedial results. They are not opposed to pardon, they are not restraints upon it. They are co-operators with pardon; auxiliaries which supply their contribution towards the accomplishment of the proper work of pardon. The one and the other are alike directed to and qualified

for the abatement of spiritual disease. All these consequences of sin, and all the struggles with them, if bitter in their first inception, have an after-sweetness which effectually soothes and reconciles, and engenders not only a contentment due to resignation and submission, but a kind of actual joy in salutary pain."

"Far different are the pains, strictly penal as to the offender, morally exemplary for others, which attach themselves to sin when it has been deliberately and obstinately cherished. These are the pains due to, and seemingly inseparable from, that Divine constitution of the universe under which guilt and misery are bound one to another, in its permanent arrangements, by a chain of iron."

AN EXCEPTIONAL PROVISION.

Mr. Gladstone, then contends that the Atonement, "so far from involving deviation from the established laws of Divine justice, has its foundations deeply laid in the moral order of the world, and is an all-powerful instrument for the promotion of righteousness." He admits that "it is a provision obviously exceptional; " "it being indeed evident that the entire case of the human inhabitants of this planet has been made in most important respects exceptional through the introduction of sin into the world."

"It would seem that this world does not exist for itself alone, but is, in some manner which we cannot yet, unless most vaguely, conceive, to serve a most important purpose of example, warning, or otherwise, on the behalf of other portions of God's intelligent creation. But the exceptionality, so to call it, of the Christian dispensation is not an argument against its being true. On the contrary, it is a substantive argument in favour of the Gospel, if it be manifest that the remedy is one adapted to, and so far accounted for by, the disease; that it tends to repair the rent which has been made by disobedience in the fair order of the world, to restore that harmony of original creation which, as we are told, made the sons of God shout for joy."

A WRONG CONCEPTION.

Mr. Gladstone further refers to unsatisfactory presentations of the doctrine. Thus:

"There are modes of presenting the doctrines of pardon according to which it effects an abolition, such that, when it has been obtained, we have only to enjoy it, and suffer it to work out its results, every other requisite of spiritual progress following spontaneously. But this is a right conception of it, the task of harmonising such a theory with the ordinary laws which govern our moral nature becomes far from an easy one."

He distinguishes between human pardons and Divine pardon, and again insists that "as between God and Man pardon is a real power, helpful to the great end of sanctification." "If pardon were disjoined from the condition of a converted will, then, indeed, it would be a license for transgression, instead of a powerful means of its avoidance."—*Nineteenth Century*.

## CAMBRIDGE MISSION TO DELHI.

The Cambridge Mission to Delhi and the South Punjab, in connection with the Society for the Propagation of the Gospel, has just issued its 16th Annual Report. This Mission was the first effort made by the English Universities to deal with the difficulties of Mission work by means of an associated Brotherhood. The S.P.G. occupied Delhi in 1854, and since the Mutiny, when the infant Mission was almost swept away, its work has continued without interruption and has been greatly developed. One of the most notable developments has been in connection with the Cambridge Mission, which was established in Delhi in 1877. The present Bishop in Central Japan (Dr. Edward Bickersteth) was the first head of the Mission, and he was succeeded by the Rev. G. A. Lefroy. The obstacles to Missionary work in this stronghold of Mahomedan and Hindu feeling are great, and there have as yet been few conversions, but there is ground for believing that an important preparatory work has been and is being done. Particularly is this the case in regard to the St. Stephen's College, an institution (affiliated to the Punjab University) for preparing natives of the Country for the B.A. degree. The St. Stephen's High School, under the Superintendence of a Christian master, now contains about 600 Students of ages varying from six to twenty, of whom about fifty are Christians, and all receive Christian instruction. The Christian Boys' Boarding-house, adjoining the Missionaries' House, contains about forty boys, who attend the High School. Among other features of the work may be mentioned an Industrial Boarding-school, bazaar preaching, and itinerant work. It is expected that this year work will be begun in Rohtak. The Rev. H. C. Carlyon, who joined the Mission in 1878, will, it is expected, settle at Rohtak in the autumn. He will be joined by the Rev. F. C. F. Thonger.

The white ribbons and favours used at weddings to-day are emblematic of the time when a bride's garters were cut up into bits and distributed for good luck among the young men and women present.

The existence of the Colossus of Rhodes is considered by some historians extremely doubtful. There is no evidence that the ancients were able to cast pieces of metal of such size as must have entered into its composition.

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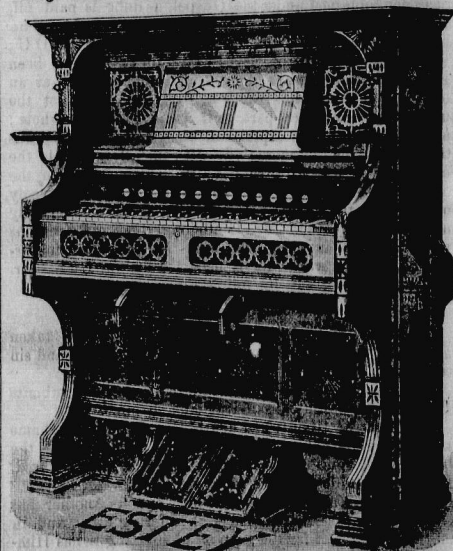
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 3, 1894.

THE question is very frequently forced upon the consideration of thoughtful men, "What is the best way to combat error, and ensure success in those movements which we believe are for the welfare of the Church and world at large?" The vulgar answer is fight the foes which you consider are ranged against truth and righteousness. This we conceive to be alien to the Spirit of CHRIST and foreign to the teaching of the glorious Gospel of the Blessed God. Of all deplorable things that exist the most deplorable is sectarian or party strife. It is most perilous in action, most disappointing in results. Our strength should be in the fact that error not being of God cannot stand. For a time there may be seeming success but it is only artificial, worked up from without and does not possess one element which is essential to reality or permanency. The representative of Rome in this Colony has been making some astounding statements respecting the Church of which he is the head here, and in order to establish her primacy he impeaches those who reject her doctrines and teachings. Unless we are very much mistaken the utterances of Dr. MORAN, at Ashfield, and his long letters in the *Herald* will do much not only in directing public attention to the fact that Rome is in dead earnest but also by leading the Clergy in temperate and kindly language to impress upon the Laity the nature of those doctrines which are the dis-

tinguishing features of that Church which would seek to capture the Church of England. Dr. VAUGHAN, at Preston, in England has gone a step farther than his brother Cardinal here, and is triumphant over the success of Jesuit machination. He declares that by a large section of the Church of England—"The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious and fond inventions, have been restored and taken back to us by one, until the Thirty-nine Articles have been belished and buried as a rule of Faith. . . . The real presence, the sacrifice of the mass, offered for the living and the dead—sometimes even in Latin—not unfrequent reservation of the Sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of her rosary, and the invocation of saints are doctrines, taught and accepted with a growing desire and a relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church which would have appeared absolutely incredible at the beginning of the century." Such a statement will come as a shock to many, but it will also create a revulsion of feeling. We are amazed that Dr. MORAN should have made such erroneous statements about the origin of the Church of England, and that he should speak of the Church of Rome as having been up to the time of HENRY VIII. the old Church of the Kingdom, and that it was swept away by that monarch to give place to the newly-created Church of England. A Maynooth student, who had not the slightest acquaintance with the most elementary facts of history, and never troubled himself by making any inquiry on the subject might have provoked a smile had he then spoken, but Dr. MORAN's position should ensure that he has some regard for truth. In the face of these statements ought not the Church of England to encourage her members to study the facts of history, and help them in so doing. Here is apparent the great advantages which would result from the establishment of classes for men in all our parishes, where the current and mischievous errors could be refuted by the ascertained and published facts of history. One of the most essential things in the present day is the study of current Church questions. On these subjects there is a darkness of mind which only the clear light of history can dissipate. There must be calm, unprejudiced and impartial study of these facts of history as given to us by men of high attainments, incapable of falsification, or of even coloring facts for the sake of proving or strengthening any particular opinion. Surely Dr. MORAN's speech and letter will open the eyes of some, to see what Rome really is, and what danger there is in fingering the trinkets of Rome. Is she not assailing our Church, and threatening the liberties of our members? Are we under a dread of seeming uncharitable and controversial to allow her statements to go unchallenged? Are we prepared to substitute a mawkish sentimentalism for sterling manly charity, and hold our peace, and not show our people how to meet the sophistries with which the air is now filled? Are we to unwrite our history, surrender our freedom, and close our open Bible? We owe a great deal to charity, but we owe much more to truth, and it is by allegiance to the truth that we are spiritually healthy and strong. Nor can we refute error in a nobler way than by continually realising how intensely and severely spiritual is the religion of CHRIST and that His criticism is terrible because it is gentle—gentle because it is terrible. The avowed Atheist can do the Church no harm, the vulgar assailant of faith and of religious purity can do no harm; but the man who has a lip orthodoxy and a heart heterodoxy is the Icarus who can sell his Lord. The absence of spirituality causes dry-rot in the Church. Religion is not a matter of robes, gestures,

material acts, and substances. If it is, then it is on no higher level than the fetish worship of an African forest. Christ's religion is spiritual, and by our knowledge of God, and devotion to His will, we must prove our sonship, and that we are verily members of the Church Apostolic. Spirituality of life will show that our soul is committed to the right, and that our conscience is enlisted, intelligently, thoroughly, and passionately. If we lived, as God would have us live under the inspiration of the Holy Ghost, the Church would be the upper power in Society. Spirituality is necessary to the success of evangelical truth, and is a powerful preservative from Popery and Infidelity. Instead of availing ourselves of this profounder and grander inspiration have we not been content to pick up a few crumbs, and willing to sit anywhere; have we not been busy dressing up our little party dolls, and taking them out on Sundays in some ecclesiastical perambulator? And all the while error and superstition have been laughing at us singing our hymns and rehearsing our creeds and doing nothing to prove the nobility, the charity, the sweetness of soul, the moral wholesomeness there is in a life lived in the Kingdom of God. The Church may be despised, misunderstood, misrepresented, reviled, put to all sorts of tests, but even this process will end in her strengthening and purification. The triumph of God the Son. For that triumph we must all work. The denunciation of Dr. VAUGHAN and the criticism of Dr. MORAN are calls to the Ministers and members of the Church of England to awake, to arouse their lives, to shake off their lethargy and be men in religion and consecration. In the midst of this we are set, and blessed is that servant who shall be found waiting, watching, working, when his Lord cometh.

## CHURCH NEWS.

From Various Correspondents.

## Diocese of Sydney.

RANDWICK.—The Tenth Anniversary of the Rev. W. Hough's Incumbency was celebrated at St. Jules on Sunday last. The Rev. Dr. Manning was the Morning Preacher, and selected for his text I John iii. 16—"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren;" on which an eloquent discourse was founded. There was a Flower Service in the afternoon, at which the Rev. A. J. Wheeler gave an address. There were a large number of bouquets presented besides gifts of fruit, which were forwarded at the conclusion of the Service, to several different hospitals and benevolent institutions of the City and suburbs. The Evening Preacher was the Rev. Canon Kemmis, of St. Mark's, Darling Point, who selected for his text part of the 28th and 29th verses of the sixth chapter of St. Matthew—"Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The Preacher said that the lilies of Palestine were white and of a pure colour; they were given by God as a delight to men, to assist hope, and if they could speak to us they would direct us to look around, within and up to God. Christ, when here upon earth did not overlook little things. He was afraid that at the present day the value of a man was estimated by his belongings—his bank account at the bankers. Indeed there was a great deal of materialism in the world at the present time. The Almighty hand that formed the lily made the prince of orators, the musician, the poet, and He also made and cared for the man who hums his swag along the road. He impressed upon them to avoid that ostentatious spirit which despises the poor. The three services were well attended.

ST. MARK'S, DARLING POINT.—The Annual Flower Service was held on Sunday last at 3 p.m. The Church, which was beautifully decorated with flowers for the occasion by willing hands, being crowded with children, their parents and friends, there being about 250 children and 150 adults present. The Service commenced with the Hymn "Angel voices ever singing," the Choristers marching through the western door to the Chancel in procession. Canon Kemmis and Rev. H. C. Vindin received the floral gifts at the Chancel Rails, whilst the Hymn "Holy offerings, rich and rare" was sung. The Address to the children was given by the Rev. H. C. Vindin, who took as a base for his remarks the words from Solomon's Song, "My beloved is gone down to his garden to gather lilies." The offerings, which contained many beautiful bouquets, were afterwards distributed among the charitable institutions of the city.

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.

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**ST. THOMAS' BALMAIN.**—The fifth anniversary of the Saturday Evening Devotional Meeting, was held on Saturday evening week, when, although the weather was most unfavourable, there was an excellent attendance. On Sunday special services in connection with the Days of Intercession for Sunday Schools were held, large congregations assembling morning and evening. The Church was packed in the afternoon, when about 1000 children and adults were present. The offering of the children being varied and numerous, a very substantial present will be sent to Miss Phillips at the Mission Station in Ceylon. The musical portion of the services was well rendered. There was an administration of the Holy Communion for Sunday School teachers and friends interested in the work. 28 Teachers and 48 other Communicants were present. On Monday evening a meeting of parents was held, presided over by Mr. W. W. Williams (superintendent), and addresses were delivered by Mr. H. Rogers (secretary), Mr. H. R. Wilson, and the Rev. J. Dixon.—The annual picnic was held on Thursday. At 8 o'clock the Teachers and Scholars assembled in the School-hall, where a short service was held by the Rev. J. Dixon. They then marched in procession to the number of 700, headed by the Alliance Band, via Weston, Evans, and Mansfield streets to Bald Rock, where the Lady Manning was in readiness to convey them to Clifton Gardens. This was effected in a speedy way, and the steamer made three other trips which were well patronised, there being about 1700 children and visitors present on the ground. The catering for the children was ably and satisfactorily carried out by Mr. J. I. Smith, of King-street. The usual games were indulged in and heartily enjoyed. The superintendent and teachers worked hard and successfully in looking after the safety and comfort of the scholars, and after three return trips all were safely landed at Bald Rock by 8 o'clock. The weather was most propitious, the attendance large, and the picnic was adjudged the most successful ever held.

#### Diocese of Grafton and Armidale.

**PORT MACQUARIE.**—The Annual Flower Show and Sale of Gifts in aid of St. Thomas' was brought to a conclusion on Saturday, October 13th, and has proved very successful, the gross amount realised being a little over £90. There was a very keen contest for the most tastefully decorated stall, and certainly the stalls were very creditably arranged, each being a veritable fairy bower. Many strangers present considered that the whole affair has hardly ever been surpassed in Sydney, but this district is singularly rich in material for decorations, as the Bungalow palm is to be found in abundance. Many willing hands worked hard, and the Agricultural Hall looked very picturesque.

#### JUNIOR CLERICAL SOCIETY.

The Monthly Meeting of the Society was held on Monday and Tuesday 22nd and 23rd October, at Camden, by the invitation of one of the members, the Rev. C. King. There were present the Rev. C. King, T. R. Regg, Wm. Martin, C. Blackett, F. W. Reeve, W. H. Murray, H. C. Vindin, J. G. Fenton and as a visitor Rev. G. H. Allnutt of Cobbity.

Monday was observed as a quiet day. At 11.30 a.m. Holy Communion was celebrated at St. John's, at 8 p.m. Litany and an address by Rev. Wm. Martin, who based his remarks on the words of our Lord in the feeding of the five thousand "Give ye them to eat," and the calls of Moses and Gideon to their special work. The preacher in a thoughtful and helpful manner pointed out the encouragement his brethren had in these passages. They were commanded to feed the people with what seemed to be only five loaves and two fishes, but their gifts grew and became sufficient under the hand of God. They were ready to make the excuses of Moses and Gideon with regard to their work, but He who made His servants of old fit to carry out His commissions, would surely do the same for them. In the evening a meeting of a conversational character was held in the Parsonage. The subject being, "The deepening of the Spiritual life." Many suggestions were made as to the aids to be used in order to effect this. On Tuesday, there was Morning Prayer at St. John's at 7.30. At 11 a.m. a start was made for Camden Park, where under the delightful shade of oak and willow, on the banks of one of the lakelets, a very pleasant day was spent, by the invitation of Mrs. Onslow. Boating, cricket, etc., were indulged in, until the lengthening shadows reminded the company, that it was time to return. Before the party dispersed an expression of thanks was made to Rev. C. King for his hospitality, with the wish that such gatherings might become annual, as each member felt that the two days had been profitably spent.

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 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.

#### 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.

#### RITUALISM IN THE CHURCH OF ENGLAND.

SIR,—*"The Christian,"* a London weekly, August 2nd, contains the following important letter on the above subject. The writer signing himself W. Carlie, Founder and Hon. Chief Sec. of the "Church Army" after a few preliminary remarks writes:—"It is true that there is an increase of 'externalism' within the last decade. I thank God, however, that there is a great increase of 'internalism.' Twelve years ago, when I commenced the Church Army, there were scarcely any Parishes in England in the Church, which would allow me to preach instantaneous conversion, and a baptism of the Holy Spirit. Now all is changed. Two hundred and twenty Evangelists, supported by nearly 12,000 humble speakers in the cause of Christ, and nearly 100 Mission Nurses, find unlimited scope within the ranks of the Church of England. Some are Parishes that are called 'High' or 'Broad,' yet they heartily welcome the simple Evangelistic preaching of these humble working men and women."

"There are many Clergy who simply adopt 'externalism' because they think they best draw a crowd, and who have never changed their simple love of Gospel truth. The real secret of their success is not in 'externalism,' but that they have adopted the message of such men as Spurgeon and Moody, whose books continually lie upon their study desks."

Having been trained with "the Brethren," and with the Evangelisation Society; having always keenly held to Evangelistic, and having in the two Churches to which I have been appointed, in both places, given up the High Church eastward position, I cannot be accused of being disloyal to Evangelical truth. I am thoroughly convinced that with all the increase of 'externalism,' the large mass of English Churchmen have a greater and more intelligent horror of the superstitions of Rome to-day, than they had twenty years ago."

I think the above letter, coming from so excellent and able a writer, cannot fail to be a valuable contribution to our Australian Churchmen.—Yours faithfully,

C. GIFFORD MOORE.

#### MARRIAGES AT A PARSONAGE.

TO THE EDITOR OF THE AUSTRALIAN RECORD.

SIR.—I sometimes see Marriages advertised at a certain Parsonage in the City. There is one announced in last Monday's *Daily Telegraph*. The Clergy are often asked to marry in houses and commonly refuse and I would like to know what are the conditions under which a marriage may take place in a dwelling. I don't suppose that this particular Parsonage is specially licensed as a place in which Marriages may be celebrated or that the Clergyman desires to violate any Church law, but I think there ought to be some common understanding by which all the Clergy when applied to may meet the wishes of their parishioners. Why should some be willing to marry outside their Parish Churches and others decline? I am etc.,

R.J.E.

#### NATIONAL PROTESTANT CHURCH UNION.

The National Protestant Church Union, of which Lord Middleton is the President, has completed its first year of work, and the annual report is now issued. The membership is stated to have reached nearly 4,000. Some 48,000 pamphlets have been sold or circulated, comprising 21,000 copies of Archbishop Farrar's tract on "Undoing the Work of the Reformation." A Parliamentary sub-committee has been nominated, and the formation of a Board of Patronage has engaged the careful consideration of the Council. The income of the Union reached the sum of £1,500. In regard to the reason for the Society's existence, the report states that the need of such an association is becoming daily more apparent. Meanwhile the Council have observed with much thankfulness the signs of awakened interest in Protestant truth in various parts of the country. Especially thankful are they "for the recent bold and faithful utterances of our spiritual rulers, as indicating that they are not insensible to the dangers which threaten the Church from these causes." They refer especially to the rebuke of the Archbishop of Canterbury to those indulging in "silly carpings at the Reformation," and desiring "to finger the trinkets of Rome;" the declaration of His Grace of York that England is Protestant to the core; the "call" of the Bishop of Liverpool to Churchmen to "stand firm" in the paths of the Reformation; the bold defence of Protestant truth made by the Bishop of Worcester; and the anxiety expressed by the Bishop of Wakefield, as experienced by his Lordship, on account of the growing practice of "reservation of the Sacrament."

#### SELF DENIAL EFFORT 1894.

##### OUR AUSTRALIAN MISSIONS.

#### MELANESIA AND THE QUEENSLAND SUGAR PLANTATIONS.

News has reached us that the Rev. A. H. Brittain's report to the Bishop of Melanesia on the labour question in Queensland has been most favourable. This is all the more significant since Mr. Brittain, accustomed to the old associations of labour ships in the islands, may almost be said to have started on his mission prejudiced against the question. He found great care exercised by those in authority, and was at once struck by the splendid field laid open to the Church of England especially. This is so because by far the greater part of the labourers are from our islands; many of them have already become used to Church teaching, and all of them return in time to the shelter of the Melanesian Mission. On the other hand, Mr. Brittain could not help deploring the absence of strong and combined action on the part of the Church. Many others are at work, but there is no unity in the movement. The following points are specially noted:—(1) Workers and buildings inadequate. (2) Want of thorough organisation. (3) Variety of systems confuse and become hurtful. (4) Consequent drifting away of many Christians, and leakage everywhere. (5) Danger of the unsettlement of the opinions of our islanders after they have been taught in their homes on Church lines. (6) The unsatisfactory results of teaching in "pidgin English," preventing any accurate instruction in Christian doctrine. And now it has actually occurred to those in authority to ask whether the Melanesian Mission might not be able to establish a school in Queensland. The proposal has not yet been acted upon, but it may be permissible to say that already negotiations are being carried on between the Bishops of North Queensland and Melanesia; and it is probable that next year in Mackay—and connected with the splendid work that has been done there for years by Mrs. Robinson on Church lines—a forward step may be taken by the Melanesian Mission, a step, we venture to say, more momentous than anything that has happened since the consecration of Bishop Patteson. No one can put a limit to the effects produced by the appearance of the Melanesian Mission in the plantations. Thus also Australia and New Zealand will be brought into solid union; for we have no doubt that in so good a cause the difficulties of jurisdiction will be overcome.

*The Norfolk Islanders.*—Those who are acquainted with the history of this interesting race of people will be glad to hear that they have formally accepted Bishop Cecil Wilson as their Bishop. A tradition still lingers among them that they are in some sense still connected with Tasmania, but it is needless to say this is not the case. At all events, with their strange history behind them, they elect to be free to choose their Bishop. And it is satisfactory to hear that they have adopted the only course open to wise men.

*Our Missionary Map.*—We wish to give the fullest publicity to the issue of a map of our special *Australasian Missions*. The map itself has been beautifully executed by Mr. Fagg, jun., of Hobart (the son of two ardent lovers of Missions), and done as a labour of love. It is being printed in two colours by Messrs. Sands and MacDougall, of Melbourne. It is 28 inches by 21, and contains the whole of Australia, British Guinea, Melanesia, and New Zealand. Every Mission has been marked in red, and one glance at such a map will teach more than many leaflets. It is hardly possible that all mistakes have been avoided, but every care has been taken to make it as complete as possible, and the Bishop of Tasmania would be glad to have errors pointed out in order that they may be corrected in future editions. The price is twopenny. Dioceses are requested to order through the appointed organiser, in that Diocese, of the Self-Denial Effort. Such Secretaries are requested to write to the Rev. J. Lewis, St. Jude's, Carlton, Melbourne, in order to save time. It is hoped that thousands will specially be sold. Diocesan Secretaries are asked to collect the proceeds of the sales of the map in their own Dioceses, and then ( whilst holding the money ) to communicate with the Bishop of Tasmania.

*A hint for country parishes.*—Where people have no money to give they should be recommended to give produce. This could be sold in towns or in central places during the week beginning Nov. 25.

*Duration of Effort.*—It will be surely necessary for the Dioceses to be "gathering up the fragments" all through Advent. The leaflet on West Australia, and perhaps Thursday Island, can hardly be ready and distributed before December.

Long parting from the hearts we love  
Will shadow o'er the brightest face;  
And happy they who part and prove  
Affection changes not with place.

The pressing hand, the steadfast sigh,  
Are both less earnest than the boon  
Which, fervently, the last fond sigh  
Begins in the hopeful words—"Write Soon."

"Write Soon!" oh, sweet requests of Truth,  
How tenderly its accents come!  
We heard it first in early youth,  
When mothers watched us leaving home.

We part, but carry on our way  
Some loved one's plaintive spirit tone  
That, as we wander, seems to say  
Affection lives on faith—"Write Soon."

#### SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Dobson, 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.

From my honorary reporter I have received the following interesting item:—

**ST. MARY'S, BALMAIN.**—The programme proposed by the Sunday School Institute worked well in this Parish. The teachers met for Prayer on the Saturday evening at the Schoolroom. On Sunday morning the children, after school, were marched to the Church and occupied seats specially set apart for them. After the reading of the second lesson they were questioned in the Catechism by the Rev. P. Needham Hunter, in the presence of the Congregation, and the Sermon was delivered by the Rev. Geo. Brown (Penrith). In the afternoon, the Service for Scholars, Teachers and Parents in the Church was well attended, and the address given by Rev. G. Brown was most instructive and interesting, but the greatest interest was manifested at the Evening Service by the attendance of a very large congregation, for which Mr. Brown had reserved his strength, preaching a powerful sermon in the interest of Religious Instruction in Public Schools. At the Celebration of Holy Communion all the teachers knelt together.

The Annual Meeting was held on the following evening, at which the teachers and some of the parents met. The Rev. P. Needham Hunter took the chair and gave an address, and was followed by Mr. F. Corkhill, Mr. Wheeler, and Mr. Lown, and thoughts were expressed by the parents on Home Teaching, Supervision of Memory Work, Co-operation with the Sunday School, Discipline, the Sunday School Institute, etc.

I am gratified to learn from a member of the Sydney Church Sunday School Institute that the Committee Meetings are well attended and the Institute is making rapid progress. I felt sure from what I have read that this was the case, but it is pleasant to be assured of it by one who is on the spot.

#### ROMISH TRIBUTE TO RITUALISM.

The devotional contents of the Manual of the Anglican order of Reparation are such as to strike horror into the minds of Evangelical Churchmen, and wonderment into those of Catholics. "They stick at nothing!" will be the exclamation, except the least fence, the most difficult of all, humble submission. Among the rules to be observed by members there is one, No. VI., which is characteristic. "To be particular in always attending one customary church (8), and while using all legitimate means to improve the ritual and practices of Clergy, Choir, and Congregation, yet never to ridicule, murmur, or compare the deficiencies of one church with another, knowing that what God gives to each assembly that is the best kind of service for the present (1)." On no account to attend a place of worship which does not belong to the Church of England (in England)." Rule XII. is very exclusive. "Associates of this Order cannot belong to any other Society, except the Confraternity of the Blessed Sacrament." The rules, we learn from a note, were issued and printed in A.D. 1871 for the guidance of Tertiaries by the Father Superior. In the "Form of Admission," "the priest sprinkles the medals and crosses with holy water."

We have already drawn attention to the paragraph in the preface, which declares that "the restoration of Catholic Ritual in the Church of England is not in any sense an imitation of the Church of Rome, but obedience to the Canons and Constitutions of the Church of Christ, as the Church of England hath received the same." How this statement can be reconciled with the "Order of Service at the Meetings," we are utterly unable to imagine. What Canon or Constitution received by the Church of England enjoins or even sanctions "Benediction?" Yet we have it translated into English, adopted as the Order of Service for the Members, "The Father Superior being vested in cope and rochet, or surplice, and white stole, shall say 'In the name of, and so on.' 'At the conclusion of the address, the Father Superior, vested in cope, &c., kneels before the altar, supported on either side by assistants or acolytes, and sings with the members of the Order the following hymn'" (here follows a translation of *O Salutaris Hostia*). "After which follows the Litany of the Blessed Sacrament, or some other litany, psalm, or hymn, appropriate to the occasion. . . . After which the hymn *Tantum ergo* is sung" (here follows a translation of that hymn). "After which the Superior gives the Benediction with the Blessed Sacrament (where it is reserved). Then the Tertiaries say or sing, 'May our Lord Jesus Christ be for ever blessed and praised in the Most Holy Sacrament of the Altar.' The prayers, litanies, and hymns are many of them beautiful, but they are not Anglican. In the Litany of the Incarnation, our Lady is directly invoked almost throughout, and in such words as these:—

"Holy Mother, Ocean Star,  
Blessed Mother of thy God;  
Chief of all the Virgin Choirs;  
Pray for us, O Mother dear."

Wanted: deeds.  
Not words of winning note,  
Not thought from life remote,  
Not fond religious airs,  
Not sweetly languid prayers,  
Not love of scent and creeds,  
Wanted: deeds.

—DUNCAN MACGREGOR.

NEW BOOKS.

"Thoughts from Gladstone," is the title of a selection from the great statesman's writings and utterances, by George Barnett Smith, produced under the sanction and with the approval of the right honourable gentleman himself. Ministers, teachers, and all interested in the questions of religion, statesmanship, and literature, may expect to find a treasury of great thoughts from the works of the eminent statesman, scholar, and Christian worker. The volume will be published by Ward, Lock & Bowden.

"My Happy Half-Century." Under this title will be shortly issued by Ward, Lock and Bowden, the Illustrated Autobiography of Miss Frances E. Willard. The wide influence for purity, religion and temperance, of this Christian lady worker, will cause the story of her life to be helpful and hopeful to thousands of readers.

SEVEN LITTLE AUSTRALIANS, is the title of a bright, chatty, good and pure book, suitable for young people. The interest of the story is maintained throughout, and it will be read with pleasure and profit. It is well printed on good paper, neatly bound and reasonable in price. The Books mentioned above may be had at the Church of England Book Depot, 176 Pitt-street, City.

**Charlemont & Co., Photographers,**  
492 GEORGE STREET,

"Queen of Heaven, Queen of earth,  
Mistress of the Church of Christ  
Mother of our second birth."

"Queen of Angels, Queen of Saints,  
Free from every sinful taint,  
Dearest to the Heart of God."

Very beautiful and true, but decidedly un-Anglican. The Litany of Loretto is given just as we used it, and the *Ave Maria Stella* is reproduced in English. "Hail Queen of Heaven," and translations of *O quam glorifica; Lingua mea dic trophea; Maria Mater Domini*; besides Catholic hymns in honour of the blessed Sacrament are likewise put into the hands of these Anglican tertiaries. We are glad, indeed to welcome evidences of devotion to our Lady amongst Anglicans; but then, he who so undeniably imitates Rome in a Manual like this, cannot honestly say that his work is "not in any sense an imitation of the Church of Rome."—*The Catholic Ransomer.*

#### PRECEPTS OF LIFE.

Learn to do well what you already know, and you will find in time the unknown things.

—REMBRANDT.

Good precepts must firmly hold;

By daily learning we wax old.

—HERRICK.

Good name, in men and women,

Is the immediate jewel of their souls.

—Othello, iii., 2.

Great deeds cannot die;

They with the sun and moon renew their light  
For ever, blessing those that look on them.

—TENNYSON.

In Nature there's no blemish but the mind,

None can be call'd deform'd but the unkind.

Virtue is beauty; but the beauteous evil

Are empty trunks, o'erflourish'd by the devil.

—Twelfth Night, iii., 5.

To make a happy fireside clime

To weans and wife;

That's the true pathos and sublime

Of human life.—BURNS.

How happy is he born and taught

That serveth not another's will;

Whose armour is his honest thought,

And simple truth his utmost skill.

—SIR HENRY WOTTON.

My conscience is my crown;

Contented thoughts my rest;

My heart is happy in itself,

My bliss is in my breast.

—ROBERT SOUTHWELL.

To safeguard man from wrongs, there nothing must

Be truer to him than a wise distrust;

And to thyself be best this sentence known—

Hear all men speak, but credit few or none.

—HERRICK: "Hesperides."

Therefore, when thou wouldst pray, or dost thine alms,

Blow not trump before thee;

God needs not iteration nor vain cries.

—SIR AUBREY DE VERE.

From Lord Beaconsfield we have this noble precept: "Man is never so manly as when he feels deeply, acts boldly, and expresses himself with frankness and fervour." And again, "It is not beauty that makes us happy, my love, we must be good."

Love all, trust a few.

Do wrong to none, be able for thine enemy

Rather in power than use; and keep thy friend

Under thy own life's key; be checked for silence,

But never tax'd for speech.

—All's Well that Ends Well, i., 1.

Wanted: deeds.

Not words of winning note,

Not thought from life remote,

Not fond religious airs,

Not sweetly languid prayers,

Not love of scent and creeds,

Wanted: deeds.

—DUNCAN MACGREGOR.

#### THE LOVE OF GOD.

At first I prayed for light; could I but see the way,  
How gladly would I walk to everlasting day!  
I asked the worlds deep law before my eyes to open,  
And let me see my prayer fulfilled, and realise my hope.

But God was kinder than my prayer,  
And darkness veiled me everywhere.

And next I asked for strength that, I might tread the road  
With firm unfaltering pace to heaven's serene abode;  
That I might never know a faltering, failing heart,  
But manfully go on and reach the highest part.

But God was kinder than my prayer,  
And weakness checked me everywhere.

And then I asked for faith; could I but trust my God,  
I'd live in heavenly peace, though foes were all abroad.  
His light thus shining round, no faltering should I know;  
And faith in heaven above, would make a heaven below.

But God was kinder than my prayer,  
And doubts beset me everywhere.

And now I pray for love, deep love to God and man,—  
A love that will not fail, however dark His plan;  
That sees all life in Him, rejoicing in His power,  
And faithful, though the darkest clouds of gloom and doubt may lower.

And God is kinder than my prayer,  
Love fills and blesses everywhere.

#### AMONGST THE POETS.

##### MY BEST.

I may perform no deed of great renown,  
No glorious act to millions manifest;  
Yet in my little labours up and down  
I'll do my best.

I may not paint a perfect masterpiece,  
Nor carve a statue by the world confessed  
A miracle of art; yet will not cease  
To do my best.

My name is not upon the rolls of fame,  
'Tis on the page of common life expressed;  
But I'll keep marking, marking just the same,  
And do my best.

Sometimes I sing a very simple song,  
And send it onward to the east or west;  
Although in silence it rolls along  
I do my best.

Sometimes I write a very little hymn,  
The joy within me cannot be repressed;  
Though no one reads, the letters are so dim,  
I do my best.

And if I see some fellow-traveller rise  
Far, far above me, still with quiet breast  
I keep on climbing, climbing towards the skies,  
And do my best.

My very best; and if, at close of day,  
Worn out, I sit me down awhile to rest,  
I still will mend my garments, if I may,  
And do my best.

I may not be the beautiful and grand,  
But I must try to be so careful, lest  
It fail to be what's put into my hand,  
My very best.

Better and better every stitch must be,  
The last a little stronger than the rest,  
Good Master! help my eyes that they may see  
To do my best.

#### A DIALOGUE IN THE NIGHT.

Tell Me, My child, why dost thou lie awake and weep  
While it is Mine to give to Me beloved sleep?

My Saviour, I am weary of the long, dark night.  
Behold, the Lord shall be thine everlasting light.

My sins rise up before me, so many and so black.  
Fear not, for I have cast them all behind My back.

Then, Saviour, can I evermore be from thee free?  
Thou shalt be purified and walk in white with Me.

Lord, yesterday was such a very trying day.  
Yet every step I led thee in My own right way.

And now I dread to-morrow and its untold ways.  
Hast thou forgotten, I am with thee all the days?

There are so many burdens ones whose grief I share,  
For them, as for thyself, cast on Me thy care.

I've dearly loved ones, Lord, who wander far from Thee.  
One lifted up, I will draw all men unto Me.

Thy words so comfort me, I think that I can sleep!  
And all Thou hast committed to Me I will keep.

Dear Lord, I wake refreshed, and I am still with Thee.  
The soul that trusts my love can ne'er forsake Me.

The sun is rising a new day with joy to crown.  
Walk in the light, thy sun shall never more go down.

#### THE LOVE OF GOD.

At first I prayed for light; could I but see the way,  
How gladly would I walk to everlasting day!  
I asked the worlds deep law before my eyes to open,  
And let me see my prayer fulfilled, and realise my hope.

But God was kinder than my prayer,  
And darkness veiled me everywhere.

And next I asked for strength that, I might tread the road  
With firm unfaltering pace to heaven's serene abode;  
That I might never know a faltering, failing heart,  
But manfully go on and reach the highest part.

But God was kinder than my prayer,  
And weakness checked me everywhere.



## CHILDREN'S CORNER.

## ONLY.

Only a seed—but it chanced to fall  
In a little cleft of the city wall.  
And taking root, grew bravely up,  
Till a tiny blossom crowned its top.

Only a flower, but it chanced that day  
That a burdened heart passed by that way;  
And the message that through the flower was sent  
Brought the weary soul a sweet content.

For it spake of the lilies so wonderfully clad  
And the tired heart grew strangely glad  
At the thought of a tender care over all,  
That noted even a sparrow's fall.

Only a thought—but the work it wrought  
Could never by tongue or pen be taught;  
For it ran through a life, like a thread of gold,  
And the life bore fruit—a hundred-fold.

Only a word—but 'twas spoken in love,  
With a whispered prayer to the Lord above;  
And the angels in heaven rejoiced once more;  
For a new-born soul "entered in by the door."

## CHINESE SOLDIERS.

The army in China, as we should naturally expect, is not in such order as, nor equal in efficiency to, our English well-drilled troops. When the Chinese soldier is not on duty he is allowed to follow his own trade as a mechanic, a farmer, or whatever else it may be. A good deal of foreign help has been brought to bear upon the army of late years, so that there is a great change going on. There are now military schools and arsenals. One of these was founded by Mr. Prosper Giguel, and for this service he was allowed to wear the yellow jacket. This is one of the highest honours the Chinaman knows. It is generally confined to those who are in attendance on the Emperor. The only other European to whom this distinction has been given was General Gordon. He had this honour conferred upon him for his great service in suppressing the Taiping rebellion.

Another distinction of military service is the wearing of the Peacock Feather. There are three grades who have this honour. Those of the first highest grade wear the three-eyed feather. These are Imperial princes, the higher nobility, or those who have performed some very unusual service. Those of the second grade wear the double-eyed peacock plume. These are men amongst the lower nobility who have distinguished themselves. The third grade honour is for those who have performed good service, but of a less distinguished character.

The examinations for military honours are of a very curious character. The Rev. W. C. Milne, who was many years resident in China, thus describes one. "The military examination was conducted in the open air. The arena was a grand parade outside the city walls. There was a large concourse of spectators. The city provost (the President) sat on a raised dais, surrounded by a number of buttoned gentry, smoking long pipes, trying to look dignified. The president was seated at the table with writing material before him, taking notes of the competitors, and giving marks, good, bad, or indifferent. At the bottom of the steps that led up to the chair twenty-two candidates appeared. These were robed in silks and satins of various hues and richness, wore ceremonial caps profusely tasselled with red floss-thread, and were armed with bows and arrows.

The first trial was that of "the mounted archers." At the other end of the course the candidates mounted their horses, and two trumpeters sounded the signal for the start. This course marked out for them to run was over two hundred yards. To the right of it there were set up at equal distances, three large cylinders of blackened sedge mat, each with three great red globes daubed on it. The bull's-eye was the middle red circle in each sedge cylinder, to hit which was the aim of the horseman flying down the horse-path. If his arrow hit the mark, notice was given by the beating of a drum. To race at full speed, and to arrange bow and arrow as he passed form one sedge column to the other, required some management. Each one had to run the course thrice, and at each turn was summoned to the bar to receive the sentence of condemnation or approval."

## SOME UNSELFISH AND BRAVE ACTS.

"Only one really impregnable fortress exists, and that is a courageous heart," says Charles Wagner in his new book on "Courage."

Read the following deeds of love, prompted by courageous hearts who were not daunted by opposition nor selfishness:—

Gen. O. O. Howard, of the United States Army, in a recent address describing his life at West Point, tells how he braved the ridicule of cadets by going to religious services and doing work in the Sunday School. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the cannon and musketry of the battle field. "But I gripped my Bible, shut my teeth, and went, for mother's sake."

## IF YOU WOULD BE POPULAR.

Don't seek to discover all the bad points in your friends' characters, and make others aware of them.

Don't speak maliciously against one person to another and don't remember every atom of scandal which has ever reached you, and retail it when the opportunity comes.

Don't object to doing little services for others, while expecting them to look after you on every occasion; selfishness is never seen in the man or the woman who is popular.

Don't refuse to make yourself agreeable to the old people as well as the young, and don't always consider your own wishes first, but put yourself on one side sometimes for their benefit.

## AN AUTHOR'S DOG.

Charles Reade was passionately fond of dumb animals. He had a dog which looked like a sheep and thought like a Christian. Half-a-dozen times a day it would jump up on his table as he was writing, hold out one paw and patiently wait until his master had gravely shaken it, and pronounced the formula: "How do you do, sir? You must excuse me to-day, as I am very busy." Then the dog would jump down and hold commune with itself. A correspondent of Mr. Reade, who saw him in the garden at Shepherd's Bush, says that he had nearly a dozen tame hares gambolling at his feet.

## HOW TO AVOID A "BLUE MONDAY."

[BY ONE WHO HAS NEVER HAD IT.]

Rev. Arthur T. Pierson, D.D., prefaces his analysis of ministers' "Blue Monday," its causes and cure, in the *Homiletical Review*, by the remarkable statement that he "has never yet had a Blue Monday." This singular exemption from the ill that ministerial flesh is heir to, he advances as a ground for the acceptance of his own theory on the subject. Less fortunate preachers may find in it rather proof of a constitution so robust, and a temperament so equable, as to furnish slight guidance to the average man. In any case Dr. Pierson offers some sensible suggestions. Among the causes of Mondayishness which are to be shunned, he mentions:—

1. Needless excitement in preaching. "Calmness and coolness may be cultivated without a loss of efficiency in address."

2. Worldly ambition to excel: with consequent untrusting anxiety.

3. Overfeeding on the Lord's Day. "The greatest thinkers and students and the most successful orators have generally found that the more frugal and plain their diet while engaged in absorbed and intellectual effort, studious thought, or public speaking, the less hindrance there was felt at the time, and the less prostration subsequently. This I have specially observed in all the most successful public speakers—namely, habitual abstinence before a public address—as in Beecher and Gladstone, Spurgeon, and Wendell Phillips, etc."

4. The use of stimulants—not merely intoxicants, but strong tea and strong coffee, and tobacco.

5. The lack of physical exercise on the Lord's Day. To counteract the bad ventilation of the church, open-air is necessary. "While preaching in the crowded Metropolitan Tabernacle, in London, I found that daily walks, often for miles, in the open-air, were necessary to undo the damage of breathing a polluted atmosphere."

6. Preparation under needless pressure; the crowding into a few hours at the end of the week what should have been got ready earlier. "The writer has found that for himself the uniform use of the morning hours—say from eight o'clock till one o'clock—for purposes of study and intellectual work, has enabled him to accomplish all his preparations for public addresses, and to perform all his duties as an author and an editor, with scarce an instance during forty years, spent in study, of either mental or physical fatigue."

7. Needless drain on the nervous organism on Sundays, such as visiting the sick, receiving visitors. Aim at absolute quiet between the services.

8. There should be stated times of absolute rest. "Three hours of every twenty-four should somehow be employed in exercise in the open air."

Restfulness in God should be carefully cultivated. The reflective and passive habit of communion is too readily overlooked. For some years now, Dr. Pierson says, he has given his last hour every evening, before retiring, to absolute quiet, "sitting in my easy chair, with all lights out and in absolutely a passive condition, asking God to open the avenues of my being to Divine impression. I have kept up that habit ever since, and it has been to me more fruitful of restfulness and power for service than any one habit of my life. To get all things in readiness for bed-going, so that there remains nothing to claim subsequent attention—to get the evening prayer and all else done, so that one is ready to drop into bed—then, in half undress, simply spread out the fleece to drink in the heavenly dew, and ask God to talk to the soul, and seek simply to imbibe—what can be more helpful? It will be found that the day thus passes in calm review, and its sins, and errors, and half-neglected duties come up, to leave their lessons behind; that the morrow's duties loom up before one and suggest a new leaning on God; and that God needs such times to speak to us with fatherly comfort, and counsel, and solace."

## THE LABOUR PROBLEM.

On the 15th ult., as an aid in the solution of Labour troubles on the invitation of the Rev. F. B. Boyes, Incumbent, Mr. E. T. Scammell of Exeter, England, gave an address in St. Paul's Schoolroom, Redfern. Employers and Employees were specially invited. About 100 persons attended who included most of the Labour Leaders in Sydney, but not many Employers. The absence of the latter, however, was not so much regretted, as Mr. Scammell had previously addressed the Chamber of Commerce, and it was felt that having so many labour leaders, those, the right men were present. Mr. J. S. McGowan, M.P. presided. Mr. Scammell, who is an expert on the subject, spoke very lucidly and ably for over an hour on strikes, arbitration, conciliation, etc. He advocated arbitration though not enforced, but compulsory investigation of affairs by experts appointed by both sides. He recommended the municipal registration of the unemployed, not in Sydney only, but throughout the Colony, one object being to separate the genuine workman from the tramp and loafer. He also favoured village settlements of different classes. The address was listened to very attentively and frequently applauded. The moderation of tone and clearness of statement evidently having weight with the thoughtful. On the motion of Mr. Boyes, seconded by Mr. F. Flowers, a hearty vote of thanks was proposed to the lecturer. Mr. Scammell started on his return to England the next day.

## FACTS AND FIGURES.

The roots of a tree are often as extensive as its branches. The "Sherwi While" was a so-called spirit woman, who haunted Mywydd Llanilleth Mountain in Monmouthshire, to mislead those who attempted to cross.

The rudder of the Cunard steamship *Campania* consists of a single plate of steel 22 by 11 feet 6 inches and 1½ inch thick. It was rolled at Krupp's German gun factory.

The idea of an ancient tropical continent at the South Pole uniting South Africa, Madagascar, and Australia is arousing considerable interest and discussion in scientific circles.

The anable fish that inhabits the rivers of Guiana and Surinam, has two pupils in each eye, an upper and a lower one. When the fish is swimming it keeps the upper optic, which protrudes above the head, out of the water.

## WORDS FOR TEACHERS.

"So teach as to awaken the thinking powers of your children."

Froebel says that the child's love of play is the highest phase of human development at that period. That is, that in play the child endeavours to express his newest and freshest ideas.

Nagging at the children spoils your influence with them. You see it chiefly refers to things that are worrying to yourself, and not those that are hurtful to the character of children. A mother who keeps an eye on God and on the future will never "nag."

What are you going to do with those outcast children? Their parentage is against them. The structure of their skulls is against them. Of nerve and muscle they have none. What to do with them? Rather ask, what are they going to do with us?

Never, in your lesson preparations, touch a "Lesson Help," or an "Exposition," or a "Commentary" of any kind until you have first, quietly, prayerfully, meditatively, read over the Bible passages. If we may put our point strongly, we will say, "Your soul must lay hold of meanings, before you can safely put your mind to the work of discovering them." It is the souls contact with the simple Word of God that is the want of all teachers. We do best with the children when we can tell them what our souls have seen, and "tasted, and handled, and felt, of the Word of Life."

A teacher's success depends, in about equal measure, upon inspiration, cogitation, and interrogation. Let the first be the great gravitative forces, let the second provide the truth, the liquid, then the interrogation point is the curved syphon, which transfers from the full to the empty vessel. But what is a question? Is it not a fish hook for pulling out, rather than a syphon for putting in? Yes, later, but you can't fish successfully in a dry pond. Any bungler can examine and test. The nice art is to use your interrogation points as instruments of addition, rather than of subtraction.

There is one word that I have simply begged my colleagues never to use in their reports of boys—the word "hopeless." Masters may be hopeless, I cannot tell; but boys and girls—never.—*Dr. Welldon.*

I have followed with interest the growth of the Brotherhood of St. Andrew in the United States, and I read with satisfaction the account of its Conference at Boston. I think that its simplicity and its practical aim are admirable, and it seems to me to provide a means by which all classes of young men can be provided with some work to do for Christ, which can be done among the ordinary surroundings of their daily life. I should be glad to know that it was introduced into the English Church, and I wish your effort for that purpose hearty success.—*The Bishop of Peterborough.*

## STRIKING FACTS ABOUT DRUNKENNESS.\*

\* "Inebriety, or Narcomania: Its Etiology, Pathology, Treatment, and Jurisprudence." By Norman Kerr, M.D., F.R.S., &c. Third edition. (H. K. Lewis,) 21s.

Dr. Kerr's book, now in a third edition, is intended more, perhaps, for the professional man than the general reader. But as it is a systematic treatise on the disease of inebriety, and avoids technical language, it can be perused by anyone, if not with pleasure—the facts are too painful for that—at least with profit. Dr. Kerr is well known as an authority on the subject of which he treats, and a brief summary of some of the statements he advances cannot fail to be of interest.

## THE BEER DRINKERS.

The forms of inebriety are many, and Dr. Kerr gives a number of very curious facts on this point. The statement of one philanthropist that much of the ill-health of the people of Britain is due to their drinking too little beer, he regards as a vain and baseless superstition. Of 305 inebriates who came under his care at the Dalrymple Home, fourteen drank wine only, ten wine and beer, six nothing but beer, or about 10 per cent. of the whole number. In private practice the proportion was greater. The quantities consumed by some of the beer drinkers are remarkable. The general average per day has been half a gallon, one gallon a day is a moderate allowance, but he has known eight gallons consumed in one period of twenty-four hours.

## DRINK, A FATHER OF LIES.

One strange effect produced on many inebriates is an utter disregard for the truth. This is the case with women more than men. "Seen in the very act of laying down the just-emptied glass, lady patients have coolly and solemnly denied to me that they had partaken of the contents." The perception of truth, Dr. Kerr says, seems to be destroyed by alcoholic indulgence, and "even when temporarily sober no reliance can be placed on any statement made by the man or woman whose whole being has, as it were, been steeped in alcohol." The falsehood is not necessarily intentional, but "there is an alcoholic paralysis of the perceptive faculties, whereby the inebriate is unable to perceive or understand the real truth."

## THE OPIUM HABIT.

In a comparison of alcohol inebriety with that produced by opium, it is pointed out that the former may either be social or solitary, but opium-taking is rarely a social act. The alcohol inebriate, as we have seen, denies the fact of his delinquency. The opiumite, if accused of the habit, usually pleads guilty, and will tell his accuser all about it. A striking point of difference in this connection is that there are few animals which cannot be alcoholised, while opium is innocuous to many. Female alcohol inebriates are, as we all know, common in England, female opium inebriates are rare. A very short time suffices for the establishment of "opium." It is not infrequently silently, yet surely, set up in from four to six weeks.

## CHLORAL INEBRIETY.

Chloral, as an inebriating agent, is not now, Dr. Kerr says, so popular as formerly, but it is, unhappily, all too common yet. It is nearly always indulged in privately, and is usually resorted to first as a means of procuring sleep, or respite from severe pain. "A considerable quantity can be taken if the doses have been gradually increased. One patient had been in the habit of taking 300 grains daily, in two doses of 150 grains each. He had begun fifteen months before, with 15 grains once a day, at bedtime." The persons who take this drug are usually literary men, barristers, clergymen, and medical men, and highly sensitive and nervous ladies. Dr. Kerr says he has "never known a mechanic who has become addicted to chloral, and only one or two individuals engaged in trade or mercantile pursuits."

## THE CHLORODYNE CRAZE.

Dr. Kerr has met with only few cases where chlorodyne was the only inebriant used, and the habit is begun usually in the same way as the taking of chloral. One lady mentioned had consumed two ounces daily for eight years. Another, the wife of a professional man, has cost her husband £220 for the drug during the past six years. Chlorodyne is found among males, but more often in the other sex. The symptoms of intoxication from chlorodyne are a transitory state of excitement, succeeded by profound sleep or stupor. The after effects resemble those following opium dissipation. The craze for chlorodyne can be confirmed in a week.

## CHLOROPFORM INTOXICATION.

Another form of intoxication is that produced by chloroform. Those who indulge in this drug experience first a feeling of repugnance, but that wears off, and "gradually a delicious state of unconsciousness steals over the individual, delightful visions floating through the brain." The amount consumed varies with the individual. In one case which was made public a few years ago it was discovered that the victim used to take as much as a pint a day, and that she was in the habit of pouring the liquid on a blanket for inhalation. A man was known to visit four chemists daily for a supply, then go into a coffee-house, where he inhaled two ounces with a handkerchief over his face. Chloroform is speedier in operation than any of the other forms of inebriety, and if persisted in very speedily ends in death.

# FRY'S MALTED COCOA

## COCAINE INEBRIETY.

Cocaine inebriety is, according to Dr. Kerr, "the most terrible and seductive form of inebriety from the rapidity with which it breaks down the mental powers, from the pleasurable elation without any feelings of the unpleasant sequelae which characterise other forms of intoxication." In nearly all the cases of this kind Dr. Kerr has seen, the beginning of the habit dated from the medical prescription of the poison to alleviate severe pain. The peculiar danger of the indulgence in cocaine lies in the comparative absence of immediate after effects. It is usually taken hypodermically, and is much more frequently used in the United States than in England.

## JUVENILE INEBRIETY.

In treating of the etiology of inebriety, Dr. Kerr, refers to intoxication among the young as the effects of heredity: "I have (he says) observed children born more than a year after the father had been attacked by brain disease or inebriety, exhibit from their earliest years a propensity for intoxicating drink. In more than one family, though the offspring of the paternal pre-disease period showed no tendency of the kind, the paternal post-disease child or children could only with constant supervision be kept from strong drink as soon as they began to crawl." This terrible fact recalls Kingsley's description of those who are "drunkards from birth, harlots from the breast, men and women damned before they were born."

## A MODERN PUBLISHING HOUSE.

There is a touch of romance in the records of some of our great publishing houses. Those who are familiar with the publishing world will feel interested in the firm of WARD, LOCK & Co., Salisbury Square, London. The "Publishers' Circular," of recent date, contains a very graphic account of the growth of this firm. The publications of S. O. Beeton, Mrs. Beeton, E. Moxon and Sons, Wm. Tegg and Co. were taken over by Ward and Lock about 40 years ago. Mr. Ebenezer Ward was educated at Christ's Hospital, and was afterwards employed with Mr. Hy. Bohn and Messrs. Ingram, Cooke and Co., publishers. He afterwards met Mr. George Lock, a relative of Mr. Galpin's (Cassel, Petter and Galpin). The new firm pushed their business personally by travelling, and thus quickly gained the confidence of the "trade." It was a period of exceptional demand for educational works, and the firm were quick to seize opportunities thus offered, and brought out many standard works at popular prices.

The firm's current publications are innumerable. Their educational issues have taken a prominent position in the literature of "self-culture;" their dictionaries cover a wide and comprehensive field, and their household books are familiar wherever the English language is spoken. Their school books, manuals, and scholastic publications form a bulky catalogue alone. The firm's first publications were educational, and they have never lost sight of this basis of their business, and maintained their reputation by reissues. They have now extended their business to America and the Colonies. The original cost of erecting "Warwick House" was £14,000, and it has several times been enlarged, and just recently the firm has added a new warehouse at a cost of £5000. Upwards of 120,000 book boards are stored on the shelves, and more than 2000 separate publications are represented. "Warwick House" is now one of the largest publishing houses in London.

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## He Might have Escaped Any Day.

There was once a man, who, on account of his religious convictions, was arrested by a despotic government and thrown into prison. Looking at the strong stone walls that shut him in, he naturally concluded that he must spend the rest of his days in this lonely and dismal place. Yet watched as the prospect was, there was some comfort in the thought that he was a victim of oppression, and not undergoing punishment as a violator of any good and righteous law. All the same he would have been glad to get out, as he had a right to do it he could.

Nevertheless there he stayed and languished for sixteen years. At nearly the end of that period it occurred to him one day to climb up a projecting stone in the wall and take a peep through the window above his head. He did so, and found the iron bars removable and the lock not fastened. An idea struck him, of course. Why not escape? He opened the window, jumped six feet to the ground, and left that district immediately. He might have done so at any time during his protracted occupancy of the place, if he had only been blessed with a more enquiring mind and not taken so much for granted.

Now here comes an incident both like and unlike that of the martyr; like it because there was loss of free action, unlike it because the sufferer was not imprisoned as he was.

The story is in the form of a letter, one of those letters we all prefer to get—short and made up of short words. The writer, a lady, says:—"For the last sixteen years I have been greatly afflicted with bilious complaints and weakness. I was always tired, weak, and low-spirited. I had no appetite, and when food was placed before me I could not touch it. For days I could scarcely eat anything. At times I was troubled with sickness and heaving at the stomach, spitting up a thick phlegm. I had a troublesome cough, with pain in my chest and difficulty of breathing. I got very weak and could scarcely drag myself in and out of the shop. In December, 1891, I began to take a medicine I had heard well spoken of by many of my customers, called Mother Seigel's Curative Syrup. After I had taken only a few doses I felt relief, and I had not used the medicine for a fortnight when I felt better than I had done for years. This encouraged me, I kept on with it until I was restored to good health. My son Arthur had suffered off and on for a year from pain and heaviness after meals, with a sinking feeling at the pit of the stomach. He was induced to try Mother Seigel's Curative Syrup, and the result was the same as in my own case. I know several persons in this district who have been cured by the Syrup after all other means had failed. You are at liberty to publish my letter if you think it might be of benefit to others afflicted as I was. Yours truly (signed), (Mrs.) M. Ward, 174 Ilkeston-road, Bedford, Nottingham, April 1st, 1892."

We congratulate Mrs. Ward upon her deliverance from a distressing and dangerous disease. What a pity she did not sooner learn how easily and certainly she could be cured. Sixteen years is too large a slice out of one's life to be spent in bodily and mental misery. Very few of us can have wealth, in any case, but health should be a blessing common and universal as sunshine. And it might be, if everybody knew how to preserve it when they possess it, or to regain it when lost. This lady's disease was of the digestive organs—indigestion and dyspepsia—the most afflictive and perilous of all, because it involves every function of the body, scattering its poison at every point through the medium of the blood. Nearly all ailments are but the differently named results and symptoms of this prolific parent of evil. That the remedy she mentions should have cured her will not surprise those who know its well-founded reputation. Many worse cases constantly yield to it.

Our friend, the martyr, abode in his cell a weary time, because he was ignorant of the simple way out. If the reader of these lines is a captive to disease, he has no excuse for remaining so. In her short and honest letter, our correspondent points to the open door.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicine.

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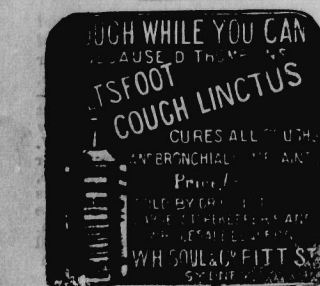
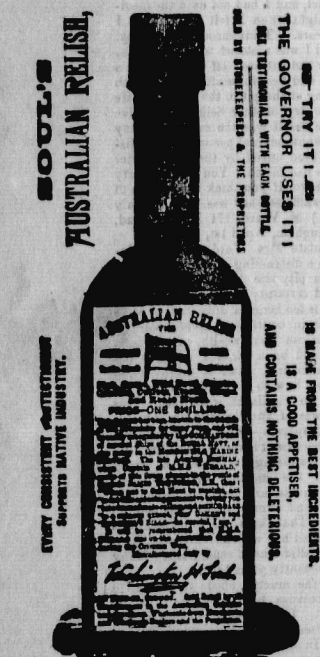
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[THREEPENCE.]

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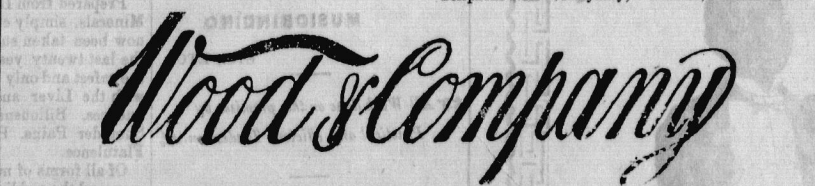
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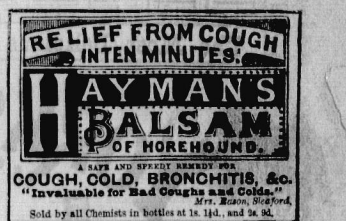
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