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Directors—FRED. C. BOURNE, Esq., JAMES VINT, Esq., LACHLAN MACDONALD, Esq., WALTER HENRY MASON, Esq., Bankers—BANK OF NEW SOUTH WALES. Solicitors—MESSRS. FITZGERALD, SON, and HOUSTON. Secretary—ROBERT DONALDSON, Esq. Registered Offices—506 and 508 GEORGE STREET, SYDNEY.

The Company has been formed to carry out the following objects:—

To take advantage of the present unprecedented opportunities of purchasing the Assets of Banking, Building, and other institutions, and from private owners. These Assets can now be secured at minimum prices, and much below their real value; and in a few months disposed of at considerably increased rates.

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Whilst the Directors will necessarily use their discretion in the interests of this Company, in exceptional cases, they will, as a rule, avoid dealing with large unweildy properties, showing a decided preference for smaller city and suburban rent-producing properties. This class of investment is the most secure, and finds a ready market for

tenancy, mortgage, or purchase, yielding by far the larger interest.

In the Financial Department, monies will be received on deposit and for investment, upon such terms as may be deemed expedient, and will be guaranteed by the Company or otherwise. A large amount of English and Colonial trust and other money is expected, and will be advanced to shareholders and others upon approved freehold and other securities. The Company will conduct general financial business, both as principals and agents. Special attention will be given to the conduct of AUCTION SALES of Landed Estates, Merchandise, etc.; for Sale by PRIVATE CONTRACT, OF BUSINESSES, PARTNERSHIPS, REAL ESTATE, STOCK, SHARES, &c. The Company will also act as VALUATORS for Probate, Administration, and Mortgage purposes; also as Executors, Assignees, Stock, Station and Trust Agents.

As a basis of the Company's operations, the well-known business of Messrs. Fred. C. Bourne and Company at 506 508 George-street, Sydney; 243 New South Head-road, Darling Point; and 3 and 5 Queen-street, Woollahra has been purchased. This business has been so widely known throughout the colonies that it is unnecessary to point out the advantages gained by the Company in securing it. It is the off-shoot of, probably, the oldest business of its kind in England. Mr. Francis Bourne having established it in London in the early part of the present century. From his death in 1827 it was conducted by Mr. William Bourne

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

The Vendors, who are secured as Managing Directors, have not only accepted paid-up shares as purchase money, but also taken up a considerable number of contributing shares, upon a similar footing as other members. As they have a reputation, not only of shrewd experience, but economical management, coupled with undaunted enterprise, the success of the Company should be fairly ensured.

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

The Company being under experienced management, the expenses of the management being moderate, and as only undoubted investments will be dealt with, it is confidently anticipated that the first year, after setting aside the nucleus of a Reserve Fund, will show a very liberal dividend of at least 20 per cent.

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

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

APPLICATION FOR SHARES

To the Directors, FRED. C. BOURNE and COMPANY, LIMITED, 506 and 508 George-street, Sydney.

GENTLEMEN,—I herewith enclose 2 : : being 2s. per share on application on : : : : : shares in Fred. C. Bourne and Company, Limited, and I hereby request you to allot me that number of shares upon the terms of the Company's Prospectus and Memorandum of Association; and I agree to accept the same, or any less number that may be allotted to me, and to hold the same subject to the Company's Articles of Association, and I authorise you to register me as a holder of the said shares.

Name in full : : : : : Occupation : : : : : Usual Signature : : : : : Address : : : : :

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

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NEWS OF THE WEEK.

Friday, September 1.

Labour Home Committee met at 4 p.m.—PRIMATE left by afternoon express for Melbourne.—St. Paul's Young Men's Union met—business: Prize Reading Competition. Ten members entered. Mr. W. H. Watts secured the prize.

Sunday, September 3.

Preachers at the Cathedral 11 a.m., the Dean: 3.15, Canon Kennie: 7 p.m., the Precursor.—The PRIMATE preached at St. Paul's Cathedral, Melbourne, morning and evening.—The Bishop of Newcastle preached at the Town Hall, West Maitland, at the evening service.—Second Anniversary of Open Air Mission.—Special address in the Domain by the Dean and the Rev. T. B. Tress.—The Rev. A. C. Corlette preached at St. John's, Bishopsthorpe, morning and evening.—The Rev. S. G. Fielding preached at St. Mary's, Waverley, at the morning service.—The Rev. C. Bice was the preacher at St. Mark's, Darling Point, at the evening service.

Monday, September 4.

Concert at St. Paul's Schoolroom, Harris Park. Rev. E. S. Wilkinson presided.—A Ministering Children's League has been formed in connection with St. Luke's, Liverpool.—Diocesan Educational and Book Committee met at 4 p.m. The Monthly Meeting of the Committee of the Church Society held in the Chapter House at 4 p.m.—The PRIMATE spoke at a meeting in Melbourne on behalf of the New Guinea Mission.

Tuesday, September 5.

Confirmation at Marsden by the Bishop of Bathurst.—Vivian Airey, son of Colonel Airey, was seriously injured by being thrown from his horse in the Centennial Park.—St. Barnabas' Literary and Debating Society met. Business: A Mock Parliamentary Election. Large attendance of members.—The first of a series of concerts in aid of the Choir and Organ Fund of All Saints', Petersham, held in the local Town Hall.—Meeting in connection with the Brotherhood of St. Andrew held at Mission Church, Petersham. Mr. Reilly presided. Mr. W. Crane delivered the address.—Melbourne Diocesan Festival in Town Hall. The PRIMATE was the principal speaker.

Wednesday, September 6.

Special Session of Synod of the Diocese of Grafton and Armidale met at Grafton for the election of a Bishop to the vacant See.—The Bishop of Goulburn, with Mrs. Chalmers, arrived on his first visit to Bungendore.

Thursday, September 7.

Induction of the Rev. S. S. Tovey, B.A., to the Incumbency of St. John's, Bishopsthorpe.—Diocesan Conference of West Sydney, held at St. Philip's, Church Hill, 4 and 7.30 p.m.—Special Session Grafton Synod continued.

Friday, September 8.

Churchman's Alliance Committee met at 4 p.m.—The PRIMATE returned to Sydney by morning express.

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., Sep. 10.—11 a.m., The PRIMATE.
3.15 p.m., Rev. Canon Sharp.
7 p.m., Rev. C. Baber.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sat. Sept. 9.—The foundation Stone of Parsonage and Parish Hall, at St. Luke's, Burwood, will be laid. The PRIMATE.

Sun., Sept. 10.—The Cathedral 11 a.m.—The PRIMATE.
7 p.m.—St. John's Bishopsthorpe.—The PRIMATE.

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

Tues. Sept. 12.—Lecture at 8 p.m. in Chapter House, by Dr. Housman. Subject—"The Story of the Introduction of Christianity into Australia." Chairman—The PRIMATE.

The Proceeds will be devoted to the Relief of the Widow and Four Children of George Kinder, who was killed on August 19th, by a fall from the tower of St. Philip's Church.

Wed. Sept. 13.—Sixth Anniversary Tea Meeting and Musical Entertainment, at St. Alban's, Golden Grove, 6.30 p.m.

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

Wed. Sept. 13.—Church Society Annual Meeting, Parish St. John's, Darlinghurst. The PRIMATE.

Sun. Sept. 17.—"Church Parade," Cathedral 11 a.m. The PRIMATE.

The Most REVEREND THE PRIMATE returned from Melbourne by express, arriving in Sydney yesterday morning.

LABOUR HOME, 557, HARRIS STREET.
Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager. E. GREYHER.

OPEN COLUMN.

Ministers Unions.

One of the speakers at a meeting of Clergy during the Synod week, very strongly advocated the use of Unions for prayer and study with Ministers of other Denominations. He asserted that he himself had received very much benefit from the Ministers Union to which he belongs, and he intimated that by joining in it, he did not in any way weaken his position or compromise his principles as a Churchman.

It is this question I wish to discuss and concerning which I should like to have the opinions and experiences of others.—As a rule, is it right or not right for us to associate with the Methodists and others as fellow Ministers?

I do not think that this ought to be treated as a 'party' question, for I know that some Evangelical Clergy refuse and some High Churchmen agree—on principle—to such Unions—and vice versa.

With regard to the question as to whether or not Ministers Unions are likely to be useful to the Church Clergy, of course it must depend upon the others, whether or not they are such as one could or would meet with for Christian intercourse.

I am supposing that all is favourable as far as they are concerned, and that the decision rests with ourselves. Surely there ought to be great benefits to be derived from such means as this for spiritual intercourse and prayer with those Ministers who bring scholars,—more or less, are actively anxious to promote the Glory of God in the town or district in which we too are working—ought not our own souls to be the better for it? I think so, most decidedly!

But the next consideration is—Do we by such intercourse endanger our loyalty to our Church principles, and at the same time countenance Schism? With regard to the first point, it is a well known fact most if not all Dissenting Ministers use, and some are even examined in our Book of Common Prayer. Part of the Primitive Methodist examination, I am told, is on the Book itself, and they profess to teach nothing contrary to the doctrines of the Book. How they reconcile this with their keeping up schism, I do not know. I think we must be very weak kneed Churchmen if our loyalty suffers from contact with other bodies. I should rather anticipate the opposite result.

But with regard to our appearing to our brethren and parishioners to be countenancing schism by joining Ministers Unions, this I think is improbable. "It does not matter which Church I attend, etc." is so commonly heard, and is so untrue that when one considers Ministers Unions in this light, "lawful but not expedient" rises to our mind.

There are those also who argue that the conduct of the other Protestant bodies with regard to State Aid to Denominational Schools, the Bible in the Public Schools, and their present attitude of indifference in this matter, together with the fact that they are making common cause with infidels and others in hounding down the Church in the old Country; show they cannot altogether be trusted on the ground of common Christianity, and that therefore we should not countenance them more than we can help.

But the question in my mind is this—can we not win them over by showing a friendly spirit towards them, by working upon our common love to the Lord Jesus Christ, and by Christian and friendly intercourse, rather than by bitter invective or haughty coldness?

In thinking over this subject, I was much struck with our Lord's rebuke to St. John for forbidding one who was casting out devils in Christ's name, "because he followed not us."

Alford's note on the following verse—"He that is not against us is for us" is this—"a weighty maxim of Christian toleration and charity, and a caution to men how they presume to limit the work of the Spirit of God to any sect or succession, or outward form of Church."

We of the Church of England wish to win back again those who have left their old and rightful Church and are now under the name of Methodists, etc., carrying on in opposition to us. But at the same time we cannot shut our eyes to the fact that to a very large extent God is using them to win souls from indifference, godlessness and irreligion, and for this reason if for no other, we should be large-hearted and friendly towards those who may be genuinely desirous of serving God, but who have not had all the teaching and advantages of us who have been reared in the Church of England. I believe that when this firm but liberal spirit is seen to be characteristic of our Churchmen, both Clergy and Laity, that then the Dissenting Bodies will see that their *raison d'être* has passed away. With this object in view as well as for our present, personal, spiritual help, can we not welcome and use such methods as Ministers Unions? As for myself, I have not at present the opportunity of doing so, but in view of an expected request, I should heartily welcome an expression of opinion by any of my fellow Churchmen.

Always keep a small tin of ARNOTT'S MILK, ARROWROOT BISCUITS, in the house for the children.—ADVT.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

We who live up-country have to be content with what we can gather from the newspapers, and sometimes they lead us wrong. I hope that I may be wrong in the conclusion (which I certainly gather from what I have read), that the best service which Madame ANTOINETTE STERLING could have rendered to that Temperance cause, which she has so much at heart, was to take her departure from the Colony. It is sad to form such a conclusion about a lady who is evidently deeply desirous of doing good, and of influencing public opinion in the right direction. But I fear that, however, her burning words may have fired those hundreds to whom she spoke; they had the opposite effect on those thousands who read them in the pages of the newspapers. Her example, however, will have ultimately done a service not only to the Temperance and Social Purity causes but to many others, if it tends to convince earnest and enthusiastic advocates of any reform that thoughtless—strong language does more harm than good.

Madame STERLING said, apparently, the first thing that occurred to her, and as her opinions were strong, her phrases were strong also. She would doubtless say, as many who speak and write after the same fashion do say, "I hold these opinions: why should I not say them?" The answer is that the object of speeches is to *persuade*, especially to persuade that mass of unenthused, indifferent humanity which is quite large enough, if it were enlisted on the right side, to enable very large reforms to be carried. If you want to catch those valuable birds you must not throw your hat at them. If they begin to suspect that a cause is in the hands of highly emotional, somewhat hysterical, advocates, who do not weigh their words before uttering them, this great mass of voters, who, especially pride themselves on their "common sense" and "calmness," will vote on the other side. And thus many forcible speeches and strong-worded letters to newspapers, which were looked upon by their authors with pride, are like a badly aimed boomerang which is more dangerous to the thrower and to his friends than it is to the enemy. A good cause triumphs not by means of, but in spite of, its indiscreet advocates.

When I read in the newspapers of Madame STERLING's fluency, it reminded me of the proud boast of an acquaintance of my own. Orator as he was, and leader in a politico-religious body which numbers many earnest temperance workers in its ranks; he was not a Temperance orator, as his breath proclaimed on the first day that I made his acquaintance. When the conversation turned on his own personal habits concerning drink, he felt that something must be done to change the subject, and, if possible, to put the other party on the defensive. So he began—"What sort of sermon might you preach—written or extempore? Usually written?" Ah! I thought so. It is the fault of your Oxford and Cambridge men. They don't teach you how to speak without thinking the matter out beforehand. Now, here am I, a man of no education to speak of, and yet I can speak as well as anyone. I want no preparation beforehand. Whatever the subject may be I can talk on it, for hours if I want to." And I believe that he was telling the simple truth. But he omitted to say whether the long oration would be worth listening to.

While I am speaking on the matter of emotional language, I should like to enter a protest against the too frequent use, by speakers on various social evils, of an epithet which is euphemistically called "a big, big D." I can quite understand how any speaker on such a question is tempted to the use of strong language. It is almost impossible to exaggerate the greatness and the hurtfulness of such evils, and while some may use the epithet thoughtlessly, there are others who use it in a religious sense, and with the most intense realisation that they are simply speaking an important truth, not to be ignored or forgotten in any full review of the subject. And yet, even then, they might put their point in some form which would not lend itself to misconception. I may be styled over-particular, but I confess to never hearing the word thus used, even by the most spiritually-minded, without a feeling of repulsion. If deep feeling constitutes an excuse for such language, then our argument against swearing partly falls to the ground, for all who are not habitual swearers can plead that excuse. I am not writing against an imaginary habit. Archdeacon Farrar's paper in last week's RECORD contained the phrase; Madame Sterling used it and I have heard it from the lips of very many temperance speakers. One instance is vividly impressed on my memory. I was the Chairman of the meeting, and was seated with my back to the orator, and his action, therefore, took me by surprise. As he brought out the word, uttered at the top of his voice, he enforced it with a dramatic stamp on the platform. He was a man of about sixteen stone or so, and the result was such a visible jump on my part that for the next minute or so the audience did not pay much attention to the speaker, for they were engaged in mentally discussing the interesting question as to whether it was the violence of the speaker's language,

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on his action, which had caused such a display of emotion on the part of the Chairman.

Let anyone should misunderstand my words, last week, about undenominational organisations let me quote some recent words of Archdeacon Sinclair, spoken at the Annual Meeting of Dr. Barnardo's Homes. These words represent my own views on a matter concerning which much can doubtless be said on both sides. Our Church in this Colony is not the National Church, but it is the Church whose members are the most numerous and most influential. And while the welfare of our own charitable organisations is our first care, we should have sympathy to spare for every effort which is worthy of support. Dr. Sinclair said:—"I am an ardent supporter of all the philanthropic schemes of the National Church to which I belong. I work with all my heart for the Church of England Homes for Waifs and Strays. I am sometimes asked 'Why don't you confine such assistance as you can give to those enterprises which are strictly of your own communion?' That is not the policy, as I conceive it, of a great National Church. It is our business, as it is our delight, to join hands with all who hold out friendly hands to ourselves. It is our duty and our privilege not to encourage ourselves in the spirit of sectarianism and exclusiveness, but to be the rallying point where all efforts can unite—the harmonising and conciliating influence, it may be, which all philanthropists will acknowledge—the willing counsellors in the permanent and central position in which we are placed, to whom all alike can look for encouragement. I was asked the question the other day, 'Why promote with your voice and your presence the Boys' Brigade, when there is also the Church Lads' Brigade to be supported?' In my opinion all that is good and true may look for the smile of the National Church. And the more heartily she recognises all useful schemes, so much the more deeply seated will she be in the hearts and affections of the people."

COLIN CLOUT.

THE SYNOD OF GRAFTON AND ARMIDALE.

THE ELECTION OF A BISHOP.

The Synod met on Wednesday last for the election of a Bishop to succeed the late Dr. Turner as Bishop of the Diocese of Grafton and Armidale. Twenty-five Clerical and thirty-one Lay Representatives were present, and nearly the whole of the Parishes of the Diocese were represented by both Clergy and Laymen. The proceedings were commenced by Service in the Cathedral with the Holy Communion, after which the Synod was opened in the usual way. The Ven. Archdeacon Greenway of Grafton, as Administrator of the Diocese, presided, and in his opening address spoke in terms of regret at the sorrowful circumstances that led to his holding the position he did. He trusted the result of the Synod's deliberations would relieve him from the responsibility. He spoke in high terms of the manner in which the late Bishop had presided at the whole of their Synod meetings.

The Rev. G. E. Soutar, of Quirindi, and Mr. W. A. Manning, of Grafton, were elected Secretaries, and the following were chosen as the Elections and Qualifications Committee:—Rev. R. H. Kelly (Kempey), W. J. K. Piddington (Tamworth), R. J. Moxon (Tenterfield), Messrs. C. N. Stephen (Harwood), C. R. Blackland (Uralla), Hon. T. H. Smith (Gordon Brook).

Archdeacon Ross (Armidale) obtained leave to move the following:—"That this Synod places on record the deep sense of loss it has sustained by the death of the late Diocesan." He spoke of the late Bishop's kind sympathy with his Clergy, and the friendly relations subsisting between him and the Laity. The motion was seconded by Mr. T. Bawden (Grafton), and carried unanimously, the members of the Synod rising to their feet while the motion was being put. A copy of the resolution was ordered to be sent to the late Bishop's surviving relatives through his sister.

The attention of the Synod was drawn to the fact that some Parishes not duly constituted had sent Lay Representatives to the Synod, while others had elected them irregularly. South Grafton, Lower Clarence, Gunnedah, Tweed, Woodburn, and Walgett were thus reported, and the matter being referred to the Elections and Qualifications Committee they decided against the representation of Tweed and Walgett.

The Rev. W. J. K. Piddington, of Tamworth, moved—"That the choice of a Bishop be by Delegation."

The motion was seconded by Mr. F. R. White, of Quirindi.

This produced a long debate, Archdeacon Ross, of Armidale, Rev. R. K. Ewing (Inverell), and the Rev. R. H. Kelly vigorously advocated the election of a Bishop by the Synod as against a delegation to the Board of Bishops. The argument for election was that the Members of Synod should not shirk their responsibility by thrusting it on the Board of Bishops, who possibly could not be so well-acquainted with the requirements of the Diocese as those within it. The Revs. J. T. Evans (Manly), W. Tait (South Grafton), G. Soutar (Quirindi), and a number of others advocated Delegation, urging that there were divisions in the Diocese that might lead to ill-feeling if the

election were proceeded with, and therefore it would be preferable to leave the matter to the Board of Bishops to decide, and who were better qualified to elect a Prelate than the Members of the Synod.

After a discussion of several hours, the motion in favor of Delegation was carried by 42 to 7.

Mr. I. Bawden moved,—"That the selection of a Bishop be referred to the Bishops in England."

This motion was seconded by Mr. J. C. Wilcox (South Grafton).

On this an amendment was moved that the Delegation be referred to the Bishops in Australia.

The amendment in favour of the Australian Bishops was carried by a substantial majority.

The Rev. G. Soutar moved,—"That the Board of Bishops to select a Bishop for the Diocese be the Bishops of Melbourne, Bathurst, and Rockhampton."

On this an amendment was moved,—"That the delegation Board consist of the Bishops of Melbourne, Goulburn, and Newcastle."

The discussion on the motion and the amendment was unfinished when the Synod adjourned at 9.30, till 10 a.m. on Thursday.

THE HOBART CHURCH CONGRESS.

The labours of the Subject Committee have resulted in a provisional list of readers and speakers which comprises representatives from all the 21 Australian Dioceses. If those who are to be invited are able to accept the invitation we shall have such a representative programme as few, if any, Church Congresses have shown. As soon as these gentlemen have been communicated with, and their answers received, we shall be able to publish the programme complete.

Each reader will be allotted 20 minutes and each appointed speaker 10 minutes, and there will be opportunities for any member of Congress to speak on any of the subjects after the appointed speakers, so far as time will allow. The limit will be strictly adhered to. No appointed speaker may read his paper unless the Committee have seen a reason for the relaxation of this rule. At the devotional meeting there will be four papers of a quarter of an hour each, and 10 speakers, to each of whom will be allotted 10 minutes only. This will fill up the two hours, and there will be no other speeches. The Congress service will be probably held on the Tuesday morning, and the Bishop has invited the Bishop of Ballarat to preach the sermon.

The compilation of a Congress Handbook has been entrusted to the Secretaries and Mr. R. S. Hales. They will be glad to receive from the Clergy in Hobart and its neighbourhood notices of services which will be held in their Church in Congress week.

The following Memorandum has been accepted by the Executive Committee and approved by the Bishop of Tasmania and will be sent to each invited reader and speaker.

1. The selected readers and speakers on any subject are requested to communicate with each other as soon as possible, in order that no part of the subject to be discussed shall be omitted through want of such inter-correspondence. The permanent value of the discussions will depend in great measure upon careful attention beforehand to such details as these. It is to be hoped, of course, that all phases of opinion will be represented, and that opposing schools of thought within the Church will present their views adequately and fully to the Congress.

2. It is to be distinctly understood that the speeches of selected speakers are looked upon as of equal value with the papers which will be read. The Committee in Hobart have made their decision with a view to a fair division of labour, and acting upon the best information at their command. If a printed report of Congress is issued, (and it is believed that this is universally desired), the speeches of all selected speakers will be printed together with the written papers. It is therefore hoped that each selected speaker will furnish the Secretaries with a copy of his own speech before the close of the Congress.

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ARCHDEACON SINCLAIR AND THE UNIVERSAL RELIGION.

St. Paul's Cathedral was filled to overflowing on Sunday afternoon, July 23rd last when the ARCHDEACON OF LONDON (as Canon in Residence) preached on the leading of the Spirit as the universal sign of true religion. He took as his text Rom. viii. 14, "For as many as are led by the Spirit of God, they are the sons of God," and the *Daily Chronicle* gives the following report of one passage in the sermon:—

In the image of God created He man. The ideal of man, in God's mind, was that he should be upright and honourable, pure, just, noble, and true. He gave him the power of loving whatever things in nature and in character are lovely and of good report. And every gift with the possibility of which man was endowed, and every noble quality which man was beautiful and good for the eyes of God to see, all came from that one and self-same Spirit, moving in man's soul as it had moved from all ages in the laws of nature, and was still moving. For God is the essence and source of all goodness and excellence whatever. The unseen effulgence of omnipresent Deity was ready to lead and guide each of God's human offspring into all truth and all goodness. No man of all the great human family was to be born into utter darkness, or to be without a clue to guide him to his true destiny; there was a light to lighten every man that came into the world. Only let each open his inmost soul to the still, small voice that in his secret self would impel him to refuse the evil and to choose the good. Then would the whole earth be full of the goodness of the Lord, even as the waters cover the sea. We know, alas! only too well that through misuse of the gift of free will we have encouraged that within us which loveth darkness rather than light. Still, as Elihu said, is there a spirit in man, still the inspiration of the Almighty giveth him understanding. But not one of us has ever yielded himself wholly up to the Divine impulse within him. From the first, the very idea of good implied the possibility of evil. There is not one of all the millions of human beings who have been born into this earth who has not chosen evil as well as good. And so they have gone from bad to worse, and from worse to still worse, and even again to things still further from God, until the dark places of the earth are full of wickedness. To measure the darkness in some degree it was not necessary to go back to the fabled dances of the moon-goddess among the Phœnicians or Assyrians. It is not necessary to think of the degraded Bacchic ecstasy of the Athenians, or the orgies of the Roman tyrants. Amongst ourselves, on the one hand, thousands of degraded beings are born into the midst of squalor, filth, obscenity, and iniquity to pass through a joyless life of crime to a hopeless death; and on the other, amongst thousands who have greater advantages, luxury and selfishness deface the image of God. But not even so far need we go in order to understand what it is to be without the Spirit of God. Too clearly do our own hearts remind us what it is to have sinned, to feel that God has hidden His face from us, and to be almost ashamed to lift up our souls in prayer. Yet it needs more wickedness than that of which even living human nature is capable to tire the long-suffering of the Eternal Father of all things. In the midst of the evil city of Athens, at the time when the strength and vigour of her early morality had been sapped away by her riches and luxury, her culture and refinement, her thoughtless admiration of mere physical beauty, and her sophistical confusion between right and wrong, and the foulest and basest sinfulness was sanctioned alike by the purest taste of the highest Athenian Society, and by the best writings of the greatest Athenian men, there was at least one who heard the still, small voice of the Spirit telling him to refuse the evil and to choose the good; one who saw the glimmer of the true light shining in darkness, and knew it was no flickering marshlight capriciously flaring, now here now there, but the steady fire of God; one who gave himself to follow the gentle hand that led him on, showing him that God is true, and in Him is no darkness at all, and teaching him of the immortality of the soul, and of the things of truth. "Socrates said that there was a spirit in him, not himself, which guided him all the way of his life." The Sophists around him might teach their weary creed that man is the measure of all things, and that each individual may do that which is right in his own eyes; that there is no right and no wrong, but only what is pleasant and what is painful. Socrates saw around him the dreary result of such a system of life, and proclaimed with the vigour he could so well command that the principles of morality are as unchangeable as the laws of the universe. There were many more in Hellas—Solon, Lycurgus, Nicias, Epaminondas, Zeschylos, Sophocles. You can read of them all in the *Lives of Plutarch*. In many a golden sentence of pagan philosophy of Plato and Aristotle, of Buddha and Confucius, of Cicero and of Aurelius, in many a noble deed of many a generous hero, we see the light of the Spirit shining, and we hear the unmistakable accents of His unerring voice. Some of them, like Socrates, even knew the source of their exalted life. "No man was ever great," said Cicero, "without a Divine afflatus." "This I say," wrote Seneca to his friend Lucilius, "that a Holy Spirit dwelleth within us, of our good and evil works the Observer and the Guardian. As we treat Him, so He treateth us; and no man is good except God be with Him." Do you not see Him in every page of history making the virtuous triumph and bringing the wicked to destruction? Do you not find

Him in that seasoning of healthy religious morality which kept that world from becoming altogether abominable? Do you not recognize Him in the justice of Aristides, in the magnanimous self-devotion of Regulus, in the purity that hedged about the vestal virgin, in the truthfulness of the Persians, in the disinterestedness of Cato? Do you not understand His ways in the preparation of the world for the Lord Jesus Christ by the Hebrew worship of the one true God, by the lofty ideal of the Hebrew Law, by the splendid visions of the Hebrew Prophets, by the universality of the Grecoan language, by the universality of the Roman dominion? Do you not read Him in the general expectancy of the world at the time of the coming of the Saviour, that attitude of suspense and hope which Tacitus and Suetonius have described, of which one of Virgil's most beautiful poems is an example, and which taught the Eastern sages to watch for the dawn of that great Light which led them to the cradle at Bethlehem?

THE DIGNITY OF LABOUR.

THE REV. HORACE TUCKER at CHRIST CHURCH, SOUTH YARRA, ON SUNDAY LAST.

A popular address on the Dignity of Labor was delivered on Sunday evening last by the Rev. Horace Tucker at Christ Church, South Yarra. The rev. gentleman chose for his text the words, "Even man to whom God hath given to rejoice in his labor. This is the gift of God." Times were, he said, when the monarch held sole sway, when knight and noble won what were deemed popular rights. Later on the country gentleman and yeoman came to the front. Once religious questions overshadowed all others, when crusades against the infidel of the east and the Mahometan of the south were the order of the day, and when Rome imparted its character to centuries of our chequered history. At one time warriors and armed bands filled the earth with the clang of their conflicts, "sea dogs" prowled the seas. Enterprise and invention, however, had changed the face of society. Iron kings, wool kings and capitalist rings arose, and Englishmen became the bankers and factors of the world. And now the present was distinctively and pre-eminently the era of Labor. A new school of social economy had arisen, and a whole library of industrial literature had sprung into existence. Labor commissions, conferences, unions and leagues, knights of labor and labor members were amongst the latest creations of these transitional times. The relation of the Church, of the State and of the moneyed and leisured classes to those organizing masses were the topic of the hour. The Dignity of Labor was surely about to be asserted. Alas! not as yet. So far labor was fleeing from itself. Turning from the plough, the selector's sons were seeking genteel clerkships. The miners' ambition was that his family might become pale faced high collared keepers of the cash other people earned. The artisan's dream was realised if his brightest boy got a handle to his name and swelled the ranks of contending doctors or litigious lawyers. The rustic's buxom daughter, scorning homely duties, graduated into a sickly "young lady" of business, with "Miss" before her name, but the roses and the roundness lost from her cheeks. A fine sounding phrase this "Dignity of Labor," but in our hearts we despised it. Dignity for most of us implied a life of luxurious idleness—of high living, fine clothes, carriages, cash books and condescension. The heartless scramble for power and place would only be allayed by the recognition on all hands of the supreme dignity of manual labor. Christ was a model laborer, who never flung down his saw and plane at the stroke of 5, or at the moment the ruddy sun touched the sharp ridge of Nazareth's ancestral hills. He loved to watch the sower cast his seed, the fisher fling his net, and it grieved Him most of all to see strong men standing idle in the market place. The Gospel of Christ was the Gospel of work—for God and for others. The Church at her best had been a working manly, every day Church. Why was manual, muscular labor in itself so dignified? Because, it implied using the powers God had conferred without asking dole or favour of any. What Dignity there was in a man who looked the whole world in the face, asking wage or work of none, but in thankful independence taking honestly what manly muscles and kindly soil awarded. Thank God, higher dignity was being imparted to the humble toiler nowadays. No more a mere clod, a drudge, a factory "hand," a human machine for grinding out fortunes for others, the laborer was being now educated, the workers were being removed from the human beasts of burden, their minds were being stored and trained and refined tastes were being imparted. Fresh from good schools the humble wise were frequenting libraries and picture galleries, were attending technical and university extension lectures, and were reading, thinking, debating, growing. Labor had discovered a mind and heart. High aspirations beat again in its breast. In its better types it was finding brotherhood in its kind and joy in its work. It was hearing a voice of God Himself saying in very solemn accents—"All things are yours." Knowledge was power. It induced and enabled men to unite for their common good. The association of laborers and organization of industry (striking features of the times) were securing the representation of the manual worker in the councils of the land. The young, the women, the overworked, were being protected by humane legislation. Labor was securing shorter working hours, fairer wages, and freer access to the land from which it had been divorced. It was well, perhaps, to

inevitably in these times against Labor Leagues, and especially strikes unwisely entered on, but it had to be remembered that Labor was the only capital the poor man possessed, and he should not be expected to sit still and slave on and to see it by the remorseless operation of a cruel, deadly competition reduced to a drug on the market and himself made a drudge in the world. Work was noble, but they could have too much of a good thing, and thanks be to God, who had heard the cry that had gone up from once degraded, down trodden oppressed hearts—

Work, work, work, my labor never flags;
And what are its wages?—A bed of straw,
A crust of bread and rage.
Oh, but for one short hour,
A reprieve, however brief!
No blessed leisure for love or hope,
But only time for grief.

And yet, with all its splendid aspirations, Labor viewed in another light seemed retrograding. So far machinery, invention and the organisation of industry tended to attract the rustic from his home, and to crowd men together in wretched slums or dreary suburbs, thus making the poor poorer and more numerous, the rich fewer and more opulent. During the last 30 years the net products of the United States increased 400 per cent, and the average annual wages only increased 40 per cent. The worker had now less certainty of occupation, and moved with the mass, now craving a job, now begging for bread, whilst the unemployed—the Nemesis of our unnatural conditions—stalked the city. Here was the degradation and not the Dignity of Labour. But courage, brave hearts! These were but the signs of times of transition, the birth throes of a nobler, brighter existence. Emancipation was at hand. The one fear was how Labor would use its freedom. Would it turn to riot and revel, and so wreck the social fabric, or wield its power righteously? Upon the answer the next decade or two might give, the very existence of modern society depended. The organization of labor was proceeding everywhere. The industrial worker was being absorbed in the industrial community. Small concerns were aggregated and were developing into colossal ones. Labor was becoming more and more official and mechanical. By degrees, as with postal services, railways, telegraph, banking, insurance, church and charities, and the whole work of production and distribution, of technical and professional operations, would be nationalised. The land would be held more for and used more by the people, and the actions of all contending classes of competing laborers, and a thousand conflicting interests, would be subject to an inevitable control; with what result? Workers would no longer be isolated toilers, sinking or swimming as they best could, but would be associated together, and the qualities of punctuality, precision, subordination and discipline would be engendered. Labor would be constant and more equable, the unemployed would be absorbed, and toil would not be the end of life, but the joy of it. When the thousands of persons who were waiting for customers in stuff shops, of men standing idle in the market place, of the indolent who complacently revelled in the results of other people's labor, all contributed to the wisely applied industry of the world, eight—nay six hours would suffice for the support of God's creatures on this good earth of His, and for the major part of their time men would be free to follow their individual tastes, to develop their higher faculties, to live a rational life, and to adorn their hearts and homes, their souls and minds, with those treasures of science, art and religion that the age was presenting to the human view. The rev. gentlemen concluded by advising his congregation not only to take pride in their present work, but to get if they could, instead of a hundred thousandth share in a seam of barren rock, a plot of soil as a sphere of useful labor, and to make it smile and flourish in God's name.

TRUE WOMANHOOD.

FROM "SESAME AND LILLIES," BY JOHN RUSKIN.

We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each asking and receiving from the other what the other only can give.

Now, their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest, wherever war is just, wherever conquest necessary. But the woman's power is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the greatness of things, their claims and their places. Her great function is praise. She enters into no contest, but infallibly judges the crown of contest. By her office and place she is protected from all danger and temptation. The man, in his rough work in open world, must encounter all peril and trial,—to him, therefore, the failure, the offence, the inevitable error; often he must be wounded or subdued, often misled, and always hardened. But he guards the woman from all this; within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offence. This is the true nature of home,—it is the place of peace; the

shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over and lighted fire in. But so far as it is a sacred place, a yestral temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light,—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea,—so far it vindicates the name, and fulfils the praise, of home.

And wherever a true wife comes, this home is always round her. The stars only may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot; but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar or painted with vermillion, shedding its quiet light far for those who else were homeless.

This, then, I believe to be—will you not admit it to be—the woman's true place and power? But do you not see that to fulfil this she must—as far as one can use such terms of a human creature—be incapable of error? So far as she rules, all must be right, or nothing is. She must be enduringly, incorruptibly good; instinctively, infallibly wise—wise, not for self-development, but for self-renunciation; wise, not that she may set herself above her husband, but that she may never fall from his side; wise, not with the narrowness of insolent and loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service—the true changeableness of woman. In that great sense, "*La donna e mobile*," not "*Qual punto al vento*;" no, nor yet "variable as the shade, by the light quivering aspen made;" but variable as the light, manifold in fair and serene division, that it may take the colour of all that it falls upon, and exalt it.

The perfect loveliness of a woman's countenance can only consist in that majestic peace which is founded in the memory of happy and useful years—full of sweet records; and from the joining of this with that yet more majestic childishness which is still full of change and promise—opening always; modest at once, and bright with hope of better things to be won and to be bestowed. There is no old age where there is still that promise; it is eternal youth.

Thus, then, you have first to mould her physical frame, and then, as the strength she gains will permit you, to fill and temper her mind with all knowledge and thoughts which tend to confirm its natural instincts of justice, and refine its natural tact of love.

All such knowledge should be given her, as may enable her to understand, and even to aid, the work of men; and yet it should be given, not as knowledge, not as if it were, or could be, for her an object to know, but only to feel and to judge. It is of no moment, as a matter of pride or perfection in herself, whether she knows many languages or one; but it is of the utmost that she should be able to show kindness to a stranger, and to understand the sweetness of a stranger's tongue. It is of no moment to her own worth or dignity that she should be acquainted with this science or that; but it is of the highest that she should be trained in habits of accurate thought; that she should understand the meaning, the inevitableness, and the loveliness of natural laws, and follow at least some one path of scientific attainment as far as to the threshold of that bitter valley of humiliation into which only the wisest and bravest of men can descend, owning themselves for ever children, gathering pebbles on a boundless shore. It is of little consequence how many positions of cities she knows, or how many dates of events, or how many names of celebrated persons—it is not the object of education to turn a woman into a dictionary; but it is deeply necessary that she should be taught to enter with her whole personality into the history she reads; to picture the passages of it vitally in her own bright imagination; to apprehend, with her fine instincts, the pathetic circumstances and dramatic relations, which the historian too often only eclipses by his reasoning and disconnections by his arrangement; it is for her to trace the hidden equities of divine reward, and catch sight, through the darkness, of the fate-fil threads of woven fire that connect error with its retribution.

But chiefly of all, she is to be taught to extend the limits of her sympathy with respect to that history which is being for ever determined, as the moments pass in which she draws her peaceful breath, and to the contemporary calamity which, were it but rightly mourned by her, would recur no more hereafter. She is to exercise herself in imagining what would be the effects upon her mind and conduct if she were daily brought into the presence of the suffering which is not the less real because shut from her sight. She is to be taught somewhat to understand the nothingness of the proportion which that little world in which she lives and loves bears to the world in which God lives and loves; and so solemnly she is to be taught to strive that her thoughts of piety may not be feeble in proportion to the number they embrace, nor her prayer more languid than it is for the momentary relief from pain of her husband or her child when it is uttered for the multitudes of those who have none to love them, and is "for all who are desolate and oppressed."

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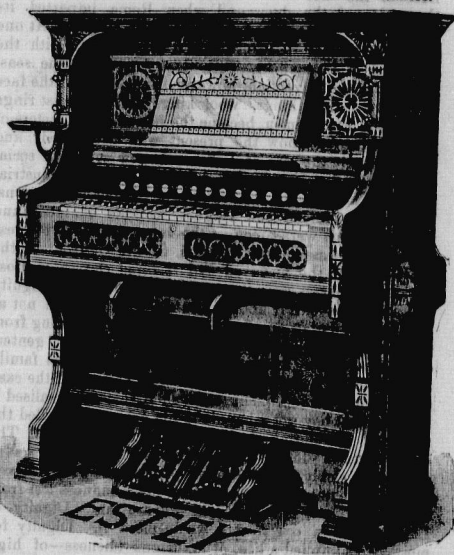
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The Primate will take the chair at 8 p.m. Proceeds for relief of the Widow of man killed by a fall from the tower of St. Philip's Church.
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"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.

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

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

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

Japan as we saw it, by M. Bickersteth, preface by Bishop of Exeter, 21/-, posted 22/-.

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

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

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THE ANNUAL MEETING

on behalf of
SPECIAL RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

will be held in the

HALL of the Y.M.C.A., PITT STREET.

On MONDAY NEXT, 11th INST., at 8 p.m.

The Most Rev. the PRIMATE will preside.

Speakers:—The Lord Bishop of Newcastle: The Rev. A. Yarnold; E. I. Robson, Esq.; E. P. Field, Esq.; C. R. Walsh, Esq.,

ORGAN RECITAL at 7.30 p.m.

ARTHUR W. PAIN, Hon. Sec. F. W. UTHUR, Hon. Treas.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 9, 1898.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

THE Fourteenth Annual Report of the Committee appointed to carry into effect the resolutions passed by the Synod on the subject of Religious Instruction in Public Schools, is to hand. Glancing over it, two things are apparent—(1) the vast amount of work done, (2) the small amount, comparatively speaking, contributed. It is to be regretted that the Committee have been compelled, during the year, to dispense with the services of one of the teachers, and it will be a serious loss to the Church should the Committee be obliged to make further reductions, as a para-

graph clearly indicates must be the case "unless the funds at the disposal of the Committee are increased." Very few persons are conscious of what good work has actually been done, and there is evidently need for increased interest, so that it may not suffer loss. The Clergy in other Colonies would be thankful did they possess the opportunities to impart Religious Instruction, which are given to us by our Religious Instruction Act. In fact, the Inspectors of Schools in Victoria view with alarm the condition of things there and the worse state into which they are drifting, offering various suggestions by way of curing the evil. The Inspectors are not to be suspected of any religious bias, yet they are all in favour of definite Religious Instruction. And with all the privileges we possess, it would appear that the Church as a whole, is not prepared to put forth her strength and improve them. With the early Christians the adoption of Christianity meant the complete exemplification of its precept in the life. With Christians now-a-days, it would seem to be otherwise. COLEMAN beautifully portrays the spirit of the early Christians regarding education—"The tender solicitude of these early Christians for the religious instruction of their children," he says, "is one of their most beautiful characteristics. They taught them, even at the earliest dawn of their intelligence, the sacred names of God and the SAVIOUR. They sought to lead the infant minds of their children up to God by familiar narratives from Scripture. As the mind of the child expanded the parents made it their sacred duty and delightful task daily to exercise them in the recital of select passages of Scripture relating to the doctrine and duties of religion. The Bible was the first, the last, the only school book, almost, of the child. Even in the earliest period of Christianity, there were those who, like WATTS in modern times, 'condescended to lay aside the scholar, the philosopher and the wit, to write little poems of devotion adapted to the wants and capacities of children.' Such was the character of education among the primitive Christians. It produced a type of manhood truly admirable. Now, alas! the Word of God seems to many a child a sealed book; and children are not only ignorant of the contents of Holy Scripture, but consequently ignorant of the simplest truths of our Holy Religion. We question whether one in twenty could write out correctly the Ten Commandments the Apostle's Creed or the Lord's Prayer. What can be said of the character resulting from such ignorance? The beauty of the disposition of the youth trained in the fear of God made its impression upon an age notorious for vice. It drew forth unwilling praises from the enemies of Christianity. A celebrated heathen orator once exclaimed, 'What wives these Christians have!' 'A noble testimony,' says a writer of note, 'to the refining power of women, and the most beautiful tribute to the gentle, persuasive influence of her piety which all antiquity, heathen or Christian, furnishes.' If we desire to see the youth of the land saved from the evils which threaten to destroy Virtue and Truth, the Church must be fully alive to this great subject of religious instruction. As followers of CHRIST the members of His Church should be moved with compassion towards the multitude of children who are as sheep not having a shepherd. The Church should seek to teach them the practical and fundamental truths of religion, building a substantial framework in the beginning, which the Holy Spirit will conduct afterwards to a harmonious and beautiful completion. Our SAVIOUR, in founding a new religion, as it has been well said, 'laid the foundation of a new education in the bosom of humanity.' He has exhibited in his own person the perfect moral development towards which we all are to press, and He has opened to us by His love and Holy Spirit, the way towards this ideal. He is, indeed, 'The Way, the Truth and the Life,' and those who would banish Him from education and the schoolhouse are enemies of the human race. Surely the interest of the Church on this subject should be revived, and although we may never get back our denominational schools, yet we can, we ought, we must, if we are faithful to our LORD JESUS CHRIST, take up the work with fresh devotion and support the Diocesan Committee in its efforts to provide teachers qualified to give sound, definite religious instruction. Then the greatness of our land will not be

measured by progress in art, science or literature, but its progress will be marked by advancement in morals and virtue. Mechanical progress will result in anarchy; moral progress in the spread of Light, Love, and Liberty.

THE OPEN-AIR MISSION.

THE Second Anniversary of the Open-air Mission was held on Sunday last. The work has been carried on in many parishes, and in the Domain every Sunday with encouraging success. Some of the best workers in the Church have been won through open-air preaching. One good result also is that parishes have been drawn closer together. This is needed; and wherever it obtains, the Church is so much the stronger in carrying on its work against the forces of evil. Open-air, work—conducted in a right way, with reverence and order,—shows the world that the Church is impressed with the duty of carrying to the multitude the messages of Christ and His love. Among the vast numbers who have 'unchurched' themselves are men possessed of a great deal of shrewdness, and some with a great deal of common sense—men of this stamp when won over to the truth as it is in Jesus, are generally speaking, men whose life is marked by a great deal of spiritual earnestness. In the quiet majesty of spiritual power the Church must ever carry on her work, whether in the Cathedral or in the Mission Hall, or at the corner of a street. She must lean on no arm save that of her Beloved, rely upon no force but His Holy Spirit, seek no reward but His approval. The Church must grapple with sin, and in the lanes and streets and places of public resort she stands face to face with the evils she is pledged to uproot and destroy. In their presence we are led to see that without God's help our enterprise would be the favored dream of madness. The spiritual success of the Church depends upon the amount of her spiritual power, and some of the finest triumphs of Christianity are to be gained in our streets, just as in those days when the Church had no elaborate organisation, but possessed a plenitude of power from on high. May that power guide, control and crown the work of the Open-Air Mission.

Diocese of Grafton and Armidale.

THE Special Session of the Synod of the Diocese of Grafton and Armidale met on Wednesday at Grafton under the presidency of the Ven. Archdeacon of Grafton, Administrator of the Diocese. The Synod was summoned for the election of a Bishop to fill the vacant See. The Archdeacon of Armidale moved a resolution expressing a sense of the loss the Diocese and Church had sustained by the decease of the late Bishop Turner. This was unanimously agreed to, and a copy of the resolution was ordered to be forwarded to the relatives of the deceased Prelate. The question was then discussed as provided for in the "Bishop's Appointment Canon of 1877," whether the Synod should proceed to Delegation or Election. The Synod resolved by a large majority to adopt Delegation and on Thursday it was agreed that Delegation should be committed to the Bishops of Melbourne, Newcastle and Bathurst.

Australian Church News.

Diocese of Sydney.

St. Luke's, Burwood and Concord.—The annual Sale of Work of the Christian Workers' Association and the Powers' Band took place last week. The amount realised was £65. This will, as usual, be given to Missionary work outside the Parish.

Brotherhood of St. Andrew.—The Council held their usual Monthly Meeting in St. Philip's Vestry, on Tuesday evening, the 29th ult. The President in the chair. Charters were granted to new Chapters at Ballarat (Victoria), Bowral, and Katoomba. Letters were received from Walgett and Gulgong, asking for information. The PRIMATE has kindly consented to deliver a lecture in the Chapter House.

Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 1st ult., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair. The Chairman reported that during the week ended 26th August:—Number of meals served, 653; beds occupied, 217; permanent employment found for 1; left 1; now remaining, 27. A financial statement of accounts

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CORRESPONDENCE.

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

Correspondence must be Brief.

THE CHURCH EXTENSION ASSOCIATION.

To the Editor of the Australian Record.

SIR,—In a recently published Parochial paper, the Editor, commenting on a visit of the Kilburn Sisters to the Parish, to which they have been invited by the Incumbent, says:—"After the abuse born of sheer ignorance and bigotry." It is not in bigotry, but in ignorance, I write to ask: What are the principles of the Church Extension Association as taught in their Catechism? I understand there is a Catechism. There is a great deal of doubt, born of a want of candour on the part of those who are championing the Church Extension through the Kilburn Sisters. This doubt ought to be removed by a full and fair explanation. It is not enough to say:—"Is it at all likely that the Bishops in England would consent to be Vice-Presidents of the Church Extension Association, if they thought that the Association would injure the Church?" There is an inherent privilege in every English Churchman of "the right of private judgment." If the principles inculcated are those taught by our Church Catechism, (and for my own part, I do not see any necessity for improving upon it), there should be no bigotry. But the "sheer ignorance" is born of doubt engendered by an apparent secrecy. At present I, and many others, are in a dilemma as to whether we would be right in following Society, or whether "this is one of many similar things which familiarly remind us that actions which seem right are not always right; and the best meaning reformers are apt to do very dangerous things."

JAMES PLUMMER.

Burwood Heights.

THE HOLY COMMUNION.

SIR,—I am not writing in defence of the Kilburn Sisters. It is no longer necessary, their work, their self-sacrifice, and manner of life, are winning from them the sympathy, and good will of all classes, and gaining support from quarters where it was not looked for. These Ladies have given their worldly goods and devoted their lives to the service of Our Lord Jesus Christ, by helping His Church to obey His command "feed My Lambs." They have the support of the two Archbishops, and of a large portion of the Church in England and in her Colonies, and they have, and will continue to have, the blessing of God upon their work of love, for "it is not the will of" Our "Father which is in heaven that one of these little ones should perish." But "a house divided against itself cannot stand" and I wish to call attention to the destructive policy of those who delight in speaking evil of those noble Christian Women, and in setting up their own "private judgment" in opposition to the voice of the Church. The late Canon Liddon once said that in these days "there is something to be said against every truth, and something to be urged in favour of every falsehood." This is true now, always has been true, and will be true to the end of time, as implied by our Lord's question "when the Son of Man cometh, shall he find faith on the earth?" Those who oppose what is true uphold what is false. Those who oppose the work of the Kilburn Sisters, and set up their own private judgement in opposition to the Doctrine of the Church of England are supporting the Church of Rome. As proof of this, a writer in the *Daily Telegraph* who signs himself "Harry Foran" says "If transubstantiation be an Anglican as well as a Romish Doctrine, the Kilburn Sisters are only acting consistently in teaching it." Hundreds of persons who read this will believe that transubstantiation is a Doctrine of the Church of England, and that the Kilburn Sisters teach it. But transubstantiation is not a Doctrine of the Church of England, and the Kilburn Sisters do not teach it, and it is only by perverse misrepresentation and false accusation that many are led to believe that they do teach it, and that the Sacred Mysteries of Sacramental Grace are dragged through the mire of the public press—that the doctrines of the Church are held up to the contempt of the unlearned—that the Church of Rome is strengthened, and the Church of England maintained in a position of "weakness, disaster, and disgrace."

The letter signed "Harry Foran," above alluded to, attempts to prove that transubstantiation is a Doctrine of the Church of England, and quotes passages of Scripture to prove that it is the true Doctrine. As some of your readers, doubtless read the letters published containing these religious disputations, and imbibe very confused ideas as to the teaching of the Church of England, will you allow me to point out what the Church does, and does not teach, as regards "the Sacrament of the Lord's Supper." (1) She does not teach transubstantiation. Article xxvii, says, "Transubstantiation (or change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain

Words of Scripture, overturneth the nature of a Sacrament and hath given occasion to many superstitions." The Church of England, then, does not teach transubstantiation; but she does teach (2) the reality of the Divine Presence in the "Supper of the Lord." The Article quoted says "The Supper of the Lord... is a Sacrament of our redemption by Christ's death," and "to such as rightly, and worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ." "The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper is faith." Art. xxix makes this still plainer—"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with the teeth (as St. Augustine says), the Sacrament of the Body of Christ, yet in no way are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." They eat and drink the "outward visible sign," the "bread and wine," but they do not receive the "inward spiritual grace" the "Body and Blood" of Christ which are verily and indeed taken and received by the faithful in the "Lord's Supper"—Catechism. For the Prayer of consecration the Priest and people pray "that we, receiving these thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His blessed Body and Blood"; and after receiving they give thanks in these words: "For that Thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ." John vi. 48-53, Matt. xxvi. 26-28, Mark xiv. 22, Luke xxii. 19, 1 Cor. x 16 xi 24, all prove the truth of the "Real Presence" in the Holy Eucharist; but they do not prove the truth of transubstantiation, while John vi. 63 disproves it, for where "many of His disciples"—like many in the present day—said this is an hard saying, who can hear it? He did not deny the truth of what He had said, but explained that it was not a material presence, but a spiritual presence. "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you are Spirit and they are Life." How important, then, that we should believe them. But that many do not believe them is as true now as it was in the time of our Lord, and in the days when St. Paul wrote, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. xi 30).

"Oberon," ZACHARY PEARCE POCOCK.
Point Piper Road.

[The concluding paragraph of Dr. Pocock's letter is a personal attack on a devoted layman, and we have cut it out.—Ed. A. RECORD.]

RELIGIOUS EDUCATION.

SIR,—Have you room for some words upon the need of the Church, in her corporate capacity, taking up more thoroughly the work of Christian education?

As it is her first public duty to make Christianity known outside her borders, so it is her first private duty to make its force, by true education, fully active within herself.

Hitherto, our branch of the Church has done little or nothing, corporately, in either direction. Her children have acted without her; societies and individual clerics and laymen taking up and bearing the burden which is, in the first instance, her's not theirs.

This result may have arisen partly from the genius of the English race, partly from the fact that the awakening of the Church to fuller life came not from her leaders but from private soldiers in the ranks.

Has not however the time come, specially as regards educational work within, for fuller superintendence and direction from headquarters?

It would take too much space to bring forward arguments in support of this position. I assume it granted, and suggest that every Diocesan Synod should have a Board of Education whose circle of knowledge and work should cover all the machinery existing, and possible, of religious and secular education for the young in years, and the young in the faith. It would be for such a Board to know, to superintend, and so far as might be, without weakening individual energy, to direct.

The time has surely come in this matter to add to the advantage of private action in creating life, the advantage of corporate action in maintaining it, gathering its force, and giving it unity of direction.

It is an absurdity for instance to regard all the individual clerics and laymen to whom the Church now leaves the performance of her duty as able, granted their willingness, to carry it out.

Educational work therefore is left undone, or is badly done or, often, when well done, as the agent gives place to another whose powers or will takes some other direction, ceases to be done efficiently, or to be done at all.

Yours etc.,

IGNATUS

SUNDAY SCHOOL COLUMN.

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

All Teachers of many years' experience have sad memories of cases where boys and girls of whose future Christian life they had entertained high hopes and who had seemed to justify those hopes up to the time of their Confirmation, proved a very sad disappointment in after years. Happy is the Teacher who has not needed to shed bitter tears of sorrow over the falling away of some soul about which it had for years been rejoicing at signs of vital religion. The prayer that we offer for their continuance in the way of life ought to be coupled with efforts for their help, and some recent wise words of the Bishop of Manchester on the subject deserve our earnest attention. I do not remember to have read them in the columns of the Record, but even if they had appeared there, they are worth a second perusal. After speaking of the preparation of young people for Confirmation, the Bishop went on:—"In all the glow and freshness of believing youth they passed from that course of happy preparation to the Table of the Lord. In their first, and it might be in some subsequent Communion, they gave promise of a life of happy piety and loving service; and then insensibly, but too surely, many of them grew slack in their Communion, became irregular even in their attendance of public worship, and finally were swept out of sight into the whirlpool of frivolous gaiety which engulfed so many lives in our great cities. These losses would be heart-breaking if habit had not dulled our perception of their meaning and extent."

The great remedy for this state of things which the Bishop recommends to the Clergy is the formation of Bible-classes. "Let them establish in their parishes, if as yet they have failed to do so, classes for the study of God's Word; and if they could not teach such classes themselves, let them seek some experienced Christians to conduct them, who were distinguished not only for piety and high character, but also for culture, intelligence, and sympathetic interest in the young. The success of such a class would depend entirely on the Teacher. Bible-classes might have failed in their parishes again and again; but if so, that was because the Teacher was not equal to the task. If they could not find a suitable Teacher among their own people, let them appeal, as they had a right to do, to the brotherly sympathy of some neighbouring Clergyman, who had a larger number of intelligent and earnest believers among his flock. If he had the heart of a true Pastor he would not grudge them one of his best to supply so great and sore a need." Bishop Moorehouse's words have always been worth weighing; let us hope that this advice of his may be taken to heart by many a Clergyman. Some of the Bible-classes instituted by the Brotherhood of St. Andrew in this Colony show how great are the advantages which may result from their formation.

The Secretary of a Sunday-school, of whose work I was speaking last week, often undertakes the duties of Librarian with his other work. I know of no better method of distributing the books than that which is known as the "card system." If anyone can suggest a better, I should be very glad if he would write to me on the subject. The card system is usually managed thus:—Each child on first joining the Library buys a catalogue, and is given a card marked with little squares to contain numbers. In these squares he must insert the numbers of the books which he is most desirous of reading; the more numbers he puts down the better. Whenever he returns a book, he must send the card with it, and the Librarian gives him the book which is first on the list, if that book is available; if not, the next, if that is in; and so on. At the same time he crosses out that number on the card. Of course he must keep his own records as well, but the cards will always afford corroborative evidence if required.

Several of my examinees would derive help from a paper on the art of "Skeletomising": I will endeavour to get a friend, who first instructed me in the art, to write a paper on the subject. If he cannot do so, I will try to write one myself.

The following is the list of marks obtained in the fifth Test Examination. The candidates, it will be seen, have now increased to the number of five.

Questions	Full H.S.W.	"Felma."	"Ignoramus."	M.M.H. A.V.
1.	11	11	11	9
2.	12	10	12	9
3.	8	8	8	7
4.	9	9	9	7
5.	9	9	9	6
6.	7	7	6	4
7.	8	7	7	8
8.	9	9	7	4
9.	7	6	7	6
10.	20	20	17	15
Total	100	96	98	80

J.W.D.

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MY BROWN BREAD
Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

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LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS.

To grow heavily in a few weeks, without injury to the skin, and no matter at what age.

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REMEDY FOR BALDNESS,
From whatever cause arising.

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WHISKERS AND MOUSTACHIOS
it has never been equalled.

As a CURE for WEAK AND THIN EYELASHES,
OR RESTORING GREY HAIR TO ITS ORIGINAL
COLOUR, never fails.

AFTER USE.
Paymasters and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredients. To be obtained from the leading Merchants, Wholesale Druggists, Chemists, and Perfumers throughout the Colonies.
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FRAGMENTS.

SOMETHING THAT LASTS.

WHAT'ER may die and be forgot,
Work done for God, it doth not.

JUST FOR TO-DAY.

"LORD, for to-morrow and its needs I do not pray,
Keep me, dear Lord, from sin just for to-day;
Let me both diligently work and duly pray,
Let me be faithful to Thy grace just for to-day;
Let me no wrong or idle word, unthinking, say,
Set Thou a seal upon my lips just for to-day;
And if to-day my tide of life should ebb away,
Give me Thy sacrament divine, dear Lord, to-day;
So, for to-morrow and its needs I do not pray,
But keep me, guide me, love me, Lord, to-day.

GOOD REVERIES.

WHAT better bed than conscience good, to pass the night with
sleep?
What better work than daily care from sin thyself to keep.

REST.

WHEN cares around us thicken
Every day
On our way,
And our lagging steps we quicken
To meet them as we may.
Mid the hurry
And the scurry
Which we meet,
It is sweet
To cast off every worry,
And leave it at His feet.

Always keep a small tin of ARNOTT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVT.

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

A SAFE MEDICINE FOR LADIES

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

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

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THE LABORATORY

434 GEORGE STREET, SYDNEY.

HOME NOTES.

It is proposed to hold a great meeting in Birmingham, "in the interests of the Evangelical Principles of the Church of England" on the Monday in Church Congress week. The DEAN OF NORWICH, ARCHDEACON SINGLTON, and the Rev. F. J. CHYSSA have promised to speak.—The BISHOP OF MANTON is expected in England this month.—The EARL OF HARRINGTON has accepted the Presidency of the Church Pastoral Aid Society for one year.—The BISHOP OF EXETER has laid the foundation-stone of a new church at Shalton.—Thirty-eight Clergymen have signed their willingness to assist in the Liverpool Mission of 1894.—The remains of the late CANON CROSS were conveyed from Carlsbad to England and interred in Southport cemetery.—The amount received for the general purposes of the BISHOP OF LONDON'S Fund between January 1 and July 15 has been £20,185, being an increase of £4,648 upon the corresponding period of last year.—It is proposed to erect an English Church at Odessa.—The *Guardian* states that after this month the Rev. CHARLES GORE removes to Radley Vicarage, Abingdon, accompanied by the Revs. JAMES NASH, JOHN CARTER, CYRIL BICKERSTETH, WALTER FREER, and RICHARD RACKHAM; and that, while the others will be available for outside work as hitherto, Mr. GORE and Mr. RACKHAM intend to confine themselves to the limits of the parish.—The BISHOP OF NORWICH held a special Ordination at which seven persons were admitted to the Diaconate, and twelve to the Priesthood.—The BISHOP OF LIVERPOOL'S sermon from the text St. Luke xxii. 36, has been printed with the title, "Buy a Sword."—The discoverer of the remains of the Franklin Expedition, Dr. JOHN RAE, died on July 24 at the age of eighty years.—It is stated that LORD BRASSEY has been appointed Chairman of the Royal Commission on the Opium Traffic.—An interesting statement by the Rev. C. W. A. CLARKE, Principal, and the Rev. H. J. TANNER RUGBY-FOX, Master of the Robert Noble College, Maulipatnam, has been issued in connection with the Jubilee of that institution.—The BISHOP OF DERRY has arranged to preach the opening sermon in connection with St. Asaph Diocesan Conference, which will be held at Newtown, Montgomeryshire, on the 14th and 15th of this month.—ARCHDEACON FARRAR has contributed an article to the August number of the *Humanitarian* on "The Curse of Drunkenness."—A volume of sermons by the Rev. H. RUSSELL WAKEFIELD, of Sandgate, entitled "Life and Religion," will be published shortly.—Many old Rugbians will be sorry to learn of the death of the Rev. CHARLES EDWARD MORELEY. He was for twenty years an assistant master in Rugby School under BISHOP TEMPLE (whose sister he married) and afterwards under Dr. J. A. BLAKE now Dean of Wells.—Sir EDWARD CLARKE has undertaken the building of a new Church at Staines at a cost of £6000.—Sir RICHARD TEMPLE was the open-air preacher recently in St. Botolph's Churchyard, Aldersgate-street.—The BISHOP OF NORWICH not only preached recently at St. Margaret's, Ipswich, but "remained for Evening Communion."—The Koswick Convention has been more crowded this year than ever.—The EARL OF MEATH, President of the Church Army for the year, has offered the Society £150 to provide them with another Mission Van for one of the English Dioceses, on condition that twelve others, which are greatly wanted, are immediately subscribed for.—The last group of selected emigrants, sent out by the Church Army, appear to have readily obtained work in Canada.—Mr. JOHN LINDON, brother of the late CANON LINDON, while visiting his sister was thrown heavily from the horse he was riding, and death ensued almost instantly.—The 500th Anniversary of the founding of Winchester College was celebrated on July 25th, last, under very auspicious circumstances.—The Rev. R. P. DUNFORD, Rector of Lockinge, Wantage, has been received into the Roman Catholic Church by Father Hays, at the Jesuit Church, Grosvenor Square. He was only appointed to the Rectory of Lockinge in December last.—Mr. W. WINTERS, well-known as an historical writer and editor of religious periodicals, was seized with paralysis and died at the age of fifty-eight years.—The foundation stone of a new Soldier's Institute in connection with the Church of England has been laid at Woolwich by the DUKE OF CAMBRIDGE.—The KING OF DENMARK has consented to become a Royal Patron of the British and Foreign Sailor's Society.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CAIRNS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LAMER'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

COLUMBINE AND SODA, LIND., of Cootamundra, N.S.W., are the largest distillers of Eucalypti Extract in the world. Their article not only commands a large sale in the colonies, but is exported to England, America, Russia, Germany, Switzerland, &c. In Sydney it is asserted that it is the strongest and purest of all Eucalypti preparations, the medical faculty recommending it as the most reliable in actual results. The Extract is for Coughs, Colds, and many internal complaints, and the Special Eucalypti Oil for external use only. They also manufacture Eucalypti Lozenges (in bottles now) specially adapted for children and public speakers. Eucalypti Soap, 6d. a cake—a magnificent Soap for the complexion, Victory Ointment, for sores, etc., and several other preparations. All these articles are stocked by the trade: Sydney Wholesale Depot, 6 Bligh-street, Factory, Cootamundra N.S.W.

WOMEN'S WORK.

The Temperance Movement.

The powerful influence which has been exerted by women in all classes of society in aid of the temperance movement has been very distinctly demonstrated by the Duchess of Rutland, in a pamphlet which her Grace has recently published, the object of which is to prove how far temperance has been successfully combated in great part by the aid of women. It is most satisfactory to recognise the extremely practical and commonsense view of the whole subject which is taken by the Duchess. Whilst fully recognising the great evil of intemperance, and regarding it as the chief cause of crime, and undoubtedly of the poverty that exists in this country, her Grace does not descend to the advocacy of any peculiar crotchets, nor does she pose as a fanatic; but, regarding the matter from a practical point of view, she seeks for and accepts the aid of all classes of society who are working in the cause, and maintains that the work of the temperance advocates is as useful as that of those who are total abstainers. At the same time, she recognises the value of the work, not only of the Clergymen of the Church of England, but the Priests of the Church of Rome, Members of the Wesleyan and Presbyterian bodies, and all other Nonconforming interests, who have joined in the crusade against intemperance. Above all, she maintains the extreme importance of the work of women in this cause, holding forth as examples the efforts of Miss Adela Brooke, who has provided a village coffee-house and library at Woodstock; of Miss Robinson, whose efforts amongst the soldiers at Aldershot have been so remarkably successful; of the late Mrs. Daniel, who established many working men's institutes; of Miss Agnes Weston, whose work on Her Majesty's ships produced such extraordinary results; of Miss Carey and her sister, who established recreative classes at Nottingham; of Mrs. Jebb of Ellesmere; of Mr. and Mrs. Hind Smith, who bought up old beer houses in London and converted them into temperance public houses; of Miss Kate Sinclair, of Glasgow; and amongst the older efforts those of Miss Marsh and of Mrs. Wightman, ten thousand copies of whose valuable work were circulated by the Committee of the National Temperance League; and last, but certainly not least, must we quote the example of Her Royal Highness Princess Louise, who, with Mr. and Mrs. Cyril Flower, advocated the extension of recreative evening classes both for men and women, not only in London, but all parts of the country.

It is most cheering to hear of the amount of good work that has been done by these devoted women. The means that have been found efficacious have been the establishment of places of recreation and employment during the evening, places that combat the powerful attractions of the beer shop and the public house. The Duchess of Rutland says: "It is impossible for those who are acquainted with the deadly dulness that prevails in countless villages not to feel that the temptations offered by the alehouse to the tired labourer must be almost beyond our power to realise." She advocates, therefore, what may be termed a public house without the drink, this may be open to all, and she expresses a wish that a village hall, reading room, and a temperance society existed in every village, where there could be concerts, amusing lectures, or classes, and where a cup of hot tea or coffee and some plain refreshment could be provided in an adjoining room, and quotes an instance of a very poor place where a zealous Clergyman has hired a room in a cottage, paid a respectable woman a small sum to keep a good fire during the cold winter-evenings, to see that the place was tidy, and to convert it into a reading or social room on a small scale.

That it is in the power of the humblest person to do an immense deal of good in this movement is distinctly proved by the example of Joseph Livesey, a working weaver at Preston, who laboured successfully until he was 85, and whose work was so fully appreciated that, when he died, upwards of 10,000 grateful people assembled at his funeral to pay respect to his memory. But, says the Duchess, women must take an active part in combating this evil; and it is satisfactory to know that they are doing so. The British Women's Temperance Association already numbers 30,000 members, under the presidency of Lady Henry Somerset. There is the Church of England Women's Temperance Society, and hosts of other associations, the members of which are working amongst young and old, in town and country, in isolated cottages and crowded slums, to warn, rescue, and encourage. Her Grace speaks of the manner in which this work is appreciated, she shows how the poor can be visited, their letters can be written, and books and papers distributed amongst them; and, speaking from experience, demonstrates how easily women with musical gifts can amuse the smallest gatherings; and shows how true it is that even ill-health need not be a drawback to such work, quoting the case of Miss Robinson, who has accomplished astounding results whilst suffering from an affection of the spine, which necessitates her travelling from place to place in a specially constructed invalid carriage, in spite of which drawback she has advanced the cause of Temperance to a very great extent.

The intuity of alcoholic drinks is firmly maintained by the Duchess of Rutland. She quotes the views of Sir

William Gull and Sir Henry Thompson on the subject; and, without going into these medical questions, we may supplement Her Grace's views by other illustrations which she does not employ. Alcoholic beverages are not foods provided by nature for the use of any animal, and we cannot, therefore, but come to the conclusion that they are not required by the living body. Horses perform the severest labour without alcoholic stimuli, and, turning from these vegetable to animal feeders, we find the same thing is true of the latter. Let us take the case of a fox-hunt. Four species of the animal kingdom are here engaged. The fox, purely a carnivorous animal, is pursued by dogs which in their artificial state are feeders on a mixed animal and vegetable diet; and these are followed by the horses, purely vegetable feeders. During the chase these animals are alike subjected to the most long-continued and violent exertion, travelling over long distances at their utmost speed, without being sustained by alcoholic liquors; but the huntsmen, whose labour is comparatively slight, who avail themselves of the muscular exercise of the horses that they ride, alone take alcoholic stimuli during the chase. It would be a libel on humanity to think that the human body is so much inferior in the powers of exertion and endurance as alone to require artificial stimuli to enable it to support a lesser amount of fatigue than is borne by its companions in the chase.—*The Queen.*

WOMEN NINE TIMES ON THE NINE.

"I'm as good as dead. I've won nine times on the nine, and lost nine times on the seven. Give this note to the banker; he knows the address of my relatives."

It was in a gambling house in Montana. The gambler who uttered those words threw down his cards, rose from the table, and left the place. At early dawn the next morning the police found his body in some shrubbery about a mile distant. His own pistol was full of cartridges; it had not been used, yet there was a bullet hole in his left breast. Was there any mysterious prophecy in the cards, or was the gambler's fear the outgrowth of superstition, and his death a coincidence? Everyone must decide for himself.

But people are often considered as good as dead for a much more intelligible reason. Mr. William Goble, of 104, Albion Street, Southwick, near Brighton, was recently placed on that list by his friends. In his case the danger was not from powder or sharp steel, but from something that hurries more folks out of the world than they do. His story is this: Looking at his tongue, one day in the spring of 1887, he found it coated like a piece of brown leather. Of itself this might not have worried him, but other signs and portents went with it. His appetite failed, and what little he did eat seemed to cause great pain in his chest and sides. He was almost too weak to walk, and when out walking I would get short of breath. Gradually I became weaker and weaker, and lost all my flesh. I could just crawl about, and that was all. My cheeks were sunken, and I had such a pale, ghastly look that my friends said I was in decline and would never be better.

"A doctor in Southwick said I was suffering from dyspepsia, but after he had treated me for nine months I was worse than ever. At this time, our clergyman, Rev. Mr. Heywood, recommended me to the Brighton Hospital, where I was under treatment for one year. Several of the doctors sounded my lungs and seemed puzzled by my complaint, and they changed my medicines so often that I wondered if they would ever find the right remedy. At the end of the year I stopped going to the hospital, and began to take cod liver oil, but it did no good, and I made up my mind that I was indeed doomed to death and nothing could prevent it."

"Still I am alive and well to-day, and I'll tell you why in a few words. In April, 1889, I met with a friend of mine, Mr. Groves, of Southwick, who told me of his own illness and of the great benefit he had received from Mother Seigel's Curative Syrup. I got a bottle, and by the time I had finished it my food agreed with me and I felt a little stronger. Four more bottles completed the cure, and I have since enjoyed as good health as I ever did in my life. I am a gardener, and have been in the employ of General Turnbull, The Hermitage, Southwick, for ten years. I will gladly answer inquiries."—(Signed) WILLIAM GOBLE.

The Southwick doctor's diagnosis was right: Mr. Goble's disease was indigestion and dyspepsia, some of the symptoms of which he names in his statement. His plain testimony will serve to strengthen, if necessary, the popular confidence in Mother Seigel's Syrup as a cure for this prevailing and perplexing malady. The Southwick gardener lost two years' time by not knowing what to do. But he is vastly better than a dead man now, and will, we trust, live long to give others the benefit of his knowledge.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States *Milling World*, January 2d, 1893, states, "That about 99 per cent. of oatmeal eaters are dyspeptic," a spreading conviction of the fallacy of oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

The children's delights are Asquith's MILK ANCHOVOR BISCUITS. Every mother should get them.—ABT.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 16, 1893.

HOWAT & MCPHAIL

SUITS from £35 3s. Clerical Suits a Speciality.
Clerical Outfitters, Robe and Gown Makers.
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NOTES AND COMMENTS.

Personalia. The Rev. J. VAUGHAN was a passenger from Adelaide by the 'Oruba' which arrived on Saturday last.—The Revs. W. J. K. PIDDINGTON, R. H. D. KELLY were passengers by the 'City of Grafton,' which arrived from Grafton on Sunday last. The Rev. W. H. KEMMIS landed at Trial Bay, en route to Port Macquarie.—The Rev. W. HARRY EDWARDS has been appointed to Murrumbidgee, and the Rev. E. H. DAVIES as Assistant Curate at Hamilton, both in the Diocese of Ballarat.—The BISHOP OF BRISBANE is on his way to England per 'Oroya.'—The BISHOP OF BALLARAT preached last Sunday at Christ Church, North Adelaide in the morning, and at St. Peter's Cathedral in the evening.—In a recent number of the *Expository Times*, we notice that the Rev. CURZON-STOGERS, M.A., of St. Stephen's, Ballarat, has obtained one of the three equal prizes for an original exposition on a theological subject.—To-morrow has been appointed Temperance Sunday in the Diocese of Ballarat.—Archdeacon WHITE, of Muswellbrook, delivered an address last week on Missionary Work in St. John's Schoolroom, Brisbane.—The PRIMATE was in the Speaker's Gallery, Melbourne, on Wednesday afternoon, the 3rd inst., during the discussion on the Public Service Bill in Committee.

Sunday Schools. In the course of his Visitation, the BISHOP OF MANCHESTER has been speaking plainly on some aspects of Sunday-school work. In particular he notices the want, so keenly felt everywhere, of more teachers "from among the cultured and influential classes." Why were they not forthcoming? Not, the BISHOP thinks, from "agnostic alienation," but from a preference for "Sunday amusement or Sunday indolence." Alas, times have altered! It was otherwise, the BISHOP reminded his hearers, in the last generation. Then, men like LORD HATHERLEY and LORD SELBOURNE, oppressed with the burden of vast legal responsibilities, found time and energy to teach a class every Sunday. And if the young men of the present generation were to rival, he would not say their intellectual eminence, but at any rate their loftiness of character, they must be prepared to imitate their loftiness of character and their self-sacrifice.

Open-Air Preaching. ARCHDEACON LONG, speaking at a recent Conference of Lay Helpers in the Diocese of Durham at Auckland Castle, said in reference to the subject of "Open-Air Preaching: its Methods and Difficulties," that they should first of all, make up their minds about the message they were going to give. He quoted from the address delivered at Bishopwearmouth Church, when the late Bishop of Durham admitted the first lay evangelists in the Archdeaconry of Durham. DR. LIGHTFOOT said they should have before them the exceeding sinfulness of sin on the one hand, and the provision which God, in His great love, had made for mankind on the other. They should be plain, simple and natural in their addresses. They should not speak longer than ten minutes for each speech. They should not argue with people.

German Temperance Legislation. In Germany there has now come a cry from the military authorities for immediate temperance legislation. They are finding out that among the reserves called out for autumn drill, there are very many cases of privates being rendered unfit for service owing to excessive drinking among them. An eminent expert summarizes the results of his judgment by saying that "the whole future condition of our German lower and middle classes depends on the solution of the drink question. Certainly there is room for a temperance party in Germany. One fifteenth of all land under cultivation is devoted to the production of materials for making alcoholic drink. The liquor traffic employs directly one and a half millions out of a population of twenty millions engaged in German industries of all kinds. The last Reichstag passed a remarkable bill for the repression of drunkenness. Probably when German temperance legislation comes under the hard-driving young Emperor it will be of the most drastic and sweeping character. As a great German authority says, "The most sober and thrifty nation will have a tremendous advantage in industrial competition. That nation which is internally the healthiest and most self-contained and the most productive will best meet this new test."

The attitude of the Church to Social Questions.

The Conference held recently at Oxford on "the attitude of the Church towards Social Questions" was full of interest. Dr. Ince, who presided, was wise and practical as usual. The title of the subject, he noted, was the attitude of the Church, not of the Clergy alone. If there had been a tendency in the past for the Clergy to confine their mission to the life which is to come, the present danger was for them to become absorbed in measures for the betterment of the life which now is. The question concerned the Laity quite as much as the Clergy, and though the latter might lead, the work must be carried out by the former. The Bishop of Chester insisted on the necessity of the careful study of Social Problems before attempting to deal with them. If the Church is to influence civil society, she must herself be strengthened, elevated, and purified. She must take her stand and insist upon great principles, such as that of stewardship—that all privileges and gifts had corresponding responsibilities.

Modern Requirements of a Clergyman.

The BISHOP OF PETERBOROUGH drew an amusing picture of the modern requirements of a Parish Priest. He must be a saint, a student, an indefatigable visitor, able to answer all questions on all subjects, a great orator, an efficient chairman at all kinds of meetings, a social reformer, an athlete, and a provider of every form of recreation. As to their attitude towards social questions, the influence of the Clergy would be measured by the manner in which they lived out in the details of their daily lives the principles laid down by JESUS CHRIST and by the degree in which their dealings with their fellow-men were irradiated by His Spirit. The English Clergy were a little stiff and starchy. Let them be manly, straightforward, and talking to all men as equals. In three ways they might help to solve social problems: (1) By applying Christian principles to every kind of philanthropic work; (2) by seeing to the enforcement of laws and statutes which were not properly carried out; (3) by the cautious and deliberate expression of opinion on the reorganisation of society.

Problems Difficult and Complex.

Professor SANDAY emphasised the difficulty and complexity of the problems to be solved. As a general principle, he felt it was perfectly right to speak to everyone about his duties, but it was not right to speak to everyone about his duties. He did not think a Clergyman was in his place at the head of a trades union, and the Clergy ought not to side with one class. The last remark drew from the BISHOP OF CHESTER the statement that while he deprecated the Clergy taking part in trade disputes, as arbitrators owing to their want of technical knowledge, he thought there were many opportunities for them to act as mediators. Canon BRIGHT added three useful cautions. He doubted, as an Examining Chaplain, whether the average going Clergyman had time, talent, patience, or opportunities for the careful and technical study of burning social questions. Secondly, there was great need of self-restraint. The Clergy might throw themselves into a stream of democratic fervour which would carry them beyond the line of real justice. Thirdly, there was a real danger of merging the religious and spiritual work of the Church in the secular and philanthropic.

Women's Work in India.

From 1881 to 1890 the work done by Christian women in India rapidly extended. We give the facts, which tell their own story, and ask for the praise and prayer of those acquainted with them. The increase in the work done by women in India may be seen in the following figures:

	1881.	1890.
European and Eurasian Missionaries	479	711
Native Helpers	1,643	3,278
Pupils in Schools	40,897	62,414
Zenanas	9,132	32,659

Salvation Army Self-Denial. The results of the week of self-denial held by the Salvation Army last October have now been completed, and the accounts show that the amount actually received is £50,002 5s 5d, or £2 5s 5d over the amount asked for. The amount collected the previous year by the same method was £30,000. The largest sum is credited to the British Isles with £22,727, then come the United States with £7,291; Australia, £7,106; Sweden, £3,041; Canada, £2,893; New Zealand, £1,931; South Africa, £1,600; France and Switzerland, £1,124; Holland, £875; Norway, £484; Denmark, £437; Finland, £175; India, £163; Germany, £115; Belgium £26, and Italy £8. It is stated that in Finland the Government have expelled all but native officers. The cost of the appeal was £3,229.

Through Nature to Nature's God.

This is an extract from an article in *Longman's Magazine*. "While the earth is a sphere 7900 miles in diameter, the whole sea could be contained in a globe 919 miles across, while the Pacific and Atlantic would require respectively 762 and 533 miles. On a small scale, the earth could be represented by a ball 15 inches in diameter, the whole sea by one nearly 1½ inch and the Atlantic by one of an inch. The number of gallons in the whole sea is 373 trillions (million million million), which, if it could be poured away at the rate of 1000 gallons a second, would take nearly 12,000 million years to get rid of. If we could sell it even at so low a price as one shilling for 10,000 gallons, the bill would come to 1860 billion pounds. Supposing the sea to be formed into a round column reaching to the sun, the diameter of the column would be nearly two and a half miles. The Pacific would form 33,000,000 miles of its total length of 93,000,000, and the Atlantic 18,000,000. If it were a column of ice, and the entire heat of the sun could be concentrated upon it, it would all be melted in one second, and converted into steam in eight seconds; which illustrates the heat of the sun rather than the size of the sea. The weight of the sea is one trillion, and 665,000 billion (1,665,000,000,000,000,000) tons, and if a contractor took the job to move it at even so moderate a price as a thousand tons for a penny, he would require to be paid the amount of the National debt ten thousand times over in reward for his labours." How very sublime is the statement of an inspired writer "who has measured the waters in the hollow of His hand." After all, the highest science is that which directs us to look through nature up to nature's God.

A Golden Wedding.

The "Golden Wedding" of the DEAN OF LINCOLN and Mrs. BUTLER, which was recently celebrated, was marked by several gifts to the Cathedral, the DEAN having deprecated any personal presents, though such were not entirely wanting. A grandly bound Bible, with solid silver clasps, for the Choir Eagle, was presented by the DEAN's children and grandchildren. The inside of the covers are beautifully pannelled and inlaid, the borders representing olive branches, rich in fruit, while on the margin one may read the Vulgate version of Ps. cxxviii.—"Beati omnes qui timent Dominum, qui ambulant in viis eius." The clasps bear the following inscription:—"In honorem Dei et in usum ecclesiae cath. Sanctae Mariae Lincol. hunc librum pio animo erga parentes carissimos, Willelmum Ioannem Butler, S.T.P., eiusdem Eccl. Decanum et Emman uxorem, inde propter decem lustra coniugii feliciter peracta, gratias agentes filii filiorum filii, donaverunt, Die xxix^a Julii. A.S. MDCCCXIII." A number of personal friends presented a parcel-gilt chalice and paten of excellent design and workmanship, the chalice bearing on its foot a similar inscription. Three members of the body of residentiary Canons united in offering a reading-stand, and steps for the Eagle, the fence on either side being of wrought iron spiral scrollwork, designed by Mr. Pearson.

Mohammedan Missionaries. Miss BISHOP says that five hundred Mohammedan Missionaries go forth from Cairo every year, who are to be found everywhere in the East. She does not think that Mohammedanism can be successfully coped with except by Christian who are fully Oriental in mental habit. And she is fostering of the corrupted Coptic, Assyrian, which is not wholly rotten, as a valuable Mission.

THE IMPERIAL

22 Imperial Arcade,

be distinctly understood, that the very best value procurable offering Prizes or Bonuses in no way detracts from or reduces the PROPERTY DISTRIBUTION in Sydney, is taken advantage of by the Company's Trustees, with the possibility of gaining a large sum. One Ticket of the value of £1 is placed in every 100 lb. of a equal chance of drawing the ticket. This Ticket has a chance of £100,000 each, 3 prizes of £5,000 each, 5 prizes of £1,000 each, and 100 prizes of £500 each. The Prizes are now held by "The Mutual Freehold Property Distribution Society Ltd., freight paid to any Railway station in the Colony, for ticket in the Property Distribution; all have a chance of gaining a value is given in the Ticket, and this is merely a mode of advertising.