

SUNDAY SCHOOL INSTITUTE.

TEACHERS' EXAMINATION, 1893.

CLASS LIST—IN ORDER OF MERIT.

Senior Division.

Class 1.—Lizzie Neill, All Saint's, Petersham; Mina Neill, All Saint's, Petersham; Maude Scrutton, All Saint's, Leichhardt; Henry S. Webb, Gonooc, Gonooc; Mabel Edith Rayment, All Saint's, Leichhardt; Ida Hayley, St. Paul's, Burwood; Eliza Bown, All Saint's, Leichhardt; Grace Horrocks, All Saint's, Leichhardt; Adeline Eld, Christ Church, Enmore; Alice M. Fairland, St. Paul's, Burwood; Alice M. Plummer, St. Paul's, Burwood; Alfred Rayment, All Saint's, Leichhardt; Walter Rayment, All Saint's, Leichhardt; Clara Herring, St. Paul's, Burwood.

Class 2.—Alice Young, St. Mary's, Balmmain; Joseph Reynolds, St. Mary's, Balmmain.

Intermediate Division.

Class 1.—Arthur James Wheeler, St. Mary's, Balmmain; Louisa Tipping, St. Mary's, Balmmain; Lilian Eliza West-ruse, St. Paul's, Burwood.

Class 2.—Laurence C. Waterman, St. Mary's, Balmmain; John Davidson, St. Mary's, Balmmain.

Class 3.—Charles A. Leslie, St. Mary's, Balmmain.

Junior Division.

Class 3.—Ethel Elizabeth Hagerty, All Saint's Peter-sham.

REPORT ON THE EXAMINATION.

In their last Annual Report, the Committee of the Sunday School Institute state that "they believe that the importance of Sunday-school work is being increasingly realised, and that there is a growing desire among Clergy, and Teachers not only to extend, but to perfect the Sunday-school system."

Certainly the result of the recent Teachers' Examination is a fair justification of their belief, for not only did a larger number of Teachers present themselves for examination than have (I believe) ever done so before, (although the number is far short of what it might be), but also the Class List shows that there were no failures, and that a very large proportion obtained a First Class, thus indicating the general attainment of a high standard of excellence.

The questions, kindly set by Canon Sharp, were not very difficult, and the standard adopted for marking the papers was the same as that for the Scholars Examination, not a very high one, but after making allowance for those points, the papers show a very gratifying result to the successful Teachers and their Clergy.

The answers were on the whole very much to the point, well and neatly expressed, and indicate that the Teachers had well grasped the meaning and teaching underlying the various Parables and Biographies touched upon.

The Catechism, and the outline Lesson were the least successful points in the Examination. Teachers might do well in future to give more attention to these.

ERNEST C. BECK.

Certificates will be presented as early as possible in the New Year.

C. E. T. S.

The Monthly Meeting of the C.E.T.S. was held in the Chapter House on 8th inst. Rev. T. B. Tress in the Chair. Amongst the correspondence a letter was read from Mr. Crobie Brownrigg, (Hon. Lay Sec.) thanking the Council for its expression of sympathy in his recent illness, and stating that God had graciously restored his health so much that he hoped to be actively engaged in the good work at an early date. The Sec. of the Churchman's Alliance wrote, saying that the desire of the Council to have C.E.T.S. work discussed by the Alliance would no doubt be realized at any early meeting. He would lay the letter before the Committee. Rev. E. A. Colvin (Clerical Sec.) reported that communications had been sent to the Clergy on the Mountains re a short Gospel Temperance Mission in the summer months, and also to those Clergy who had promised to establish branches in their parishes, but replies had not, as yet, come to hand.

Mr. Hedges (acting Lay Sec.) was asked to have forms for Statistical returns of Branches printed and forwarded without delay. A hope was expressed that these returns might all be received before the next meeting, in December. The Council greatly desires to know the condition of each individual branch, so as to assist any that may not be in a healthy condition. Reports were received of good work for last month, and new members added from St. George's, Holy Trinity Sydney and St. Philip's Auburn. A cheering account of rescue work from St. Peter's Woolloomooloo; New work in the parish of Mulgo; A large increase of members from the recently formed branch at Coogee Mission Church. The report from the Church Home was of a very hopeful character. Difficulties which gave some anxiety had been recently overcome and the prospect for the future was encouraging. Various changes in the management were about to take place which would prove useful and economical. The Home still pushed on its noble rescue work and was worthy of the support of all Christian people. Several friends had recently made large donations. A cart is badly needed, and help is asked from the various branches of the C.E.T.S. It was suggested that a special evening might be arranged

to raise funds for the Church Home work. In the matter of the C.E.T.S. finance the Clerical and Lay Secs. reported that their efforts to collect funds had been fairly successful. Donations had been received, and several definite promises made for the beginning of next year. Assessment fees had also been received from some branches. It was again urged that all the branches should feel their responsibility in this matter.

A suggested plan was submitted from the Dean of Sydney for the monthly prayer meeting, and was adopted.

The Clerical Sec. and Mr. Courtenay Smith were also appointed to consider the subject of the prayer meetings, with a view to its increased usefulness, and bring up a report for next meeting of the Council. A similar step was also decided with regard to the introduction of a Family Pledge Card for the C.E.T.S. It was stated that Archdeacon Günther had kindly promised to take the Chair at the next meeting of the Council, and arrangements will be made for the Presidents and all Vice Presidents to take their turn. The Rev. J. Howell Price closed the meeting with prayer.

HOME NOTES.

Forty-seven new students were admitted at the September term to St. David's College, Lampeter. It is evident that young Welsh Churchmen are not dismayed by threats of Disestablishment.—The Rev. Dr. TALBOT, Vicar of Leeds, and others having applied to the Leeds County Council for loans of books from the free library for the use of scholars in the Church schools, the Council have decided that six Church day schools in the town shall be supplied with small libraries.—A large chiming clock has just been erected in the Church of Wangford, Suffolk, by John Smith & Sons, Derby, and was started with a ceremony by the Bishop of Norwich on the 4th ult. It is fitted with all the latest improvements, and constructed generally to the designs of Lord Grimthorpe.—The Bishop of DURHAM has laid the foundation-stone of the new Church of St. Aidan, at Gateshead. He said that the preaching of St. Aidan to the people was interpreted by their king. That was the symbol of what England had hitherto been—the perfect union of the State and the Church for the fulness of one life.—The arrangements for the Liverpool General Mission in January are being rapidly made. The time selected for commencing the movement is Sunday, January 27th. The Mission proper will last till the end of the Sunday following (February 6th), and will be terminated by a Thanksgiving Meeting on Monday evening, February 6th.

—The concluding Service in connection with the Church Congress was held in Worcester Cathedral last month, when a special train conveyed a large number of the members from Birmingham to Worcester, and the spacious Nave of the noble structure was well filled, as well as the Choir. The President occupied his throne, and other Bishops and dignitaries were placed in the stalls. The service consisted of the Processional Hymn, 'O God, our help in ages past,' the Te Deum sung to Hopkins in F, the Lord's Prayer, and two Collects. The Bishop of PETERBOROUGH was the preacher. Beethoven's anthem, 'Hallelujah unto God's Almighty Son,' and the Benediction concluded the service.—In the *Lichfield Diocesan Magazine* the Bishop calls the attention of all Churchmen in the Diocese to the urgent need in which their Church Schools stand of prompt and liberal help to enable them to maintain the position which they now occupy as the educators, in the highest and fullest sense of the word, of the vast majority of the children of the English people. His Lordship stated that in the Church Schools of the Diocese they are educating between eighty and ninety thousand children; and, after a further appeal for more liberal help locally, closes by expressing his desire that an offertory should be devoted to the central fund in every Church in the Diocese on the second Sunday in Advent, if convenient, or, at least, on some Sunday before the close of the present year.—The Pilgrimage to Jerusalem, which was first suggested during the Grindale Conference, is being arranged for February and March next. The Bishop of WORCESTER, according to the October number of the *Review of the Churches*, will join the party, and preach in Jerusalem. ARCHDEACON FARRAR will deliver a series of lectures at Rome on the outward journey. CANON TRISTRAM, of Durham, will lecture in Palestine. The S.S. *Sunniwa* is being specially chartered for the voyage, and will meet the party at Naples, conveying them to Alexandria for Cairo, Jaffa for Jerusalem, Piræus for Athens, and back to Italy. The arrangements are being made by the eldest son of the Bishop of WORCESTER, Mr. WOOLRICH PEROWNE, of Hartlebury Castle, Kidderminster, who will himself conduct the party.—At the Lincoln Diocesan Conference, the Bishop in his address, observed that the education of the children was of the highest political importance to their country, to support the Schools in the Diocese, especially in the country parishes. He had been bold enough to ask for £8000, but had received at present only about £1,300. He did not say that in any spirit of complaint. If aid was sought from the rates, it was obvious some new voice must be given in the management of the schools, unless there could be an allocation of the rates by some method which would enable each denomination to manage its own schools. In conclusion, his Lordship alluded to the falling off of the incomes of many of the Clergy, and said there was the danger of an enforced celibacy and loss of culture. He looked hopefully for the revival of the old religious principle, which produced the tithes and endowments, when it was thoroughly

brought home to the minds and consciences of modern owners of wealth.—The memorial of the late ARCHBISHOP MAGGE at Peterborough Cathedral was unveiled by the DUKE OF RUTLAND. It is a cenotaph bearing a recumbent effigy of the late Archbishop draped in his robes, and with his hands placed across his breast. The features of Dr. MAGGE have been faithfully reproduced by the sculptor, and the head reposes on a pillow. The attitude is one of peaceful repose. The cenotaph is of Sicilian marble, and bears the following inscription:—"In memory of WILLIAM CONWY MAGGE, D.D., D.C.L., LORD ARCHBISHOP OF YORK. Born at Cork, December 18, 1821. Died May 5, 1891. Minister of the Octagon Chapel, Bath, and Quebec Chapel, London, 1851-1861. Rector of Enniskillen, 1862. Dean of Cork 1864. Consecrated twenty-sixth Bishop of Peterborough, November 15, 1868. Translated to York, 1891. Eminent alike in the pulpit and the Senate, he devoted his unrivalled eloquence to the defence of the Church and the confirmation of the Faith. 'He being dead yet speaketh.' The Duke of Rutland, in a brief eulogy, referred to the marvellous combination of high qualities and intellectual powers which characterised the late ARCHBISHOP; and then formally unveiled the memorial, and committed it to the care of the Dean and Chapter.

What Mr. Ingham told Mr. Heyden.

It was a very lucky thing for Mr. Heyden that Mr. Ingham called to see him just when he did. But it would have been better still if he had done so long before. For Mr. Ingham turned out to be the only man able to give any advice worth a rush. Lots of other people had talked and suggested things, as they do when they see a house on fire. But it is commonly the dreamer who put out the blaze after all. And so Mr. Ingham happened to have a bit of useful knowledge that nobody else had. And indeed the case was very like a fire, although it wasn't a house, you know; it was a man; namely, Mr. Heyden himself.

Only the day after Christmas (1891) he told the story in these very few words:—"Fifteen years ago," he said, "in December, 1876, I met with a slight accident, and had great pain in my ankle, which at first I thought was sprained. In a few days the pain moved up to my knee, whilst all the surrounding parts became swollen and puffed up. I could not bear to put my foot on the ground or even let the bed sheet touch the leg. A doctor who attended me for two months said it was rheumatism, and treated me accordingly. When I got a little better, he sent me to Southport for three weeks. I returned to my work again, but had great difficulty in getting about, and from time to time I had to leave work, owing to the intense pain. Later I had excruciating pains in all my limbs, and the joints of my fingers became enlarged and grew out of shape. "Then I consulted another doctor, who attended me through several severe attacks. He said my complaint was Chalk Gout. He gave me medicines, but said he could not do much for me, and that in time the disease would kill me. In this way I continued to suffer for fourteen years. During that period I took every gout and rheumatism medicine I heard of, but nothing gave me more than temporary relief."

"In March, 1893, I had a bad attack, and was bedfast for over two months, when one night a friend of mine, Mr. James Ingham, of Old Trafford, called to see me. The pain was at its height, and seeing my condition, he said he knew of something that would be good. He brought me a few doses of a bottle, but refused to say what it was. It gave me so much relief that I sent my wife to ask him. He replied, 'I will come and tell him all about it.' He soon came, and said it was called Mother Seigel's Curative Syrup. Upon that I told him I had often heard of it, but regarded it as a quick medicine. I sent at once to Burgon's stores in Oxford-street, and got a bottle, and after using it twenty-four hours felt much better. In a few days I was out of bed and at work, and have never lost a day's work since. I had no more of my old enemy. I will gladly answer all enquiries." (Signed) HENRY R. HEYDEN, 28 Booth-street East, Oxford-road, Manchester.

Now this statement of Mr. Heyden's is surprising. The reader would like to know how it can be true, and he has a right to ask. The explanation is this: Mr. Heyden was afflicted with rheumatic gout, an almost universal complaint, very painful and dangerous. The cause is a poison in the blood, produced as follows:—First, the stomach becomes inactive and torpid with indigestion and dyspepsia; more work is thus thrown on the liver than it is able to do; the overloaded liver falls in the manufacture of urea, leaving it in the blood in the form of a solid called uric acid. This acid, a deadly poison, unites chemically with the soda (an alkali) in the blood, forming urate of soda, a hard crystal poison. This poison goes round in the blood current until it is finally deposited in the muscles and joints, setting them on fire with inflammation and inflicting fearful agony. Continued, the disease causes chalk stones in the bladder, Bright's disease of the kidneys, and disease of the heart and lungs. All come from the same source, indigestion and dyspepsia, and are properly symptoms of that ailment. What a pity people don't understand this fact better!

Mother Seigel's Syrup cures by its wonderful action on the stomach and liver, and thus it cures the case above described. It begins at the right end. Perhaps it would be wise in you to put this account in your scrap book, or where you can find it in time of need.

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 2, 1893.

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NOTES AND COMMENTS.

Personalia. The BISHOP of LIVERPOOL has become a Vice-President of the National Protestant Church Union. The BISHOP of WORCESTER and the BISHOP of SODOR and MAN had previously accepted the office.—The BISHOP of JAPAN and Mrs. BICKERSTETH sailed from England on the 21st of October for New York, en route for Japan by way of the American Continent.—The Ven. ALAN GEORGE SUMNER GIBSON, Archdeacon of Kokstad and Canon of St. John's Cathedral, Umata, has been appointed Coadjutor to the Bishop of Cape Town. The BISHOP-DESIGNATE was educated at Corpus Christi College, Oxford, and had a distinguished career at the University. He was ordained Deacon in 1879, and Priest in 1881 by the BISHOP of LINCOLN, and for the last ten years has been engaged in Mission Work in South Africa.—The Rev. T. SYMONDS, late of Quanaibeyn was inducted by the Rev. ARCHDEACON STRETCH, on Tuesday evening, the 22nd ult., to the Incumbency of St. Philip's, Collingwood. Diocese of Melbourne—the Rev. J. MC T. EVANS, of St. Barnabas', South Melbourne, has been appointed to the Incumbency of St. Anselm's, Middle Park, in succession to Dr. CHAPMAN.—The Rev. E. SUMNER, B.A., of St. Augustine's, Moreland, succeeds the Rev. J. MC T. EVANS, at St. Barnabas'.—Mr. W. S. BOWERS who for some time has been employed as Catechist at St. Barnabas', George-street West, left for Bundaberg yesterday. The prayers and good wishes of many friends follow him to his new sphere of labour.—The DEAN of ST. ASAPH's and Mrs. WILLIAMS are in Sydney; they are travelling round the world for the benefit of their health.—It is reported that the DEAN of HOBART will sever his connection with the Cathedral early next year.

Progress. A Correspondent in the *London Record* says with reference to the Diocese of Sydney—It is gratifying to know that "peaceful progress" is not being withheld from the Church in this Diocese. I believe there is a deep under-current of spiritual life, attended with its natural result—effective work done for the Master. The Parishes are fairly well supplied with Clergy, and of these a goodly portion are spending and being spent in the work. Nor are signs wanting of the Laity taking their place. The great commercial depression under which the Colony is passing has fallen heavily on the Church; still the effects have not been so disastrous as it might have been feared. In this as our day so has our strength been. The PRIMATE is showing great activity in moving about his Diocese preaching, speaking, and organizing.

Sunday-school Institute. Last week we published our Sunday-school Institute Class List, and announced that certificates, etc., would be presented in a short time. For the encouragement of teachers to enter for the next Examination we ask them to read what is being done by the Sunday-School Institute at Home. "Canon ELWYN distributed at Zion College on Saturday, October 21st, the prizes and certificates to the successful candidates in the Examination of the Church of England Sunday-school Institute. The importance of this effort, entirely the work of the Institute, was made apparent by Mr. JOHN PALMER's official statement. Some 10,000 teachers had availed themselves of the scheme since its establishment. This year there had been 725 entries, as against 568 last year; almost every Home Diocese had been represented, and many of the Colonies joined in the Examination. Of the 640 teachers who had entered for the Examination, 604 had passed. Canon ELWYN, in a pleasant and general address, pointed out that the Examination scheme had been a great benefit to the teachers, who came from all parts and from all classes, and included working men and women, the factory girl and the daughter of the professional man—in fact, the Examination was open to all. The result should encourage others to enter the lists. The prizes and certificates were then distributed and excited great interest."

The English Church in the Nineteenth Century. Canon OVERTON, the Historian of the English Church in the last Century, is preparing a history of *The English Church in the Nineteenth Century*, which Messrs. LONGMANS are to publish.

The New Bishoppers in Japan. The Rev. HENRY EVINGTON has accepted the ARCHBISHOP's offer of one of the Dioceses. The other Clergyman upon whom the Archbishop's choice had first fallen felt himself unable to accept the appointment. It is hoped, however, that the second Bishop's name may shortly be announced. Mr. EVINGTON is a graduate of Pembroke, Oxford. He was Ordained in 1874, and at once joined the Japan Mission of the C.M.S. Mr. EVINGTON has always commanded the entire confidence of the Home Committee and of his Colleagues, whilst there is reason to believe that his acceptance will give pleasure to Bishop BICKERSTETH, to whom he has been Examining Chaplain.

A Strange Story. A strange story comes from Jamaica. A man named ALEXANDER BEDWARD, a middle-aged black man, belonging to the labouring or small settler class, and living in the neighbourhood of Hope River, has somehow persuaded a number of people that he is a prophet of God, and that on the occasion of his offering prayer, which is done once a week, on Wednesday mornings at nine o'clock, by the bank of the river, it becomes a healing stream capable of relieving the sufferings and healing the afflictions of those who bathe in or drink of the water. The attendance on these mornings has now grown to not less than six thousand persons, many of whom come from great distances, and seem to have implicit faith in this means of cure. The scenes that are witnessed are reminiscent of the pilgrimages to the Sacred River of the Hindus; decency and sanitary precautions being set at defiance. Both the English and the Roman Bishops have had to take steps for the protection of their adherents.

The Conversion of India. DR. GEORGE SMITH is engaged upon a monograph on *The Conversion of India*, which Mr. MURRAY is to publish. He recounts the efforts of the Nestorians, the Jesuits, the Franciscans, and Dominicans; also the attempts of the Dutch, the progress of British Missions since 1793, and more especially since 1858; dwells on the assistance the United States have rendered them, and discusses the methods and prospects of Mission Work in India and Southern Asia generally.

"Holman Hunt." "The Life and Work of HOLMAN HUNT" will this year form the subject of the "Art Annual," or Christmas Number of the *Art Journal*, and will make another addition to the series of which Sir FREDERIC LEIGHTON, Sir JOHN E. MILLAIS, PROFESSOR HERKOMER, and others already form part. Mr. HOLMAN HUNT has placed a large quantity of material and illustrations at the publishers' disposal, and has assisted them in every way, and has also sat for his portrait in the costume in which he painted in the desert where the presence of lions necessitated working with his rifle constantly under his arm.

Teachings in Art. A special feature of the "Annual" will be a description of his principal pictures from the pen of ARCHDEACON FARRAR, written from the point of view of "one who has found qualities and teachings in Mr. HOLMAN HUNT's Art which it is a pleasure to him to assist to bring before the notice of others." The "Annual" will, as usual, be profusely illustrated with reproductions of the artist's principal works, and there will be three full-page plates, of which "The Light of the World" and "The Shadow of Death" will be photogravures; while "The Finding of the Saviour in the Temple" will be a line-engraving. This last is worthy of attention from the fact that it will in all probability be the last line-engraving published in England, as the present race of line-engravers is now almost extinct, and it would be well-nigh impossible to get more of such work done, even if it were required.

Italy. Progress has marked the work of the Bible Society in Italy. The circulation has been the highest ever known; it has risen to over 166,000. The total circulation for the year in the Italian agency 166,915 (previous year 153,776) by colportage, 106,390 (previous year, 93,988). The report says, "More than ever it can be affirmed that no book is more widely circulated in Italy than the Book of Life." This is the latest report from a country which, but a few years ago, was dominated by the Papacy, and in which consistently and characteristically the Bible was popularly unknown."

THE CHURCHMAN'S ALLIANCE.

On Monday last the Second Quarterly Meeting of the Churchman's Alliance was held at St. Barnabas' School-hall, and was well attended. Dr. Houston, Vice-President, took the chair. The proceedings were commenced by singing the hymn beginning—"Thy Kingdom, O Lord," and prayer was offered by the Rev. F. B. Boyce. A few matters of business were arranged, and the Chairman called upon the Rev. B. A. SCHLEICHER, M.A., Principal of Moore College, who read the following paper on

THE ORGANIC INSPIRATION OF THE NEW TESTAMENT.

Notwithstanding some considerable difference of opinion as to the precise method of Scriptural Inspiration, all Christians thoroughly agree that in composing the various writings of the New Testament, the Apostles fully realised the promise of their Master that the Comforter should guide them into all the truth; and the Divine authority of these Books in all matters relating to spiritual truth, and more especially to the Personality and Work of the Incarnate Son of God, has at all times formed one of the fundamental tenets of the universal Church. But what I have ventured to call the *Organic* Inspiration of the Scriptures, is a fact far less generally apprehended. Yet to the seeing eye there can be no doubt that the Bible, and particularly the New Testament, has been shaped and moulded by Divine influence, not only in all its parts, but also as an organic whole. Indeed, the more closely, attentively, and profoundly we study the books contained in our New Testament Canon, the more clearly shall we behold the cosmic action of the Holy Spirit; the more plainly shall we perceive the "Hand out of the darkness," weaving apparently aimless and fragmentary human efforts into the pattern of a complete and perfect design.

In order rightly to estimate the issues involved, we must bear in mind the circumstances under which the twenty-seven writings now collected in the New Testament were composed. It is quite plain that there was no such thing as a preconceived plan, or unity of action in this matter among the Apostles. It was not until many years after the Resurrection that the necessity of writing anything at all forced itself on the minds of some of them. The habits of their nation and age, and the nature of the case, at first restricted them to teaching by word of mouth. When at length they did write, each did his work independently of all the rest, and most generally in ignorance of what had been written by others. Moreover, the work itself seemed in most cases the fortuitous result of chance circumstances. St. Matthew, when about to carry the Gospel to other parts, wrote, perhaps for an obscure Church in Judæa, a permanent record of what he had given them in his oral teaching. St. Mark, at the request of a few earnest converts, wrote down the substance of St. Peter's Evangel. St. Luke, to gratify the wish of a personal friend, compiled his Gospel from data collected by diligent enquiry among eye-witnesses, and subsequently, for the benefit of the same individual, recorded the fortunes of the early Church to the time of St. Paul's arrival in Rome. The great Apostle of the Gentiles himself, sat down, amid the stress and strain of a busy life, and wrote letters to Churches which needed his immediate counsel and authoritative warning; but apparently he was prompted to do so only by the immediate exigencies of his work, and did not at all realize that they were to serve any but a temporary and occasional purpose. The writer of the Epistle to the Hebrews seems to address himself only to the task of preserving a certain Jewish Christian congregation from a contemplated relapse into Judaism. The New Testament represents a literature whose various authors certainly had no conception that it would ever be collected into one book—a literature which would appear, on a cursory view, to have been entirely incidental, almost casual in its origin—the result of many scattered and disconnected efforts which in most cases show unconsciousness of any aim beyond the special crisis which called them forth.

Yet when this apparent chaos of Apostolic writings came to be gathered into one volume, it was found to be a Divinely ordered coarseness of marvellous completeness and symmetry. When in the sub-apostolic age the various documents which until then had perhaps been largely preserved by the particular Churches or individuals to whom they were in the first instance addressed, became the common property of all, and were slowly formed into a universally accepted Canon, the several parts proved to be so admirably adapted and proportioned to one another that they naturally fell into a perfect and organic whole. As the stones and beams used in the building of Solomon's Temple were got ready in the quarry, and in the forest,

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before they were brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the House while it was in building, because every piece of marble and timber had been designedly so shaped and moulded as to fit in exactly with that which was placed above, beneath and beside it—so it could now be seen that every Apostolic writer, while seemingly working only for a temporary and ephemeral end, while to all appearance laboring independently of his fellows, and mindful only of the needs of his own little corner of the Vineyard, and of the requirements of his own age, had unconsciously been guided and directed by the great heavenly Designer and Architect, so that his work should complement and harmonise with that of each of his brothers, and that all the parts should form a finished and symmetrical building of God that might stand for all time.

That, in addition to the special Divine enlightenment and quickening of the spiritual truthfulness of each authoritative value and spiritual truthfulness of each particular book, there was also at work in the New Testament writers what I may call an organic or architectonic Inspiration, a Providential operation and energy of the Holy Spirit, which used the individuality of each author, and the demands made upon him by his special environment, for the purpose of bringing out into high relief some important aspect of Christian teaching or practice in an abiding and universally applicable form, will appear even on a very cursory review of the New Testament Scriptures, such as alone is possible for us now; while a profound and detailed study would greatly deepen such a first impression. Look, for instance, at the four Gospels. They present a four-fold delineation of the Life and Work of "God manifest in the flesh." No Christian has ever asked whether three of these narratives are not superfluous, whether one or, at the most, two of them would not be sufficient. He feels, dimly, it may be, but yet strongly, that to take away even one of these, would be to leave the Church distinctly poorer, and to overshadow every Christian heart with an unhappy sense of bereavement and loss, as though the figure of its beloved Lord had suddenly become less clear and real. How is this? Because no one writer exhibits, or could possibly exhibit, a complete portrait of Jesus of Nazareth, He who was the "Word made flesh," the unique Catholic Man who appeals to all nations, ages, and conditions of men, who, in a truer and nobler sense than Shakespeare, was "not one, but all mankind's epitome," could not have been truly or adequately pictured by any one human being. It required four men who themselves represented in their own persons and characters, the four principal types of human individuality, to furnish anything like a complete portrait. Like several musical notes coalescing into one harmony, like a number of prismatic rays blending into white sunlight, the four presentments of our Saviour's Personality in the four Gospels exhibit to the gaze of Christendom a distinct and finished picture of the Divine Man. In living traits He is limned for us in the record of Sts. Matthew, Mark, Luke, and John, as the Prophet and Lawgiver, as the Mighty King, as the Universal High Priest, as the Everlasting Word; with reference to the past, the present, the future and the Eternal; as He was related to Judaism, to the purposes of God in history, to the needs of man as such, and to the Godhead; as the Fulfiler of all that was true in the ritual and traditions of the national worship of the Jew, as the practical embodiment of that living force and energy which appealed most strongly to the Roman, as the incarnate answer to the eager philosophic questionings of the Greek, as the Divine Fulness which alone can satisfy the infinite yearnings of our common SPIRITUAL nature. It is not difficult to perceive that nothing short of this fourfold delineation could have brought our glorious Lord fully home to our hearts and minds, while, at the same time, a larger number of narratives would not only be unnecessary, but would not improbably tend to confuse and blur the clearness of the outline. Yet again, the fourfold Evangel, full and perfect as it is, could never by itself have constituted a complete body of spiritual truth. We needed also to have drawn for us with a strong and authoritative hand the practical issues of that Great Life, as they appear in a twofold direction: first, in the establishment, the constitution, the methods, the aim of the Church—and this is done in bold outlines typical of the Church's work in all ages by St. Luke in the Acts; and secondly, the practical issues of that Life, as it becomes a pattern and inspiration of duty, and a power of holiness, to each individual believer. Such a code of Christian faith and conduct we have in the Epistles; and here again the preiding influence of the Holy Spirit has shaped for us out of seeming chaos, an orderly and symmetrical whole: out of an apparent medley of casual letters, a complete body of Catholic truth. St. James with his insistence on practical religion; St. Paul with his emphatic assertion of the inward principle of faith, from which alone true and genuine righteousness can spring; St. John with his reconciliation of the two in the deeper principle of love which is at once the indwelling of the Divine Life, and the full accomplishment of the Divine Will; St. Peter with his exhibition of these spiritual forces as a power not only individual, but social—set forth every aspect of human life, both individual and corporate, as it is informed, re-adjusted, and, indeed, re-constructed by the Spirit of the Incarnate Son of God. In this case, too, we seem to have neither too little or too much; for, as the "City of God, lieth four-square," so this fourfold manifestation of Christian truth is an integral and organic unity. It should be remembered also that in their numerous references to the

methods of the growth and administration of the Church, the Epistles supplement the Acts of the Apostles; and it is remarkable how both the nature of the questions dealt with, and their solution, anticipate, at least in principle and germ, all subsequent Church development. Lastly, the plan of the Book is completed by an answer to the inevitable enquiry: "What is the place of this wonderful Redemptive Work in the history of the earth, and of the universe?"—and there can be little doubt that without the Apocalypse (which foreshadows in great, bold strokes the fortunes of the Church, and "that far-off Divine event to which the whole creation moves," the descent of the City of God and the reign of the King of Righteousness), the New Testament would be a syllogism without a conclusion, a prayer without an Amen, a battle without a victory.

Thus we are enabled to see in the New Testament a beautiful and harmonious building of God, with the four Gospels as its foundation, the Acts and Epistles as its superstructure, and the Apocalypse as a tower pointing upward; and we observe that each part is complete in itself and perfectly proportioned to all the rest. Nay, the very order in which our Canon is now arranged, being logical rather than chronological, providentially helps us to realize this conception more fully. The fact itself cannot be doubted by the thoughtful and sympathetic student of the Sacred Volume. Yet it is morally certain that the authors did not work in concert, and had no thought of their writings ever forming part of a collection. Is it possible, then, to escape the conclusion that as the great natural forces cause the earth to revolve both round its own axis, and round the sun, so each Apostolic writer was moved by the Holy Ghost both to bring out clearly and independently the truth as it is in Jesus, and, at the same time, to bring it out in special relation to a central plan, or, in other words, that we may distinctly recognize in the New Testament, the all-pervading action of a Divine Force operating in pursuance of a creative design, that has not only shaped each part, but moulded and formed the Book as a whole, and which we may therefore not unfitly describe as organic or architectonic Inspiration?

THE REV. R. NOAKE, B.A., read the following paper on THE AUTHORSHIP OF THE BOOK OF JOB.

Let me preface this paper on the Authorship of the Book of Job with the statement that its preparation has by no means been attempted with the confidence of a competent critic.

To do justice to such a subject, one should be an advanced scholar, well acquainted with ancient, oriental languages, and almost as familiar with the habits of thought, the conditions, customs, and pursuits of what is called the patriarchal age as one "to the manner born."

Lacking such qualifications, therefore, I can only offer you second hand matter, and that of a limited nature,—ideas selected chiefly from essays, articles, critiques, and commentaries. If, however, the reproduction and rearrangement of thoughts and suggestions so obtained lead to fuller discussion presently, and elicit further information in relation to this interesting question, the effort to prepare the paper will not have been altogether futile. I take it for granted that the question of the Divine Authorship of the Book of Job needs no introduction here,—that the arguments in support of the inspired character of Holy Scripture in general, apply to this particular portion of it, also with sufficient force to establish its sacred origin. What we have now to discuss, I imagine, is simply its human authorship—who received the spiritual impulse and guidance to conceive, collect, arrange and preserve the thoughts set forth in this remarkable book. Proceeding on that line, then let us consider two or three out of the many theories that have received birth in the course of time. It will be impossible, of course, within the limits of a twenty minutes paper, to exhaust argument in connection with even two or three, but a sufficient number of salient points may be given to promote a somewhat satisfactory conclusion.

One idea entertained for many years was that Moses was the Author. This view was based on certain qualifications for the task that Moses was considered to have possessed, e.g. he was intellectually fitted for it, being "learned in all the wisdom of the Egyptians, and mighty in words and deeds," his rhythmical compositions, recorded in Exodus and Deuteronomy, shew his capability of producing poetry as sublime and beautiful as that found in Job. In addition to this, he had passed through the furnace of affliction, and was, moreover, acquainted with pastoral life somewhat similar to that with which Job himself was familiar. Add to these, his exalted, spiritual character, his splendid conception of the Deity, his righteousness, meekness and unwavering trust, and it is thought in view of all this that he could have easily produced the work in question.

In opposition to this theory, however, comes the forcible objection that the book of Job has not the slightest Israelitish colouring. No reference of any kind is made to the bondage in Egypt, the departure, the wanderings in the wilderness, the miraculous aids, the rebellious sins and sufferings, the wars, victories and defeats, the giving of the law, the religious institutions, and so forth. Yet all Hebrew writers subsequent to the time of Moses find this history of Israel from Egypt to Canaan, a most prolific source of illustration: Priest and Prophet, poet and historian, all alike have borrowed largely from it in enforcing spiritual truth and conveying spiritual lessons upon Divine

Providence. It is impossible to conceive of Moses, then having written the Job story, and so completely to have avoided any direct or indirect allusion to the wonderful experiences of the chosen people; particularly as he was so closely identified with them himself, as their leader and lawgiver. Of course there is the supposition that he may have written it before his acquaintance with Israel at all, either during his residence in the court of the Egyptian King, or while he dwelt with his father-in-law in the land of Midian. In either place he had ample time to write, and abundant materials at hand out of which to frame such a composition; and the question of the Moses authorship is only feasible on that understanding,—viz., that he produced it before his public association with the chosen people.

I will not dwell longer upon this point, but pass on to a second theory, viz., that the Book of Job was produced by David or Solomon or some contemporary Hebrew of great learning and ability. This one receives great support from modern critics. The defence of it is based on the style of the composition, the employment of certain words which mark a later age than even that of Moses, the use of such names as J-hovah for the Deity and Satan for the evil one (not apparently common to the patriarchal time), the high order of civilization indicated, and the correspondence in many respects, between the wisdom and sentiments of the book of Job and those of Psalms or Proverbs. Not being able to study the work in the original, I cannot venture to offer any criticism on Arabic phrases, e.g., and obsolete terms, etc., and will leave the linguistic arguments alone, only remarking that, so far as I have been able to understand the comments of others upon this point, I have personally felt utterly dissatisfied, and thought that the theory of Solomon or Davidic Authorship built upon the existence of a few doubtfully modern words was but weakly supported, and that the treatment of the question was strained and laboured. Nor am I convinced by such argument as the following: It is said, for instance, that many phrases and maxims in Psalms and Proverbs resemble the passages in the book under discussion, and that therefore the three works are by contemporary authors. David, or Solomon, or a Hebrew of their time must have written the book bearing the title of Job. Yet why so? Why should such an inference necessarily be drawn from the existence of such correspondences? Is it not just as likely that Job's work already existed, and that David or Solomon, familiar with its composition, reproduced some of its phrases, incorporating them with their own later compositions?

The question as to whether the book of Job was the result of a sort of joint authorship I will pass over for want of time, and endeavour now to set forth as briefly and clearly as possible the arguments in defence of a third theory, viz., that Job himself was the author. I may confess at the outset that this view has all my own sympathies; not through any bias, or prejudice, nor through want of reading a good deal of matter on the other side, to which some of the highest names are attached, but simply as a result of carefully weighing all the pros and cons suggested. I believe such a man existed in an age far antecedent to that of Moses, and, therefore, the more antecedent to David or Solomon, and that he, directed and aided by the Spirit of God, wrote his own history. Of course, it is admitted that another hand must have added the account of Job's length of days and his decease, just as in the case of Moses. An author cannot describe his own death. But it is easy to conceive another inspired writer, Moses or Solomon for that matter, acting as editor and adding that item of information, just as one would do now-a-days to a later edition of an autobiography after its author has passed away. But that the whole is an invention of a clever mind or a story framed partly out of tradition, and partly out of imagination, I am not prepared to admit as possible or probable. The book as a whole seems to carry upon it the stamp of reality, not fiction. It reads like the production of a mind vividly remembering personal experiences. It has been said by a Rationalistic writer that "only a Christ could have produced a Christ." May it not be affirmed with equal emphasis that only a Job could produce a Job? A quotation from Heugstenberg runs thus, (the passage, I must admit, is in defence of another theory, but the spirit of it will serve the present purpose): "The author," he declares, "must, himself, have been a Job, a cross-bearer; he must, himself, have wrestled with despair; he must, himself, have been comforted with the comfort which he gives to others; he must, himself, have repented in sackcloth and ashes. For only through his own personal experience could a man write concerning a mystery of God as the Author of the Book of Job has written."

The apparent ancient tone and style of the book is an argument in favour of the Job Authorship. It is almost as difficult to conceive of Solomon or David avoiding Israelitish allusions as of Moses having done so; that which aids therefore the Ante-Mosaic idea also the other. And the argument for the very ancient period of production is strengthened by the fact that there are a good many references to noted events that occurred in the earlier ages of the world's history; such e.g. as the fall of man, the deluge, the destruction of the cities of the plain, etc.; while nothing posterior to the Patriarchal Age is even hinted at. Many writers have pointed out this, with other facts, which are summed up thus in the Pulpit Commentary. "The manners, customs, and institutions are distinctly Patriarchal. The pastoral descriptions have the

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genuine air of the wild, free, vigorous life of the desert. The city life indicated in chapter xxix is exactly that of the earliest settled communities, with Councils of grey-bearded elders, judges in the gate, the chieftain at once Judge and warrior, yet with written indictments as in chapter xxxi, 35, and settled forms of legal procedure as in chapters ix, 33, and xxxi, 28."

The civilization, if such it may be called, is of the primitive type, with rock inscriptions, mining such as was practised by the Egyptians in the Sinaitic peninsula from Before Christ 2000, great buildings, ruined sepulchres, tombs watched over by sculptured figures of the dead and so on. It is inconceivable says the same, "that a writer of a late date, say of the time of the captivity, or of Josiah, or even of Solomon, should in a long work like that of Job, intentionally and successfully avoid all reference to historical occurrences, and to changes in religious forms or doctrines of a date posterior to that of the events which form the subject of his narrative."

Amongst the many other suggestions favouring the Job authorship theory we may note the following. One is that a man living something like 1400 years after his trial, enjoying restored health, comfort and prosperity, would have ample leisure for the production of such a record of experience; and there is a strong probability that one of his temperament, keenly resenting the imputation of hypocrisy, would endeavour to write a true account of his vindication at the hands of the Almighty, instead of allowing the story to be passed down orally, with the possibility of its being more or less corrupted and the question of his integrity left unsettled.

That he understood, and practised the art of writing is indicated in the book; and that he had full ability to produce it, with all its sublimity, beauty, grandeur and majesty of thought, is clearly indicated in those noble speeches ascribed to himself; which, excepting, of course, the utterances of Jehovah, are acknowledged to be superior to any of his friends. Against the Job authorship, the objection has been presented that the story has a very artificial and improbable order of arrangement in its incidents, and that it is too dramatic in style for acceptance as a simple record of experiences historically true.

Well, I admit that it does read artificially and dramatically as to its numbers, incidents and styles of utterance; and if it had only come into existence in modern times I should have been ready to accept the idea of its being a splendid fiction, framed, like some of Shakespeare's dramas, out of historic matter aided by a powerful imagination. But scholars, who assume to be able to write with all the authority of knowledge, assure us that the book is not so artificial as it may seem to those unacquainted with Eastern habits of mind and modes of expressing thought. They tell us that with Arabians, for example, debates are conducted more deliberately and orderly than amongst us. A theme is given, and long meditation ensues before a word is spoken; when thought has shaped itself satisfactorily, it then flows forth from the speaker, sometimes in long, measured, appropriate utterance, and no one dreams of interrupting the one expressing his opinions till his speech is ended. Not immediately at its close even does another always take up the subject, but generally ponders upon the new ideas while and deliberates how he will answer them. Such speeches, thus, thought out and shaped before utterance may seem like extemporaneous productions, while they are no more so than prepared sermons delivered memoriter. If this statement be true, then, it will meet the case here, and be a sufficient answer to the objection that Job's and his friend's speeches are too long and profound and polished for impromptu utterances. Evidently each character in this book weighed carefully and deliberately the remarks of the other; and Job, probably, spoke between the paroxysms of pain, and took note of or stored up in memory, during his easier moments, the answers and comments of the others; later on, may be, writing out the speeches in full, with a description of the circumstances in which everything occurred. Moses or Solomon, or some other learned Hebrew may have afterwards come across it amongst the literature of the ancients and incorporated it with Hebrew Scripture and been Divinely guided so to do; but that, and the admission of such an additional touch as the description of the author's length of days and death, is all that I am inclined as yet, to concede to those who argue against the idea of a real Job having lived and passed through such experiences in the land of Uz, preserving the record of those experiences in a sublimely written autobiography. Time will not admit of my advancing any more arguments in support of the Job authorship theory and I must leave it at this point, only observing that, after all, it can hardly be of vital importance as to who wrote it. The chief consideration is its Divine authority, and that, I think, is pretty well as fully supported, directly and indirectly, as most other books within the Canon of Scripture. Well will it be for us, let me say in conclusion, if, after having been employed by God to set forth His truth, our own productions pass not into oblivion as profitless, perishable things, but rather, like those of this ancient servant of Jehovah, they live to comfort, instruct and bless the world long after our name is forgotten, and the place which knows us now knows us no more.

During Tea, an Interval Meeting was held at which Dr. HUTTON read the following paper on

PRAYER BOOK TEACHING ON THE HOLY GHOST.

Towards the close of our Lord's earthly life, and during

the forty days on which He appeared to His disciples, after the resurrection He had given them the assurance that the Father would send unto them the Spirit of Truth, who was to guide them into all truth, and to be to them "another Paraclete." For the fulfilment of this promise they were to wait at Jerusalem. After His Ascension they obeyed His word, and "waited" they passed their days and evenings together assembled in the same upper room in which they had partaken of the Passover, spending their time in prayer. For ten days they awaited without event or sign, the eleven Apostles, the women, Mary, and "His Brethren." They were "of one accord," they were "steadfast," they were "in prayer." First, they would earnestly desire the gift, and plead the word of promise; then would come memories of the Lord, and of His teachings; then would arise the keen compunctions of regret and shame for what they had done; then would come a sense of utter weakness, helplessness, nothingness, without the Master, emptied of self, like the prophet's vessel, which he held upside down till every drop had fallen from it; then, possibly, disappointment; and then—a willingness to wait God's time, and to accept God's way.

Possibly in the heart of some of them, the thought had risen,—The great feast of Israel is at hand; will the Father fulfil his promise upon that day? The day came, beginning with the evening twilight of the fiftieth day after Passover, and after Calvary, or rather after the Resurrection. The night was spent by the Apostles and their company in watching, praising, and entreating God. At length the morning of the first day of the week began to dawn—"the day of Pentecost had fully come." "Suddenly"—a sound! It was as when a great wind rises and draws nearer—waving trees, rustling leaves, rushing over the housetops—and it seemed to fill the house where they were; not a wind, but the sound of one! The ear testified to some presence!

Then there "appeared" tongues, divided, forked, of the colour and consistency of fire—not fire, but "like as of fire," and a tongue "sat upon" each one, visible to his neighbour, not to himself. The eye joined the ear in testimony to a presence among them. Something happened within, of which, we presume, they were conscious; at all events, the record says, "They were all filled with the Holy Spirit." But on this they had no time to dwell or exchange many thoughts, for they "began to speak with other tongues"—tongues which they had not known. The marvel was not in the meantime what they said, but that they spoke at all in these tongues; and this was done, not according to their own will or mind, but as "the Spirit," with whom they were filled, "gave them utterance,"—the words, the sounds, the thoughts were "given," and they repeated what they received. The marvel could not be concealed. It was "noised abroad." Not the "sound," but the "voice." Not the loud rushing of the wind, but the "voice," which articulately spoke, and all Jerusalem, with its thousands of strangers gathered to hear. From all countries of the Dispersion, from Babylon in the East to Asia Minor and Libya, Jews who spoke in diverse tongues crowded together, and they heard these Galilean Apostles speak—"Every man in his own language wherein we were born!" The results on the crowd were amazement, perplexity, mockery. Some felt that God was working; others were hopelessly at a loss, without opinion; others thought the speakers were the worse of wine. And Jerusalem was in an uproar.

Such is the teaching we gather from the Epistle for Whit Sunday.

Now, what was the effect of Pentecost on those eleven men, who were the Divinely chosen witnesses for Jesus Christ. They are no longer what they were. They are new men. Not in the sense of having for the first time passed into the Christian life—being "born again," for assuredly they had all known that change already. But a change as immediate as it was complete from a comparatively low type of character to the very highest had taken place. Their spiritual condition was totally different from what it had been. Men began to look on them with awe, and to think it not strange that the world should be moved by them. This spiritual change was visible in at least three directions; in wisdom, in courage, and in a nameless power. These are indicated in part in the Collect for Whit Sunday, but more so in the Proper Preface for that day. "Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth; giving them both the gift of diverse languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of Thy Son Jesus Christ." They dealt with difficulties as soon as they arose, and always well. They faced the greatest dangers as mere matters of course. And whatever they said or did told, till men wondered and trembled at the sight of them. And along with this spiritual change was another kind of power, which had been seen only in the hands of Jesus Himself,—the power of miracles done by them in the Master's name. Such was the result of, as it is put in the Collect for Whit Sunday, "the sending to them the light of the Holy Spirit." Both this Collect and Preface bring out in a very marked way another part of the work of the Holy Ghost, that of His teaching. Looking at 1 John ii. 27. from which this expression is derived

"Ye need not that anyone lead you. . . . What doeth this mean? . . . Do not mean that we never get anything from a teacher? . . . That we do not need to read books, or hear sermons, or listen to addresses, or go to conventions. No. It means that, in proportion as we have this anointing we have our teaching from God. That gives us direct access to Him. That leads Him to speak to our hearts and in our hearts. When anointed we hear His voice; then He is our teacher, and the more of the anointing that comes to us, the more frequently and plainly do we hear and understand Him."

Turning now to the Prayer for all Conditions of Men, we read, "More especially we pray for the good estate of the Catholic Church—that it may be so guided and governed by Thy good Spirit, etc." and again in the second Collect for Good Friday "Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified."

When the Lord declared that it was expedient for the disciples that He should go away, for otherwise the Paraclete could not come, He intended to direct attention to the important office which the Holy Ghost was to occupy; and He spoke of that office as one not merely for the twelve, but for the Church which they represented. The Spirit's presence in the Church was to be perpetual. "The Father . . . shall give you another Comforter that He may be with you for ever," (John xiv. 16.) and the office which He was thus perpetually to fill was that of Administrator of the Church of Christ. (1 Cor. xii. 11.) Paul, when speaking to the Elders of Ephesus, says, "The Holy Ghost hath made you overseers, Acts xx. 28 and in Ephes. iv. 12, He gives us a list of office bearers, who were included in the chief gift, as bestowed upon the Church: "He gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." All these are "Governments" set over the Church by the authority, and decision of the Holy Ghost. These office-bearers needed certain qualifications, not their own, but from the Lord, and these are carefully set before us, as given by the Holy Ghost.

We come now to the direction of affairs in the kingdom, which also is kept by the Spirit in His own power. The appointments of the Church are by Him. He offers to take charge of these, and, where permitted to do so, carries out His own purposes. Among other scriptures which tell us this is the remarkable passage in Acts (xii. 2.) "As they ministered to the Lord and fasted—the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." The precious truth involved here is that we have to commit such appointments to the Holy Ghost—to ask His will—to put ourselves under His direction and then we shall find the men appointed by Himself and after His mind.

And the duties of those who are in office are to be discharged under the care and charge of the great Administrator. The first great Council of the Church at Jerusalem, called to consider the question of Jewish rites and ordinances closes with a decree which none can read without thankful wonder. "It seemed good to the Holy Ghost and to us." There was one Council of the Church which knew where to get guidance, and whom to choose as President and Head! The Holy Ghost took charge, and the decree which settled the hard question came from Him; the increase and extension of the Church itself are also part of His care. The increase of this family of God takes place through new births into it. And this is described in the word as having (so to speak) two stages:—

One is *Conversion of Sin*, leading a soul to cry out for salvation and the Saviour. This is what our Lord means in saying (John xvi. 8) that when the Paraclete "is come, He will convict the world of sin, of righteousness and of judgment." It is the sin of unbelief in Christ that is the subject of the first convicting work of the Spirit who leads men to be born again. The second stage is that of *Conversion*, the actual turning to God, after men have been convicted and brought to their knees. This is the work of the Holy Ghost. Every soul brought into the family of God is so brought by the Holy Ghost. This is clearly the teaching of the Prayer Book as shown by the Prayer in the Public Baptism of Adults. But the growth of the children of God after they are born again is equally His concern, and subject to His will and power—"He shall guide you into all the truth" (John xvi. 13.) "Ye have an anointing from the Holy One, and ye know all things. . . . The anointing which ye received of Him abideth in you, and ye need not that any one teach you, but as His anointing teacheth you concerning all things" (1 John ii. 20-27). So in the Collect for Christmas Day—"Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit." There is

mainly one other truth concerning His administration of the affairs of the Kingdom, which, however, may be stated in a word—the *Duration of His Dispensation* and that is "Till He Come." As Christ shall ultimately give up His Kingdom to the Father (1 Cor. xv. 24-28), so the Holy Ghost shall give up His administration to the Son when He comes in glory and all His Holy Angels with Him. Turning now to the Collect for St. Stephen's Day we find the expression "Being filled with the Holy Ghost." There are many cases in which the people of God are said to have been filled with the Spirit, that is, as it appears, "filled" for the occasion and service to which they were called. There are ten such passages—three referring to a period before Pentecost, and seven to Pentecost, or a period

after it. I shall only refer to one of the latter—the well-known passage in Ephesians v. 18: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." How remarkable is the manner in which the Apostle makes this recommendation here! It is a call to receive something in the passive, not the active voice. (2.) It is a command, and (3.) It is a *distinct duty*. It is a privilege merely, not an enjoyment, not a distinction or an honour, but something we ought to have and to be, implying that it is wrong for a Christian to know nothing of this in his experience. The command is not, as I have said, to do anything, nor is it to refrain from anything, but as it were to suffer or permit something to be done to us; "Be ye filled." So that we have apparently only to consent to its being done, or to take the right attitude about it before God. God is waiting to "fill us with the Holy Spirit." But all Christians are not filled; these "faithful saints" at Ephesus were not filled already. Paul commanded them to be so now.

There were, then, hindrances. No doubt they were full of something else, for the heart, like Nature, "abhors a vacuum"—full of self, full of preconceived ideas and prejudices, full of the world, full of folly. And the preparation for "being filled with the Spirit," is to be emptied of these things. But how? One thing is abundantly clear, we must *consent* to our being emptied of anything that stands in the soul's way. We must be willing, and must go to God in our willingness for Him to do what we cannot do. Whenever we are willing, and confess it in prayer, God takes us at our word. He empties us, and so prepares, often to our suffering, but that also we must accept—the preparation must be made; when made, we are ready to receive the "filling."

And our true attitude in presence of a command like that "Be ye filled," is not merely to ask, but to accept. The act of faith is here to be distinguished from the request of prayer. God says "Be filled,"—accept this blessing. We reply, "Yes, Lord, I do accept this gift from Thy hand." Then we are ready for thanksgiving on account of what has come in the faithfulness of God. We are not to wait for feeling, for overflowing joy, for any special consciousness that the blessing has reached us; but to thank God in faith, assured that His promise has been fulfilled, whenever His conditions have been observed. Afterwards, the amount of the fullness will come and go, according to our need—regulated for the service asked of us—so that we are filled for each duty as we come to it. Whenever called on for a new task of difficulty or danger, we accept for it *the "filling"* of God's Spirit, and receive it. And so, from step to step, from strength to strength, from faith to faith, the life goes on—growing humbler, sweeter, more surrendered, and yet more ever "filled with the Holy Ghost."

In the Collect for the six Sunday after Trinity, as well as in those for All Conditions of Men, and in the Order of Confirmation, we have the direct teaching that there is a definite "guidance of the Holy Spirit."

In Rom. viii. 14 we have "Led by the Spirit of God" and in Gal. v. 18 "If ye are led by the Spirit, ye are not under the law." The former passage intimates that the leading of the Spirit is a mark of God's children which cannot be mistaken, and the latter indicates that those who submit to the leading of the Spirit are delivered from the bondage and power of the legal mind. If we turn to the Apostolic History in the New Testament, we will find much light is cast upon the subject there, and we shall I think be justified in asserting that there is such a thing, real and definite in the experience of Christians: that it is very blessed for the man who enjoys it; but that it needs much care and much wisdom to read it aright.

Next, we have in the Benediction at the close of Morning and Evening Prayer—"the fellowship of the Holy Ghost."—The word which is translated Fellowship or Communion has various shades of meaning which are perhaps best summed up in the English word *partnership*, with the explanation that, whereas the latter word usually denotes partnership in outward business, the Fellowship or Communion of the Holy Ghost chiefly concerns spiritual things. The thought then to be conveyed is, that the Holy Ghost enters as it were into partnership with us; and we have therefore, not the utterance of a feeling, but of a great fact in the spiritual life of the Christian. The first thing that is implied in this Communion is the conscious dealing with the Spirit as a person. We cannot go far in such a "partnership" without discovering that there is a partner. We cannot enjoy sympathy, without encouraging the sympathizer. The comfort leads us to the comforter. Here, then, we come to one of the deep and blessed mysteries of the Christian life, the realized Personality of the Holy Spirit.

In conclusion, let me point out that it was after Jesus was filled with the Spirit that He was led forth by that Spirit to the place of conflict and victory. And this blessing is ours as surely as it was His: we may be filled with the Spirit: we may be led by the Spirit. Jesus, who was Himself baptized with the Spirit, to set us an example how to live, has ascended into heaven to baptize us into the likeness with Himself. He who would live like Jesus must begin here: he must be baptized with the Spirit. What God demands from His children He first gives. He demands entire likeness to Christ because He will give us, as He did Jesus, the fullness of the Spirit. We must be filled with the Spirit.

The Rev. J. H. MUL ENS next spoke and said all the Attributes and the operations of the Holy Ghost were alluded

to in the various Collects in the Prayer Book, and illustrated his remarks by referring to the "Prayer for the Queen's Majesty," in which there was shown the need of the Holy Ghost that men and women should be inclined to love God's will and walk in all His ways. The Prayer for the Royal Family showed that it was possible for individuals to be endowed with the Holy Spirit. In the Prayer for "All conditions of Men" the Holy Spirit was acknowledged as the Guide and Governor of the Church leading those who profess and call themselves Christians into the way of truth, and holding the faith in the unity of the Spirit in the bond of peace and in righteousness of life. The Collect for the first Sunday in Advent taught us of the simultaneous reign of the Holy Ghost with God and Christ; the fourth Sunday in Advent of the equal honor and glory of the Holy Ghost with the Father and the Son, in the Collect for Christmas Day we prayed that we might be daily renewed by the Holy Spirit; and in that of St. Stephen's Day that we might be filled with the Holy Ghost, and so learn to love and bless our persecutors. In the Collect for the Circumcision we asked for the true Circumcision of the Spirit, that our hearts and all our members might be mortified from all carnal and worldly lusts, and so might in all things obey God's blessed will. At Quinquagesima "send thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues without which whosoever liveth is counted dead before Thee." On the first Sunday in Lent we were taught that our flesh was to be subdued to the Spirit that we might ever obey godly motions in righteousness and true holiness. On Good Friday we acknowledged that the Church is governed and sanctified by the Holy Spirit; and on the Sunday after Ascension Day we asked that the Holy Ghost might be given to comfort us and exalt us into the same place whither our Saviour Christ had gone before. On Whit Sunday we prayed that by the Holy Spirit we should have a right judgment in all things and evermore rejoice in His holy comfort. In the Collect for the nineteenth Sunday after Trinity we sought that the Holy Spirit might direct and rule our hearts. In the Apostle St. Barnabas we recognised one endowed with singular gifts of the Holy Ghost, and we prayed "leave us not destitute of Thy manifold gifts nor yet of grace to use them always to the honor and glory of God." In the Order of the Administration of the Lord's Supper we sought for cleansing—cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee and worthily magnify Thy Holy name. In the Ministration of Public Baptism to Infants, His washing and sanctifying power was sought that "he being delivered from Thy wrath may be received into the ark of Christ's Church," and we asked Give Thy Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation. In the Order of Confirmation growth by the Spirit was sought for—daily increase in Thy Holy Spirit more and more until he come to Thy everlasting Kingdom, and further we asked for those confirmed "let Thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life"—that they might be strengthened with the Holy Ghost the Comforter, and that daily they might increase in the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of true knowledge and true godliness; the spirit of holy fear. In every service the agency and operation of the Holy Spirit were taught with a clearness which could not be misunderstood and his regenerating and sanctifying power sought by prayer and faith.

The Rev. J. H. Maclean also spoke, after which the Rev. T. H. Holliday said:—"It is not until we begin to search for this truth in the Prayer Book that we find it so fully taught and insisted on. At one time the subject had no interest for us. Indeed, most of us can remember how dry and hard it appeared in days gone by. But now we see its beauty and usefulness."

Apart from the Fifth Article, and the three forms of the Christian Creed, there is very little of direct command to observe or believe this grand truth, but, as it often happens, the indirect teaching is often more expansive than the direct command. By the Prayer Book teaching, we mean the exclusion of Scriptural teaching as found in the Gospels and Epistles, otherwise we shall credit the Prayer Book with what does not belong to it. Take then the Prayer Book as the work of the Reformers; we cannot fail to detect the hand or guidance of the Holy Ghost. This is more clearly seen in the Unity of Design and Purpose.

This may be said of any book, even a book of fiction, but then generally speaking, such a book is the work of one man. The Prayer Book like the Bible, was the work of various authors at different times, and it is wonderful that as we compare part with part, no part contradicts another, and thus its unity shows that the Holy Ghost presided over and blessed the efforts of those who have given us this book.

I think we see the teaching of the Holy Ghost in the prayer book interpretation of the general and particular confession of sin, and of declaratory absolution. Take one of the opening texts, "If we confess &c." and then the exhortation following based upon that Divine truth. If the Holy Ghost had not presided and directed its authors who can tell to what length of error we might not have gone.

And so with Absolution. How this accords with the prayer book interpretation of the general and particular confession of sin, and of declaratory absolution.

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And so with Absolution. How this accords with the

teachings of the Spirit, that man is made an instrument of conveying God's willingness to forgive the penitent one.

Then the Holy Ghost testimony to a present Salvation as therein taught must not be overlooked. We see this in the Unity with Christ developed and expanded step by step in the Office of Holy Communion where we read "that we are very members incorporate in the mystical body of Thy Son, &c." And then as to possession of the heavenly Kingdom "Are also heirs through hope, &c." Here I might show that in many other places the same development of indirect teaching has taken place, but as this has been fully dealt with by other speakers I will say, finally, that the calm, judicious, pious spirit which pervades the book would seem to be also in accord with the great plan. Indeed may we not see in it, an answer to prayer as in the Collect for "Whit Sunday that we might have a right judgment in all things." These, then, are some of the points in which the "Teaching of the Holy Ghost" is brought out in our Book of Common Prayer.

At the evening sitting Mr. J. Barre Johnston in the temporary absence of the Vice-President was voted to the chair. The minutes of the last Quarterly Meeting were confirmed, notices of motion for the next meeting were given, and the names of new members enrolled were announced. As the time for the second subject had arrived, it was resolved that the discussion of the first subject 'A Diocesan Missioner needed' on the programme should be postponed till the next meeting. A discussion on

THE CHURCH AND POLITICS

was opened by the Rev. J. HOWELL PRICE. The Revs. J. D. Langley, R. Noake, B.A., A. W. Pain, B.A., J. Dixon, Messrs. John Jackson, W. R. Beaver, and others took part in the discussion.

At 10 p.m. the Benediction was pronounced and the meeting closed.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

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

Sun., Dec. 3.—11 a.m., The Dean. 3.15 p.m., Canon Sharp. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion.

The Offertories throughout the day will be in aid of the Church Society. On Wednesday and Friday following, there will be half-hour services in the Cathedral at 1.15 p.m.

DIOCESAN.

Frid., Dec. 1.—Confirmation, St. Clement's, Marrickville, 7.30, The PRIMATE.

Sat., Dec. 2.—Confirmation, St. Mark's Darling Point, 4.30 p.m., The PRIMATE.

" " Grand Excursion to Echo Farm Home. Steamers leave Dawes Point Jetty, 12.30 and 1.30 p.m. Fare, 1s.

Sun., Dec. 3.—St. John's, Darlinghurst, 11 a.m., The PRIMATE; St. Thomas', Balmain, 7.30, The PRIMATE.

" " St. John's, Ashfield, 7 p.m., The Bishop of Goulburn.

Mon., Dec. 4.—Monthly Meeting Church Society; The Chapter House. The PRIMATE. Confirmation, St. Aidan's, Annandale. The PRIMATE.

Tues., Dec. 5.—Confirmation, St. Michael's, Surry Hills, 7.30 p.m., The PRIMATE.

Wed., Dec. 6.—St. Stephen's, Newtown, Confirmation, 7.30 p.m., The PRIMATE. Social Gathering, St. Thomas', Balmain.

Thur., Dec. 7.—Visit "Solomon," afternoon, and Confirmation, St. John's, Balmain, 7.30 p.m., The PRIMATE.

" " Church Society, St. Andrew's, Seven Hills, 7.30 p.m., Rev. J. Dixon.

Fri., Dec. 8.—Executive Committee Board of Missions, Chapter House, 3 p.m., The PRIMATE; Confirmation, St. Barnabas', 7.30 p.m., The PRIMATE.

" " Church Society, St. Mary's, Toongabbie, 7.30 p.m., Rev. J. Dixon.

Sun., Dec. 10.—Cathedral, Morning; Preacher, The PRIMATE; Confirmation, St. Mark's, Granville, afternoon, The PRIMATE; St. Mark's, Granville, 7 p.m., Preacher, The PRIMATE.

Thur., Dec. 14.—Annual Tea Meeting, St. James', Wickham, Diocese of Newcastle.

Fri., Dec. 15.—Original Lantern Entertainment, for Echo Farm Home. Town Hall, Ashfield, 7.30 p.m.

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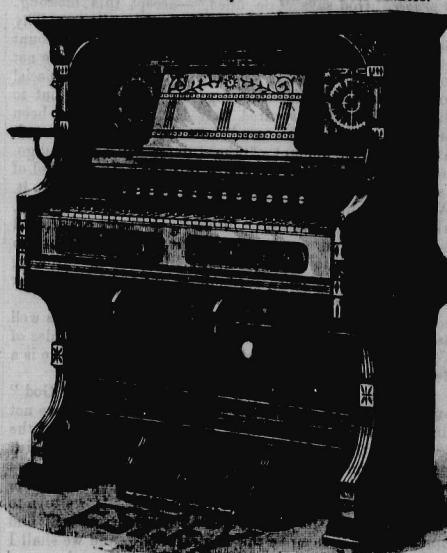


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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, DECEMBER 2, 1893.

THE CHURCH SOCIETY.

THE circular letter addressed by the MOST REVEREND THE PRIMATE to the Clergy of the Diocese, respecting the Church Society, and the need there is at this Advent Season for making special efforts to assist the Society, should have the earnest attention of all its well-wishers. If the Church Society has to continue its noble work, it must have hearty support. The time has come for deeds, and not mere words. There is life enough in the Church, and there is wealth enough also to overcome the difficulty. The matter only requires intelligent handling in the parishes. There has been of late, great interest taken in Missionary work, and some Parishes have raised large sums for this object. All honour to them for so doing. Why should not the same results be obtained for the great Home Mission Fund of the Diocese? We know that the Colony has been, and is, passing through a time of great commercial depression, and that some of the liberal sons of the Church find themselves unable to give as largely as they have done in past years. There are others who have been putting their money into bags, and now that they go for it, it is not there. But yet there are scores of Churchmen and Churchwomen, in the Diocese of Sydney, who are not members of the Church Society. Such persons may not be able to give large sums, but they could give, weekly or monthly, a small contribution. If the Church Society is to have a full exchequer, it must be done by a careful, regular and systematic collection of the "little." With more nobleness of purpose, and its industry of execution, there would be a large ingathering of small offerings, which, in the aggregate, would amount to a large sum. "The Occasional Paper" issued by the Society puts the case very plainly, and it will be to our dishonor if the income this year falls short of that of 1892, and, as a consequence, the grants reduced for next year. Some parishes are not able to do much, by reason of heavy debts, and now that the day of reckoning has come, all their resources are taxed to the utmost. But it should be remembered that the Church Society is an organisation which cannot be allowed to die through starvation or neglect. It touches every part of the Diocese—town and country. There are about a hundred parishes in the Diocese, and fifty-five of them—or more than one-half—have, during this year, received grants towards the Stipend either of Incumbent or Curate. To reduce these grants next year will be a serious matter. Yet, what other

course can the Committee follow, if they find themselves in debt on December 31 next. If grants are reduced, there will be diminished income in many a home, and the truth is that the income of many who receive grants is small enough already. It may be said that such reduction may lead the members of the Church to bestir themselves to make greater local effort. We are very much inclined to believe that, in nine cases out of ten, it will not have this effect. The poorer parishes cannot do more than what they are doing. In some of them half the people are out of employment. This week we heard one who is diligent in visitation say, "It is quite a relief to call at a house and find that the husband has employment." Shall these people who are poor be made poorer still? Will Churchmen allow their poorer brethren to be deprived of the ministrations of their Church, and the Ordinances of Religion?—as they must be in some cases if grants are reduced or withdrawn. This is a time of difficulty, when the Church should show her faith and heroism. If every member of the Church, during this Advent Season, would say, "How can I help the Church Society?" "Can I lend a hand in bearing its burden?" "How shall I show my love to the Church of Christ?" If we should ask and answer these questions on our knees at the Cross, there would not be one penny short at the close of the year, and our little self-sacrifice and self-denial would be lost in the boundless ocean of recompense and reward. No cause that is of Christ can go down, except to rise again. We need to return to the grand old rule of simple living, noble thinking and liberal giving. When we obey that rule we shall never fall below the great occasions of life. There will be a noble energy and holy consecration which will absorb every power. Here is an occasion which we may make great, and the Church, through its CHIEF PASTOR, calls us to rise to it, and who can tell what may be done by energy, perseverance, devout reliance upon God, and holy, individual consecration to the dear Cross of God THE SON. With CHRIST, we learn the mighty power of love, the mighty power of sacrifice. With that knowledge the work of providing for this special need will be a delight and a joy. We can only do it by going right back to Jesus CHRIST and living as He lived. Let us try that method, and the work will be done.

THE CHURCHMAN'S INSTITUTE.

IN another column we have the pleasure of presenting our readers with the address delivered by the Rev. Dr. HARRIS, on the occasion of the Second Anniversary of the Churchman's Institute. Our readers will remember that a short time ago we published the report presented at that time to the members of the Institute, and we wish that the address had been sent to us so as to have appeared in the same issue with the report. We need scarcely say that the address is an excellent one, full of wise counsel and brotherly love. If the exhortations given were accepted by us all—simply, heartily, thankfully accepted what a wondrous change would be wrought in our Church life, and how marked would be its progress. In propounding dogmas we only enlarge the area of intellectual discussion; but if we live and our lives be at least in purpose and endeavour faultless, useful, and beneficent, men must eventually surrender their weapons in the presence of such a testimony. It is to such holy endeavours Dr. HARRIS seeks to lead us, and may his words, through our columns, help largely to bring in the reign of peace, the sovereignty of love. When the Church resolutely sets herself to do this work, her Lord will not be wanting either in presence or benediction.

THE CHURCHMEN'S ALLIANCE.

THE second quarterly meeting of the members of this Alliance was held on Monday afternoon and evening last. The account which we give of the proceedings will show that the subjects considered, and the way in which they were treated must exercise a decided influence for good. They were subjects which could not be discussed either in Synod or at a Convention, but yet of such importance that they should have the earnest attention of the members of the Church. That attention was given, and we believe with very gratifying results. The two subjects which occupied the afternoon sitting were ably treated by the Principal of Moore College and the Rev. R. NOAKE, B.A., of Pictou, and we offer no apology for presenting them in full as we believe they will be read with great interest and establish the educational advantages of the Alliance. The same remarks apply to the subject which engaged the attention of the members at the interval meeting. It is with regret we observe "The need of a Diocesan Missioner" was postponed, but "The Church and Politics" was felt to be a question which might well occupy the time allotted to it on the programme, and thus it was

given the premier place. A variety of opinions were expressed—some of a very radical character, others just as strictly conservative. The discussion was conducted with great spirit, but in a Christ-like way, and we feel sure it will lead to good practical results. The meeting proved that the Alliance had a commonwealth of interest and sympathy, and that the Clergy and Laity were prepared to live in one another's prayers and love. If this can be widened in our Church life, what a beneficent thing it will be, so that we shall have all our highest sympathies and thoughts in common, so that there shall be no poor man in the Church—the poorest scholar having access to the richest thoughts, and the dullest ear the opportunity of listening to the sweetest music—such a commonwealth ought to be the basis of victory.

Australian Church News.**Diocese of Sydney.**

Diocesan Church Choir Festival.—The Annual Festival of the Sydney Diocesan Church Choir Association, held at St. Andrew's Cathedral on Friday night, the 24th ult., was in every musical respect better than that of last year. There was then a considerable falling-off, but this festival under the direction of Rev. G. D. Shenton (Precentor), more nearly approximated to the high standard maintained in the Rev. A. R. River's time. There were 17 city and suburban choirs concerned. The Processional Hymn, and Gadsby's inspiring music to "Forward be our Watchword" was brightly rendered. The Psalms, too, were impressively chanted; the Rev. Dr. Corlette (Vice-President of the Association), intoned the psalms, and the responses were made harmoniously. The "Magnificat" and "Nunc Dimittis" was sung to the setting in C, originally composed by Dr. George C. Martin for the dedication Festival (1877) of St. Paul's Cathedral, where he succeeded Sir John Stainer as organist. The "Magnificat" is a little lacking in inspiration in the difficult andante where the voices were not quite steady at the middle of "His Mercy," but the allegros are remarkably effective, and dignified withal. Mr. Montague Younger, who played with freedom the floral organ part, did much to assist Mr. Shenton in keeping the voices together, and the success attained was far beyond the anticipations of those who heard the final rehearsals. After the opening bars, where a few singers made a mislead, the "Nunc Dimittis" was not less well rendered. The anthem of the evening, "Great is the Lord," was composed by Mr. E. A. Sydenham, of Scarborough. The jubilant tone of the allegro here proved secular in its effect, chiefly through a want of classic style on the part of the composer, but also through excessive heartiness on the side of the choristers. However voices and organ were well together, the only exception being at the Rallentando "Pour out your hearts before Him," where the somewhat scattered position of the choral forces contributed to a difference of opinion as to the tempo directed by the conductor. Lord Henry Somerset's prettily harmonised setting of "There is a green Hill" and Stainer's, "Sevenfold Amen" were both expressed with taste and tuneful tone. The lessons were read by Archdeacon Gunther and the Dean, and a short address upon the verse "How shall we sing the Lord's songs in a strange land" (Psalm 137, v. iv.) was given by the Right Rev. the Lord Bishop of Bathurst. Before the service Mr. Younger gave an excellent rendering of portions of Rossini's "Stabat Mater."

The Girls' Friendly Society.—Benevolently disposed citizens will learn with regret that the Girls' Friendly Society has suffered a financial loss which it is feared will seriously impair its usefulness in the future. The Society is affiliated to the Girls' Friendly Society of England—an institution which has branches in many parts of the world. The objects of the Society are such that any girl of good character who may join it is assured of friends and protection wherever she may go. Connected with the Society in Sydney there is a "lodge," or home, at which some members of the Society are permanent boarders, and to which visiting members resort. Formerly the lodge was, we are informed, virtually self-supporting; but of late years the membership has fallen off. In the Metropolitan numbers have dwindled from about 1000 to between 300 and 400, including 100 associate members—members who give counsel and assistance in any way that may be practical to the ordinary members. The lodge referred to is a kind of centre, upon which the successful working of the Society largely depends. For some years the Council of the Society carried on its operations under the belief that it had funds at fixed and current deposit, amounting to £400. Recently, however, the Society learned that these moneys had disappeared. The £400 embraced a considerable sum which was designed to pay part of the cost of a contemplated institute, and also money which was intended from time to time to be applied to the maintenance of the lodge in a proper way. The disappearance of these funds has placed the Council in a difficulty in regard to the future maintenance of the institution. We are informed that to ensure its successful working in the future the Council will require between £50 and £60 per annum in excess of the present income, and this money it is hoped the associates and active members of the Church of England will make special efforts to raise.

St. Saviour's Church, Redfern.—On Sunday, special services were held to commemorate the 13th Anniversary of the Sunday-school in connection with the Parish.

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Morning Preacher, the Rev. John Vaughan. A Flower Service was held in the afternoon, when the Rev. E. D. Madgwick preached, the Church was tastefully decorated and the children's singing was excellent. Evening Preacher, Rev. D. Laserson, there was a large congregation at both afternoon and evening services. On Wednesday last, a Tea and Public Meeting was held in the School Hall, the Rev. J. Howell Price, Incumbent, presided. He referred to the heavy debts on the Church, and hoped that some of the long standing debts would be speedily wiped off, and also expressed his pleasure in welcoming Mr. and Mrs. Forwood, old parishioners, back from their trip to England. Addresses were delivered by Revs. J. D. Langley, (Rural Dean), E. D. Madgwick, J. Hargrave and F. M. Dalrymple, congratulating the Incumbent upon the success that had so far been attained and hoping that it may still continue. Musical items were rendered by Misses Warton, Mason, Hanigan, Messrs Gazey, McKinlay, Young and the Church Choir, under the able conductor Mr. Mark Hookham.

St. Paul's, Sydney.—The Eight Days' Mission conducted by the Rev. W. A. Charlton, began on Sunday, the 5th ult., and concluded on the following Sunday. Every morning of the week days there was a Prayer Meeting in school, while in the afternoon, there was a Bible Reading, and in the evening Divine Service in the Church. The attendances in each case were very good, and steadily increased every day except on the Saturday. It was evident that a large number of persons were deeply impressed. The first of the Sundays was partly wet, and on the second the heat was excessive and very exceptional, but the congregations were large, in fact the Church was densely packed on the last Sunday evening. On the next evening, Monday, a Thanksgiving Service was held, the attendance at which was a remarkable proof of the interest aroused. Mr. Charlton's stirring and eloquent appeals will be long remembered by most of those privileged to hear them.

Newtown.—A largely attended meeting in connection with St. Stephen's, Communicant's Union, Newtown, was held in the Schoolroom on Monday evening, Canon Taylor presiding. A number of new members were enrolled, to whom was pointed out the aims and objects of the Union. This union has been working satisfactorily for some time, and its influence in the Parish is telling for good in various ways. The attention paid by its members, backed up by those of the Brotherhood of St. Andrew to Church goers, and especially to strangers in providing them seats and books, is most gratifying. The welcome thus given to the House of God, is much appreciated by those who are the recipients of it.

Echo Farm Home.—Two Magic Lantern Entertainments were given at the Home during the month by the Hon. Director, including pictorial and verbal sketches of special interest to the members. On the 25th instant, an *al fresco* concert was given at the picnic ground by the Misses and Messrs. Flower, of Darlinghurst. A number of glees and duets were very nicely rendered and highly appreciated by an intellectual and intelligent audience.

Diocese of Newcastle.

Our good Bishop continues his career of incessant activity and kindness, being much engaged just now in visiting the various Parishes in connection with the new Parochial and Diocesan Funds Ordinance. As an instance of the Bishop's consideration, it may be mentioned that he was asked a considerable time beforehand to be present at a Social Parochial gathering in one of the Districts. The Bishop replied that he would be in a distant part of the Diocese that week but that he would be present if he could reach home in time. The Clergyman and the people were quite surprised and delighted when he kindly came to the meeting, having reached home the evening before.

Advent Services.—The Bishop has issued a circular recommending interchange of ministrations among neighbouring Clergy during the Advent Season, arrangements with that view are being made in various Parishes.

Gresford.—The Bazaar previously mentioned was successfully carried out on the 23rd and 24th November. Earnestness, kindness, and unanimity were displayed by one and all and the interests of the Church have been greatly promoted. The Clergyman of the Parish, the Rev. George Moore must have been much cheered by the substantial benefits resulting to the Parochial Fund. One hundred guineas clear profit (£105) was made and a large number of articles are still available. It is worthy of mention that no raffling or chance method of any kind was made use of in disposing of the goods, and it was generally admitted that a more pleasant or successful gathering could not possibly have taken place. Many visitors from the Paterson and elsewhere attended the Bazaar.

Australian Board of Missions.—A meeting in behalf of the above in connection with St. Mary's and St. Paul's Parishes was held at the School of Arts, West Maitland, on Monday evening, the 27th. The Bishop presided. There were also present Archdeacon Tyrrell, Revs. J. Shaw, E. A. Anderson, W. Martin (St. Barnabas, Sydney), W. K. Colyer, P. J. Simpson, and the Rev. Cecil J. King of the Australian Board of Missions. Mr. King J. King of the Board of Missions to the advocated the claims of the Board of Missions to the support of Churchmen showing how the maintenance of our Australian Missions depends now upon the Church in Australia. Various well executed views were shown by a Magic Lantern; two in particular were very pleasing. A photograph of the Albert Maclaren Mission Boat as seen

sailing in Sydney Harbour before she left for the Mission, and a lifelike portrait of the late Mr. Maclaren himself the pioneer Missionary. Listening to Mr. King, one could not help feeling the greatest admiration for the Christian fortitude with which the Rev. Copland King, Mr. Maclaren's successor, after that Clergyman's death by fever, is carrying on the Mission with the help of his devoted staff amongst whom there is one lady with her husband. Surely some help should be forthcoming from our midst to those thus fighting their Saviour's battle in that faraway and trying clime. Mr. Cecil King mentioned that his brother the Rev. Copland King had completed and transcribed a vocabulary which he had presented to the Governor of New Guinea, Sir W. MacGregor, consisting of 1600 words. This implies a considerable range of objects in use in daily life. It has been stated that 800 words would be the number in use in some of the Rural parts of England.

All Saints, Singleton.—On Friday, the 24th inst., the Rev. Canon Shaw, the Incumbent of All Saints, received a letter from Mr. A. A. Dangar of Barona, containing two cheques, each for £250 from himself and Mr. Fredrick Dangar. The bounty of this family has never been exceeded either in the old Country or here. May God reward them!

Exchanges.—The Rev. A. C. Thomas took the services on the 25th November at Murrumbidgee, the Rev. R. E. Goddard being at Scone. The Rev. Cecil King of the Australian Board of Missions, preached in the morning at St. Peter's, E. Maitland, and the Rev. F. D. Grigson in the afternoon.

A Munificent Offertory.—As proof of what can be accomplished where there is the "will" both in the Clergy and people and where the "way" is judiciously opened an offertory on Sunday last at St. John's, Raymond Terrace, on behalf of the Newcastle Cathedral Building Fund amounted to £74 5s. The Rev. Canon Simm, Incumbent, on the previous Sunday urged the coming claim, and during the week sent printed appeals to the Parishioners. The Bishop came to plead the cause, and to his surprise and delight found the offertory dish loaded with papers inclosing cheques, notes and cash to the above amount. Canon Simm deserves much praise for having shown "the way to do it" among a willing congregation. The debt on the present section of the building is reduced to £1100.

BROTHERHOOD OF ST. ANDREW (IN AUSTRALIA.) SECOND CONVENTION.

SECOND DAY—TUESDAY, NOVEMBER 21, 1893.

Present.—The President (in the chair), Revs. E. C. Beck, G. D'Arcy-Irvine, J. Lintott Taylor, W. A. Charlton, and representatives from the various Chapters.

The Hymn, "Jesus calls us o'er the tumult," was sung, and the Rev. E. C. Beck offered prayer.

BUSINESS.

The General Secretary read his report as follows:—

"The Council of the Brotherhood submits this report upon the work committed to it for the year 1892-93."

"The Council consisting of the President, Secretary, Treasurer, and two Delegates from each Chapter, has held eleven meetings during the year. In the interim its business has been conducted by its Executive Committee. Mr. G. C. Mackenzie was appointed Press Correspondent."

"The progress for the year has been most encouraging. The first Annual Convention was held at St. Stephen's, Newtown, on November 11th, 1892 (St. Andrew's Day), at which date eight Chapters were formed, with an aggregate roll of 102 members. The number of Chapters has now increased to eighteen, with a total membership of men, who have pledged themselves to pray and work together. The new Chapters consist of four in the City and Suburbs, four in the Country, one at Brisbane, in Queensland, and one at Ballarat East, Victoria. Enquiries have also been received from Western Australia and New Zealand with the idea of establishing Chapters there, and from almost every part of New South Wales."

"Our organ, *The Brotherhood*, has been published monthly since the beginning of the year, and in June last, copies were distributed in every Diocese in the Colony. *A Message to the Brotherhood* was the only other publication issued by the Council. The Travelling Commissioner has visited many Parishes in the country, and literature concerning the Brotherhood has been freely distributed by him. Chiefly through his influence the Country Chapters were established."

"The Brotherhood having become firmly established a concordat was entered into with the Brotherhood in the United States and the Brotherhood in Canada to affiliate under one Common Constitution, each Brotherhood to be represented by two Commissioners forming a "Committee of Mutual Relations." In conformity with the terms of the Concordat, the President, J. Barre Johnston, Esq., and Mr. J. McKern were elected to represent the Brotherhood in Australia. A report was forwarded by this Committee to be laid before the Convention in Detroit."

"In March the Brotherhood experienced a great loss in the departure of the Secretary to the Council, Mr. E. C.

Robison, who was the first Brotherhood man called for Foreign Mission work. He joined the Rev. Geo. C. Grubb in his Mission Tour in South America. The Treasurer acted as Secretary *pro tem.* for two months, and was ultimately appointed as Hon. Sec. Dr. Andrew Houston of St. Philip's Chapter was elected to fill the vacancy thus caused. Two other Brothers of St. Mary's Chapter, Balmain, have been called upon to enter into Foreign Mission work, Mr. Ernest W. Doulton to Mpwapwa, in Eastern Equatorial Africa, and Mr. Cyril Elwin to New Guinea. A member of St. Stephen's Chapter, Newtown, obtained the highest place in the recent examination for First Year Candidates at Moore Theological College. It is with pleasure we note that the Holy Spirit has heard the cry for service, and has accepted these willing workers, the sole condition being that they shall go where He sends, and do as He directs. From work these men have done in connection with the Church here, we feel sure that it is in accordance with the design of the Holy Spirit that they have gone forth."

"Though the work for the past year has been most encouraging, we must not rest satisfied, and we recommend that every Brother lay to heart the obligations which he has taken upon himself and steadfastly purpose, by God's help, during the coming year, to keep in loyalty to his Master and to his brethren these two rules: To pray daily for the spread of Christ's Kingdom among men, and for God's blessing on the Brotherhood; to make an earnest effort each week to bring at least one man within hearing of the Gospel of Jesus Christ."

The Hon. Treasurer read his report for the past year, which showed a small debit balance.

ELECTION OF OFFICERS.

The following Resolutions were agreed to:—

- (1) "That Mr. J. Barre Johnston be re-elected President for the forthcoming year."
- (2) "That Dr. Houston and Bro. J. McKern be the Vice-Presidents."
- (3) "That Bro. K. E. Barnett be re-elected as Gen. Sec. and Mr. George as Joint Sec."
- (4) "That Bro. Neilley be elected Hon. Treasurer."
- (5) "That Bro. G. C. Mackenzie be appointed Press Representative."

TRAVELLING COMMISSIONER'S REPORT.

In the absence of Bro. McKern, his report was read by Bro. Harris.

BOWRAL CHAPTER.

Rev. G. D'Arcy Irvine gave a report of work done at Bowral.

DISCUSSION: CAMPAIGN FOR THE COMING YEAR.

The following Paper from Mr. J. McKern was read. Owing to business engagements I cannot be present in person, much as I wished to take part in the discussion of our Plan of Campaign. The line I would have taken is the consolidation of our forces. Necessarily during our first year, we have been chiefly concerned in planting Chapters in individual parishes. We have succeeded in this to a very encouraging extent, and now entering our second year we must, so it strikes me, be careful to strengthen the bonds of Brotherhood among the Chapters, and to do this some means should be devised of bringing together for common purposes, at least once in each quarter, all the metropolitan, and as many other Chapters, as can be represented in person. I think for example we might for the first quarter of next year, say in January hold a

January.—I. *Bible Class of the whole Brotherhood.*—The subject of Bible reading to be selected by the Council and notified to Chapters a month in advance. The leader of the class for the evening to be also selected by the Council.

April.—II. *Combined open Chapter Meeting.*—The business to consist of crisp progress reports—to be followed by discussion of methods of work.

July.—III. *Brotherhood Literature and Advertising.*—Such a meeting as this would admit of a general discussion of Articles in St. Andrew's Cross and our own local paper. And it might also be useful in showing what can be done to spread the Kingdom of Christ among young men by the use of religious literature.

October.—IV. *Papers and addresses on various phases of our work* by selected speakers—followed in each instance by general discussion. While these meetings are essentially for Brotherhood men, just as general manoeuvres of military forces are for the perfecting of the army, yet each brother might be allowed to introduce a friend with the object of interesting as many as possible in our principles and work. Meetings of this nature throughout the year would I believe, be valuable links of Brotherhood. I know of course, that there is a certain amount of visiting amongst Chapters even now, but we want something more comprehensive. If that something take the above form a syllabus should be printed and issued as soon as the Council fixes the dates and determines the nature of the meetings.

The need of a Central Room in the City is much felt. We want such a place where we could meet, say once a month for a united Prayer Meeting. We are a praying Brotherhood, we pray individually daily, we pray together in our Chapters, we pray as representatives in our Council, but when do we meet in a body to pray together as a Brotherhood. A monthly Prayer Meeting would bind us

together as nothing else can do. We need not wait for a Central Room, we should arrange for it at once, in some of our Parish rooms.

Would it be going out of the way to propose that on one of the forthcoming public holidays, say for instance, "Anniversary Day," we chartered a steamer and secured one of the pleasant harbour nooks for a day's outing, and held an out-door conference. It would bind us socially together, and much could be discussed and many friendly relations formed by men drawn together for a whole day. I do not urge, but rather suggest this, not wishing to give any undue prominence to pleasuring in our Brotherhood. Could it be made the means of helping us in our work?

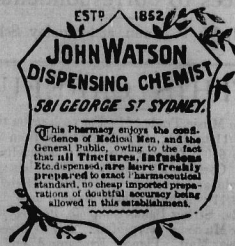
There is a vast work for our Brotherhood in country places. I was much impressed a few days ago with the great number of men coming into the railway terminus near Narrabri with their wool teams. There have been as many as 200 such teams at this point at one time, which probably means 400 men and grown lads congregated together. There is not the slightest provision made to bring them under the influence of the Gospel of Jesus Christ—but, oh! there is abundant provision to drag them further into the kingdom of the evil one—to make them body and soul subjects of the devil—and the words seem awfully true, "No man cared for (their) souls." We talk of heathen lands, and send out missionaries to their people—and rightly so—but we little think that within 20 hours' journey of our metropolis we have places which are the centres of heathenism, more heathen than that of the savage. From what I could gather, no effort is made during the several months that these men are coming and going to win any of them for Christ and the Church. All kinds of baits, from honest trading to evil, not fit to be named, are laid successfully to get all that can be gotten from these men—but it makes one's heart sink to find that no effort is made to bring them into the Kingdom of Jesus. There are several other centres of a like nature, "Fields white already to harvest," but "where are the reapers?" Can this Brotherhood do anything in this matter? Would it be too great a venture to include it in our plan of campaign? I think not. In the American Brotherhood last year a sum, large enough to pay the expenses of a deputation to many far-distant places in the States, was raised by the Brethren in a week of self-denial. Could we not raise a Mission Fund by the same means, and select say three or four to go to such a place and lodge there for one or two weeks holding meetings amongst these men who never hear the Gospel. We have the men who would go, and are capable of doing the work. Can we not do it? The Churches in the town some three miles distant should do it, but they don't. There is no Church in the immediate vicinity—sometimes a service for Church Members. Can we wonder that more men don't go to Church, under such circumstances? "How can they hear without a preacher?"

This question, if entertained, will raise another. Whether it would not be possible to send occasionally a band of our Brothers to hold Mission Services for young men in the country districts. There is so little done specially for them that it seems to me our duty as representing the Brotherhood in Australia, to see to it that we launch out into the deep (the places away from our own localities) and let down the Gospel net for a draught. The result will be, if done in faith and obedience, our nets will draw men to Christ and His Church.

A discussion ensued in which Bros. Thornton, George, Dr. Houston, Harris, Rev. E. C. Beck, Rev. W. A. Charlton, and Bro. Cowell took part, and the paper was left for the consideration of the Council. The President's address of exhortation and encouragement for the coming year was then given. A vote of thanks was given to the Incumbent, Rev. J. D. Langley, for the use of St. Philip's Church and Vestry during the past year, to Mr. Grout for his kind offices at the organ, and the ladies who attended at the tea.

The Benediction was pronounced by the Rev. E. C. Beck, and the Convention closed.

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Whoever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.



Jottings from the Bush.

"All in the Name of our Lord Jesus."

"Married Couple (permanent) desire a quiet home" &c. Thus ran an advertisement in the *Herald* about a month ago, under the head of "Apartments, Board, Residence." I have no doubt that the advertisers intended the adjective "permanent" to apply to the future quiet home, but under systems of the present day it could be wished that the divorce more wedded folks could label themselves with the words "Married couple (permanent)." It will be remembered that, although the Bill making the present changes in the old Divorce law was first introduced here, it was the Colony of Victoria which first actually passed the Act. Therefore that Colony has had the longer experience of its working. It also happens to have as its present Divorce Judge a person who was not a Judge at the time when the Bill was before the House, and who, so far as I know, never publicly expressed his opinion at that time about the probable effects of the measure. Hence, although the evils are probably as great in New South Wales, it is from Victoria that the first protest comes from a Divorce Judge's lips. Twice in ten days has the Chief Justice of Victoria spoken recently on the subject, and in each case he but echoes the predictions that were made by plenty of people at the time of the Bill being before the Houses of Parliament: I remember writing in this column to the same effect. As the number of cases of divorce in Victoria was, quadrupled in less than a year after the passing of the Act, it is quite time that someone in authority spoke out. It may be thought that this increase was caused by the number of cases waiting for the passing of the new Act; but this is disproved by the fact that the number of cases is even greater at the present time.

The Chief Justice "deplored the slipshod manner in which many marriages are effected, in the expectation, apparently, that they may be undone in the same manner." Again, "he was struck by the fact that in so many cases the marriages were so recent, and by the absence of that sense of responsibility and obligation which should attach to the married state. Advantage had been taken of the Divorce Act in a way which he was sure the Legislature had never apprehended. Marriages so lightly entered upon and so lightly broken were nothing better than a device with which to cloak immorality." And again, on another occasion, "he feared that the possibilities of bad marriages had been greatly increased by the new Divorce Act. Every day showed more plainly that women entered into marriages much more lightly now than they once did. One would like to feel sure that that arose from the natural impulses of affection, and not from an idea that it was an easy thing to get out of marriage in modern times if it did not suit." Let me here pause to remind those who have long done me the honour to read this column that I once quoted a few lines from an American Paper, with the remark that it was one of those straws which show how the wind blows, where an American girl was represented as saying to her father, who disapproved of the man whom she had just accepted, "Well, if he doesn't pan out well, it is easy to get a divorce." Of course, few girls would say this, but if any think it, what is marriage but the "device" which the Victorian Judge calls it. He also alluded to another difficulty whose existence was strenuously denied by Judges and ex-Judges to be impossible under the new law:—"It was a very easy thing indeed to bring about desertion whenever it was thought desirable, and it was very difficult indeed for the Court to discover any collusion between the parties. If such a condition of things arose—and he thought it did—it would be a terribly lamentable thing for the whole country, and most of all for the women of the country, for a sound marriage, difficult to dissolve or break, was the great security every woman had in the community." It will be remembered that it was on behalf of the women of the community that the Act was so strongly urged, and so vigorously passed through. And this is the result!

The correspondent who urged, a few weeks ago, that the afternoon service should be made the principal service of the day in the country, has surely but little knowledge of the work of most country Clergy. For as now, with three, four, and even five services in the day, many of them are unable to give to their scattered people as many opportunities of worship as they would wish to do, how will matters be improved if the morning and evening services are to be looked upon as of little importance? Nor do I think the result as regards attendance would be satisfactory. For the man who does not attend the morning service because he lies in bed, will then object to attend because he feels drowsy after his good dinner—the feeling is not unknown to many excellent persons. There are many puzzling things about the problem how to increase our Church attendance, but I don't think the solution will be found in this suggestion.

COLIN CLOUT.

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

E. GREYHER.

E. L. FORWOOD, Accoucheuse and Ladies' Nurse, 52 Young-street, REEFER.—Adv.

NEWS OF THE WEEK.

Friday, November 24.

The PRIMATE administered the Rite of Confirmation at All Saints', Peterham.—The Committee of the New South Wales Church Missionary Association met at the Registry at 4.15.—Annual Excursion of St. John's Sunday-school, Balmain, held at Cabarita.—Concert in aid of Stipend Fund held at Canoblas—parish of Orange—at which an address was presented to Mr. Ambrambowich.

Saturday, November 25.

Sunday-school Picnic, St. Philips, Church Hill to Clontarf.—The Bishop of Bathurst administered the Rite of Confirmation at Ponto.

Sunday, November 26.

The PRIMATE administered the Rite of Confirmation at Christ Church, North Sydney, at 8.30 and preached at the evening service.—The Preachers at the Cathedral were:—the Precursor: 3.15 p.m. Canon Kemmis; 7 p.m., the Rev. F. B. Boyce.—Sermons in aid of the Church Society preached at:—St. Clement's, M.A.—at St. Paul's, Burwood, 11 a.m. and 7 p.m., by the Rev. E. C. Beck, A.R.C.—at St. John's, Camdem, at 11 a.m. and 7 p.m. and at Westbrook at 3 p.m., by the Rev. C. F. Garney.—at St. Peter's, Richmond, by Archdeacon Gunther, M.A., and the Rev. A. Killworth, B.A., L.L.B.—at Windsor by the Rev. A. Killworth, B.A., L.L.B., and Archdeacon Gunther, M.A.—at Bulli and Clifton by the Rev. F. M. Dalrymple.—The Rev. F. J. Albery, B.A., preached at Christ Church at the Evening Service. At St. Saviour's, Reftren, the Revs. J. Vaughan, E. D. Madgwick and D. Laserson were the preachers.—The Bishop of Newcastle administered the Rite of Confirmation at St. John's, Raymond Terrace, and preached at the Evening Service. The collection was in aid of the new Cathedral and amounted to £74.—The Bishop of Bathurst administered the Rite of Confirmation at St. John's, Wellington, and preached at the Evening Service.—The Bishop of Goulburn opened a School Church at Tarago.

Monday, November 27.

The Committee of the Church Loan Buildings met under the Presidency of the PRIMATE at 3 p.m.—The Standing Committee met under the Presidency of the PRIMATE at 4 p.m.—The Second Quarterly Meeting of the Churchman's Alliance held at St. Barnabas', George-street West.—Meeting held at West Maitland under the auspices of the Board of Missions. The Bishop of Newcastle presided. The Rev. C. J. King, B.A., delivered an address on Mission Work. The attendance was large.

Tuesday, November 28.

The PRIMATE administered the Rite of Confirmation at St. Peter's, Campbelltown, at 11 a.m. and at St. Luke's, Liverpool at 8.30, and afterward consecrated the Cemetery.—Annual Tea and Musical Entertainment held at St. John's, Lambton, Diocese of Newcastle.—The Council of the Church of England Grammar School met at 4 p.m.—St. Barnabas' Literary and Debating Society met. A debate on the proposal "That the Upper House be elective" was proceeded with and was adjourned for a week.—Meeting of Diocesan Corresponding Committee of the Board of Missions—held.—Special business in connection with the Chinese Mission.—The Dean of Sydney presided.

Wednesday, November 29.

The PRIMATE administered the Rite of Confirmation at the Cathedral at 11 a.m. and at St. Stephen's, North Willoughby, at 7.30 p.m.

Thursday, November 30.

The second Bishop of Sydney (Barker) and the first Bishop of Manrius consecrated 1854.—The twenty-fifth anniversary of the consecration of the Cathedral celebrated. Holy Communion was administered at 8 a.m. and Full Choral Service and Sermon at 7.30 p.m.—The PRIMATE administered the Rite of Confirmation at the King's School, Parramatta, at 7.15.—The Collectors and Committee of the Church Society at St. John's, Parramatta, met at 4.30 Divine Service at 7.15 together with a meeting of the Parishioners at 8.30.—Deputation from Parent Society the Rev. John Dixon.—

Friday, November 1.

The PRIMATE administered the Rite of Confirmation at St. Clement's, Marrickville, at 7.30 p.m.—The Diocesan Corresponding Committee Board of Missions met at 4.30 p.m.—Annual Picnic of St. Saviour's (Goulburn) Sunday-school held at Toowoong.

NEW GUINEA MISSION.

To the Editor of the *Australian Record*.

SIR.—You were so good as to allow me, through the RECORD to invite the friends of the Anglican Mission to New Guinea, to take a part in providing for the Christmas Box which we were preparing. Will you now allow me to announce to our friends, who contributed so liberally and kindly to the contents of the box, that the said Box is on its way, having been forwarded to Cooktown by the steamer "Aracame." We hope that it will arrive at Bartle Bay in time for Christmas dinner. I am sure that its arrival will give much pleasure; assuring our friends in their loneliness that they are not forgotten.

Yours, etc,

ROBERT L. KING.

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OPEN COLUMN.

Punishments.

Ought not capital punishment to be altogether abolished, or, which would be preferable, abolished except for crimes where Judge and Jury decide expressly that the offence is an especially aggravated one? Ought not our present system of long sentences to give place to a system of short but very severe punishments, the offenders being in all cases separated from companionship with other criminals? Ought not the country to pay as great attention to some sort of ticket-of-leave system, as she does to punishments, so that first offenders and discharged prisoners may be aided, and yet supervised, in their endeavours to lead a new life? Finally, ought not the Church, whose great glory is the message of forgiveness and mercy, to be foremost in advocating these and similar reforms? Such questions cannot be treated in an exhaustive manner in such an article as this, but a few thoughts may prove suggestive of more reflection on the subject.

Let us take the last question first. It is a common error to speak of the Church as if it consisted merely of the Clerical order who, in reality do not constitute one thousandth part of the Church. And yet, like many other common errors, there is a reason for it. The Clergy are the persons through whose speech the Church is chiefly known, for Laymen speak usually more in their capacity as individual Christians than as representing a Church. The world generally will therefore persist in regarding the public utterances and private sentiments of the Clergy as representing the attitude of the whole Church in any social matter.

This is particularly unfortunate in matters concerning punishments. For, unless I am slandering myself and my fellow-clerics, we are not well qualified to pronounce what punishments are best. We are apt to see the heinousness of crimes without sufficient allowance for circumstances of temptation. Removed from temptation to such offences by our position and by public opinion, we cannot put ourselves in the place of the tempted ones. It is a fortunate circumstance for evil-doers, no less than for ourselves, that in this country we are not Justices of the Peace.

Also there can be little doubt that class-feeling gives us a certain bias. Criminals naturally are chiefly from the poorer classes, although sinners are equally plentiful in all ranks. Now in such a matter, the most conscientious and the most stoical cannot but be influenced by his position. A just magistrate may give quite as severe a sentence to the criminal who has been his equal, his acquaintance, his companion, as he does to the evil-doer in rags; but he will recognise the severity of the sentence much more, because he is on a level with the prisoner. Is it not so? The working man who I saw reeling into his cottage last night, and whom I heard foully swearing at his wife may not excite more indignation in me than would a gentleman tottering similarly into the spacious garden of his grand residence—but the wish that a policeman was on the spot to take him into custody is certainly more present in my mind. I am quite aware that the gentleman would be really the more blameworthy of the two, yet because he is my acquaintance, I should wish him to have less punishment, although if I were in the position of a Judge, I should strive against such a feeling.

Now this is the reason, I think, why Radical and Labour journals usually argue on the side of decrease of punishments. We can see plainly enough that they magnify the faults of the wealthy, and minimize the faults of the poor—but don't the wealthy and respectable commit precisely the same fault, although it is the poor whose faults they magnify. One advantage of the spread of education is that the nation now hears what all classes have to say, and the neighbours and acquaintances of criminals are more likely to take a just view of the punishment which those criminals really deserve, and which would enable them to alter their lives, than are those who only know them *de haut en bas*. Every Clergyman ought to read a Radical paper occasionally—I might almost say regularly—unless he has plenty of opportunity for conversation with radical working men. Those who want to follow in the steps of Him who was reproached for mingling with publicans and sinners, must not speak authoritatively on social questions without knowing the opinions and feelings of all classes. We are not likely to be too lenient in condemning the "criminal class," but we may ignore the greatness of their temptation, and their readiness to alter if the world would only give them a fair chance. Amongst Christians there is an abundance of the severity of I Cor. v.; but too little of the spirit of II. Cor. ii.

As regards capital punishment, for instance, we are all ready to chorus the epigram "Let Messieurs the assassins begin." Human life is a sacred thing and no murderer should take it away. True, but as human life is a sacred thing, a State should be quite sure that there is no better way of dealing with a murderer than by hanging him. We are not living under the old dispensation under which blood-shedding was naturally followed by blood-shedding. We are not living in the early lawless days of a Colony when it is almost imperative that punishment should be swift and startling; and every year of increased settlement makes the conditions of the country more like those of the mother-land where the death penalty for offences against women and for attempts to murder has long been abolished. It is a debatable question whether, if a man is in such a condition of mind that with malice aforethought he perpetrates a capital crime, he will be more deterred by the chance of death under present circumstances than by the certainty of imprisonment for life under an amended law. The present circumstances include the following chances of escape from the death penalty:—

a jury and witnesses who hate the idea of being instrumental in causing the death of a man; the chance of having a first-class advocate who will make full use of that feeling of the jury and of the argument that "if they have the least doubt they ought not to give a verdict which will result in an irrevocable penalty"; the chance that the Cabinet Council may be influenced by the dislike of executions, or by there having been many recent executions, or by a popular agitation with plenty of letters to the papers, or finally by emotional relatives of the prisoner making pathetic appeals. These and other causes have unquestionably obtained reprieves or acquittals in cases which deserved death quite as much as where others have been executed. The experience of the past hundred years goes to prove that crime has decreased along with the lessening of capital punishment. To say that this decrease is the result of the lessening would be a fallacy of the *post hoc ergo propter hoc* order; but it goes to prove that the deterrent effect is not so great as has been supposed. And as the public executions of the past are now recognised as having had the opposite to a deterrent effect, it may be that a similar result will follow the practical abolition of the death penalty.

Several difficulties will be thus avoided. The question of insanity is always a difficult one. Juries usually find that suicides did their cowardly act in "a state of temporary insanity." Yet that defence is usually rejected in the case of the murderous or the lustful. Then there is the anomaly—more apparent than real—that a number of Christian men meet together to kill a man. They do it from a sense of duty: true, but would you, reader, care to be a hangman? No, and yet it is really not he, but the jury, and above them, the nation, of which you and I are units, who hang the man. Religious people would also be very glad to avoid the too frequent dilemma of knowing that (1) either the criminal is sent into the next world impotent, or (2) that the repentance and trust which he professes are largely due to the fear of death—and we all recognise that such repentance is of dubious worth.

I find that my remarks have reached a greater length than I had intended, and that I must defer the discussion of the other questions to some future occasion.

A.

CORRESPONDENCE.

A GREAT EVIL OF THIS AGE.

SIR,—All things are engaged in writing their history—the planet, the pebble, the river, our footsteps on the ground or in the snow—in fact every act of man inscribes itself in the memories of his fellow men. Ought we not then to take great care how we write our autobiographies, for history is recording our every step. In the present day men are certainly making haste to become rich, but whether always by honest means is very questionable. What we ought to do is to try and elevate society—leave it better than we found it. Self culture embraces the education of the whole being. In society we have the drunkard, the gambler, the murderer, the thief, the liar, the mischief-maker, and many others whose characters will not bear investigation. What excuse can these have for their evil deeds? Out of this list I will select the gambler for a few minutes' consideration. Their number, in proportion to the population in Australia, is certainly increasing. In Sydney alone there are over 300 professional bookmakers and betting men, most of whom do not live as ordinary people; their expenses averaging £1 per day each, which annually totals over £100,000. These are men who are not producers in any sense of the word, nor do they leave the world any better for their extravagance. They are the drones of society. Betting and gambling tends to develop the vilest characteristics in human nature and deeds of shame and infamy are the outcome. Gambling relaxes all the joints and limbs of our commercial community. A very high authority on this point has said:—"Gambling disintegrates the grit of true humanity. It weakens belief in honest work. It tends to destroy individual self-reliance which is the social hope of a people. It diverts energy from productive operation, and above all puts us out of touch with the living God." The Rev. J. W. Horsley, who for many years was the Chaplain of a prison, says:—"That no class of criminals that come under his notice were so utterly selfish, so callously brutal, and so incapable of believing in the existence of truth and honesty in others as those that had been on the turf." If this statement be correct, we need no further proof of its influence on the character of a nation. My own experience of over eleven years in Sydney confirms this. Frequently I have had to call upon firms for accounts who have recognised "pay days," and others who fix their own times to settle, when it has been stated that the cause for cheques not being ready is that "so and so" has gone to the races. And frequently after two or three subsequent applications for settlement, I have been requested to call next month." Gambling is a cancer-worm that eats the root and destroys all good fellowship. The Rev. John Page Hopps says in *The Echo*:—"When the gambler's spirit takes possession of a man, his real spirit of good fellowship is bound to go. He becomes cunning, cynical, callous, selfish." Latterly a large number of "Tote" prosecutions have taken place in Sydney, and these are only one phase of the evils we hear about. How many out of the thousands of persons who visit these establishments may have robbed their parents or their employers for the money they have invested in such dishonest objects. This subject is a dark cloud of moral pollution which our law-makers, and those who administer the law might stily

with advantage. I trust the Bill now before Parliament for the suppression of bookmakers will soon become law. But what can we expect from our law-makers when so many of them are so deeply interested in the various existing clubs, and are also owners of racehorses. Travelling at any time near a race meeting one hears little else spoken about in the train, tram or 'bus except, "what is likely to be the winner?" Women, both married and single, speculate equally with the male population, including boys, who are scarcely in their teens. The majority of trainers are men who never enter any place of worship, and care little for the morals of the boys they employ, and seldom give them an opportunity to attend Sunday-school or Church. Our daily and weekly newspaper press has worked up the gambling idea to a fine pitch. Most of them employ special writers at high salaries to play (write) on the credulity of the public as to the probabilities of a winning horse. Fine distinctions have been drawn as to the legal and moral rights of gambling. It may be legally right for a person to do what he chooses with his own, but it is not morally right. If a person wins a wager in gambling, it cannot be construed into anything short of stealing other people's property for which he does not give anything in return. He enriches himself at other people's loss.

There is certainly a wide field here for moralist, press and every Minister of the Gospel of Christ. Much more might be said, but I will close with an extract from a small book, recently written by Major Seton Churchill, and published by Nisbet, and Co., London. The writer says:—"A grave national evil surrounds us, for gambling produces godlessness and irreligion, induces dishonesty, deadens the moral sense, unites man for the sterner duties of life, creates feverish excitement in the place of steady work and industry; lowers self-respect, degrades manhood, destroys domestic happiness, and home life, unsettles the labour market and the working classes, and encourages crime and general recklessness. This moral disease every right minded Englishman should strive to stamp out, or it will soon destroy all the noblest, purest and brightest characteristics of our nation." I should be glad to see some abler pen than mine take up this subject.—Yours, etc.,

BETA.

ROMAN INFALLIBILITY.

SIR,—Your correspondent, the Rev. Robert J. Moxon, in your issue of November 25, desires information on the subject of Papal infallibility. This dogma was adopted and promulgated in the year 1870, but has for hundreds of years been held by the Jesuits and a portion of the Romish Divines; while a large section of the Romish writers hold and teach that Infallibility rests not with the Pope, but with the General Council. Pope Pius IX published in 1846, an Encyclical letter, in which he states that "God has constituted a living authority to teach the true sense of His heavenly revelations, and to judge infallibly in all controversies on matters of faith and morals." ("Popery Ancient and Modern" by John Campbell, D.D., page 41.) But Councils as well as Popes, from the first, have dealt in such contradictions, and that in matters and measures of the most serious character. The Council of Trent, for instance, expunged the decrees of the Councils of Ephesus and of Nice, by greatly multiplying the Articles of Faith. The Council of Laodicea, in 364, rejected the Apocrypha; the Council of Trent in 1564, hurled its anathemas against every man who should not receive and hold every part of that very Apocrypha as inspired and canonical! Other Councils acted similarly concerning the use of images, the celibacy of the Clergy, and other subjects. (Same page 44.) "In the commencement of the 15th century, the great schism in the Papacy still divided the Church, nor was it completely extinguished till the year 1429. The Council of Pisa in the hope of putting an end to it, deposed both the existing Popes as schismatics and heretics, and elected Alexander V; but as neither Boniface IX, nor Gregory XII; would resign, the result of the election of Alexander V, was that the Church had (not for the first time) three heads instead of two!" ("Sketch of the Romish Controversy," page 386. Published by the British Society, for Promoting the Religious Principles of the Reformation.) In conclusion, I would just call attention to the dates of the following dogmas:—*Transubstantiation*. This was not finally adopted and promulgated until the 4th Lateran Council A.D., 1215. *Celibacy of the Clergy*. Council of Placentia, A.D., 1095. *The Immaculate Conception* was not declared an Article of Faith till 1854.—Your obedient servant,

CHARLES GIFFORD MOORE.

Notices to Correspondents.

C. F. Chatfield, W. P. Mann, and Sunday School Column crowded out.

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Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favouring breezes
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And, blow it east or blow it west,
The wind that blows, that wind is best.

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GIVEN IN ST. JAMES' CHURCH, SYDNEY,
ON OCTOBER 31 LAST,
DURING THE
SECOND ANNIVERSARY
OF THE
CHURCHMAN'S INSTITUTE
BY THE
REV. E. HARRIS, D.D.

Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. i, 6.

I propose to say a few words suggested by the Epistle to which we have just listened.

The Apostle is confident. He is pouring out from a buoyant heart thanksgiving for the past, and looks forward without dismay, but with a serene assurance to the future.

And yet he writes from a prison—his own active work arrested. A missionary in heart and soul—longing to continue his message of joy—he is tied instead to some dull Roman legionary. Yearning to visit and confirm the young churches which he had founded, he is forced instead to send letters of exhortation, of reproof, of encouragement.

How baffling, how disappointing! Yet it is under such circumstances that the tide of joyous confidence rises within his heart and pours forth in the glowing words of this letter.

Nor were the circumstances of those to whom he wrote such as would give to a superficial observer the note of assured joy. We read of no rapid growth of Church life at Philippi—nothing can be gathered as to the state of the Christian community there which to human eyes would suggest anything brilliant or specially "successful" as the phrase is.

They were not without danger of error either from judaizing teachers, who would defraud the brethren of their freedom which is in Christ; nor from lax half-converts who would use the liberty of the gospel as a cloak for license of life.

It is evident besides that there were personal bickerings and rivalries which at once displayed the pettiness of human life, and thwarted the work of Christ.

Now, what is the imprisoned Apostle's attitude in this letter under these circumstances? Does he despair of the good cause? does he relax effort? does he censure and complain?

No. Look again at the opening of the Epistle—*or where you please throughout the letter*—Thanksgiving, joy, confidence. These are the key words of his letter. "Rejoice in the Lord, again I say, Rejoice."

Why? Does he shut his eyes to what is disagreeable? That Roman prison is not the place for a 'fool's' paradise, and St. Paul was used to look facts full in the face whatever their complexion.

No! he does not under-estimate what is evil, but on the other hand he does not over-estimate it. He sees it in its true proportion. And he does so because his eyes are not closed to all that makes for good; because he makes it a habit to keep in the forefront of his mental prospect the vast, the Almighty Power of righteousness, truth and goodness. Above all he does not forget the cross of Christ, the answer to our deepest questioning. In an evil time and amid much to discourage he resolutely takes into account the eternal, infinite elements of happier meaning. He acts on the principle which he recommends at the close of this letter. IV. 8, "Finally, brethren, whatever things are true—whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things." Truly a fit lesson for the eve of All Saints' Day.

In God's world evil is unnatural, accidental, transient.—Christ is King—God is Lord—and His will must prevail.

In the Church God who hath begun a good work will perform it until the day of Jesus Christ.

Man's part is patience and energy and faith, and hope and love. I cannot but think, brethren, that this habit of St. Paul of taking all the facts of life into account in their just proportion is one we need to cultivate. We cannot conceive of St. Paul as the victim of worry. Small anxieties were doubtless anxieties to him, but they remained small. Doubtless also he neutralised them by acting out his own counsel. "Look not every man on his own things, but every man also on the things of others." Unselfish sympathy sweetens life.

Nor did he become the prey of depression. He was saved from it by cultivating the Christian grace of hope—a grace which is not accidental or spontaneous, but perhaps, even more than other graces, requires to be cultivated by devout thought and earnest endeavour.

We are continually being told that the end of our century is a decade of gloomy foreboding and paralysing hopelessness.

It may be well so for those who have lost faith in God, who cannot, will not believe the Gospel of the Risen Lord, who have ceased to look for the mysterious strength of the Divine Comforter.

But for us who say 'I believe in God the Father, the Son, the Holy Spirit' who are members of the Church of Jesus Christ with its pledges of inward and spiritual grace, however difficult the path and stormy the aspect of the sky, there is an infinite reserve of power and blessedness and

illumination; and we are false to ourselves and to our faith, if we falter through fear, or relax effort for want of a courageous hopefulness.

There is indeed much in our circumstances here and in the present time which may well tend to sadden and dispirit us. Whether we look without or within our Anglican Communion, he must be easily pleased indeed who is satisfied.

Want of apparent success in leavening the community, want of hearty union and co-operation within, party spirit, rancour, bitterness, misunderstanding of one another, and as the result, still more manifest failure in our work—all this is too patent. But the way to mend it is not to intensify the evils by dwelling on them, nor to add to them by giving back taunt for taunt, bitterness for bitterness. Patient continuance in well-doing is the best

—the only effective reply to those who say 'your works are evil.' To overcome evil with good is the only sovereign remedy. But to apply it requires patience, and courage, and faith and hope; requires alliance in "God who hath begun a good work and will perform it to the end."

We are too apt to trust our own partial views, our own favourite methods, in fact in some form or other however disguised, to trust in ourselves. And when these fail, we think forsooth the cause of Jesus Christ has failed. Let us think instead "God will perform it" in His way, in His time, perhaps by worthier instruments: but He will perform it. This, brethren, is the spirit in which we come to

Confessing our weakness, our sin, our failure: asking forgiveness, seeking in Holy Communion a quickening of our corporate life, and the grace of our Heavenly Father: that we may "continue in that holy fellowship and do all such good works as He has prepared for us to walk in."

HOME NOTES.

The Bishop of Southwell presided at a special meeting of the members of the Showmen and Van Dwellers' Association. Referring to the Nottingham Goose Fair which had just taken place, the Bishop said he knew that some people had often expressed the opinion that fairs ought to be abolished, but the whole system of fairs was being gradually improved. It was his belief that the holidays which were established in the old days were amongst the best and wisest of the Ordinances of the Church. It was a great satisfaction to him to be told that instead of having diminished in interest and attendance, last year's fair at Nottingham was one of the fullest and best conducted fairs there had ever been. He did not often have the privilege in these days of going on merry-go-rounds or into menageries, but he looked back with satisfaction to the great fair in the South which he used to attend as a boy, and where he learnt much about wild animals and other subjects. The Rev. T. Hoxby, Hon. Chaplain to the Showmen's Guild, then explained the scheme formulated by the Association for the education of the Showmen's children and the elevation of the Showmen's lives. He (Mr. Hoxby) was to be paid by the Association and he intended to live in a van with his wife, and to use the van as a schoolroom for the Showmen's children. His wife had consented to become the schoolmistress. Resolutions were carried thanking the Association for their appointment of Mr. Hoxby as Chaplain.—The Bishop of Bath and Wells, in his opening address at his Diocesan Conference at Wells, referred to Socialism and labour questions. He said so long as Socialism was confined to Germany, and those enlightened French writers who told us that all property is robbery, or to the silly pages of Mr. George, we could afford to despise it, and to have that confidence in the good sense of the English, which made us quite sure that honest, industrious, many English workmen would never be led away by such rubbish. But times were altered. Not only had large bodies of English trade-unionists on different occasions voted by large majorities in favour of Socialism, such as naturalisation of land, not only had English workmen attended meetings of French and German democratic societies, but benevolent people, even Clergymen, had, either from a desire to curry favour with the working classes, or because they thought that Socialism would cure the present disorders of society, been found throwing in their weight on the side of Democratic Socialism; but besides that, at the present day there was an extraordinary disposition amongst people to take it for granted, that any opinion or practice which had met with universal assent for three or four thousand years must on that account be wrong, and a thing to be got rid of as quickly as possible. Whether these views were propagated by wickedness, by ignorance, or by silly sentimentalism, made no difference; the result of their prevalence would be the same—ruin to the happiness of men and to the property of the people. It was no kindness to the working classes to encourage impossible pretensions, or support doctrines utterly incompatible with the science of political economy and with the fundamental laws which govern labour, production, and the distribution of wealth.

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HELPS BY THE WAY--

The Churchman's Institute have taken 100 copies this week for circulation.

Other friends have taken 150 copies for distribution. Advertisers will thus find it an excellent medium for circulating information respecting their business.

What Mr. Ingham told Mr. Heyden.

It was a very lucky thing for Mr. Heyden that Mr. Ingham called to see him just when he did. But it would have been better still if he had done so long before. For Mr. Ingham turned out to be the only man able to give any advice worth a rush. Lots of other people had talked and suggested things, as they do when they see a house on fire. But it is commonly the firemen who put out the blaze after all.

And so Mr. Ingham happened to have a bit of useful knowledge that nobody else had. And indeed the case was very like a fire, although it wasn't a house, you know; it was a man; namely, Mr. Heyden himself.

Only the day after Christmas (1891) he told the story in these very few words:—"Fifteen years ago," he said, "in December, 1876, I met with a slight accident, and had great pain in my ankle, which at first I thought was sprained. In a few days the pain moved up to my knee, whilst all the surrounding parts became swollen and puffed up. I could not bear to put my foot on the ground or even let the bed sheet touch the leg. A doctor who attended me for two months said it was rheumatism, and treated me accordingly. When I got a little better, he sent me to Southport for three weeks. I returned to my work again, but had great difficulty in getting about, and from time to time I had to leave work, owing to the intense pain. Later I had excruciating pains in all my limbs, and the joints of my fingers became enlarged and grew out of shape."

"Then I consulted another doctor, who attended me through several severe attacks. He said my complaint was Chalk Gout. He gave me medicine, but said he could not do much for me, and that in time the disease would kill me. In this way I continued to suffer for fourteen years. During that period I took every gout and rheumatism medicine I heard of, but nothing gave me more than temporary relief."

"In March, 1890, I had a bad attack, and was bedfast for over two months, when one night a friend of mine, Mr. James Ingham, of Old Trafford, called to see me. The pain was at its height, and seeing my condition, he said he knew of something that would do me good. He brought me a few doses in a bottle, but refused to say what it was. It gave me so much relief that I sent my wife to ask him. He replied, 'I will come and tell him all about it.' He soon came, and said it was called Mother Seigel's Curative Syrup. Upon this I told him I had often heard of it, but regarded it as a quack medicine. I sent at once to Burgon's stores in Oxford-street, and got a bottle, and after using it twenty-four hours felt much better. In a few days I was out of bed and at work, and have never lost a day's work since, nor had any attack of my old enemy. I will gladly answer all enquiries." (Signed) HENRY R. HEDDER, 28 Booth-street East, Oxford-road, Manchester.

Now this statement of Mr. Heyden's is surprising. The reader wants to know how it can be true, and he has a right to ask. The explanation is this: Mr. Heyden was afflicted with rheumatic gout, an almost universal complaint, very painful and dangerous.

The cause is a poison in the blood, produced as follows:—First, the stomach becomes inactive and torpid with indigestion and dyspepsia; more work is thus thrown on the liver than it is able to do; the overloaded liver fails in the manufacture of urea, leaving it in the blood in the form of a solid called uric acid. This acid, a deadly poison, unites chemically with the soda (an alkali) in the blood, forming urate of soda, a hard crystal poison. This poison goes round in the blood current until it is finally deposited in the muscles and joints, setting them on fire with inflammation and inflicting fearful agony. Continued, the disease causes chalk stones in the bladder, Bright's disease of the kidneys, and disease of the heart and lungs. All come from the same source, indigestion and dyspepsia, and are properly symptoms of that ailment. What a pity people don't understand this fact better!

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