

## FOR GIRLS.

### The future Queen of England.

The facts regarding Princess May, up to the time of her betrothal, are very soon told. She is the eldest child of the Duke and Duchess of Teck, and was born to them before they took up their permanent residence at their present beautiful home in Richmond Park, at Kensington Palace, in May 1867. It is the month of her birth which caused her to be called by that sweetest and softest of names under which she is generally known, but being a princess, she was, of course, endowed with a sweeping train of Christian names—to wit, Victoria Mary Augusta Louise Olga Pauline Claudine Agnes. The first was given to her in honour of the Queen, the second after her mother, the third after the late Empress of Germany, and the rest after various godmothers. Of the early childhood of golden-haired Princess May nothing is known to the outside world. But those who knew the Duchess of Teck in her girlish days, often noticed how her bright, cheery manner, her kindly, sympathetic disposition, and, of her personal appearance, the clear rosy complexion and the abundance of fair silky hair, had descended upon the child. A friend of the Duchess of Teck's youthful days has often told me how they used to teguile the long winter evenings at the Castle of Mecklenburg Strelitz with merry games and gambols. Princess May, then a very lovely girl, was fond of the games which involved much noise and rushing about; and sometimes in a wild, mad chase through the long corridors, she would suddenly come to a standstill when the silver arrow round which was coiled her magnificent mass of fair hair had slipped out, and she would stand enveloped in what looked like a long cloak of waving gold.

Three sons were born to the Duke and Duchess of Teck after their only daughter, and all the children were educated in a simple, homely, wise and thorough manner. Whatever studies the little Princess entered upon, were begun, continued, and ended in a careful, systematic manner, and gave her, even in early childhood, the taste for serious mental work which has stood her in such splendid stead when in the dark days of her terrible loss she fought against despair, and conquered gloriously.

When Princess May was about eighteen years old, and had "come out," she was occasionally seen by her mother's side when the Duchess of Teck was present at some public function in connection with the one or other of the many philanthropic institutions with which she is connected, and to every one of which she gives her genuine sympathy. Of all the lessons she has learned, Princess May has mastered none more thoroughly than those lessons in charity taught her by that best of teachers, a good large-hearted mother. Those who saw her at that time, in the first blush of happy youth, were at once attracted by her prettiness, as well as by her winning ways. If you have never seen Princess May, you can hardly form an idea of how very attractive she is. Hers is not one of the faces to which either photographer or artist can do justice, unless, indeed, he be Mr. G. F. Watts, the patriarch master painter, who succeeds in causing the soul to shine through the face where no one else can "catch" the gleams of inward light. The expression in her blue eyes—blue as cornflowers—changes so rapidly, is one moment so gay and roguish, the next so grave and thoughtful, and again so composed and calmly intelligent, that the photographer may well despair when he compares even the best of his productions with the original. Apart from her unusually expressive face, Princess May is a girl of the true English type, with a fair complexion, a healthy glow in her cheeks, a tall pretty figure, and light and graceful movements. She is also truly English in her fondness for all kinds of outdoor exercises. She rides and drives well; and, thanks to her three brothers, all of whom are equally devoted to "May," though with characteristic brotherliness, they disguise this fact occasionally a little, she is not easily beaten at tennis.

As time went on, Princess May, from being her mother's pupil, as it were, became her diligent and eager helpmate in all good and charitable objects. The poor old crones in and around Richmond began to look forward to the visits of "the young lady from White Lodge," who now often came alone, and not, as formerly, with the good Duchess, whose presence so often brightened their humble abode. How greatly in the course of a few years Princess May has endeared herself to many and many a poor old woman, and to sufferers and friendless ones, in and around Richmond, will never be known. But if you happen to know some of these lowly ones

"Born beneath the throne,  
Otherwise housed than kings, otherwise fed,  
And yet so like, perchance, in joys and griefs,  
You will also know that, with eyes brimming over with grateful tears, they are now offering up their humble prayers to the Father of all, to send his richest blessings down from heaven on their friend, the fair bride of Prince George.

One of Princess May's most cherished charities is the Home for the Dying at South Hampstead, known under the charming name of "Friedenheim." While battling with her own overwhelming sorrow early last year, the cause of this Home came under her notice; and where nothing yet had been able to make her forget her loss, the thought of the poor sufferers who are sent away from hospitals because they are past help, and who have no home in which they might spend their last moments free from want and care,

roused her at once, and the pathetic figure of the sad girl widow came gently forward and pleaded for the mute ones standing helplessly and hopelessly on the border of the grave.

Of gay society life Princess May had seen very little, a drawing room at Buckingham Palace, a state ball or concert, a visit to Windsor or to Sandringham, had been all her "gaeties," when she became engaged to the Duke of Clarence. The engagement itself was too short for many opportunities for public appearance to have occurred when death put an end to all plans for the future. The dewy freshness and brightness which still, at the age of twenty-six, are one of the chief charms of the Princess, are no doubt mainly due to the quiet, simple, domesticated life she has been leading at home. But, though quiet, it was by no means an idle or even a leisurely life. Princess May is far too active to waste even an hour of her day. Indeed, it happens very often that, when visitors call at White Lodge, she rises quietly during a pause in her animated chat with her own or her parents' friends, and says smilingly, "You will pardon me, I know, if I get my knitting and do some work while we talk. There is really so much to do, it seems quite wrong to be idle." And she comes back with a thick half-finished stocking, or some piece of plain needlework, and stitches while talking—stitches that some shivering creature may be less miserable in cold and wintry days. And often, when alone with the friends of her home circle, a sigh would force its way across her lips, and she would say, with a look at the heaps of needlework before her, "Oh, if I had only half of the time given to me as at present, in addition to my own time, which so many girls waste in doing nothing at all!"

This genuine and active interest in, and work for, the "disinherited of the earth" occupies a great deal of the thought and time of the ladies at White Lodge. But you must not for a moment imagine that it interferes at all with any real interest in all things intellectual. For Princess May is distinctly a clever girl, from the intellectual point of view. She plays the harp and the pianoforte, and plays them well; for she has had a very thorough musical education. Signor Foll, her singing master, has trained her voice, which, though not powerful is very sweet and sympathetic; and her German and French are as fluent as her native tongue. Not long ago, Princess May attended a course of lectures on Elizabethan literature, delivered by Mr. Churton Collins at Richmond, in connection with the University Extension movement, thereby ranging herself with the "Extension students," and by doing so, helping on one of the best educational movements of the time. In this simple practical way she prepared her self unconsciously not only for the prominent position which the future has in store for her, but also, by constant acts of unselfishness and of self-control, for the stern school of discipline through which she was destined to pass so soon.

In December, 1892, she was the happy fiancée of her cousin (a "second cousin once removed"), the Duke of Clarence. A month later, and her hopes and joys had been dashed to the ground with terrible suddenness; and as the wounded deer seeks the heart of the thicket, and there to suffer in silence and in loneliness, so poor Princess May went back to her peaceful home. What agony the long weeks and months which followed the death of the Duke of Clarence brought to her no one will fully know, but when we saw her again, the girl was a girl no more, but had grown into a woman. In her black mourning garb she still looked very fair and young, but there lay a shadow over the bright face which had never been there before, and which even the newly risen sun of happiness cannot chase entirely away. Princess May is never a girl of very many words; she did not utter vain and weak complaints, but strove hard, and with glorious success, to live up to the ideal of the Happy Warrior:

"Who, doomed to go in company with pain  
Turns his necessity to glorious gain;  
In face of these doth exercise a power  
Which is our human nature's highest dower;  
Controls them and subdues, transmutes, bereaves  
Of their bad influence, and their good receives."

For many months, though she was busier than ever with her labours of love, no ray of sunlight seemed to be able to pierce the gloom that had fallen upon the life of Princess May. All her endeavours were to help others, to make the lives of others brighter; but her own burden was, and remained, very heavy. Only once or twice she lost her perfect self-control. It was when by chance, she read of the heartless suggestions made by one section of the public press, that the Duke of York should forthwith do his duty to her, and to the nation, by marrying her. "It is too cruel—too cruel!" she said, with burning tears. "Why may I not have the privilege of privacy at such a time as this, which every other girl in private life may have?"

Gradually, however, Princess May rose above her sorrow. Hers is too strong, too healthy a nature to succumb to personal grief. She knew she had duties to others, and her long schooling in self-control has helped her to regain her former joyousness and brightness. Her studies also were among the first interests which drove away the gloom, and many a long dark afternoon and evening last winter, Princess May and another member of the home circle at White Lodge were quite wrapped up in the study of some grave, historical, or scientific work. At one time they grew quite enthusiastic over Huxley's work on Education. About Christmas time I received a touching token of Prin-

cess May's thoughtful kindness, and of her sympathy with any attempt at bringing a little brightness into the dark lives of the poor. We (that is to say, our papers, the former incarnation of what are now the *Westminster Gazette* and *Budget*) were trying as we had done the year before, to raise a fund for giving a Christmas treat to the little East End slum children. Princess May had given us our first tree; and had sent us toys and books and sweets, and many messages of sympathy; but that was before her life was made sad and dark, and I did not care to intrude upon her with a request to help us once more to make glad our little outcasts. The appeal for funds to our readers had, however, hardly gone forth, when of her own accord she asked to be allowed to send me some toys and presents for the feast at the Assembly Hall at Bow.

Such, in a faint outline sketch, is Princess May, "our future Queen." The future will surely show that the nation was right in loudly and joyfully proclaiming its preference of Princess May as a bride for the heir of the throne; for she is, in the widest sense of the words, a good woman and true. —*The Young Woman.*

### WAS JACOB GROSS A FOOL?

"I CAN'T make one of a party of thirteen," he exclaimed; "some of us will be sure to die within a week." Thus spoke Jacob Gross, of Batavia, on the 13th of November last. The occasion was a dinner party. When the guests were all seated Gross noticed that there were thirteen at table. The others tried to laugh him out of his superstition, but he insisted that he would not eat as one of the company of thirteen. A fourteenth guest was therefore added to the number. "Now we're safe," said Gross, and the festivities proceeded. Gross boarded at a hotel in Batavia. Ten days later the hotel was burned to the ground. The next morning the body of a man was found in the ruins. It was the body of Jacob Gross.

Now, this is a curious thing to happen, certainly; but is it more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? or that Friday is an unlucky day of the week? As much business is done on the 13th of the month as on any other date, and on Friday as on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the seven. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death. Besides, he dined as one of fourteen persons, not thirteen. Don't be silly.

Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercy's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if the dinner would have stayed on his stomach and digested after he got it down. But it wouldn't, and his fear grew out of that.

He says, "I had a fullness and tightness at the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head, I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which time I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Darlington Times* about a person who had been handled just as I was, and been cured by a medicine called Mother Siegel's Syrup. On the strength of this I got abottle from my brother, William Teasdale, grocer, Copley Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it.

(Signed) "Yours truly,  
"JOSEPH TEASDALE,"  
"Copley, Butterknowle, Durham,"  
"November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

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# The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 2, 1893.

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### NOTES AND COMMENTS.

**Personalia.** The Hon. G. H. COX, M.L.C., has returned from England by the "Orotava," after spending about three months on the continent with his family, who are now in England, and will return to Australia towards the end of the year. Mrs. TRACEY, wife of the Rev. F. TRACEY, of All Saint's College, Bathurst, was driving in a buggy on Monday, when the horse bolted. The lady was thrown out and severely shaken, and the vehicle was smashed. Messrs. WILLIAM DAVIS, H. DUNN, E. QUARTLEY, T. W. CONOLLY, GEORGE GREGORY, WILLIAM CHISHOLM, H. P. ANDREWS, and S. W. ALEXANDER have been elected members of the Goulburn Cathedral Council. Mr. L. ABRAMOWITZ met with an accident last week. On his way from Orange to Cave Creek, the horse he was riding plunged and threw its rider to the ground. Mr. ABRAMOWITZ suffered great pain from the fall and it is feared his shoulder is fractured. The DEAN of Norwich is reported to have a very remarkable Bible class, consisting of ladies, and numbering 400 members, the class being held in the Nave of the Cathedral. The Rev. Dr. W. STACEY CHAPMAN, Incumbent of St. Anselm's Middlepark, and formerly Incumbent of St. Paul's, Melbourne, has been appointed to the Incumbency of St. Paul's, Kyneton; vice CANON CARLISLE, who has accepted the Incumbency of St. Mary's, North Melbourne. The Rev. CANONS KEMMIS and ROBINSON, who exchanged duty for three months, have returned to their respective parishes.

**Religious Instruction in Public Schools.** We beg to direct the attention of our readers to an item of great interest and importance to all Churchmen, viz.—The Annual Meeting on behalf of Special Religious Instruction in Public Schools is to be held on Monday, September 11. The Most REVEREND THE PRIMATE will preside and the Lord Bishop of Newcastle and others will speak. Special efforts are being made to secure the success of the meeting.

**The Theological Library.** With the view of taking some steps towards making the Theological Library of greater usefulness to the Clergy, and others who may desire to use it, it is proposed to hold a meeting in St. James' Parish Hall, Phillip-street, on Wednesday, September 13th, at 4 p.m., at which the MOST REV. THE PRIMATE invites the attendance of the Clergy, with any Lay Members of the Church who may be disposed to take an interest in the subject. A scheme for increasing the use and the size of the Library will be submitted, and a Committee appointed to carry out such scheme, or such modification of it as may be then approved. Those who attend will have an opportunity of inspecting the Library.

**Sunday Observance.** In addressing the Clergy at Ashton—under-Lyne upon the conclusion of his Visitation, the BISHOP of MANCHESTER referred to the subject of Sunday Observance. Whilst he confessed to holding lenient and liberal views, especially with regard to the opening of museums and libraries on Sunday evenings, he said he could not help viewing with deep anxiety some of the most recent manifestations of Sabbatical relaxation. The boating and lawn tennis parties of the rich, with their accompanying gay lewts and boisterous mirth, and the late and elaborate dinner with which they concluded the day, represented a form of Sunday desecration for which no excuse whatever could be made. Those people not only themselves lost the benefits of a quiet Sunday, but showed a wanton and insolent contempt for the feelings of their pious neighbours. The poor man, too, instead of guarding the privilege of his day of rest, was often the very worst offender against the Sabbatical law. Those who made the Sunday nothing better than a day of riotous amusement, would soon find it a day of work. His Lordship further warned the Clergy against encouraging the modern innovations known as "Pleasant Sunday Afternoons" which had also been called "Religious Free-and-Easies." Some Churches, he said, had already found that these concerts were injuring the Sunday Schools, by tempting the children from their instruction, but once created, the appetite had to be satisfied under threat of desertion.

**Undoing the Work of the Reformation.** ARCHDEACON SINCLAIR has been interviewed in reference to ARCHDEACON FARRAR's article in the *Contemporary Review*, extracts from which we published last week, and the result now appears in the *Christian Pictorial*. DR. SINCLAIR entered exhaustively into the vital questions involved, and pointed out that the doctrines of the Church of England are as nearly Apostolic as any human set of expressions could possibly be. But "as to the most favoured part of the Clergy in the Church of England, they appear to be at the present time very largely influenced by the opinions of DR. NEWMAN, which were antagonistic to the principles of the Reformation. As to the Laity, my impression is that the enormous majority of them are, in an indefinite and not very intelligent kind of way, firmly attached to those principles. The main point on which, in the teaching of the Church, controversy now turns, is the meaning and interpretation of the Holy Communion. On that subject, nothing could possibly be more Evangelical than the Communion Service of the Church." Replying to an inquiry as to whether the increase of the Romanizing spirit will be checked as time goes on, the ARCHDEACON said that "there is no sign at present of its increase being checked amongst the Clergy. Their views have a considerable representation on the Bench of Bishops. They are men of the most admirable character and the deepest piety, and they are conscientiously persuaded that these opinions are right and true; and, naturally, they take every opportunity of promoting them."

**The Aim of the E.C.U.** DR. SINCLAIR further affirmed that four Bishops (presumably Colonial prelates) and 1,600 Clergy belong to the Confraternity of the Blessed Sacrament. He notices the aims of the E.C.U., and declares that "on the whole, speaking with entire impartiality," he certainly thinks it is "the avowed object of those diligent and excellent men to undo the work of the Reformation, as ARCHDEACON FARRAR has asserted in his recent article." The fancy of a restoration of the Inquisition at the end of that article was, he says, merely a rhetorical ornament. He thinks in grave matters of this kind that plain matters of fact are best, "as they lay us less open to cynical criticism."

**The Future.** The ARCHDEACON OF LONDON also parts company with his brother of Westminster concerning the future. He does not share his "desponding views," for he believes (he told the interviewer) "that amongst the younger Clergy, and certainly amongst the great body of the Laity, there are a sufficient number of men, if properly led, even yet to turn the tide, and to keep the Church of England at her old moorings." Finally, he holds "that there are welcome signs that a spirit of loyalty to the Reformation is reviving, and, if we had one or two Prime Ministers in succession free from the influence of the Sacerdotal party it would be quite possible that the places of influence in the Church might still be filled with men who value the Reformation."

**Missionaries in China.** "Without wishing to pose as an alarmist," the Shanghai correspondent of the STANDARD cannot help thinking that the situation there, in regard to foreigners in general and to missionaries in particular, is "decidedly menacing." The Chinese Government has refused to make any reparation for the murder of the two Swedish Missionaries, Wikholm and Johansen, at Sung-pu on the 1st ultimo, and strongly-worded resolutions have been passed at mass meetings of the foreign residents in Shanghai and Hankow, calling upon the Powers to interfere, and to compel the native authorities to respect the Treaties and punish the Viceroy and Governor. There seems to be no doubt that the Mandarins in Hupeh were implicated, more or less indirectly, in this cowardly outrage.

**Christian Endeavour Union.** Next Thursday, Friday, and Saturday the Second Annual Conventi the New South Wales Christian Endeavour Union will be held, in the Y.M.C.A. Hall, and the Congregational Church, in the street. A programme of meetings has been issued, to which the added hymns which will be sung. This programme made, obtained on application to the Convention Secretaries, Mr. F. KEMP, J. B. SPENCER, and H. L. WALTERS.

**The Jews.** The following extract is taken from the *Jewish Chronicle*:—"A little work, entitled, 'Outlines of Messiah's Kingdom,' is the substance of eight lectures by the Rev. ALEX. BARINGTON GOULD, M.A., at Worthing, in 1891, which the author was led to publish by a sentence in a speech made by the ARCHBISHOP of CANTERBURY, in which he said, 'I do think that there is something like silence in the present day in many pulpits on the Second Advent of our Lord.' The lectures, it is said, form an excellent introduction to the study of 'The Word of Prophecy.' In a chapter on 'God's Army of Missionaries,' the author insists (and, the editor of the *Chronicle* thinks, rightly) 'that the conversion of the world can only result from the prior conversion of the Jews.'"

**Simeon Bickersteth.** In the paper above alluded to, the Editor quotes a story of those true friends of Missions, both to Jews and Gentiles—CHARLES SIMON and EDWARD BICKERSTETH—to this effect:—"They were present at a meeting held in support of the London Society for Promoting Christianity among the Jews. SIMON was the speaker, and in closing his speech he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When SIMON sat down, EDWARD BICKERSTETH, who was at that time a Secretary to the Church Missionary Society, wrote on a slip of paper, eight million Jews, eight hundred million heathens—which of these is the most important? This paper he handed to Mr. SIMON, who at once turned it over and wrote on the other side—Yes, but if the eight million Jews are to be as 'Life from the dead' to the eight hundred million heathens, what then? and this done, he returned the slip of paper to Mr. BICKERSTETH."

**Policy.** The Church of Rome has very often in the course of its history been guided by considerations of policy rather than of principle, and this feature is apparent in connection with the decision of the American Roman Catholic Archbishops to accept the invitation of the officials of the World's Fair, to send representatives of that Church to the "Parliament of Religions" at Chicago. The explanation given by CARDINAL GIBBONS, is that they hope to tear off the repulsive garments in which "the Roman Catholic Church is too often presented to the world" and to "let all see the Church in its true beauty." No doubt if this result can be achieved it will be worth the price paid; but to outsiders it seems rather a humiliating position for an exclusive section of religionists, as the Romanists are, to have to occupy a common platform with Buddhists, and Mohammedans, to say nothing of Agnostics and Dissenters. On the whole we still think the ARCHBISHOP of CANTERBURY was well advised when he declined to take part in such a motley gathering.

**Sacerdotal and Anti-Sacerdotal.** Here in the North, says a Liverpool correspondent to the London RECORD, we are practically divided into two parties—Sacerdotal and anti-Sacerdotal. Questions of musical services, surplised choirs, etc., have ceased to trouble us. Some of the most pronounced anti-Sacerdotalists are those who have surplised choirs and musical services. What we rally round is Doctrine—the Prayer-book and XXXIX Articles. The quantity of music more or less depends on the character of the congregation. If a man accepts Articles VI, XI, XIX, and XXXI honestly, and preaches the doctrines therein set forth, we give him the right hand of fellowship—whether he has a surplised choir or no surplised choir, whether he has much music or little music. We feel the time has come to close up our ranks, and stand united against Romanism, and what ARCHDEACON FARRAR calls assuming control. Usually it would be only a nominal control which would accede to our wishes, and those are the very ones which would be no help to our cause. Of course a liberal conscience-clause must be permitted, but there are few parents who would take advantage of it unless the school was managed in a propagandist spirit.

The Church of England has the buildings, the men, and the money to do a great and needed work. Will her members have the determination and the faith to unite to do it—to unite not merely as individuals but as Parishes and Dioceses? If they do, they will benefit, not merely their own Church, but the whole Colony.

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

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

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

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Usual Signature.....

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**The Diocesan Educational and Book Society**—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.  
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## NEWS OF THE WEEK.

Friday, August 25.

St. Paul Young Men's Union held its usual weekly meeting. The establishment of a School of Arts at Kangaroo Valley finally decided upon. The Rev. H. Tate and Mr. R. H. Hetherington appointed Trustees. The PRIMATE spoke at a meeting held in the Town Hall under the auspices of the Co-operative Village Settlement Committee. The Bishop of Bathurst opened a School Church in Bathurst West. The body of Mr. J. B. Bettington junr. found near the Merriwa Bridge, about two miles from the scene of the accident. Labour Home Committee met at 557 Harris-street, Ultimo. Church of England Newspaper Co., half-yearly meeting, good attendance—bright prospects—meeting adjourned until next Friday. Centenary of the establishment of the first Church in Australia. President's reception at St. John's, Balmain, Young Men's Institute. St. James' Croydon Juvenile Temperance Society Entertainment. The Hon. W. H. Piggott, M.L.C. presided.

Saturday, August 26.

Meeting in aid of the Kilburn Sisters held in St. Paul's Schoolroom, Burwood. A Social Gathering of the Parishioners of St. Clement's, Mossman's Bay, held at Balmoral Beach—200 persons present. The fifth of the series of "Silver Evenings" under the auspices of St. Matthew's, Manly, took place at the Aquarium Hall. The Annual Meeting of the Young People's Scripture Union was held in the Hall of Y.M.A.C., this afternoon. Mr. John Fernance, an old resident of the Macdonald, and an active Churchman, died at St. Alban's, aged upwards of 90 years.

Sunday, August 27.

Preachers at the Cathedral 11 a.m., the Precursor, 3.15 p.m., Canon Moreton, 7 p.m., the Dean. At Mossman's Bay morning and evening—the PRIMATE—at St. John's, Bishopsthorpe, Revs. R. J. Read and B. A. Schleicher. St. Aidan's, Amandale. In Memoriam Service—7.30 p.m., Preacher, the Rev. J. Dixon. Fifth Anniversary of St. Clement's, Mossman's Bay. The PRIMATE preached morning and evening, and in the afternoon addressed the Sunday-school scholars. Church pretty decorated.—St. Matthew's, Bondi.—The Rev. J. Best delivered second of a series of discourses on the Temperance Question—Church crowded.—Opening Services of St. Stephens, Adamstown continued.—The Bishop of Bathurst consecrated All Saints, Bundemar, at 11 a.m., preached in the new Church at the afternoon service, and addressed a large gathering of shearers in the Bundemar woolshed in the evening.

Monday, August 28.

Amateur Dramatic Entertainment in aid of the Kilburn Sisters, held at the Royal Standard Theatre.—Standing Committee met under the presidency of the PRIMATE.—Rev. F. W. Reeve lectured at Christ Church, Enmore, on New Guinea in connection with the Board of Missions.—Professor David, B.A., F.R.G.S., lectured in the Y.M.C.A. Hall on "Man and the great Ice Age." The King's School "Old Boys' Union" formed.—Constitution adopted and officers elected.

Tuesday, August 29.

Organ Recital, St. Paul's, Cleveland-street.—Monthly Meeting of the Christian League held under the Presidency of Mr. E. P. Field.—Annual Sale of Work in connection with the Christian Workers' Association and Sowers' Band, St. Luke's, Burwood, opened by Canon Moreton.

Wednesday, August 30.

Lecture under the auspices of the Lay Helper's Association at St. Mark's, Granville, by the Rev. A. R. Bartlett, M.A.; subject: "Why do men not attend Church?"—Meeting at Government House with reference to "The Thirlmere Consumptive Home."

Thursday, August 31.

A Committee Meeting of the New South Wales Church Missionary Association held at the Registry.—Church Home Committee's monthly meeting held. 38 inmates in the Home.

Friday, September 1.

Church of England Newspaper Company's adjourned Half-yearly Meeting at 4 p.m.—The PRIMATE left for Melbourne by afternoon express.

## Comments from Various Writers.

All any one needs to convince himself that there is a reality in religion is to try to behave himself without it.—Rams Horn.

A struggle with poverty Thackeray says, is a wholesome wrestling match at three or five and twenty. The winners are young and braced by the contest. The theory of work according to W. J. Tucker is to be lavish with personal influence to put a great deal of oneself self in the thing one undertakes whatever it may be.

Dean Lawrence says, "The Ministry to-day is not so much in need of spiritual geniuses as of many earnest, intelligent Christian men, in fact if a man has these—a simple faith, a single heart for the work, fair intelligence, good health and common sense—he will have all the work he wants, reasonable support, and will do a noble work for Christ and His Church."

The world is looking for the man who can do something, and not for the man who can "explain why he don't do it."—JAMES L. GORDON.

Always keep a small tin of ANKOR'S MILK ARROWROOT BANCURA in the house for the children.—Aunt.

## THE COMING WEEK.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

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

Sun., Sep. 3.—11 a.m., The Dean.  
3.15 p.m., Canon Kemmis.  
7 p.m., The Precursor.  
8 and 11 a.m., Holy Communion.

DIOCESAN.

Fri. Sep. 1.—Corresponding Committee of the Board of Missions, 4.30 p.m.

Mon. Sep. 4.—Committee Church Society, Chapter House, 4 p.m.

Tues. Sep. 5.—Committee Lay Helpers Association, 4.30 p.m.

Wed. Sep. 6.—Special Session Synod, Diocese Grafton and Armidale, to be held at Grafton, for the Election of a Bishop to the vacant See.

Thurs. Sep. 7.—Council Meeting of the King's School, 2.15 p.m.  
Meeting of the Cathedral Chapter, 4 p.m.  
Ruri-decanal Conference, West Sydney, at St. Philip's, at 7.30 p.m. Subjects:—(1) Women's Work for Christ; (2) Spiritual Work among Young Men; (3) Spiritual Work among Children.

Mon. Sept. 11.—Annual Meeting on behalf of Special Religious Instruction in Public Schools. The PRIMATE will preside, and the Lord Bishop of Newcastle and others will speak.

Wed. Sep. 13.—Meeting in St. James' Parish Hall, Philip-street, re Theological Library, 4 p.m.—The PRIMATE.

The MOST REVEREND THE PRIMATE left Sydney yesterday on a visit to Melbourne. His Lordship preaches at St. Paul's Cathedral to-morrow morning and evening, will address a meeting for the New Guinea Mission on Monday afternoon, and is one of the speakers at the Melbourne Diocesan Festival, which will be held in the Town Hall on Wednesday evening.

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

## THE KING'S SCHOOL OLD BOY'S UNION.

A meeting of the Old Boys of The King's School was held in Quong Tart's Chambers on Monday night for the purpose of completing the formation of a Union, decided on two months ago at a meeting held in the School, Parramatta. About 40 were present, including the Ven. Archdeacon Gunther, Revs. H. Wallace Mort, and G. E. C. Stiles. Archdeacon Gunther was voted to the chair. In his opening remarks the chairman said it gave him pleasure to respond to the request that he should preside. He was always pleased to promote in every way that institution with which they were all connected—one of the greatest, indeed he always considered it the greatest, of the Public Schools of New South Wales. They were, if he might be allowed to use the expression, "citizens of no mean city." The great idea of the Union was to associate the past with the present in every way, both by the outward bonds and by the inward bonds which knit together those who were educated at the old King's School.

A letter was read from Dr. Harris, apologising for non-attendance on account of family bereavement. On the motion of the Rev. H. Wallace Mort, a vote of condolence to the Rev. Dr. Harris and Mrs. Harris, to Mrs. Bettington, junr., and to Mr. and Mrs. Bettington, senr., on account of the loss by drowning of Mr. Bettington, junr., was carried.

The Constitution of the Union was adopted. The scholars of the school of Macquarie Fields, whose Head Master was the Rev. G. MacArthur, were decided to be eligible for membership, and the object of the Union was declared to be for promotion of unity and good-fellowship, for sustaining the connection between members of the old school, for annual re-unions, and for the discussion of literary and other subjects.

The following officers were elected.—President, the Rev. Dr. Harris; Vice-Presidents, Sir Joseph Abbott, Archdeacon Gunther, Messrs. W. M. Dalmas, E. J. Jenkins, G. B. Forster, joint Hon. Secretaries, J. A. I. Perry, A. B. Wilkinson; Treasurer, C. C. S. Garling; Committee, the Rev. H. Wallace Mort, Messrs. S. W. Dowling, R. H. Bode, A. Roberts, W. R. F. Birkitt, H. W. Gilham, J. A. Brodie, G. W. Ash, W. S. Carr.

It is a good thing that there is a growing feeling in favour of more Church Day Schools. It is useless to spend time in mourning over the mistakes of the past: it is never advisable to cry over spilt milk. We are to "forget the things that are behind and press forward to the things that are before." And it will be a still greater mistake if we do not follow the bidding of the PRIMATE, and with enthusiasm for Church Day Schools blend a determination to use to the very utmost the great advantages which the present Public Instruction Act gives us in enabling us to teach religion to our own children in the Public Schools.

To deal with the whole subject in an adequate manner would take many columns. I hope to see it done at some time in the columns of the RECORD by some one well qualified to treat of it, and such a series of papers would be most useful and interesting. But I have not the requisite knowledge or experience, and my sole object in this article is to insist on a point which at first sight will seem to many to be too obvious to need enforcing, viz., that the movement ought to be a great and united effort. At present our Parochial Schools are a mere number of isolated sticks; they ought to be united into one large, firm, strong bundle.

I am under the impression that at the present time the authorities of our schools are working almost without consultation or co-operation with each other. Each Parish has to make its own rules, find its own teachers, choose its own books and school material, and arrange for the regular inspection of its school—if it is regularly inspected by anyone but its own Clergyman. If a Clergyman wishes to establish a school in his parish he has to study up the matter and do his best, and after a few failures, he learns from experience how to do better.

Now, if the schools were to be united even so far as to have a central organisation, the official there could inform any Clergyman of the teachers who were available, and the books and school material which were best, and would provide for inspection when desired. The rules found best could be shown to him, and the advice he would get would save him many mistakes. We should then find, I expect, what a large amount of available material in the way of teaching power is at our disposal, if we are ready to do the work on a big scale. Many a town whose Incumbent has shrunk from the task of starting a school under present conditions will be ready to try the experiment when it hears the information as to other schools. And instead of each school being worked merely according to the sweet will of its Clergyman there will be more regularity, more order, more strictness, and more Churchmanship. But to have a central organization the effort must be on a big scale, and the Church as a whole must take it up as a Diocesan, or still better as a Provincial, effort. For myself, I should like to see even a bigger effort—an effort in which every Diocese in Australia and Tasmania should bear its part. And although we live in separate Colonies, I see no reason why this could not be done.

I believe that such a scheme would succeed well. In nearly every township of any size a payable primary school could be conducted when the school building was provided free. Perhaps it is not so much the desire for religious training as the strong objections felt to the associations formed at the public school that makes many parents quite ready to pay four times the fee in order to have their children taught elsewhere. If we could guarantee good teaching, certified to as such by an inspector, we should have no lack of support for our primary schools. Our secondary schools would be even more paying concerns. If a Church Schools' Company for Australia were now established and worked with the aid of Deaconesses and Sisterhoods, Church High Schools, which would bring good profits, could be established in a score of towns. The number of Churchmen throughout Australia is not few, and such schools would also have the support of many Non-conformists who deplore the fact that so many Protestant children are sent to Roman Catholic Schools.

There are in this Colony very many parents who feel themselves in this dilemma:—Unless they are prepared to face the expense of sending their girls to Boarding School, they must choose between the Public School, or the Convent School, or the badly-taught private school. Too many choose the second alternative; but if we were in their place should we make a better choice?

Nothing less than our own Church Schools will alter this. To take some existing private school in a town and call it a Church School, without providing inspection or assuming control, would be to weaken our own cause. Usually it would be only a non-successful school which would accede to our wishes, and those are the very ones which would be no help to our cause. Of course a liberal conscience-clause must be permitted, but there are few parents who would take advantage of it unless the school was managed in a propagandist spirit.

The Church of England has the buildings, the men, and the money to do a great and needed work. Will her members have the determination and the faith to unite to do it—to unite not merely as individuals but as Parishes and Dioceses? If they do, they will benefit, not merely their own Church, but the whole Colony.

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## Jottings from the Bush.

"All in the Name of our Lord Jesus."

The valuable paper by the Rev. E. A. Colvin, on "Diocesan Organisations," which was published in the Record a few weeks ago, deals with a subject of considerable magnitude, and considerable difficulty. There are, as he recognises, so many sides to the question. A large number of organisations are indispensable, and yet their multiplicity wastes time and often strength which could be better employed, than in attending an endless number of Committee Meetings. Again, while centralisation is very helpful, it is by separating the work that we gain most enthusiasm. Again, while the greatest strength of a Diocesan Organisation is being supported by all sections of our Church, it is equally certain that one or two gain their most enthusiastic support from being identified only with one section. And even in the suggestion—which I hope will not be allowed to pass unnoticed—to have the Annual Meetings at one particular time of the year, the convenience of the country folk will only be suited at the cost of the more numerous dwellers in city and suburbs. If we collect our Societies under a few heads we shall see how similar is the work of many of them. Why could not one large Committee (with the aid perhaps of Sub-Committees each with its own Secretary), manage all our Sustentation Work—Church Society, Centennial Fund, Church Loan and Endowments Funds, Superannuation Clergy, and Widows and Orphans Fund? The Educational Department of the Church's Work would include our own Day Schools, our Sunday Schools, and Religious Instruction in Public Schools. The work of the Lay Helper's Association, Lay Readers' Association, and Open Air Mission, would be benefited in every way by being under one centralised management. In Missionary Work the Board of Missions is centralising its work, and I wish that it could include even most of our Missions. The Social Reform Department might include the C.E.T.S., the Church Home, the Labour Home and Echo Farm. The Women's Work would comprise Bethany, the G.F.S. and the Factory Girls' Club. One can see that in such centralisation there need be no more loss of enthusiasm than there is in my mind for the New Guinea Mission, or the Uganda Mission, because they are respectively under the Board of Missions and the C.M.S. But if the PRIMATE were a Dictator and ordered these different works to combine, what a fuss there would be! During the next few days resignations would pour in upon him, and I question whether he would have a couple of Secretaries or a dozen Committee-men left among all the Societies. It is easier to start a score of Societies, than to combine three which have already been started; for all want to have their own way, all their own way, and nothing but their own way.

In truth, while I am glad of our Church's comprehensiveness, it is an infinite hindrance to the success of all Diocesan Associations, except those which only concern money matters. No, I am wrong in blaming our Church; it is those of her members who are determined to go their own way who spoil her efforts. If people who belong to the Church of England say (or show by their actions that they think it) "we will not combine with any other section than our own," then we must in every department have two organisations, each of which will, of course, get worse, and more and more narrow, and more and more bitter. Or, if, when there is only one organisation, any members of its Committee work with a determination to make it sectional instead of general, they could not pursue a more suicidal policy. Every section of the Church wants to participate in every kind of good work, and if the Diocesan organisation does not seem inclined to embrace that section it will set up another organisation for itself, or if it be low Church it may join in some undenominational effort. It is hard, I know from experience, to be consistent with one's own opinions and yet gain the co-operation of various sections. Extremists it is of no use to endeavour to please. But I believe that the Party of the Centre is sufficiently strong and those in it sufficiently numerous, to carry any organisation to success which is fair and just to all and aims at working for the whole Church. If we are to do, not only in each Parish, but as a Diocese, the work which it is incumbent on us for Christ's sake to do, we must concentrate our forces and stand united as one earnest, devoted body of workers ready to spend and be spent in our King's service.

COLIN CLOUT.

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## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Annual Meeting of the Church of England Temperance Society was held in the Chapter House on Thursday night, the 24th ult. There was a large attendance. The Most Reverend the PRIMATE presided. The Annual Report, which was read by the Secretary, the Rev. E. A. Colvin, stated that in the Sydney Diocese there were at present 36 branches of the Society, and three outside the Diocese, showing a total increase for the year of seven branches. There was a desire on the part of other Clergymen to establish branches at 10 different places. The great desideratum was to have each branch doing vigorous work in the parish, as a living branch of the parent society, and to this end the Secretaries of branches had been informed that the Council greatly desired to render assistance by sending deputations wherever required. A fair amount of this work had been undertaken during the year, and with gratifying results. Another very hopeful sign of the past year had been seen in the determination of the Council, at the monthly meetings, to push on the work of Temperance reform in connection with the Church, and, as a result, at almost every meeting practical work had been done. The Treasurer's report for the year showed the income of the Society to be miserably small, and yet everybody knew that it was simply impossible to carry on the work in the Diocese without a reasonable amount of money. The one branch of aggressive work in connection with the Society to which the Council could refer with pleasure was that known as the "Church Home." The Seamen's branch was another outpost of the Society's work which afforded cause for thankfulness. Since last August 257 pledges had been given, evidencing the fact that large numbers were reached throughout the year, and they hoped a good portion permanently influenced for good. The remarkable work that was going on at the "Echo Farm Inebriates' Home" should also have the sympathy and support of the members of the Church. It was much to be regretted that the Church itself was not carrying on such a work under the auspices of the Society. In reference to Women's Work in the great temperance cause, the Council believed it was of transcendent importance. The hope was cherished that the Women's Union might soon be revived in connection with the Society. The Council expressed its indignation at the slow progress of Temperance Legislation in the Parliament of the country. Believing, as it did, in the principle of Local Option, it could not help deprecating the treatment which Mr. Kidd's bill received during the last Session of Parliament. The Council trusted that at the next general election the members of the Church would keep the temperance question well to the front when exercising their voting power.

The PRIMATE said if there was one thing more than another connected with the kingdom of darkness and error it was the cause of intemperance. Let him plainly say that they must not make a mistake as to what the curse was; it was not merely drink, it was the curse of drinking and giving way to intemperance. They had to consider whether the moral suasion was brought to bear on the hearts and consciences of men. The report was of a more cheerful nature than that submitted the previous year. If they could only get more work done, there would be progress both to the Society and the general cause of temperance. He referred to a speech by Archbishop Farrar, in the Convocation of Canterbury, on the question of temperance, and went on to say that he referred to the speech as remarkable in itself coming from an advocate of temperance and the circumstances in which it was uttered as pointing to the fact that it was recognised that contending with the evil of intemperance was one of the great duties of the Church, of the commonwealth, and of national life in the present day.

The Rev. A. W. PAIS, in moving the adoption of the report, said he felt the work of the Society made very great demands on all if they attempted to execute it faithfully, and sometimes many of them were inclined to do something else than this work which the Society had at heart. Until the Christian public, as represented in this instance by the members of their own Church in this land, took it upon themselves to provide sufficient means for the increase of the Ministers of the Gospel in the Church of England, they were likely—very many of them—to have to plead guilty to the charge of leaving a great deal undone which they ought to have done. They placed in the hands of one that which should occupy the full energies of three or four, and which in the old country it took three or four to undertake. Let the members of the Church of England throughout the Diocese lay it to their own hearts to double the number, at least, of the Clergy of the Church of England, then they would find the Church stronger in all the works undertaken and all the efforts put forth. The Clergy were all full of other work, and they had not the time to devote as much energy as was necessary to the work of temperance. He ventured to say that the Church of England Temperance Society offered, not only to the members of their own Church, a field for operations and an agency more effectual, more powerful, more widely influential, than any other Temperance Organisation in existence.

Mr. E. J. LOXTON seconded the motion, which was carried unanimously.

Mr. COURTENAY SMITH moved,—"That the following be the officers of the Society for the ensuing year:—President, the PRIMATE; Vice-Presidents, the Very Rev. the Dean, Archdeacon Gunther, Mr. E. M. Stephen, Mr. W. L. Docker, and Mr. Justice Foster; Hon. Clerical Secretary, the Rev. E. A. Colvin; Hon. Lay Sec. Mr. Crosbie Brownrigg; Council, the Revs. T. B. Tress, D. H. Dillon, F. B. Boyce, D. Laseyron, J. Best, J. W. Gillet, J. H. Price, R. J. Read, W. Gibbes, Dr. Crago, Dr. Rutledge, Messrs W. Crane, E. Claydon, W. H. Dibley, E. P. Field, J. W. Hedges, Courtney Smith, and E. J. Loxton."

Mr. E. P. FIELD seconded the motion, which was carried unanimously.

Dr. RUTLEDGE moved,—"That this meeting re-affirms its belief in the principle of full Local Option, and desires to express its great regret that the Liquor Traffic Local Option Bill has not been passed into law, and urges the Parliament to deal with the measure very speedily." He said that with the diminution of the number of public-houses there was a diminution in the number of arrests for drunkenness. The Judges of the Supreme Court had attributed a large proportion of the crimes of the community to the drink bill of the country last year was 4½ millions of pounds. A great deal of the lunacy of the country was attributable to drink. There was as much need for the establishment of inebriate asylums, into which persons who were unable to resist the temptation of drink, could be sent, as for the establishment of lunatic asylums. If there were inebriate asylums there would not be so many lunatics. He advocated compulsory inebriate homes. Speaking of the Legislative Assembly he said while they had drunkards and libertines in Parliament while they had men there whose lives was a disgrace to any home, much less to a place where all were supposed to be gentlemen—they would never get laws calculated to do the work they wanted done.

The Rev. F. B. BOYCE seconded the motion, which was carried unanimously.

The Rev. J. W. GILLET moved,—"That this meeting pledges itself to further the objects of the Church of England Temperance Society to the best of its ability."

Mr. W. E. TOOSE seconded the motion, which was supported by Mr. D. H. Chisholm, and carried unanimously.

## THE CHURCH HOME.

The Annual Meeting of the Church Home for the intemperate and fallen was held in the Chapter House on Friday, afternoon, the 25th ult. The Most Reverend the PRIMATE, who is President of the Home, occupied the chair. There was a fairly large attendance of Clergymen, subscribers and others interested.

The Rev. T. B. Tress, one of the Honorary Secretaries, read the annual report, which stated that the Executive Committee, in presenting it, had to announce that the past year had been one of great difficulty and anxiety. The Home had felt very keenly the severe depression. During the year past 121 women had been admitted to the Home. Of these, some had been taken from the goal and police courts, some had been received at the instance of the Clergy, and many had of their own accord sought the shelter of the Home. During the same period 84 had left. Of these 19 had gone to situations, and others had returned to their friends or left of their own accord. There were 37 inmates at the present time. The most noteworthy event of the year had been the removal to new premises. The house was situated in Suffolk-st., and was surrounded by grounds which afforded the inmates scope for recreation. Experience had proved that the change was a wise one. An overdraft of £150 had been used, and there were outstanding liabilities to the extent of £100. Under these circumstances the Committee appealed for help from all interested in the rescue work of the Church, and asked for immediate assistance. The record of the year told of some who, by the aid of the Committee, obtained situations, and who were still serving to the satisfaction of those who employed them. Wives and mothers had been restored to husbands and children, and homes darkened by her who should have been the centre of love and purity had been relighted by the return of the lost one from the Church Home in sobriety and honour. There were not wanting instances of young girls who, ensnared by sin and Satan, had been recovered by the efforts of the Committee and restored to their sorrowing parents.

Mr. C. B. BROWNIGG, Honorary Treasurer, read a statement of the financial position of the Home, which gave additional details to those mentioned in the report.

The PRIMATE pointed out that the work which was carried out in the Home was a most Christian one, and that it demanded their Christian sympathy and support. He looked upon the depression, which had affected them as well as others, as a warning to the people against extravagance, and also as an indication that they must exercise more permanent self-denial. He thought they would see the necessity of denying themselves and giving straight to good objects. What they all wanted more and more of was straight giving, and he hoped that, in reference to the institution, increased interest in it might draw forth special support now, and continued support in the years to come.

Canon Rich moved the adoption of the Report, and Treasurer's statement.

The Rev. T. B. Tress seconded the motion, and it was carried unanimously.

The DEAN in commending the work carried on in the Home, expressed the opinion that, in this community, there

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## HOME NOTES.

was a necessity for the building up of a higher religious tone. If the existing depression had the effect of making people consider their ways, the present distress would become a real and lasting blessing. There was, he felt, a want of religion in the family.

Mr. E. W. MOLESWORTH, the Rev. Dr. Corlette, and Mr. Courtney Smith also expressed their high appreciation of the work. The Rev. T. B. Tress said that he felt that what was wanted was a moderate number of regular subscribers to the Home. The office-bearers for the ensuing year are as under:—Patroness, Lady Duff, President, the PRIMATE; Vice-Presidents, the Dean of Sydney, the Rev. C. H. Rich, and Mr. W. L. Docker; Committee, Mrs. Brownrigg, Mrs. Hargrave, Mrs. Langley, Mrs. Laseyron, Mrs. Pain, Mrs. R. J. Read, Mrs. Roberts, Mrs. Rutledge, Mrs. Bowden-Smith, Mrs. Courtney Smith, Mrs. Toovey, Mrs. Tress, Mrs. C. Ward, Mrs. Way, Mrs. Wilkinson, Dr. Crago, the Rev. J. D. Langley, the Rev. J. W. Gillet, the Rev. D. Laseyron, and the Rev. G. J. Southby; Honorary Secretaries, Mrs. W. Cowper and the Rev. T. B. Tress; and Honorary Treasurer, Mr. C. B. Brownrigg.

## THE PROTESTANTISM OF THE BRITISH SAILOR: ITS ORIGIN.

By MR. FROUDE.

In *Longman's Magazine* there is a very charming paper by Mr. Froude, which is chiefly devoted to an examination of the cause why Protestantism in the sixteenth century had its stronghold in the seaport towns of England. He attributes it, not to any theological conviction on the part of the Elizabethan sailors, but simply and solely to the fact of the horror inspired by the Inquisition. Mr. Froude says:

"A new and infinitely dangerous element had been introduced by the change of religion into the relations of English sailors with the Catholic powers, and especially with Spain. In their zeal to keep out heresy, the Spanish Government placed their harbours under the control of the Holy Office. Any vessel in which a heretical book was found was confiscated, and her crew carried to the Inquisition prisons. It had begun in Henry's time. The Inquisitors attempted to treat schism as heresy, and arrest Englishmen in their ports. But Henry spoke up stoutly to Charles V., and the Holy Office had been made to hold its hand. All was altered now. It was not necessary that a poor sailor should have been found teaching heresy. It was enough if he had an English Bible and Prayer-book with him in his kit; and stories would come into Dartmouth or Plymouth how some lad that everybody knew—Bill or Jack or Tom, who had been wife or father or mother among them, perhaps—had been seized hold of for no other crime, been flung into a dungeon, tortured, starved, set to work in the galleys, or burnt in a fool's coat, as they called it, at an *auto da fe* at Seville."

"PROTESTANTISM HELPED BY PERSECUTION."

"The object of the Inquisition was partly political; it was meant to embarrass trade, and make the people impatient of changes which produced so much inconvenience. The effect was exactly the opposite. Such accounts when brought home created fury. There grew up in the seagoing population an enthusiasm of hatred for that holy institution, and a passionate desire for revenge."

"The Holy Office burnt English or French Protestants wherever it could catch them. The Protestants revenged their injuries at their own risk and in their own way, and thus from Edward VI's time to the end of the century privateering came to be the special occupation of adventurous honourable gentlemen, who could serve God, their country, and themselves in fighting Catholics."

So it went on until Elizabeth's reign, and the more the Inquisition burned our sailors the more resolute did our seafaring men become to wage war to the death against the devils of Spain and of the Holy Catholic Church, which found in Spain its most cruel and ruthless instrument."

NEMESIS.

Mr. Froude concludes his paper as follows:

"The Holy Office meanwhile went on in cold, savage resolution; the Holy Office which had begun the business and was the cause of it. A note in Cecil's hand says that in the one year (1562) twenty-six English subjects had been burnt at the stake in different parts of Spain. Ten times as many were starving in Spanish dungeons, from which occasionally, by happy accident, a cry could be heard like this which follows. In 1561 an English merchant writes from the Canaries:

"I was taken by those of the Inquisition twenty months past, put into a little dark house, two paces long, loaded with iron, without sight of sun or moon all that time. When I was arraigned, I was charged that I should say my mass was as good as theirs; that I said I would rather give money to the poor than buy Bulls of Rome with it. I was charged with being a subject to the Queen's grace, who, they said, was an enemy to the Faith and Anti-Christ and other opprobrious names, and I stood to the defence of the Queen's Majesty, proving the infamies most untrue. Then I was put into Little Ease again, protesting very innocent blood to be demanded against the judge before Christ."

"The innocent blood of these poor victims had not to wait to be avenged at the judgment day. The account was presented shortly and promptly at the cannon's mouth."

The ARCHBISHOP OF CANTERBURY was sixty-four years old on Friday, July 14th last. The BISHOP OF CHICHESTER, who is in the ninety-first year of his age, is now engaged in the Visitation of his Diocese.—The Rev. GEORGE W. WOOLHOUSE, Vicar of Albrighton, Shifnal, Salop, is ninety-four years old, and has been Vicar of Albrighton fifty-seven years.—The Clergy in Birmingham intend to set apart the collections in their churches on the Sunday before the Church Congress (October 1st) to a special fund, to be called the "Bishop of Worcester's Fund." The Fund is to be devoted to the repair and restoration of Churches, the building of new Churches and Mission Rooms, and the purchase of sites.—The Annual Report of the Carlisle Diocesan Church Extension Society states that the whole amount expended by the Society out of its own funds during the thirty-one years of its existence is £64,401. During the same time the amount arising from private and public sources and devoted to the objects of the society amounted to £288,238.—The Bishop of LIVERPOOL intends holding his Triennial Diocesan Visitation in the Month of November next.—The Bishop of RIPON has postponed until October his round of Confirmations.—ARCHDEACON BOYD, Vicar of Arncliffe is dead. When the Archdeacon, the *Yorkshire Post* says, was appointed to the living of Arncliffe, in 1835, that part of the county was under the Episcopal control of the Archbishop of York; but soon afterwards the Diocese of Ripon was formed, and Church work was entered into with more energy and spirit than had been known since the Reformation. No Clergyman in Craven did more for the Church than Archdeacon Boyd. He began by the restoration of his own Church, and his example and influence were such that there is now no Church in the neighbourhood which has not been equally cared for. His industry in his spiritual calling was soon recognized by his Bishop. He was appointed in 1847 Rural Dean in the first batch that was established in the Diocese of Ripon, was made Honorary Canon in 1860, and Archdeacon of Craven in 1880. He held this office until 1890, when increasing infirmities, and his distance from a Railway Station caused him to resign the appointment, to the general regret of the Archdeaconry.—SIR CHARLES M. WILSON says, with intention of erecting a new Church and Vicarage at New Charlton in memory of his son, a Lieutenant in the 17th Lancers who died from an accident early in the present year.—The thirty-first Annual Saturday Collection in aid of the London Hospitals took place in the Metropolitan on the 15th July; nearly 5000 ladies took part in the collections.—It is proposed to place in the Chapel of Jesus' College, Oxford, a memorial to the Rev. S. O. Morris, the Chaplain of the VICTORIA.—The death in announced of the Rev. Charles Gresford Edmondson, late Principal of St. David's College, Lampeter. Mr Edmondson (says the *Times*) was a son of the late Vicar of Cowbridge, where his family had lived for generations. He received his early education at the Grammar School there, whence he proceeded to Trinity College, Oxford, of which he became a Scholar. He took a First-class in Classical Moderations in 1858 and a Second in the Final Schools in 1860. He was ordained Deacon in 1862 and Priest the following year. He remained at Newcastle (Glamorganshire) for three years, and was the appointed Professor of Latin at Lampeter. In 1882 he became Vicar of Warren and St. Twinnell, in Pembrokeshire, and in 1888 he was appointed Archdeacon of St. David's, with a Canonry in the Cathedral. On the nomination of Dr. Jayne to the Bishopric of Chester Mr. Edmondson returned to Lampeter in the capacity of Principal, a position which he held for five years. He finally retired last year and was succeeded by the Very Rev. John Owen, then Dean of St. Asaph.—Among the principal speakers recently at the Open-air Service in the Churchyard of St. Botolph, Aldersgate-street, have been the Archdeacon of Southwark and Prebendary Webb-People. Dr. Richardson, who, despite his seventy-six years, has a remarkably robust and erect carriage, spoke with considerable vigour for nearly thirty minutes.—One of the first public acts of the Bishop of Norwich since his Enthronement has been to show his sympathy with the cause of Temperance by attending a Conference of the Archdeaconry of Suffolk branch of the C.E.T.S. held at Ipswich.—A movement which will doubtless receive much support from those who have the question of the Religious Education of children at heart is about to be initiated by Mrs. Athelstan Riley. It is to take the form of a "Ladies' Educational League," and the object of the League will be to assist Churchmen who desire to secure that parents shall have the right to claim for their children a Christian education in which dogma shall have its proper place. It is announced that a Meeting to consider the scheme will shortly be held at the house of Lady Shaftesbury.—At the Canterbury Diocesan Conference held last month, the ARCHBISHOP OF CANTERBURY presided. In the course of his opening address he referred to

LAY-READERS.

The number of Lay-Readers goes on quietly increasing, as I think it should. The office of Lay-Reader is a very important one. Occasionally mistakes are made about it. It seems to be thought by some that a Lay-Reader may read the Litany; but a Lay-Reader is not allowed to read any part of the Church Service except the Lessons. In

connection with the Lessons, the Prayer-Book only speaks of the reader as "he that readeth." It does not say that the Lessons are to be read by the Clergy. That is the only authority even for this.

CAUTION AGAINST FOREIGN RITUAL.

All this, of course, brings to the Bishop a very large increase of private interviews. Some of them are of a painful nature, because, of course, in the best Diocese, and where the best spirit is prevailing, there is always some correctional discipline necessary; but we have reason to be thankful, I feel sure, in this Diocese that there is so little. It would not be just not to say that. Questions arise in connection with Ritual, and there, again, we have to be thankful for the harmony and peace of this Diocese. There is very little attempt to depart in any quarter from the true and sound use of the Church. There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler, and within the comprehension and interest of every single member of the congregation; there can be nothing more wrong in theory, and more foolish in act, and more untrue in principle, and more certain to bring a recompense of alienation, than to take customs which are not existent among ourselves to imitate them from any other Church and introduce them into the Ritual of our Church. There is nothing more rebellious against the honour and rights of the Church, and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest Laymen.

The Rev. H. D. FRENCH read a paper showing the practical working of the voluntary system which came under his notice while resident for a time in Australia and New Zealand. The absence of endowments made it impossible for the Church to minister adequately to the spiritual needs of scattered populations. But in no directions were the disastrous effects of disestablishment and disendowment seen more clearly than in the supply of Candidates for Holy Orders. He was altogether at a loss to understand what was meant by the "quickeness of religious life," which some seemed to think that disestablishment would bring with it. The struggle for existence which was the fate of nearly all unwedded curates he believed to be detrimental to Parson and people alike in their highest interests. Another indictment which his experience made him bring against the voluntary system was that it dwarfed the ideal of work for Parson and people. The voluntary system had also a tendency to narrowness in restricting the reasonable liberty in respect of teaching which was a peculiar heritage of the Church of England. With regard to the supposed advantages of the voluntary system, he could only say that the greater freedom of action enjoyed by Colonial Churches, as compared with our own Church, did not seem to him to be of any great practical value. He feared that an Established Church could claim no monopoly of scandals. There was but little room in a voluntary Church for a scholarly Clergy unless they had popular gifts as well. The disestablishment of the Church of England would be for Church and State an awful leap in the dark.

## Ancient Hymn to a Dying Christian.

The early Christians were accustomed to bid their dying friends "Good Night," assured of their awakening at the Resurrection call.—1 Thess. iv. 14.

## GOOD NIGHT.

Sleep on, beloved, sleep and take thy rest,  
Lay down thy head upon thy Saviour's breast;  
We love thee well, but Jesus loves thee best.—  
Good night.

Calm is thy slumber as an infant's sleep,  
But thou shalt wake no more to toil and weep.  
Thine is a perfect rest, secure and deep.—  
Good night.

Until the shadow from this earth is cast,  
Until He gathers in His sheaves at last,  
Until the twilight gloom is overpast,  
Good night.

Until the Easter glory lights the skies,  
Until the dead in Jesus shall arise,  
And He shall come, but not in lowly guise.—  
Good night.

Until made beautiful by love divine,  
Thou in the likeness of thy Lord shalt shine,  
And He shall bring that golden crown of thine.—  
Good night.

Only "Good night," beloved, not farewell!  
"A little while," and all His saints shall dwell  
In hallowed union indivisible.—  
Good night.

Until we meet again before His throne,  
Clothed in the spotless robes He gives His own,  
Until we know, even as we are known.—  
Good night.

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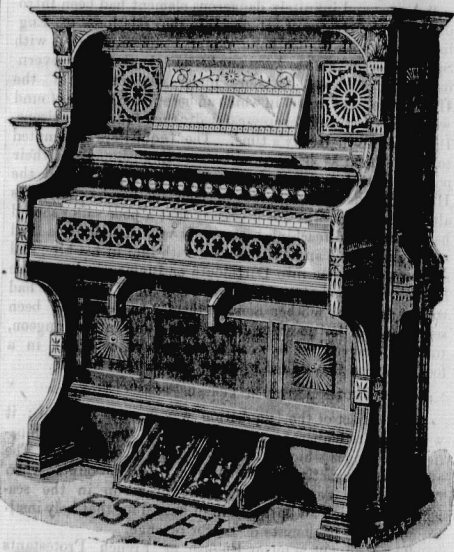
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## BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:—

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

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

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8.

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

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

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

Homespun, Annie S. Swan: 1/-, posted 1/3.

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 2, 1893.

## THE COMING ELECTION.

THE signs of the times point toward a General Election.

At once there is suggested the great responsibility which rests upon every Christian in the exercise of his duties as a citizen. CHRIST is not only the Head of the Church but He is King of kings; His word is not only the law of individuals and families, but also that of nations and communities. Whatever political programme is put forth, or whatever party cries may rend the air, every Christian must be true to CHRIST, and render to CESAR the things that are CESAR's and to God the things that are God's. An election is a time when a Christian citizen should think, speak, vote and act as may best promote the glory of God. Our holy religion must not be put in a secondary place; we must not drift any further away from the old faith in God which has made our nation great. We need to have more than ever that word *RIGHTEOUSNESS* before our eyes and written on our heart. God and His righteousness must be restored to their proper position in the politics of Australia. If Christians would assert the dignity of their manhood in CHRIST JESUS, then the exercise of the franchise would be the product of an unsullied conscience, for a conscience void of offence is the crown of manhood—a crown which every man may wear. The power of Christianity should be felt at this election, and that it may be so every Christian voter should revive the courage of his fellow-citizens and be the embodiment and expression of Christian righteousness, honour, truth, and justice. There is much in our legislation that is not in harmony with the Christian spirit, its principles and methods, and the time has come when we must seek to employ more fully than has been done for the past few years, the great principles of Christianity. The voter should approach the ballot-box with a quick conscience and a clear vision. If a candidate for Parliamentary "honours" is known to be immoral, dishonest in business, impure in

conversation, unclean in life, the ballot-box should be a revelation to him. He should know that the people will not trust him as a guardian of the morals and sanctities of political and social life. Christians should not vote for a man who has not clean hands, clean lips and a clean life. The Church of CHRIST should purge the Parliament of those who violate decency and degrade manhood. The religion of CHRIST must enter into the activities and rule the customs of our life, and it has as much to do in guiding us in the discharge of our political duties, as it has in the offering up of our "sacrifice of our praise and thanksgiving." Why should we hesitate in condemning political ungodliness? Should we not be watchful and jealous for the honor of God and His holy religion? We believe there is no weightier duty laid upon Christian men than to act righteously at the time when so many are confused and perplexed by appeals to false patriotism. If we would help to enthroned CHRIST in legislation we must carry the principles of His teaching into our judgment and conduct of social and political questions. If a Christian acts unworthily at the ballot box, he is as dishonest as if he had robbed his neighbour, or told a lie; for he breaks his oath to CHRIST and betrays his Lord. The cause of God and of righteousness rests upon the Christian voters of the land, and they must keep the truths of social regeneration, political purity, and mutual helpfulness ever before them. Those who profess the name of CHRIST should quit themselves like men at the forthcoming election, and by their voting power proclaim with all the roundness of Christian emphasis, that immoral legislators must, of a necessity, produce immoral legislation, and that their choice is for the men who believe that the Lord God omnipotent reigneth, and that His righteousness and His alone is a people's true glory and honor.

## THE CHURCH HOME.

WE hope our readers will give special attention to the Reports published in this issue showing the good work done by the Church Home. It is a valuable agency, and is worthy of generous support. In a letter the Honorary Secretaries ask for £12 to purchase a proper cart to do needful work, and request us to make a special appeal for that amount. We gladly do so. Let not the modest sum required, lead any person to imagine his or her "mite" will not be needed. The offerings may be sent in stamps, by cheque, or post office order, and their receipt will be acknowledged in these columns. We earnestly hope the whole amount may be speedily forthcoming and would specially ask for a generous response for such a worthy object.

## DIOCESE OF GRAFTON AND ARMIDALE.

A SPECIAL SESSION of the Synod of the Diocese of Grafton and Armidale is summoned to meet during the ensuing week for the purpose of electing a Bishop to fill the vacant See. We feel sure that many prayers are being offered that the Synod may be Divinely directed in its choice, and that its proceedings will be governed by the spirit of wisdom and love; drawing the several members together in the bonds of spiritual unity. The Diocese has passed through severe trial and it is to be hoped there is before it brighter days and happier times. The characteristics of the Diocese are such, that its Bishop should be robust,—spiritually and physically. There is a grand work to be done, and let us hope that whoever is elected to succeed the devoted Bishop who has entered into rest, he may be sent by God and so filled with "faith and the Holy Ghost" that the work of the Church may prosper an hundred-fold.

## OFFICIAL.

THE MOST REVEREND THE PRIMATE has appointed the Rev. FREDERICK WILLIAM REEVE Curate-in-charge of the Conventional district of Annandale, vice the Rev H. I. RICHARDS, deceased.

## Australian Church News.

### Diocese of Sydney.

Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 25th ult., at 357 Harris-street, Ultimo. Mr. J. S. E. Ellis occupied the chair. The Chairman reported that during the week ended 19th August:—Number of meals served, 621; beds occupied, 207; temporary employment found for 3; permanent, for 2; admitted, 4; remaining, 28; the Manager submitted two cases for readmission. A financial statement of accounts was received and passed for payment. The Farm Report and Financial statement of accounts for July was received from the Superintendent. Number of meals served during the week, 133; beds occupied, 45; remaining on the Farm, 7 men.

King's School, Parramatta.—On Saturday afternoon, the 26th ult., a meeting of the Parramatta Park Trust was held to consider an application of the Council of the King's School to purchase 22 acres of the Park. During the discussion, it was pointed out that the area of the Park was 290 acres, and the Act stated that the park should not have a lesser area than 200 acres. The danger was that the Government might at any time step in and resume the area in excess of that stated in the Act. Further consideration of the matter was deferred till the Trust ascertained its position in this respect.

The Cathedral District.—On Thursday, the 24th inst., a Sale of Work was held at the Deanery, by kind permission of the Dean and Mrs. Cowper, in aid of the funds of the Church Missionary Association. By the exertions of the "Gleaner's Union," this Sale has become a yearly enterprise, and the quantity of beautifully made articles sent in, testifies to the interest felt in the work. In the drawing-room, a large supply of children's clothing, and plain and fancy articles were displayed. The hall was devoted to stalls of flowers, and home-made sweets, while in the dining-room a brisk trade was kept up in afternoon tea, and sale of the beautiful supply of homemade cakes and confectionery. In spite of bad times, a large number of friends assembled to show their interest in the movement. The Dean in a few well-chosen words, opened the Sale, and asked for God's blessing upon the work. His interest in the Church Missionary Society dates back nearly 80 years, when his father, the late Venerable Archdeacon Cowper, used to receive as guests, the early Missionaries sent to New Zealand, and also the first native converts. Among the many "gleaners" busy as saleswomen, were the Misses Saumarez Smith, the Misses Clayton and Miss French. About £34 was the result of this Drawingroom Sale.

Church Home.—The Executive Committee of the Church Home held their monthly meeting on Tuesday, 29th ult. There was not a large attendance of members, owing possibly to shortness of notice. The Rev. C. H. Rich presided as usual, and there were present: Mrs. Way, Mrs. Tovey, Mrs. Wilkinson, Mrs. Ward, Mrs. Read, Mrs. Rutledge, Mrs. W. Cowper, the Rev. J. G. Southby and the Rev. T. B. Trevis. Mrs. Bowden-Smith, a new member of Committee, was also present. The Matron reported having had 38 inmates in the Home, but 4 had left for situations during the week. The urgent need of a suitable cart for the conveyance of the laundry work was again brought before the Committee; but owing to want of funds, nothing could be done in the matter. It was announced that in order to reduce the debt under which the Home is labouring, a Sale of Work is to be held in the grounds on the 2nd and 3rd November. Friends willing to assist are to be invited to send contributions, either in money or kind. The Committee expressed deep sympathy with the Rev. D. Laseon in his present suffering, in consequence of which, his valued ministrations at the Home, have to be laid aside for a time.

### Diocese of Newcastle.

St. Paul's, West Maitland.—The work of restoration is actively proceeding. Services are held in the meantime at the Town Hall by the kind permission of the Mayor and aldermen, and Holy Communion is celebrated in the little Church in the Horse Shoe Bend. It is stated that the whole amount required for this completion of the restoration amounting to upwards of £600 is now secured.

Stroud.—Arrangements are being made for a large tea-meeting to come off shortly. The Incumbent hopes to have the assistance of the Rev. W. Tolls, of Lochinvar, and the Revs. Canon Simm and A. Shaw, who were bapty for many years Incumbents of Stroud, and who still live in the kindly memory of the inhabitants there.

Gresford.—The September number of the *Gresford Calendar* is printed at Gresford Parsonage by Edmond's Mimograph. Its production must have entailed considerable thought and trouble on the Incumbent. It is equal to the best lithograph, and is printed on a large folio sheet. It is intended to hold a bazar in the *Gresford School of Arts* on the 23rd and 24th November, in aid partly of St. Mary's Building Fund, and more largely in aid of the *Gresford Parochial Fund*.

Lochinvar.—The Maitland Minstrels very kindly held an entertainment at Lochinvar on Monday night last, in aid of the Parsonage Fund. Their programme and its execution were much appreciated by the numerous audience.

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St.

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Charles Rinsela.



September 3, 1893

**Bishop Tyrrell's Will.**—This will shortly be ready for issue to those who desire to obtain copies of it. It is printed by Mr. Thomas Dimmock, High-street, West Maitland.

### Diocese of Bathurst.

**Opening of the new School Church, St. Paul's.**—Friday evening, August 26th, a most successful Service was held in the new building, which the Dean has caused to be erected on a most commodious site in the western part of the City. This addition to the Church accommodation, completes a sufficient provision for the Church of England population of Bathurst for the present. Rather than delay the good work, the Dean has taken the present monetary responsibility on his own shoulders. The Very Rev. the Dean commenced and generally conducted the Service. The Lord Bishop of the Diocese preached the sermon, and dedicated the building to the service of God, under the name of St. Paul's. There were also present:—Van. Archdeacon Campbell, Rev. R. Livingston, Rev. F. Tracey, M.A., and Rev. E. A. Lea. The Cathedral Choir rendered admirable service.

The Dean said the reason the building had been erected was to meet an undoubted need. There was nothing of the nature of a speculation about it. For some time there had existed in the neighbourhood a want, which, by the pious efforts of some had been partly met. He said only "partly met" because the work that was carried on was Sunday-school work. All honour was due to those who had been engaged in that work, for which all were thankful; and now God's blessing would rest upon them for their pious endeavours on behalf of the young. But the removal of those who had had the chief hand in this matter necessitated the making of other provision. As soon as it was notified to him that his brethren were leaving, he felt that he dare not stand still as a Clergyman having the priestly charge of this Parish, and see the little ones scattered far and wide, as lambs having no shepherd. This hastened a movement which he had contemplated for some time, but deferred in consequence of the existence of a Sunday-school and of the bad times. But he thought as they could find means for other matters it would be a shame upon them if they could not find means for the highest and most important of all duties. He had had no time to take counsel with one and another in this matter; but so that the work which had been begun and carried on for some years should not be lost to them, he took instant action and endeavoured to meet the need. Not only were they desirous to provide for a Sunday-school in the neighbourhood, but they were also desirous to provide a building in which the worship of Almighty God might be regularly conducted according to the direction of the Church of England. The land on which the building had been erected was most central and easily approached. An admirable site had been secured, not only for the present building, but they trusted, in days to come, also for a Church to be erected on the remaining portion of it. It was a week that day since the workmen commenced, and by their strenuous efforts those assembled had been able to meet there that night. Not only had they a good site and a building ready for use, but they also had a Sunday-school ready to meet in it. The greater part of the school conducted at "The Terrace" would meet in the new building on Sunday next, and Mr. Space had consented to undertake the superintendence of the school. A considerable number of people in that neighbourhood would be thankful that a place of worship was so near their homes. The building was 40ft. by 18ft., and although not a sumptuous structure, when completed, it would be very comfortable and commodious for Sunday-school and Church purposes, and, he thought, for Day school purposes also. He was in treaty with two young ladies who, he trusted, would be able to take up the Day school work, and he knew the people of the neighbourhood would welcome them in their midst. The site had cost £160, and the building and instrument £140, which made a total of £300 to be provided; but he felt sure the Great God would help them to lift the burden which now rested on their shoulders.

His Lordship took his text from the first chapter of Ecclesiastes, part of 18th verse—"He that increaseth knowledge increaseth sorrow." He said that they had met together to set apart in a certain measure that place partly for the worship and service of God and partly for the instruction of those who were young, in order that they might be trained and brought up in the fear and nurture of our Lord Jesus Christ. Possibly it might have struck them how utterly unsuited the words of the text were for their gathering that night; but he would show that they were the words which must emphasise especially the particular object of the building—namely, in instruction in what was deemed to be the higher education of the children of the Parish. In the first place as to the individual who wrote those words. Everyone was more or less influenced by the person who either utters a certain sentiment, or who writes certain words. If this individual was what was called an intellectually great person, or one in whose wisdom they had confidence, they were prepared to listen to him, and to think a great deal more of what he said or wrote, than they might in respect to the writings and sayings of an ordinary person. He might say at once that the words of the text were believed by the wisest men to have come from Solomon. Solomon was unquestionably a wise man. Wisdom was granted to him from the Most High. We knew he wrote many proverbs and various poems, and also that he was a

man remarkable for profound thought and deep philosophy. When a man like Solomon uttered sentiments, they were bound to be considered. Now, they must understand under what conditions Solomon wrote the words of the text. The Jewish nation at that particular period of its history was singularly religious. The minds of the people of that age had been very largely extended by means of their contact with the philosophers of Egypt, of India, and of Phoenicia. While their minds extended it was Solomon's intention to bring out religious philosophy pure and simple. The greatest thinkers of that day were men who spent their lives in the investigation of the relationship of God to man. The great aim and object of Solomon's teaching were to show that, although human knowledge was by no means to be despised, human knowledge alone, without the knowledge of the true God, would be more or less productive of sorrow. All knowledge was after all very limited in its extent. The profoundest philosopher could not go to the root of the matter. A man might search and investigate and, after all, when he wanted to tell what life was he could only describe it simply as vital force. Anyone who rested himself alone in the teaching of this world, found that it was more or less productive of sorrow. After all, the investigations into rules, precepts, and histories did not reach the inner man. They satisfied the intellect to a certain extent. Those who possessed immortal souls, and who recognised that this world was not everything, felt that after all their search and investigation they could look to something beyond this world, and found that the more they searched the more sorrow they got to themselves. Solomon's great idea was to aim at the knowledge of God himself. Those who knew that the Eternal Father was ever hovering around them, those with the knowledge that the Lord and Saviour Jesus Christ had taught them to pray to their Father, must feel that the more they knew of God the happier they would be in relation to this life and that which was to come. The more people studied the Gospels the more their thoughts would be ennobled. Solomon, standing in the twilight of the world's history with all his philosophy and knowledge, had not the same standpoint as they had. They now lived in the dispensation of the Spirit, and in the last ages of God's revelation, and therefore to them there were higher privileges, greater blessings than were vouchsafed to Solomon centuries past. The object of the erection of the schoolroom was that the children might not merely put on earthly knowledge, so far as was necessary for them, but that they might receive that highest knowledge of all—namely, the knowledge of the Father, Son, and Holy Spirit. If a child were merely taught in this world's knowledge, perhaps he might be fitted to a certain extent for the things of time and of sense; for taking his place and doing his duty in his day and generation; but the higher principles of all that noble teaching, which is alone derived from the Word of God cannot penetrate the soul as they should. If they only trained the child and fitted him for the things of this world, they only partly did their duty to God; and he trusted they would not be wanting in aiding and pushing forward that great and good work which had been done for the long period of eight years in that neighbourhood could not be forgotten, and it was largely owing to that work that they were assembled there that night. The Bishop concluded his address by dedicating the room and declaring it open.

### CORRESPONDENCE.

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

Correspondence must be Brief.

### THE CHURCH HOME.

To the Editor of the Australian Record.

DEAR SIR,—As mentioned in the report of the last Executive Meeting of the Church Home, enclosed in this the great need for a proper care to convey the washing, is very much felt. The requisite funds for the purchase of such (about £12), are not available, and we therefore venture to ask you to make a special appeal through your columns for subscriptions for that purpose.—We are etc.,

T. B. TRESS,  
A. H. COWPER, } Hon. Secs.

### Notice to Correspondents.

**ORANGE.**—There are some expressions in the letters sent for publication which are libellous. We have no desire to figure in the Supreme Court nor have we a Reserve Fund to fall back upon for costs and damages. If the writer will excuse personalities, libellous matter and unchristian-like expressions we will publish the rest. We would take the opportunity of saying that our desire is to be perfectly fair, and while holding our own views most firmly we are always prepared to allow other men to fairly and courteously state their opinions in our columns, if expressed otherwise they cannot appear.—[Ed. AUSTRALIAN RECORD.]

**POETRY.**—Declined with thanks.

### PROFESSOR JOWETT AND JOHN BUNYAN.

Professor JOWETT, Master of Balliol, preached recently at Westminster Abbey to a crowded congregation from the words, "Add to your faith virtue, and to virtue knowledge." The Times gives a report of his sermon, from which it appears that the Preacher remarked two years ago his subject was John Wesley, whose followers were spread throughout the world. The biographies of good men were filled up what was wanting in the narratives of Christ in the Gospels. These men were better appreciated after their deaths than by their contemporaries. There were no Religious Denominations in the unseen world, for death, which separated men on earth, reunited them when they had departed hence. He proposed on that occasion to speak of two widely different types of character—of men who would be regarded as belonging to opposite poles, and who seemed to have scarcely aught in common save that they both underwent persecution. A great living writer had commented on the changed attitude of the present age towards questions of religious faith—had shown how, during the last two or three centuries, reason had taken the place of superstition, how belief in witchcraft had died out, and thence he had inferred that the process would go still further. The miraculous had tended to disappear, and faith had become identified with the conscience. It was, however, possible that the change had not been all gain. There might be more toleration, more knowledge; but was there the same elevation of character, the same aspiration after an ideal life, the same death to the world, the same continual struggle between good and evil? People asked, "Who would be a martyr nowadays?" This was, in fact, an apparent divergence of reason and faith. Now, as the two characters of which he was about to speak, the one was absorbed almost wholly in the circle of religious feelings; the other lived in the intellectual world—in the contemplation of Divine ideas and the investigation of nature. The great problem was to bring into one these seemingly irreconcilable elements—to discover how the saint and the philosopher might approximate to each other. The first was a great writer whose words were read in childhood and to whom in maturer years we returned with delight. In that remarkable narrative, *Grace Abounding to the Chief of Sinners*, Bunyan had presented his own life to posterity. In that work of genius he showed how he had passed from darkness to light, from terror to peace and joy. He described how he had been as one himself in chains sent to preach to others in chains. Bunyan was cast into prison, where he lay for ten years, and the one language was that of his own poor blind child. In estimating a man like Bunyan we must separate the essential from the accidental, and thereby we should realize the common Divine elements which were discernible in Catholic and Protestant, and in fact in all forms of religion—the element which was seen in St. Theresa and St. Francis and Madame Guyot, as well as in the heroes of Protestant biography. There was living at the same date as Bunyan, in a neighbouring country, one who seemed to be at the opposite pole, who devoted his life to truth and knowledge. Cast out of the synagogue at the age of forty-four, Spinoza was, as truly as Bunyan, dead to the world. He was one of the best and greatest men the world had ever seen. Excommunicated though he was, he refused legacies, and pensions, and was content in poverty to maintain himself by grinding glasses for an optician. Like Bunyan, though after a different fashion, he resigned himself to the will of God and the Divine order of the world. No cloud of superstition, doubt, or fear darkened his horizon: no envy, jealousy, or enmity corroded his moral nature. There was no reason to believe that he ever became a Christian, though he lost the sight of man in God, and the Jewish belief in the Divine order of the universe was sunk deep in his mind. By some he had been styled a Pantheist, and his name was held as of evil omen to the Christian Church. But, whatever his errors; he was not far from the Kingdom of God. Never was there such a religious genius as Bunyan, never a deeper spirit than that of Spinoza. In these two men it was strikingly shown that "God fulfils Himself in many ways." Humility, simplicity, the absence of envy or malice, were the attributes of the philosopher as well as of the Christian, and it was seen in both these men how moral qualities, when they rose to a certain height, involved intellectual qualities; and that intellect never reached perfection in the absence of lofty moral elements. No man could be perfectly good who did not also become wise.

### ANIMAL PUZZLE.

1. The first letter of an animal mentioned by David as being like a "roaring lion?"
2. The second of that which is said to be "the chief of the ways of God?"
3. The third of one who is "clean" and yet is likened to the unrighteous?"
4. And the last of one whose skin was used for the outer covering of the Tabernacle?

The whole gives the name of an animal typical of the world. Why?

September 2, 1893.

THE AUSTRALIAN RECORD

### SUNDAY SCHOOL COLUMN.

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

Another honorary reporter to chronicle! From St. Barnabas, Sydney—a large and important school. In all our larger Sunday-schools the Secretary is felt to be an indispensable officer. But even in the schools where the average attendance is only 80 or 100, it will be found for many reasons very advantageous to have such a functionary. Some of our Superintendents are not particularly excellent in keeping statistics, and the pages of their roll book which ought to record the average attendance of teachers and children are usually blank, while they say, and quite truly, that the school time is usually so fully occupied that they do not find time to put down the names of absentee teachers. And therefore the quarterly meeting of teachers passes by without that suggestive list of attendances which shows to teachers their own remissness, and makes them resolve to do better next quarter.

Even if the Secretary does not also undertake the work of a Librarian he will find a good deal to do. It is his duty to see that each class is properly supplied with books, and that they are well cared for and properly put away. He has to take the roll of both teachers and scholars. He has to give out the mark-books, and (if the teachers omit so do so) to add up the marks at the end of each quarter. He sees that the addresses of new scholars are properly entered in each class book. If there is an absentee visitor for the school, the Secretary has to make out for him the list of absentees on each Sunday. He has to see that each child is provided with a hymn book and a programme of lessons. In fact the "business" arrangements of the school largely depend on him. The taking of the minutes at teacher's meetings and the correspondence of the school falls to him. And if these tasks are not sufficient for his energies may I be allowed to suggest that he might say to his Clergyman, "I see that the Sunday-school column in the Record desires an Honorary Reporter in every school: shall I write and offer my services for this school?"

The Superintendent will be greatly helped in his work by being relieved from many cares. He will have, if the Secretary be an elder, a second in command in case of his own absence; if he be but a young man the Superintendent can, in an extreme emergency, employ him as a teacher. It is a post which many a young man can fill who would not dare to offer himself as a teacher, but who will do good work as Secretary in improving the efficiency of the school arrangements, and will not be content ultimately to confine his work for God to his secretarial duties. And many an elder business man would benefit others and be benefited himself by undertaking such a work.

In one respect a written examination seems to demand from teachers, a quality which is the very opposite to that required by them in their teaching. The great necessity in a written answer is *condensation*—to compress many particulars in few words, to state all that it is really important to state, and yet to occupy but little space and employ but little time. Now, in teaching, we aim at impressing on our scholars some great and important truth or principle which will alter their whole lives, and we amplify and illustrate that truth, and enlarge upon its importance and advantages until, with God's help, we are enabled to fix it in their souls. Does the practice of writing examination papers therefore hurt our teaching? No, I believe that the faculty of condensation is most helpful, not only in enabling us to take "large views" of any matter, and see it as one great whole, but also, if we recognise the necessity for amplifying in our teaching, will help us to concentrate our teaching on those important truths which alter our lives in innumerable minor points. Just as our minds have learned to grasp what are most important points in a narrative, so they learn to lay most stress on what is most important in the teaching of Christ's Church. I have italicised the necessity of recognising the advantage of amplification; otherwise the poor children's souls will be fed on a mass of solid meat which they cannot digest, and they will be starved.

In the answers to my Test Examinations, I often get some admirable specimens of full and complete answers compressed into comparatively few words. Two specimens may prove interesting: space will not permit me to give more.

The question was:—"Give a short biography of Ahab, with observations on his character." One answer began thus:—"Ahab, son of Omri, was noted as being the most wicked of the Kings of Israel. The sacred historian says of him that 'he sold himself to do evil.' His great crimes were, 1st, introducing the licentious idolatry of the surrounding nations; 2nd, persecuting the Lord's prophets; 3rd, his cruel murder of Naboth (done with his sanction). The idolatry was punished by God with a great drought for 3½ years brought on at the intercession of Elijah and removed by the same intercession after God's honor had been vindicated on Mount Carmel, when the people publicly acknowledged 'The Lord He is the God, the Lord He is the God.' The murder of Naboth (brought about through

Ahab's coveting his ground, and weakly yielding to his wife, Jezebel's taunts), was speedily followed by God's sentence pronounced on him by Elijah, and though, owing to Ahab's repentance, the sentence was deferred, it had its literal fulfilment at his death. . . . Ahab was to a man physically brave, but morally weak, entirely given over to luxury and self-indulgence, and completely under the control of Jezebel. Repentant under threatening, he speedily throws off the good as soon as the sentence is deferred. One work is specially given by the historian to show his magnificence, viz., building an ivory palace; but the sad summary of his life is given, 'There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord.'

Here are extracts from another paper:—"When Ahab, son of Omri, came to the throne of Israel, he found the calf-worship introduced by Jeroboam everywhere prevailing. But as if that had been a little thing, he, after marrying Jezebel, a member of a family notorious for their crimes, introduced the far more degrading Baal worship. He built a temple and altar to Baal, as well as a grove for the worship of Ashtarte, and allowed Jezebel to support no less than 850 prophets of these idols. Weak, yielding, and indolent, he gave himself up completely to the influence of his wife, a woman of great force of character, fierce, unscrupulous, cruel, and fanatically zealous for the worship of her gods. Israel was almost entirely given over to idolatry when God sent a famine on the land. . . . We cannot help being struck by the manner in which he allowed himself to be dominated by the wills of others. Now swayed by Jezebel, now by Elijah, he 'halted between two opinions,' and never had sufficient strength of mind to take his stand really on the Lord's side, though we see by his repentance that he knew the right. J.W.D.

### MELANESIA.

The "Southern Cross" leaves Auckland on her second voyage of this year on Tuesday the 22nd inst. Dr. Welchman, who has lately been visiting different points of New Zealand on behalf of the Mission, goes down by her; and on leaving Norfolk Island proceeds direct to the Solomon Islands, intending to remain at his station Bugutu throughout the summer, in fact, until picked up by the "Southern Cross" in May next year. Meanwhile however, he proposes to accompany the ship on her first visit to the large islands of Choikun, Bongainville, and New Georgia; and if possible, to induce Soga to come with him. Dr. Welchman's deputation trip to the South of New Zealand was necessarily brief; but in the course of a little over a month he managed to visit New Plymouth, Hawera, Wanganui, Wellington, Nelson, Christchurch, Ashburton, Timaru, Dunedin, and various intermediate places, and to preach or lecture nearly fifty times on behalf of the Mission. Everywhere he was received with the greatest kindness; information was eagerly sought and gladly welcomed, and he was again and again assured that "we must not think of allowing the Mission work to be curtailed through lack of funds." Let but this spirit pervade the Churches of Australia and New Zealand, accompanied with a due recognition of the steady and self-denying liberality it entails, and the "haunting" anxiety of the Treasurer will soon be as a nightmare of the past.

Mr. now the Rev. L. P. Robin, has rejoined the Mission staff, having gone across to Norfolk Island from Sydney. The Rev. C. Bice has been working away, we trust, with pecuniary success, in the Diocese of Ballarat.

The Rev. Dr. Codrington left Auckland for England via the Canadian Paup route on the 12th inst., being anxious to meet his brother Nominators at the Bishops' question. His visit to Fiji was very satisfactory. He found excellent work going on among the Melanesians at Suva under the Rev. J. S. Jones, and good work also at Pevuka under the Rev. W. Floyd. At the former place 70 of the Melanesians lately confirmed by Bishop Montgomery came to Holy Communion while he was there, more than one of these is anxious to be trained for Missionary work among his own people. (The Rev. F. D. and Miss Pritt, of Rockhampton, Queensland, proceeds to Norfolk Island in the "Southern Cross." Mr. Pritt hopes to be allowed by Mr. Palmer to visit the islands, he has already done much work among Melanesians in Queensland, and hopes to accomplish more in the future, on the Mission lines.

B.T.D., Auckland, August 21.

### How the Kitchen can be made Beautiful

There is a picture painted by Murillo, which hangs in the Louvre. It is not the representation of a palace, or a garden or a drawing-room; it is only a common kitchen, with a kettle and a pail of water, and a plate-rack. What makes it beautiful? Come with me and look at it. A white-winged angel, with a face of heavenly peace, is putting the kettle on the fire, and near her another angel is stooping gracefully over the pail to lift it up. Beyond, at the old deal dresser, with fair fluttering wings, an angel is reaching up to the rack for a plate; and dancing across the uneven floor is a laughing cherub, trying to help every one. Ah, you see now why the common kitchen is beautiful; it is made so by the grace and peace and joy that is in it. It does not matter whether an angel lifts a pail or tunes a harp—it is an angel still; and it does not matter what course or rough work you have to do—if you do it as well and gently and perfectly as you can, you are doing God's will on earth as the angels do it in heaven.

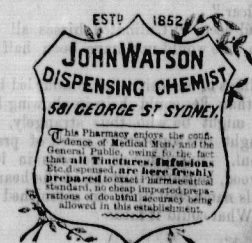
### HELPFUL THOUGHTS.

The Reflex Influence of Love. We need to watch the reflex influence of acts on dispositions. It is well said by Kant that the precept "Love thy neighbour as thyself" does not contemplate merely doing our neighbour good in consequence of our inward affection for him, but it looks to our acquiring the affection for him by doing him good. And it is true, on the other hand, that the excess of self-love is generally the outcome of a life devoted to the pampering of self. The best abstract conviction and principles will not save us from that evil, if our whole energy be given to securing to self the pleasantest environment, the most varied gratification of sense, and all else that makes up those "good things" which perish in the using. It were well to let self endure hardness at times, that it may take its true place in our scheme of life, and thus in our affections also.

A good example is worth more than good. A Parent's counsel, on a parent's part, in an endeavour to Example, influence his child's life-course. If a father smokes or drinks, and at the same time advises his son not to do so, the boy is likely to give more weight to his father's example than to his father's counsel. Yet good counsel is better than nothing, whether it be backed by or not by good example. A prominent banker of New York, who died recently, gave this bit of counsel in his will: "I request of my children that they shall never use tobacco in any form, drink a glass of liquor, wine, or any other intoxicating drink, or play any games for money, as their father has had experience sufficient to serve for all his posterity." It is to be hoped that that banker's posterity will be satisfied with their ancestor's experience, and will accept his counsel accordingly. But it is a dangerous experiment for any other banker to try, if he would have his descendants live as they ought to, rather than as he did.

God's way of looking at things is very different from man's way. To one who sees spiritual things from the inside, the relative magnitudes seem somewhat different from what they do to us. Our Lord says: "Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep my commandments, ye shall abide in My love." Is that so easy, so trifling a matter, to keep Christ's commandments as the price of abiding in His love, that He puts it in this calm, almost incidental, way? Is it not a battle with powers and principalities, with the baser self in each of us, with the evil environment of a world hostile to God? Yes, and Christ, who sees all that, and far more clearly than we can, yet speaks of the good to be attained as so great that these toils and conflicts, this lifelong battle, are as nothing in comparison with the good to which they help to bring us. To be admitted into that wonderful communion of love, in which the Father and the Son live the Divine life, is a good so great that all the warfare with our foe within us and without is as the fine dust of the balance in comparison. For the universe is so builded and founded in love, that to attain to it in its essential power is to find how heavily its forces are weighted on behalf of love, and how small is all that lies away from their fellowship.

Bible study is profitable, but many a useless question about Bible facts is profitless. Questions. What was the exact length of Joseph's "coat of many colours"? At what age did Elisha's baldness first become noticeable, and how many books did Paul leave behind him at Troas? We do not know, nor do we care to inquire. There are a thousand questions concerning the Bible and the Bible story which in the nature of the case can never be answered, and the time spent in their discussion is time that might be devoted to a more fruitful study of God's Word and to the actual doing of the practical duties of life. The curiosity which concerns itself with these unanswerable questions is idle, foolish, and unprofitable; it seems to imply study of God's Word when in reality it tends to close the mind against God's Word; it seems in some degree a profitable employment, when in reality it closes the door against all good works and leads the mind into the region of fruitless speculation and of criminal sloth. It is bad enough when this vice of asking profitless questions breaks out in the private study of the individual student; but what can be said of it when it appears in the Sunday-school classroom, and teacher and scholars leave the pastures of the Word to follow a will-o'-the-wisp through thorn and thicket only to land in a quagmire at the last?



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September 2, 1893.

## HOME READINGS.

## "Three Cheers for the Vicar."

## CHAPTER I.—THOSE TERRIBLE BOYS.

A Clergyman, half buried in the leafy retreat of a little wood, was suddenly startled from the dreamy contemplation of a family of rabbits playing at a short distance from the old tree-trunk on which he sat, by an outburst of bright merry shouts, in which his own name took the most prominent part.

Mr. Henderson had come out this delicious summer afternoon with an unusual weight upon his spirits, which unready writers might think was after all only natural enough, seeing that he had the subjects to think over of three sermons for next Sunday.

But they would have been mistaken in attributing the shadow on his face to any such cause, for he possessed the three essentials for a good preacher—a vigorous intellect, a very full knowledge of the Bible, and a heartfelt satisfaction in speaking in his Master's service. So far everything was well, but a painful doubt had come to him as to whether, with all this, his sermons were doing any good, whether in fact they were worth thinking over, or delivering eventually, however well they might be considered or expressed.

The fact of the matter was that the Vicar had paid and received several visits yesterday, during which he had felt that he was the taught rather than the teacher, and the lesson learnt had been a painful one.

Both in his own home, and in the houses of his parishioners, the superlative badness and troublesomeness of the boys in the two villages that formed his Parish had been the chief topic of conversation. If the boys were thus bad, it followed as a matter of course that they must be badly brought up, as a general rule, at home. They must have indifferent fathers and careless mothers. And what but a sore heart could any faithful Minister of the Gospel have, whose flock consisted for the most part of godless parents and wicked children?

At any rate, Mr. Henderson's heart had been very sore and very troubled, as the affair persisted in presenting itself in the very darkest possible aspect to his mind, after the fashion of such things where tender consciences are concerned.

The walls of his study had seemed to contract around him as he bent over his writing table, and in spite of the just-passed cooling thunderstorm, the air that fanned his forehead appeared momentarily to grow more oppressive. At length he gave up the effort to work indoors, and, furnished with the notebook and pencil, he left the house to see if inspiration would come to him more readily beneath the open sky.

Passing through the village of Hayfield he penetrated a little way into Blackthorn Wood, and then, finding a seat on an old trunk that might have done duty for a royal throne, with its rich adornment of green and gold and crimson mosses, Mr. Henderson drew out his notebook, and once more decided to think out his sermons for the coming Sunday services.

For a time matters were no better in the out-of-door study than they had been in the one belonging to the Vicarage. The poor Vicar's knowledge of the Bible seemed to have resolved itself into the recollection of one solitary text—"Vanity of vanities, saith the preacher, all is vanity." And applicable as this might be to his own present personal frame of spirit, his mind persisted most resolutely in refusing to hang any thoughts upon it that should be also immediately applicable to his congregations next Sunday.

The sadness of soul, and the weariness of brain, were increasing almost beyond endurance as thought went on and on along the dismal track. They say that almost the sharpest punishment of the treadmill is the remembrance that all its fatigue and labour has its result in uselessness; those who can understand this, can also understand the intense bitterness of the sting there is for any Clergyman in the fear, or the belief, that his labour is also vain. To spend the days and the nights, the heart and the brain, the best powers of body and mind, in prayer and preaching, warning, and striving for souls, and then to see no fruit, to despair of any, is to be strung almost unto death.

"Better be a road mender or a crossing sweeper; I shall at least then do what I pretend to do," groaned the thinker in the bitterness of his spirit. And just then a most unexpected break came to his doleful reflections.

For some time past the hum of cheerful voices had penetrated to his retreat, only he had been too engrossed to heed the sound, but it is a well-known fact that the utterance of a person's own name will pierce through the densest brown study, and the Vicar was suddenly electrified by a stentorian shout—

"Three cheers for Mr. Henderson." "Three cheers for the good Vicar."

If the cry had been, "Unlimited hisses all round for Mr. Henderson," he would not have been half so much amazed.

Mingled feelings of curiosity and honour led him to lose no more time than he could help in showing himself, to whoever they might be who thus strangely, and unexpectedly, brought this opportune meed of praise to his overcharged soul. But quick as he was in leaving his covert of the wood, repeated hurrahs of the heartiest kind, coupled with his name, fell upon his astonished ears more quickly still. What could it mean?

## CHAPTER II.—MOTHER BUTLER'S GARDEN PARTY.

A few hundred yards from the village of Hayfield proper stood two or three little detached cottages in nice bits of garden ground, on the very borders of the wood. Tradition had it that the land they were built on had in reality been stolen from the wood by a bold and strong-handed robber in bygone days, when Kyrle societies and daily papers were still undreamt-of benefits. Be this as it may, the present occupants were particularly honest, harmless folks, far more robbed than robbing. The well-cared-for, fruitful little gardens were peculiar objects of temptation to the neighbouring bad-boy fraternity. It was not only that the gardens were so well stocked, but from their isolated position, and the comparative helplessness of their owners, depredations were able to be made upon them with the best reward of plunder and the least possible amount of risk of any future punishment.

Those who had spent their breath in harangues upon the juvenile worthlessness of the neighbourhood had nearly all of them pointed their discourses with the repeated thefts, and trappings, and general ill-usage to which these pretty gardens were subjected. Those to whom they belonged were very well-conducted, respectable people, and rather favourites with their neighbours.

"And to think," said one very indignant lady, who was too angry to pick her words even in the Vicar's presence, "to think that these little wretches make life a regular burden to decent, good-hearted folks like Mrs. Butler, and the Vaughans, and poor old Smith."

"I must have a talk with the boys, sighed Mr. Henderson.

"Tell all the fathers in the place to flog their sons would be better," retorted the lady wrathfully. She was just fresh from a visit to Woodside Cottages, where she had found Mrs. Butler trying to mend up a broken fence, and poor old Smith, the pensioner, actually with tears in his eyes over the destruction of a much-cherished little rose tree. Pity for the old had smothered Mrs. Spencer's love for the young—for the time.

As for Mr. Henderson, he was growing too doubtful and despondent over the usefulness of his teaching to attempt any remonstrance against her harsh speeches, and he had taken his leave of the lady with a second sigh. He had said he must speak to the boys of his Parish, but during the following twenty-four hours he had even begun to wonder whether he would not best consult common sense by leaving all things to take their own course. What was he that he should dare to hope to stem the torrent of evil all around?

"Yo shall reap if ye faint not," he knew that blessed promise, but Satan had contrived to bury it deep beneath the sands of despondency and failing faith.

It was not surprising under these circumstances that his ordinary fervour had disappeared, and that there was an utter want of life in the thoughts with which he made such desperate efforts to fill in the needed notes into his book. "Bad boys, wicked parents, vanity of vanities saith the preacher, all is vanity." Unconsciously he had jotted these words down two or three times on the open page, and sprang up, on hearing those vigorous and ready shouts given for himself.

A worthless shepherd of a worthless flock, he had summed up himself and his Parish, and the very last thing he looked for was applause. But still, if the truth must be told, it fell like dew upon parched ground. The heaviest shade of the cloud of sadness on his countenance had already disappeared, in the few minutes that passed before he reached the palings round Mrs. Butler's garden, which was the nearest to the Wood. The sight that met his eyes then would have arrested his steps even if the wooden palings had not done so.

Gathered together inside the garden were a number—fifteen of them—of the Parish's bad boys. All the worst of them were there, not tearing about the place, nor rooting up the flowers, nor kicking up the turf, nor stealing the fruit, but standing in an orderly group on the bit of lawn, with Mrs. Butler in the midst, beaming in her best cap, and exclaiming heartily—

"Now, dear laddies, one cheer more for the good, kind Vicar, and then we'll say good-bye till next week."

"But you'll let us carry in these, and wash 'em up for you first, won't you?" exclaimed a pleading voice, which the Vicar could scarcely recognise as that of Ben Snellgrove, the ringleader in most of the troublesome bits of mischief perpetrated in the place.

"These," were a number of cups, mugs, basons various, and plates, lying on the grass in company with two teapots and the remnants of a loaf.

The eyes of the unsuspected onlooker grew almost a round with amazement as a child's as he gazed at the scene, and before that final cheer could be given he announced his presence by a question to the bright-faced old dame.

"Good-day to you, Mrs. Butler. Forgive my interruption, but do tell me what is the meaning of all this, and why I am thus honoured with these cheers?"

The worthy old woman had quite a girlish blush upon her soft old cheeks, as she stepped up to the fence with a curtsey and a smile.

"And well may they cheer you, sir, asking your pardon, seeing that they owe this humble little treat to you."

"Not a humble little treat at all, a downright jolly one," interrupted two or three eager voices with genuine gratitude.

"I expect it has been a very jolly one," agreed Mr.

Henderson heartily, as he entered the garden. "But what share I can possibly claim to have in it I am puzzled to understand, seeing that I did not even know it was taking place."

The old woman blushed again. "And more than half-ashamed, I am, sir, and that's the truth, as you should anyways have got to know about it at all. For I do feel as it's like my presumption to go to giving a tea party like this. But then again, you see, sir, it isn't much good to go listening to sermons if one don't make a bit of a try in the week to act up to them; and you did say last Sunday—"

"That my Parishioners were to give tea parties? No, surely not," broke in the Vicar, with a laugh more light-hearted than he would have thought it possible an hour ago he could ever utter in his life again.

The old lady dropped another curtsey. "Not exactly that, please sir, you didn't say; but it was something that came to much the same thing, you know, for you said—"

"Yes," broke in that young rogue, Jim Tillet, with a quite unusual, respectful duck of the head. "Yes, sir, Mother Butler told us you said as folks would do a deal better all round by showing a bit of sympathy with each other's likes and dislikes, and all that, than by overbearing bullyingrag at 'em—"

"Oh! Jim, laddie," ejaculated the hostess, almost breathlessly, "never, never did I go to say that Vicar used the like of words such as them."

Jim began to look a trifle abashed and sullen, but a second gay, glad-sounding laugh from the Clergyman speedily cleared the atmosphere again, and Jim lifted his eyes once more with a frank smile. "You know what I mean, sir."

"Quite well," was the ready answer, "and if you will put my sermon next Sunday into plain language for your companions, after you have heard it, I shall be very much obliged to you, indeed. You have the gift of speech, and a good understanding besides, I can see. I should not wonder if you are a preacher yourself one day, thanks to Mrs. Butler's tea party."

The boy's face flushed, and a light sprang up into his eyes. "Then you don't think me whole bad, and nothing else, sir?"

"I did five minutes or so ago. I fear I thought you all whole bad, and nothing else, then; but I don't now. I have hope once more, and fresh courage to do my Master's work," said Mr. Henderson, with looks of intelligence around, which sank into the boys' hearts.

A few moments later he added, in a lighter tone, "But, Mrs. Butler, I am afraid you have carried out the teaching of my sermon in a way that must have been a very great expense to you. These youngsters are too well satisfied not to have had a good meal."

"A very simple one, sir."

"As awfully a jolly one as ever you can think, sir," corrected the boys again. "She only told us this morning to come up this afternoon and eat her gooseberries, and we've had tea besides, lots, and sugared ourselves as much as we liked, and buttered our own bread, and we are to come again next week for the strippings of the bushes, and more of Mother Butler's tales; and not a wind-fall apple, nor a rotten pear shall she lose while we boys live around these parts."

"And three cheers for her, and three cheers again for Vicar for putting the thing into her heart, say I," shouted another boy. "And Mother Butler shan't be so much the loser, neither, so don't think it, sir. She's got a lot of hands now to bring her in wood, and what not, as she shall see."

"And to carry my Prayer-book to Church for me, eh?" said the worthy, kind old lady, with a questioning smile.

"Next Sunday, at any rate," said the Vicar, also with a smile, "for I am going to preach a sermon on purpose for you boys. Not at you, never fear, but for you, and on Monday you shall all come to tea with me, if you will, and tell me what you thought of it. You can help me and encourage me far more than, perhaps, you think. And meantime I can tell you this, that for my part I have enjoyed Mrs. Butler's tea party more than I have ever enjoyed any tea or any party in my life, and I'll join in your cheer for her."

Mrs. Butler's practical application of the sermon upon "Charity" worked wonders for the Parish in which she lived. Not only the "bad boys" profited and improved, but some of her neighbours of an older growth learnt the almost limitless power possessed by a wholesome unselfishness, and once more the Vicar went on with the cheerfulness of Hope to light his way.

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An American writer says.—There is a girl, and I love to think of her and talk of her, who never comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend upon for many comforts. She is the girl who helps mother.

In her own home she is a blest little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong young figure is a staff upon which the grey-haired white-faced mother leans and is rested. She helps mother with the Spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother, lying unheeded in her coffin, her rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her!—is another girl whom I know. She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her seen into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honour to know this girl—to be worthy of her regard. Her hand may be stained by factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many a home; it is one shield that protects many a forlorn little family from the almshouse and the asylum.

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

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

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G. GOOLD, Manager.  
(Nephew of the late Alderman Goold, M.L.A.)  
V.B.—Private inquiries conducted, combined with the utmost secrecy.



