

## HOME NOTES.

The EVANGELICAL ALLIANCE CONFERENCE held at Dublin in September is reported to have been most successful in every way. Mr. J. N. WHITE has presented a very fine organ to the Abbey Church Waterford. The Bishop of Japan was married in September to Miss Marian Forsyth daughter of Mr. W. Forsyth Q. C. of Rutland Gate. There was a very large congregation at Westminster Abbey on the occasion of the Bishop of Derry giving his promised address on "Mashonaland." Selecting as his text the 11th verse of the Epistle to Philemon, "Onesimus, formerly unprofitable, but now profitable both to thee and to me," the Bishop dwelt upon the power of the Gospel to renovate character here hinted at. He described at some length the progress of Mission work in Africa south of the Equator, making special mention of the "immense work" done by the Blantyre Mission of the Church of Scotland, and of the "wise and magnificent patience of Bishop Tucker at Uganda." The Matabele, Dr. Alexander pronounced to be cruel and wholly given up to deeds of blood, while the Mashonas were timid, industrious, but wholly a prey to the more warlike tribe. In the last fifty years the Mashonas had been reduced in numbers from 400,000 to 100,000, and their garden and tilled fields had been devastated by the Matabele. It was the most pressing duty of Englishmen, through the Chartered Company, to keep the Matabeles in order. One's soul sickened at the hideous heap of skulls by Lobengula's kraal; at the wrongs of the Mashonas, subject to the worst species of slave-driving in the world; and one longed to see Mashonaland open to civilization and the Cross. It was the absolutely unanimous opinion of Missionaries and all practically concerned with Mashonaland that by negotiation or payment, if possible, if not by other means, the system of raiding must be forever broken up. Father Hall, in accepting the offer of the Bishopric of Vermont, writes: "My acceptance of the Episcopal office would of course imply entire freedom from any obligations of obedience to the Brotherhood with which I have been associated and from any conflicting claims and allegiance." "Father" Benson is indignant at the suggestion that he has gone over to the Roman Communion, and writes: "Any one who knows me must know that this is far from being the case. Upon my resignation of the superintendency of the Cowley Fathers, I came abroad to help in the work in India and now in America. Had I any inclination for Rome, which was not the case, the experience of the Roman Church in both of these countries would have served to correct it. But in fact I had had enough experience of what the Church of Rome is, at the very best, on the Continent of Europe in days long gone by, to make me quite satisfied that the Church of England is much stronger than the Church of Rome with all her diplomacy." Mr. Arthur Brickman writes to the *Church in the West* to utter a warning against the latest *Catechism for Catholics*, which had been noticed in the paper. He says: "It is just one of those things put forth by good and excellent men, which gave a handle to Archdeacon Farrar and others who accuse the Ritualists in general of avowedly trying to lead souls to Rome. The English Church Union has declined to put this catechism on its list, but I also hear, on good authority, that a London incumbent has ordered it to be used in his schools in preference to the catechism in the Prayerbook! Some of the book is plainly anti-Roman, but some of it just the opposite." Speaking at a meeting of the E. C. U., Lord Halifax denied that the work of that body was practically completed, and urged that its efforts were still needed to oppose Disestablishment and other legislation of an insidious kind, such as the Parish Councils Bill, to defend the cause of religious education, and last (but probably not least in the President's opinion), to restore the Holy Eucharist "to its proper place" as "the one great act of Divine worship." The *Church Times* mentions a rumor that Mr. Gladstone is seeking to use the Parish Councils Bill as a lever to arouse the opposition of the Church party, and as the precursor of a Disestablishment Bill for England. By this means, it is said, he hopes to attach Mr. Chamberlain and other Unionists of Liberalist views. Lord Llangattock has sent to the Bishop of Southwark a promise of £250 for the College of Clergy and Laity which is being founded at Blackheath under the authority of the Bishop of Rochester for work in the parishes of South London. The late Mr. J. D. Allcroft, who left personality of the value of £468,519, has bequeathed £1,000 to each of the following societies: The Church Missionary Society, the Church Pastoral-Aid Society, the British and Foreign Bible Society, and the Royal Hospital for Incurables, Putney. As we have already announced, his patronage is left to his son Herbert, and includes that of the livings of St. Matthew's, Baywater; St. Jude's, Kensington; St. Martin's, Kentish Town; St. Michael, Onibury, and All Saint's Culmington. Bishop Tucker has appointed Mr. Walker Archdeacon of Uganda.

## AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CARNE, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonizing 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 LAMKEN'S Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

## NEW BOOKS.

## A BEAUTIFUL LIFE.\*

Many voluminous works have been given to the world with greater anticipations and leading to infinitely less results than are likely to come of the reading of the few pages of this little memorial. Therein is the presentment of a Christian life of ideal character. It is set forth with a rare delicacy of portraiture and a fewness of words which say much for the skill of the writer. Biographical detail is restricted to such information as is necessary to place the reader in touch with a mind. There are no sharp, obtruded lines of character sketching, and effort is altogether inapparent. The identity of this "mother in Israel" is concealed, and the reader will share the reverential feelings which thus do honour to one whom the atmosphere about a lowly heart was as the breath of life.

We are told that when this mother entered upon her wedded life, at the age of twenty-one, she was accomplished as well as beautiful, and took the hearts of her husband's relatives by storm. She was a skilled household manager, and all that she undertook was bound up with that "infinite capacity for taking pains" which some will have it is the prerogative of genius in any pursuit. Of the beginning of her higher life no one had anything to tell. "It must have been," says the writer, "when she was quite a girl, because I know that her simple, earnest, unmistakable piety was one amongst the many attractions that first drew my father's heart to her. To her children it seemed one of the most beautiful things on earth; and it would have been as impossible to separate the thought of her Christianity from her as the thought of her love; both were so persuasive, so winsome, so unobtrusively real." On the subject of religion it was seldom there was much direct speech, except on occasions when a reasonable word was called for. There was nothing doubtful, however, at any moment about the inner light and all that it made visible. "She was herself possessed by such an enthusiastic love for Christ, and any possible service for Him was so delightful to her, that this full, happy, satisfying life was a wonderful lesson to her children." Every morning, immediately after breakfast, it was her habit to retire for an hour's Bible reading and prayer, and the children knew that every one of them was then pleaded for by name. In that dressing-room was an old arm chair. "May I tell? I do it with deepest reverence: I have seen that chair, after my mother had left the room, wet with tears."

In the social enjoyments of the family there was no necessity to resort to questionable amusements. So full of brightness, and all that could minister to joy, was the daily life there, that the young guests who were frequent visitors were glad to arrive, and loth to go, and carried away with them memory pictures of a typical home. The influence of the mother there was magnetic. Her desire to give happiness was a ruling passion. Dependents and workpeople were treated with a gracious kindness that evoked the best feelings they had to give. Forbearance and mercifulness flowed towards those who had any failings; and this, too, from one who was a remarkably shrewd observer, and able to discern faults that other people might overlook. Amongst the poor she was as a ministering angel, visiting and doing and caring for them in one long round of service which ended only with her illness. She had a child's simple, unquestioning faith as the ruling power in her Christian life. "Her cares were really cast upon Him who careth for us, in that morning hour of special retirement, and thus her heart was at leisure, in an unwonted degree, to soothe and sympathize with the cares and sorrows of others." The sisters were wont to follow her about with their eyes, and note the manner of her deeds of kindness. "Is she not sweet?" said one to another, one day; "she seems so ready for heaven, that I sometimes feel quite nervous lest she should be taken suddenly."

Always radiant with health and physical enjoyment, and incessantly attending to the interests of others, when she was all at once prostrated by illness, and for three months was unable to do anything, her character was put to a severe test. But there was no show of conflict; no hard look of mere fortitude. Then it was that her practical Christianity was more than ever evident in its effects. It was intensified into irresistible force by the beauty of her demeanor when all her life-plan was reversed, and she had to suffer instead of to do her Lord's will; to be ministered unto instead of so joyously serving. No murmur ever escaped her. Of an evening, well night overcome with exhaustion, she would propose going to her own room, and, after being supported to the door, would enter alone. Sometimes the sisters, becoming uneasy at her prolonged absence, would go to the door and listen, and then they heard her voice in prayer, and "she would come out to us with a brightness on her face as manifestly super-natural in its origin as was that on the face of Moses; her only remark being, 'I feel so much better now.'" Her nights were often sleepless, and on being once asked if they did not seem long, she replied, emphatically, "No, it is wonderful; one passage of Scripture after another comes to my memory, and then perhaps a lovely hymn, and they occupy my thoughts so pleasantly that I am sometimes quite surprised when it is morning." When the end drew nigh, and she entered upon the last week of her life, "the glory in prospect lighted up her face with a wonderful brightness. Once, when she

\*Memorial of a Beloved Mother. By M.C.F. (Nisbet and Co.)

thought her family were about to call in further medical aid, her self-control gave way, and she startled those about her with the impassioned appeal: "You are not doing anything to keep me here? Oh, if you knew how I long from morning to night to be in eternity you would let me go." The last night came, and nearly the last hour, when she composed herself to rest, saying, "I think I shall have a quiet sleep now." For a few minutes she was heard speaking softly in prayer, ending with the words, "My Father! My Father!" These were her last. There followed for about an hour a time of quiet, regular breathing; then, all was still. Her children bent over her. There had been no struggle. "The hand that lay outside the coverlet had not moved from its position of easy grace. 'So He giveth His beloved sleep.'" And here the story ends.

A life so lived is not of the past; its influence is transmitted; it is as enduring as the world itself; and, in its presence, words may be few. In such a life there was no room for doubt. This was dispelled by a higher law of nature than that leading to thorny ways of controversy, and a wilderness to end with. Let the philosophising sceptic weave his web as he may, in view of such a life; he but enmeshes himself in his own argument. What is his answer to that untrodden, supremely happy life, with its triumphal progress to and through the gates of death? There is none at all. Make what he will of them, there are the forces which conquer both worlds; there is the reposeful life that is invulnerable at every point. A life of simple goodness, without any reserve of a selfish feeling that is so often labelled with some other name. A life which seems never by a shade to have darkened that of another; but to have imparted some of itself to and reflected its own idealism in many. In some lives that were influenced, the current was wholly changed; in others, a force was added to its flow in the right direction. Forgiveness was forgiveness, and the most real offences were not remembered; were as if they never had been. A life that, even as so barely outlined in this memorial volume, is an inspiring ideal.

## HOW DID THEY COME TO DO IT?

ONLY to think that any man—in the daytime, with his eyes open, not being crazy and not wanting to commit suicide—should walk straight into a canal or a river! Only to think of that, I say! Yet a good many did it in and around London in Christmas week, 1891. The dense fog it was, of course, that made them. People could hardly see six feet ahead of their noses; maybe less at times, and in some spots. For you understand the difference between mere darkness and a fog. In the dark, no matter how black it is you can always see the lights if there are any. But a fog? A fog is to have your eyes put out; it is, blindness. As for shipwrecks and other calamities due to fogs—why, there's no end to them. The London papers have wondered why somebody has not invented a way to scatter fogs. Ah, yes, why?

Here's a woman's story about a fog, one of those thick mists that hang over most of us twelve months in the year. She says that from April to September, 1889, she was too ill to have any pleasure or comfort. This was a thing to notice, inasmuch as her disposition was naturally cheerful and lively. The trouble, whatever you call it, came on her gradually, much as a fog rises. At first she simply felt languid. Very little exertion made her tired. Her breath came to be very short, too, and she often felt faint. She couldn't eat; that is, not with any relish, and her sleep was broken up into naps and snatches instead of being solid and straight away, as good sleep always is. Her spirits were dull and depressed. To be sure. How else could they be? She had great pain in the region of the heart, which frightened her, as it would you, for the heart is a vital organ and we are properly scared when there's anything ailing it. Every morsel she ate distressed her. Even the swallowing of a mouthful of water was a painful matter. For several weeks she went on in this fashion. She kept on with her work in the house and shop (a bakery), but it was as much as ever.

Simple medicines, such as we all know of—those she tried, but no good came of it. So she next consulted the family doctor, a man who has a large practice and is considered very clever. He examined her carefully and then said, "Mrs. Plowright, you are suffering from congestion of the liver, heart disease, and debility."

This was a statement fit to make the poor woman give up in despair. Indeed, it nearly did. But the doctor was right; that is, from his point of view. He treated the patient for some time. For a short space, occasionally, he relieved her; then she was bad as ever. "Once in a while," she says, "my heart almost stopped beating, and I looked and felt like a dying person." This, she told, was the incurable complaint called *angina pectoris*; but it wasn't, nor anything like it. Still it was serious and dangerous.

Her letter ends in these words: I had read in a book about Mother Siegel's Curative Syrup, and my husband had taken some of it and thought highly of it. But I had not much faith in it. I began by taking fifteen drops, but as this had no effect I took thirty drops and followed the directions. This dose suited me, and after having used up the bottle I felt better. I could eat and digest food, the pain in my chest and side gradually went away, and after taking two bottles more I was well, and have been well ever since."

(Signed) Mrs. PLOWRIGHT, wife of Mr. William Plowright, of the Lincolnshire Bakery, 23, Cheetham Street, North Street, Cheetham, Manchester.

What are we to think of this case? We are to think that this lady's "heart disease" was what is called "functional," not "organic" disease. In plain English, the heart's action was disturbed by the blood poison created by indigestion and dyspepsia—for real and only malady. The liver trouble and debility were parts of the same puzzle. And so was the asthma.

Now, what is the worst fog that ever darkened England? It is the fog which keeps doctors and people from seeing the hand that is behind the curtain. It is the fog which keeps the remedy mentioned by Mrs. Plowright. By reason of this fog folks walk straight into open graves—every day.

## The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 18, 1893.

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## NOTES AND COMMENTS.

**Personalia.** Mrs. CAMERON, the wife of a Lincolnshire Clergyman, and the sole surviving sister of the BISHOP OF MELBOURNE, is dead.—The Rev. W. C. FORD, of Squibby, has been appointed Rural Dean of Kyneton, in place of CANON CARRISLE.—Two C.M.S. Missionaries have sailed from Melbourne for the foreign field. Mr. TUGWELL, for Bengal; Miss PASLEY, for work in Ceylon.—CANON POTTER, the Bishop of Newcastle, has been appointed to the Bishopric of Melbourne, and it is expected that his ordination will take place at Christmas.—His EXCELLENCY THE GOVERNOR, by the advice of the Executive Council, has appointed the Rev. J. T. EVANS, M.A., Hon. Chaplain to the Military Forces of New South Wales.—Mrs. A. J. GOULD (wife of the Chancellor of the Diocese of Newcastle and of Grafton and Armidale) and three other ladies were driving at Singleton on Wednesday, when the horse bolted, and threw them into the river. They were rescued.—The ARCHDEACON OF GRAFTON and the Rev. W. J. KILLICK PIDDINGTON, of Tamworth, are both in town.

**Monthly Missionary Notes.** We welcome the issue of No. 1 of "Monthly Missionary Notes of the Australian Board of Missions." It contains short, pithy, crisp paragraphs showing what is being done for Australian Missions, and what is going on at Bellenden Ker, and in New Guinea. We earnestly hope these "Notes" may tend to sustain the interest which has been already created on behalf of these Missions. May the "Notes" become every month increasingly useful by reason of successes won on the Mission field.

**Sunday-school Class Register.** We have received a copy of this very useful Register for 1894, and heartily recommend it. When we say that it is published by Messrs. JOSEPH COOK and Co., it will at once be admitted that it has been carefully prepared and neatly printed. It is full of valuable information for Teachers, and contains the Liturgy in use in many schools in the Colony. This is a great advantage, for, if the Teachers set the example of heartily responding, they will soon be followed by the scholars. We hope this year's publication may be largely adopted.

**An Old Friend.** The Rev. JOHN W. DEBENHAM, M.A., whose contributions to our columns for many years have been read with great interest, having been compelled by ill-health to resign the Incumbency of the Parish of Bowral, has been recommended to remain in the district which has restored him to comparative strength. He therefore wishes to obtain four or five resident pupils, and one or two day pupils, to educate with his own sons. He is residing at present in Lynch, street, Young, but he is seeking to obtain a suitable house, with paddock, on the outskirts of the town, before the beginning of the term in January. The subjects taught will comprise a thorough English education (including history, geography, grammar and composition, arithmetic, mensuration, algebra and geometry, (elementary science) with Latin, French, and, if desired, Greek. He desires to give to the boarders the benefit of a cultivated home-life as well as of a sound education. Each day's work will be begun with religious instruction, for he is convinced that love to God is the truest basis of the sense of duty. He has had considerable experience of teaching, in a school, in classes (he was for two years the teacher of the Latin Classes at the Sydney School of Arts), and with private pupils. His qualifications are undoubted as may be gathered from the fact that he was Mathematical Scholar, Downing Coll., Cambridge, 1870. University Scholar, Sydney, 1876. B.A. Degree, Sydney, 1876, with First Class Honours in Classics and Mathematics. We shall be glad to forward a prospectus or fuller particulars to any Sydney or suburban reader who may desire further information. We are confident that Mr. Debenham has the best wishes of scores of friends that his health may be firmly re-established, and that his new venture may be eminently successful.

**Lantern Lectures on Church History.** We beg to direct the attention of our readers to another column, where they will observe that the BISHOP OF NEWCASTLE has provided for the delivery of a series of Lectures on Church History, illustrated by lantern views specially prepared. The idea is an excellent one, and we are sure will be successful in imparting to the members of the Church valuable information on some of those turning points in Church history which are of vital interest and importance. If other Dioceses were to follow the example of the BISHOP OF NEWCASTLE in this matter, we believe great good would be done, and in no better way could light be thrown upon some matters which are now the subject of keen controversy.

**The Late Master of Balliol.** Most of the recorded sayings of the late MASTER OF BALLIOL would be considered severe on the occasion of their utterance. His wit often fulfilled the conditions of the Aristotelian definition, and consisted of "educated insolence." "We all think so, Mr. B.—," was his crushing retort to a young man who had ventured, at one of the breakfast parties at the Lodge, to say that he thought that MATTHEW ARNOLD was a great poet. "This is a very foolish essay," he told another undergraduate, whose talents ran rather in an athletic than in an intellectual direction; "you ought to be able to write something more worthy of yourself and of the College." "You will be fined one guinea apiece," was a formula with which he frequently confounded the dialectics of evil-doers who wished to explain and justify their evil doings.

**His Personality.** His own house at Balliol, though it had not the advantage of a hostess—for the Master was never married—was the meeting-point of the University and the outer world. For twenty-three years, during term-time, he seldom failed to have small "Saturday to Monday" parties staying with him. Very eminent people went to stay with him; but it is nothing more than the truth to say that his personality was almost always the strongest there. There was something indefinable and irresistible in the influence which seemed to emanate from his small, fragile-looking person, with the round, fresh features, the domed brow, the silver hair. Often he said but little; but whatever he said seemed to come from a mind which "saw life steadily and saw it whole."

**Evidence of Character.** There is an old story of his taking an undergraduate for a walk, with whom he did not exchange a word the whole of the way to Ilfley. On reaching that classic spot his companion mustered up courage to observe that it was a fine day. JOWETT made no reply, and the journey home was completed in the same unbroken silence as the journey out. When they parted at the College gates, JOWETT opened his mouth at last: "I didn't see much in that remark of yours," he said, and vanished into his own house. Such stories need not be true that we should accept them as evidence of character. Had they possessed no appropriateness, they would scarcely have been invented.

**Submission Ex Animo.** Dr. ST. GEORGE MIVART, whose articles in the *Nineteenth Century* upon "The Happiness in Hell" were recently condemned at Rome by the "Congregation of the Holy Office," and placed upon the "Index Expurgatorius," has frankly accepted the censure of his high ecclesiastical authority, and forwarded a submission *ex animo*. The *Tablet* writes: "This is what we should have expected in one who is so sincere a Catholic as Mr. MIVART. A service of this kind is of a higher order than a controversial victory, and it will be widely appreciated, commending to us, as it does, the humble Christian in the person of the man of science."

**Reconstruction.** A solution of the financial crisis in Dr. TALMAGE'S Church was recently made public. A settlement had been effected with the creditors on the basis of 23 cents on the dollar. About 90,000 dollars was thus cancelled, making about 180,000 dollars of floating debt thus extinguished. Dr. TALMAGE'S entire contributions to the property now remains for 125,000 dollars, but it is thought that this can be ultimately wiped out by a sinking fund.

**English Orders.** Great must be the sinking of heart in High Church circles at Cardinal Vaughan's statement, in reply to a correspondent, that on the question of the canonical status of Anglican priests, "the mind and attitude of the Catholic Church are abundantly clear. Of the 1200 Bishops who form her Episcopate, he does not know of even one who would admit for a moment the validity of Anglican Orders. The Holy See has in the plainest manner refused to give any such recognition." After all his hankering after Romanism, and his own "recognition" of its Orders, it is a bitter blow for the High Church Rector or Curate to be told that he himself is as much a schismatic as a Primitive Methodist or a Salvationist.

**Woman's Suffrage.** In these days, when there is much talk about women in the world, not a little of which is either meaningless or wide of the mark the following sentiments of Dr. Mott can bear to be quoted. He says:—The sceptre of empire is not the sceptre that best befits the hand of woman, nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action and the throne of her power. Or, if seen abroad, she is seen to best advantage when on errands of love, and wearing her robe of mercy. It was not woman who wept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas; it was not woman who deserted His Cross on the hill of Calvary. But it was woman who dared to testify her respect for His corpse, that procured spices for embalming it, and that was found last at night and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, nor impaired her character. Now, as formerly, is she most ready to enter and most reluctant to leave the abode of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.

**What next?** Some of the positions held by American women are indeed curious; for instance, in Buffalo a woman runs a street-cleaning bureau; in Kansas City a woman is at the head of the fire department; a Louisville lady makes special shopping expeditions to Paris; another in New York makes flat-furnishing a business; still another in New Hampshire is president of a street railway company; while Chicago has a woman embalmer.

**The Princess of Wales.** The Princess of Wales' kindness towards the people on the Sandringham Estate is proverbial. The *Idler* has been collecting some pretty stories of Her Royal Highness at home. "Sir," said a tenant of thirty years' standing, "I have known the Royal lady leave a sick labourer's bedside at ten o'clock at night, go to her own home, take delicate things from her own dinner-table, and bring them back herself to the sick man at nearly eleven o'clock at night." Another little anecdote depicts the Princess, with her husband and daughters, giving a "lift" in her carriage to the little dusty dots of village children whom she met in the country lanes. When the carriage was packed full of the innocents, they were driven on, and each delivered safe and sound and overflowing with delight at its own door. No wonder the people who are Her Royal Highness's tenants almost worship the ground she treads on.

**Theological Translation Library.** It is intended this month to resume the issue of the Theological Translation Library. The new series will be edited by PROFESSORS CHEYNE, of Oxford, and BRUCE, of Glasgow, and will start with a translation of Weizsäcker's "Apostolische Zeitalter," a book described, in the language of a memorial signed, among others, by the Oriel Professor of Interpretation at Oxford, the Principal of Glasgow University, and the Oxford Latin Professor, as "thoroughly historical in spirit and critical in method, which will put students in a position to realise the best results of criticism of the New Testament in an historical form."

**Clever Children.** American children are showing their precocity by taking out profitable patents. A boy of six has recently obtained from the United States the exclusive right in a sounding toy. A girl of eleven has invented an ingenious game for her invalid brother, and got a patent for it; and a boy of twelve has just patented a rowing apparatus.

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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.

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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, November 10.

The PRIMATE administered the Rite of Confirmation at St. Matthias, Paddington.—Social gathering of Parishioners of St. Aidan's, Annandale, at which a movement was initiated for the addition of Chancel and East Window in memory of first Curate in charge, the Rev. H. I. Richards.—St. John's, Cowra, re-opened for Divine Service by the Bishop of Bathurst. The Church has been entirely renovated, through the exertions of Canon Geer.

Saturday, November 11.

The PRIMATE administered the Rite of Confirmation at the Shaftesbury Reformatory.

Sunday, November 12.

The preachers at the Cathedral were:—11 a.m., the PRIMATE; 3.15, Canon King; 7 p.m., the Precursor.—The PRIMATE administered the Rite of Confirmation at St. Augustine's, Neutral Bay, at 4 p.m., and presided at the evening service.—All the Dean addressed young men in the Y.M.C.A. Hall.—The Revs. Canon Sharp and H. C. Vindin were the preachers at All Saint's, Woollahra.—The Rev. A. W. Pain, B.A., preached at St. John's, Bishopsthorpe, at the evening service.—An Eight Days' Mission began at St. Paul's, Redfern.—Mission Preacher—Rev. W. A. Charlton.—A new Church was opened at Heathcote in the district of Healsburg.—Preacher, Rev. C. F. Gurnsey and J. L. Bosworth.—Flower Service at St. Augustine's, Merewether, Newcastle.—Preacher, Rev. E. H. Wright.—The Bishop of Bathurst administered the Rite of Confirmation at Soffala and Watfio Flat.—Flower Service held at St. Luke's, Liverpool.—The offerings of fruit, flowers, etc., handed to the Liverpool Asylum.—Annual Church Parade of Cavalry and Infantry held at St. Paul's, West Maitland.—Annual Flower Service at St. Matthew's, Albury. Canon Kingsmill preached morning and evening.

Monday, November 13.

The PRIMATE administered the Rite of Confirmation at St. Nicolas, Geelong.—Mrs. C. S. Alexander, wife of Mr. Alexander, P.M., recently transferred from Geelong to Wollongong presented with a tea service and silver by the members of St. Saviour's Cathedral Guild.—Equity appeal suit, Church of England Property Trust, Goulburn v. Rossi withdrawn—an arrangement having been made.—First Bishop of North America consecrated 1784.

Tuesday, November 14.

A Special Meeting of the Committee of the Clergy, Widows' and Orphan's Fund, was held under the presidency of the PRIMATE.—The PRIMATE administered the Rite of Confirmation at St. Silas, Waterloo.—Successful Organ Recital given at St. Saviour's Cathedral, Bathurst, by Mr. C. W. Naylor, assisted by Mr. A. L. Alexander, recently leader of the Sydney Philharmonic Orchestra.—St. Barnabas' Literary and Debating Society met. The subject for debate was "That the Government should bring in a Friendly Societies Bill as has been requested." The question was resolved in the affirmative by a large majority.

Wednesday, November 15.

The PRIMATE delivered a Lecture to the students at Moore College at 11.30 a.m.—A Garden Party was given at "Greenknowe" in the afternoon by the PRIMATE and Miss Snowdon Smith, at which many friends and collectors for the Church Society met.—The PRIMATE administered the Rite of Confirmation at Macdonald Town.—Mrs. Hutton opened a Floral and Industrial Exhibition in St. Paul's Schoolroom Burwood.

Thursday, November 16.

The PRIMATE administered the Rite of Confirmation at St. Luke's, Burwood.

Friday, November 17.

The PRIMATE met the Archdeacons and Rural Deans in Conference at "Greenknowe."

## THE CHURCHMAN'S ALLIANCE.

SECOND QUARTERLY MEETING, 27TH NOVEMBER, 1893,  
ST. BARNABAS SCHOOLROOM, GEORGE-STREET, WEST.

Afternoon Sitting 4.30 p.m. Subject—"Biblical Criticism." 1. Inspiration—Rev. B. A. Schleicher, M.A., 2. Authorship of Book of Job—Rev. R. Noake, B.A. 3. The Canon of the Old Testament—Rev. A. Killworth, B.A., L.L.B. No paper to exceed twenty minutes; discussion on each paper invited.

Tea, 6 p.m.—Interval Meeting (during tea.) Subject: "Prayer Book Teaching on the Holy Ghost." Speakers: Dr. Houston, The Revs. J. H. Mullens, J. H. Maclean, and H. T. Molliday. Opener of subject allowed fifteen minutes; each subsequent speaker ten minutes.

Evening Sitting 7.30 p.m.—Subject: "A Diocesan Missioner Needed." Speakers: Rev. John Dixon and Rev. J. W. Gillett, M.A. 8.15 p.m.—Subject: "Church and Politics." Speakers: Rev. J. H. Price, John Kent, Esq., Rev. J. D. Langley, John Jackson, Esq., and W. R. Beaver, Esq. Each speaker allowed ten minutes.

## 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., Nov. 19.—11 a.m., The Dean.  
3.15 p.m., Canon Moreton.  
7 p.m., The Rev. A. R. Bartlett, M.A.  
8 and 11 a.m., Holy Communion.

DIOCESAN.

Fri., Nov. 17.—Meeting of Rural Deans with Archdeacons at "Greenknowe."

Sun., Nov. 19.—St. Jude's, Randwick, 11 a.m. and 7 p.m., The PRIMATE; Confirmation, 3 p.m., The PRIMATE.—Offerteries for the Church Society.

Sun., Nov. 19.—For Church Society—Rouse Hill, 11 a.m.; Kellyville, 3 p.m.; Castle Hill, 7 p.m., Rev. J. Dixon.

Mon., Nov. 20.—The Junior Clerical Society to meet at Greenknowe.—Lecture by Canon Kemmis, Chapter House, 7.45 p.m. The PRIMATE to preside.

Mon., Nov. 20.—Lecture at Castle Hill, 7.30 p.m., in aid of Church Society, Rev. J. Dixon.

Mon., Nov. 20.—Second Annual Convention of the Brotherhood of St. Andrew to be held St. Philip's, Church Hill. Divine Service and Holy Communion at 5 p.m. with Sermon by the Dean. Tea at 6.30. Convention at 7.30.

Tues., Nov. 21.—Second Day, Brotherhood of St. Andrew. Election of Officers.

Tues., Nov. 21.—Confirmation, All Souls, Leichhardt, 7.45. The PRIMATE.

Tues., Nov. 21.—Industrial Exhibition and Flower Show at St. Barnabas', George-street West, to be opened by Major-General Hutton.

Wed., Nov. 22.—Lecture at Moore College at 11.30 a.m., The PRIMATE.

Wed., Nov. 22.—G.F.S. Annual Meeting at 3 p.m., the PRIMATE presiding.

Wed., Nov. 22.—Confirmation at St. Clement's, Mosman's Bay, 7.30 p.m., the PRIMATE.

Thurs., Nov. 23.—Ninth Annual Festival of the Sydney Diocesan Church Choir Association, 7.30 p.m., Preacher, The Bishop of Bathurst.

Fri., Nov. 24.—Lay Helpers' Association. Public Breakfast in Mr. Quong Tart's Rooms, 8.30 a.m.

Fri., Nov. 24.—Confirmation, All Saint's Petersham, 7.30 p.m., the PRIMATE.

Sun., Nov. 26.—Christ Church, North Sydney, Confirmation, 3 p.m., the PRIMATE. Evening Preacher, the PRIMATE.

Mon., Nov. 27.—Churchman's Alliance.—Second Quarterly Meeting St. Barnabas' School Hall, 4.30 to 5.30, 6-7, 7.30-9.30 p.m.

## A LESSON FOR THE TIMES.

WHAT THEY WERE FIGHTING ABOUT; OR,  
WHAT COMES OF IDLENESS.

A pin and a needle, says the American *Fontaine*, being neighbours in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?"

"What is the use of your head," replied the needle rather sharply, "if you have no eye?"

"What is the use of an eye, if there is always something in it?"

"I am more active, and can go through more work than you can," said the needle.

"Yes, but you will not live so long."

"Why not?"

"Because you have always a stitch in your side," said the pin.

"You are a poor crooked creature," said the needle.

"And you are so proud, that you can't bend without breaking your back."

"I'll pull off your head, if you insult me again."

"I'll pull your eye out, if you touch me; remember your life hangs on a single thread," said the pin.

While they were thus conversing a little girl entered, and undertook to sew. She very soon broke off the needle at the eye. Then she tied the thread round the head of the pin; and, attempting to sew with it, she soon pulled its head off, and threw it in the dirt beside the broken needle.

"Well, here we are," said the needle.

"We have nothing to fight about now," said the pin.

"It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle.

"How much we resemble human beings who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together."

## OPEN COLUMN.

The Church outside the Churches.

In New Zealand, a land of rivers rushing for the most part fiercely from lofty snow-mountains over wide beds of shingle, the debris of moraines, to the sea, the traveller is not seldom led by some stout bridge into the comfortable and natural belief that he will get over the turbulent stream with ease and dryness. He jogs along hopefully enough, though a little wondering at the increasing width of dry river-bed spanned by his bridge, until at a rudely-built descent, plainly not of the original plan, brings him down to the shingle and home to the fact that he is still on the wrong side of the river. The wild creature of the mountains and the glaciers disdaining the ambitious span has simply gone round its further end. Nothing remains but to plunge into the current, and striving, stumbling, and perchance floating, to struggle through to the desired bank, wet but happily with clean water.

The various Churches of Christendom present a remarkable series of attempts at ecclesiastical organization, all alike built upon the rock principles of Christianity, and more or less successful as exponents, in part, of Truth, but all failing to comprehend every right development of true religion. And if in dogma and in constitution, in formularies and administration, there are limitations which often become unrighteous restrictions, and presentations which through oneness are gross perversions, there is still a greater evil gnawing at the very root—a generation who profess a religion they do not believe and in no wise practise, save in some of its outlying borderland enactments which the world demands as well as the Church.

Indeed the skins are manifestly getting old and through many cracks and rifts the wonderful ever-new wine is flowing, refreshing lips and hearts in most unorthodox, that is unconventional, fashion. The skins were very good and useful in their day, some indeed quite handsome, bravely gilded with crown and mitre, but now they cannot hold the wine! The bridges are comfortable to travel over and they do still carry us over a vast amount of dry river-bed, but alas! they do not cross the river. Still let it be said for their remaining credit—they bring us in sight of the water.

To those who discern the signs of the times it is evident that the great Church Universal has now for some time been gathering its forces and learning its oneness outside recognised systems. Irregular and unappointed meetings for prayer and Bible reading, giving opportunities for some limited exercise of the ministry of gifts, have widened out into unions, leagues, brotherhoods, societies, open-air missions and conferences truly catholic at any rate in the matter of comprehensiveness. The needs and woes of humanity are drawing out of the Churches into loving co-operation those who are possessed of the Divine Spirit of the Head of all the Churches. The rising tide flowing up the wide estuary by many channels, small and great, hidden from each other by dividing banks, is overflowing and obliterating these walls of separation—after all but built of sand!

A singular thing is happening. The discipline which the Churches are either unable or unwilling to exercise is being attained in a sort of backward fashion. The "wicked rich" still remaining comfortably installed in the Churches notwithstanding Ruskin's advice to get rid of them, and the "wicked poor" not therefore finding a convenient entrance, few rents and subscription lists forbidding, those who really mean to be modern Christians on ancient lines, are compelled to seek the aid that comes through the fellowship of the likened in the lanes and byways of the great city. In such irregular assemblies, now happily common enough everywhere, stimulated zeal goes forth and makes common life with the outcasts; and thus men are once more taught that the Christ-life lived amongst men is that which draws penitents into the Church. It is a thing terrible even to suggest yet not impossible to conceive, in view of the Laodicean letter, and the spiritual condition of a large and leading portion of Church members—choirs, church-officers (and can clergy altogether be left out?)—that the day may come when all vital Christianity may be found outside the organizations of Churches and the Church itself be hid in some wilderness indeed. But this is not so yet. The old skins still retain some of the good wine; and refreshment and guidance may still be had in the old house together with obstructions and frictions and frigidities, which are not perhaps altogether unwholesome.

One cheering thought among many others occurs—we talk much about "comprehension" and "corporate reunion"—perhaps some day we may wake up and find that in the natural course of events all that can be comprehended under the banner of Truth and united in the living Body of Christ has been so comprehended and united not by preconceived plans and arrangements of men, not as the result of societies aiming at the incomprehensible, but by the mighty irresistible working of the Spirit of Christ drawing like to like, and all to Himself.

The author of "The Drink Problem in Australia" has no monetary profit in the sale of the work. He gave up the manuscript entirely to the National Temperance League, the publishers.

Sir Wilfrid Lawson has stated publicly that he considers that women should have a right to enter the Church of England or any other ministry.

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## Jottings from the Bush.

"All in the Name of our Lord Jesus.

Some years ago, in writing to me on sanitary matters, Mr. Burton Bradley observed that the more he studied the subject the more convinced he was that the sanitary system of the Jews was unequalled by that of any other nation. He said that if we were to follow the law of Moses on such matters, although that law is so many ages old, we should be a far healthier people. Two articles entitled "The Sagacity of Moses" lately appeared in the Melbourne *Argus*, and from the latter of these I make the following extracts, which introduce a subject worthy of reflection:—"Steady increase in the Jewish population may be observed in most European countries. Their death rate is low, and they are remarkable for longevity. But besides having many children, they have healthy children, able to work. Our unreliable friends the statisticians will readily reckon for us the 'total population' of any country, insinuating always that one human unit is about as valuable and efficient as another. That is a great mistake. Certain classes and sections of the population, in European and American cities, are abundantly prolific; but, unfortunately, prolific of human units who for physical reasons, live and die merely a burden and a bane to the community. The Jews are formidable because of their healthiness; without that, phenomenal activity, persistence, passion for making money, and racial solidarity would count for little. If not robust, athletic, and given to manly sports, Jews seem to enjoy peculiar immunity from certain disabling complaints and nervous weaknesses. Therefore they are able, apparently, to attend to business on a greater average number of days than their Gentile competitors. The Jew has a provokingly good digestion too, and he has wonderfully good teeth—small matters, but of increasing importance to these high-pressure days."

"In all countries the husband and father remains haughtily ignorant about rights and wrongs in the nursery department, where alone the firm foundations of racial prosperity, or capacity for prosperity can be laid. Responsibility for the rearing of children, for their early nurture and physical welfare, is left to the mother. And left to the Christian or Gentile mother without any solemn message or mandate which she is expected to obey. For many centuries the Roman Catholic Church seems to have tried to enforce a teaching of its own in respect to maternal duties. Now a-days, although it has much to say about marriage and education questions, the physical fate of very young children and the mother's care of them are left, as far as the Roman Catholic Church is concerned, very much to chance, or to maternal instinct and affection, while one of the weaknesses of Protestantism has ever been its failure to maintain any high standard of home duty among Protestant mothers. After destroying the confessional at the Reformation, Protestant Reformers were either unable or unwilling to set up in its place any system which could keep the spiritual teachers of the people in touch with the home life and home duties of their flocks. Protestantism has bailed the human race through a speaking trumpet mainly—an instrument better adapted to convince men than women. I do not remember to have seen the epigram of the last sentence before. It is one well worth remembering. The Church is awaking more fully every year to the importance of personal dealing with the souls of men; but this epigram may tend to arouse the weary or inert Clergyman to a sense of the importance of the regular visiting of every member of his flock."

"In comparison with the strict and minute obligations laid upon the Jewish wife and mother by Mosaic law and tradition, the influence brought to bear by either of the great Christian Churches upon the politics of 'the family,' has always been feeble, perfunctory, and ineffectual. That influence has become feeble still as the religious sentiment, and with it the great factor of duty, have decayed." (Surely the *Argus* compositor must have been at fault here in printing "fiction" for "function") for to no thinking person upon this earth can duty seem a "fiction." And as female education and the emancipation of woman have thriven and extended in the principal European countries, the heaviest part of the penalty which modern societies pay for the very young female emancipation has to be borne by the very young children. The primary effect of the new importance conferred upon, or offered to, women by education and partial intellectual equality with the other sex has undoubtedly been to lower her estimation of the dignity and sacredness of motherhood. . . . As a matter of fact no work done by, no career at present monopolised by men—not even being a paid member of Parliament or a popular jockey!—is so noble, so soul-satisfying, or so god-like as the bearing and rearing of healthy children; but one can't expect the new woman, now proudly discerning good from evil in consequence of learning Euclid to credit that. So far, female enlightenment has spread a belief that motherhood is, on the whole, a mean and servile function, of secondary importance in comparison with the acquisition and display of culture and of intelligent interest in loftier questions, social and political. This particular effect of higher education is largely a mechanical effect—a question of the number of hours in

the day. Mothers, whose thoughts and time are occupied with miscellaneous study, travel, reading, writing, intellectual conversation, and similar distractions, cannot possibly afford the leisure to "look after" young children. The growing disinclination of educated, or quarter-educated, mothers in France, Great Britain, and America, to "nurture" their children, in the old-fashioned vulgar way, is largely due to actual want of time, on which there are, for the cultured, such infinite demands. After a while a new genus, or sub-order, appears, composed of women, who, neglected by their own mothers, are, in turn, physically incapable of caring for their own children. Yet, of the many curses and calamities which progress, enlightenment, and equality have brought upon the human race, none is so subtle or so deadly as this everyday default in respect to the first duty of a mother."

"The Jewish wife is a religious functionary; a priestess in her own house. Administration of those sanitary laws which have done so much to give Jews immunity from great world-scourging plagues and epidemics, touching regulations of abstinences and diet, are entrusted not to Jewish men, but to the women. . . . From the first one may trace, throughout the Mosaic code, the most perfect adaptation of means to an end, the end being the perpetuation not only of a prolific, but a healthy race."

COLIN CLOUT.

## DIOCESE OF NEWCASTLE.

### LANTERN LECTURES ON CHURCH HISTORY.

The Bishop is glad to inform the Clergy that he has made provision for the delivery of Lantern Lectures on English Church History. About 200 slides, many of them beautifully coloured, and a four wick lantern with screen, are placed at the disposal of those Clergy who care to instruct their parishioners in the leading facts of English Church History. Material for lectures and explanation of the slides are provided in a Text Book written by the Rev. C. A. Lane and published by the Christian Knowledge Society. Mr. Lane's "Lectures" remove all difficulty from the way of lecturing, as they can be used in their present form or can be enriched and enlivened by the results of personal study and treatment. If these Lectures are found useful to the Diocese additions will be made to the collection of slides. For the present they are sufficient to illustrate the subject in a general way. They can be used either with a short course of Lectures given on successive evenings or a selection of them can be made to illustrate one Lecture. As an example of the former plan the slides have been grouped for three lectures on stated periods, and also for one lecture, giving a comprehensive view of the Church's course. Similarly, lectures on the English Reformation and the English Bible could be illustrated, while subjects bearing upon Church Progress in Australia may be presently included. The Clergy need apprehend no difficulty in using the slides when they have the Text Book. If, however, any assistance is desired, already the following Clergy have kindly consented to co-operate with the Incumbents of parishes in their neighbourhood by lecturing on the periods that may be chosen. Among these are the Ven. Archdeacon Tyrell (Examining Chaplain), Rev. Canon Goddard, Rev. W. H. H. Yarrington, Rev. E. A. Anderson, Rev. P. J. Simpson. Mr. Simpson renders valuable assistance as he has lanterns and slides on other subjects and is an experienced exhibitor.

It is needless to remark on the importance of circulating information about the history of the English Church. Its pre-Reformation existence is not infrequently overlooked entirely. Its claim to be a branch of the once undivided, Apostolic and Primitive Church is vindicated when its lineal descent in unbroken line is proved historically. The independence of the English Church can be shown by repeated rejections of foreign usurpations. The Legitimacy of English Orders is seen when, as Aubrey Moore in his History of the Reformation explains, the Archbishopric of Canterbury is traceable "through Warham, Crammer, Pole, and Parker, without a breach of continuity, though Warham and Pole were Roman, and Crammer and Parker were anti-Roman. Parker was the true successor of Augustine as much as Becket was." The Liturgy owes its richness to elements which can be shown to have sprung through long ages of varied devotional forms. These and kindred lessons can be taught in Lantern Lectures.

Among smaller books on English Church History, from which interesting material may be collected in addition to that provided in the Text Book of Mr. Lane, the following deserve mention:—

Turning points of English Church History, Rev. E. L. Cutts; Illustrated Notes of English Church History, C. A. Lane; Sketch of the Reformation in England, Rev. Professor Blunt; History of the Reformation in England, Rev. G. G. Perry; History of the Reformation in England, Rev. Aubrey L. Moore; Endowment and Establishment of the Church of England, Rev. Professor Brewer; Life in the Church of England in 17th and 18th century, Rev. J. H. Overton; The coming of the Friars, Rev. Dr. Jessop.

Those who consult Fuller's Church History will find a mine of anecdotes, traditions, sayings and quaint moralisms. Bishop Short's and Dr. Boulton's Works on the English Church will reward study.

For convenience of lecturers the slides have been grouped according to periods, although they can be used otherwise. About 45 slides are required for each lecture. When ar-

ranging for a lecture, it will be necessary to state what slides are wanted. Clergy who desire the assistance of a lecturer should communicate with the Clergyman whose services they wish to obtain.

## HOME NOTES.

The ARCHBISHOP OF CANTERBURY held his quadrennial visitation in October. The Diocesan Conference has been revived in the Diocese of Sodor and Man. The LEUTENANT GOVERNOR opened a debate on the Manx Church Sustentation Fund. The BISHOP OF ST. ASAPH, has delivered in the Leeds Town Hall, an address on "The Church in Wales." The BISHOP OF PETERBOROUGH conducted a Dedication Service at the opening of the tower of Irthlingborough Church, near Wellingborough, which has been rebuilt in consequence of its dangerous condition. The Church was endowed in 1375 by John Pyell, who was Lord Mayor of London in 1373. The BISHOP OF LICHFIELD has consecrated the new Church of St. Paul's, Walsall, erected in lieu of the old structure, at an outlay of £11,000. At the Peterborough Diocesan Conference, it was announced by the Bishop, that he had received a letter from the Duke of Rutland stating that he was fully alive to the necessity and duty of adopting means for alleviating the distress among the Clergy; adding that if it was decided to make an appeal to the Laity for pecuniary aid he would subscribe £500. The Bishop said with that start something might be done, and he himself would give £200 a year, for five years. The Rev. W. H. Shimield, Vicar of Haddenham, Ely, has been appointed Archdeacon of Stanley, by the BISHOP OF FALKLAND ISLANDS. Archdeacon Shimield will reside at Rosario de Santa Fé, in the Argentine Republic, having under his immediate charge St. Bartholomew's Church. The Rev. E. G. Cocks has been appointed his assistant. In digging out for the foundation of a new workshop in the rear of 5 Newcastle Place, Clerkewell, the workmen unearthed the capital of a column, in good preservation, which no doubt was a portion of the Chapel of the nunnery of St. Mary. The nunnery, which stood upon this spot, was destroyed in the reign of Henry VIII., and the Duke of Newcastle's house built upon the site. Exactly one hundred years ago, that house was demolished and the houses now known as Newcastle Place were built. Mrs. Bardsley, wife of the BISHOP OF CARLISLE, told a story of her husband to a Carlisle audience the other day. She was illustrating the importance of watchfulness. The Bishop, she said, was travelling on the Continent—without his wife. (Here the audience laughed, as if he was prepared to hear the worst.) He had had a long day's walk and had gone to sleep in a train. When he woke up he found he was at Lyons, far beyond the station he ought to have alighted at. It was about two o'clock in the morning, and he got out of the train and was surrounded by French porters, who asked in French, "Who are you?" The Bishop did not talk a good deal of French—just enough to get along with—and the men being more particular about travellers than was the case in England, the end of it was he was locked up in the waiting room. He made himself very happy there, as he did under most circumstances, and fell asleep again. About six o'clock in the morning the porters came to him again to have another look at the strange visitor. They asked him who he was. "Anglais," said the Bishop, but they looked him up again. By-and-by a station master was brought who was an Englishman. He learned the Bishop's name, and said he had met with it before. He saw it once posted up at Southampton that the Rev. Mr. Bardsley would deliver a lecture on "Palestine."

"Oh," said the Bishop, "that is myself," and explanations followed which led to his being allowed to go free. On a recent Sunday more than 50,000 persons attended the Services which were conducted in Chicago in connection with Mr. Moody's Evangelistic Mission. The Rev. T. Howard Gill, M.A., Vicar of Tonbridge, and late English Chaplain of the Rue d'Aguesseau Church, Paris, has been appointed by the Committee of the Colonial and Continental Church Society, to act as English Chaplain at Christ Church, Mentone, France, during the coming winter season. Bishop Tucker has appointed the Rev. R. H. Walker to the office of Archdeacon in Uganda. Archdeacon Walker joined the Uganda Mission shortly after the murder of Bishop Hannington—at a time when King Mwanga was bitterly hostile to all European influence. He remained firmly at his post through all the more recent troublous times, and he had a strong faith in the genuineness and fidelity of the people. Bishop Phillip Brook's successor at Trinity Church, Boston, the Rev. Dr. William Lawrence, Dean of the Episcopal Theological School at Cambridge, Massachusetts, has been consecrated. Dr. Lawrence will be the seventh Bishop of Massachusetts. Dr. Brook's Episcopate lasted only a week more than fifteen months. The fifteenth Annual Conference of the Evangelical Protestant Union, has been held. The subjects considered were "The Gospel," "The Lords Supper," "The Modern Church of Rome."

### AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. Caine, 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, Dr. Cassell's Food is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-

November 18, 1893.

## THE BIRMINGHAM CHURCH CONGRESS.

### HOW TO BREAK DOWN PREJUDICE AGAINST THE CHURCH?

ARCHDEACON FARRAR.

Of the four subjects selected for consideration at this Meeting I will choose the second—"How to break down prejudice against the Church." And I have so short a time at my disposal that my words must be little more than a rush of general hints.

1. I am addressing—at least I hope, and shall assume that I am addressing—working men; I am sure that I am addressing Christians. That being so, how can you, how can any Christian have a prejudice against the Church?

THE CHURCH IN ITS BROADEST SENSE IS IDENTICAL, IS CO-EXTENSIVE WITH THE KINGDOM OF GOD.

It is inconceivable that any Christian can have any prejudice against the Church in this sense, seeing that he daily prays "Thy kingdom come." I conclude, however, that by "the Church" is here meant the Church of England. Yet even so, how can you have a prejudice against the Church of which you are the baptized members? It is your home, it is your birthright, it is your heritage. How can you regard it as something outside of you and apart from you? Yours are the Fathers; yours the martyrs; yours the promises; yours the majestic history; yours the treasury of great thought and glorious examples. Just as men are the City, not walls, so the baptized members of the Church are the Church, not its buildings, not only its ministers. Unless you despise, unless you fling away your privileges, ye are the blessed of the Lord—ye, and your children.

2 That is the ideal state of things;

BUT LET US HAVE NO SHAMS.

Every one of us is aware that there are thousands of the working classes who do feel a prejudice against the Church of England. It may be a thoughtless, an unreasonable, an ill-grounded prejudice, but it exists. For, however wrongly, they identify the Church with the Clergy, and there are many signs that though the working classes owe so much to the Clergy as a body they do not as a body love the Clergy. Take the agricultural labourers. I know none who have striven more to show kindness to the agricultural labourer, to visit him in his home, to train his children, to aid his poverty, to lighten his burdens, than his Vicars and Curates. Yet at how many a gathering of labourers has an attack on the persons been followed by a cheer! Go to any Trades Union Meeting, take up any Secularist or Labour newspaper, and you might suppose that the Clergy are the enemies whom the working classes most thoroughly dislike. Much of this dislike springs from the seditious mis-representations of designing enemies; but do not be surprised or shocked if I say that much of it may be not entirely to our discredit. For the Church has to witness to truth and righteousness, and the world will have to be very different from what it is before it cordially loves truth and welcomes righteousness. "I have loved righteousness and hated iniquity," said the grand old Pope, "and therefore I die in exile." "When was the Gospel ever preached without dislike?" said Whitfield when the Chancellor of Bristol told him that everyone disliked his preaching. "Woe unto you," said Christ, "when all men shall speak well of you." If men like to be answered according to their idols, pleasing ordinary sermons which barely ripple the glassy surface of immoral compromise will not offend them; but mobs as well as rulers have stoned the Prophets, because the messages of Prophets lash the stagnant waves to storm. Prejudice against the Church may cease in a Church like that of Laodicea; it will never altogether cease against Churches which are faithful to their mission and their work.

3 But there are forms of prejudice against Churches which in every age have arisen,

NOT FROM THEIR FAITHFULNESS, BUT FROM THE SINS AND FAILINGS OF THEIR REPRESENTATIVES, WHO HAVE PREACHED ANOTHER JESUS AND ANOTHER GOSPEL.

Not even the worst of men can really hate the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which are the genuine fruits of the Spirit; but whole nations have hated, and justly hated, Churches whose Clergy have become the instruments of usurpation and tyranny, who could burn and decapitate for the non-acceptance of a shibboleth, and scarcely notice the grossest violations of the moral law. When Voltaire used the form "*Ecrasez l'infame*," "crush the infamous," he did not mean to include in his phrase "the true servants of Christ. Towards the Quakers, for instance, he felt a profound admiration and respect, but he ruthlessly assailed the Church of his day, as he saw it represented to him a Church which, while it showed itself impotent to evoke righteousness, could torture the weak and trample to the strong. What Voltaire hated was not the true Church, but ambition and ruthlessness "robed in the purple of a sham piety." On the other hand, in the mid-terrors of the French Revolution, when blood was being shed in rivers, a mob frantic with rage and misery spared the life of the Abbé Sicard, Royalist though he was, because he had devoted his energies to deeds of mercy as a teacher of the deaf and dumb.

THE AUSTRALIAN RECORD.

## 4. Let me then suggest four ways in which to break down prejudice against the Church:—

1. We must do it—above all we, the Clergy, must do it—BY SHOWING FORTH THE CHURCH IN THE SIMPLICITY AND PURITY OF CHRIST'S IDEAL;

by exhibiting the most elementary Christian graces; by that pureness and kindness which have been called "the two great wings which winnow the world." Christianity is no mere tangle of metaphysical dogmas or huddle of elaborate ceremonies. Christ's Gospel was as simple as His life. The essence was, "God is your Father, love and worship Him; man is your brother, love and serve him." When the Church habitually preaches the Gospel in its simplicity, the world will come to her sooner or later, with repentant tears.

2. We must do it, secondly,

BY A DEEPER, WIDER, LARGER SYMPATHY.

The Church would be transcendently more popular at the present day if she had thrown herself more heartily into social movements, if she had more obviously concerned herself in the long, agonizing struggle of the working classes to ameliorate conditions which have often been intolerable; if, to take only the latest instance, the great and good Lord Shaftesbury had not been obliged to complain so bitterly and frequently, that most often during his early years of arduous struggle for the deliverance of the oppressed he had scarcely one Clergyman as his ally. I have before me twenty-five reasons given by working men why they do not go to Church. They may be summarized in the reason because the Church does not go to them. To quote their own words, they say it is "from the lack of practical Christianity in the Church"; "because the Clergy mainly quibble about trifles"; because of "their unsympathetic outlook on the people"; "because they do not, like Zacheus, come down from their tree of respectability"; "because they are opposed to the aspirations of the masses"; "because they do not sufficiently consider the social side of human nature." The working classes may be right or wrong; but this, in their own words, is what they think, and if we do not want to be left stranded in the ooze of impotence, if we do not desire the Church to be like an anchored boat, only serving to show how fast the tide is ebbing away from her, we should carefully consider it. Let me quote to you the passionately eloquent words of the Bishop of Derry. "The masses of a growing population," he says, "in all Christian countries are calling upon the Church to descend from the metaphysics of Christianity and to show how her ethics bear on the science of sociology. We speak to the masses of the Divinity of the Christian religion; they demand of us to prove its humanity. 'Show us,' they say, 'that you know something of these homes of ours in the smoke, and we will believe you when you tell us of a home in the blue of heaven.' The coming generation will certainly judge the Church by her works. The influence which softens, which brightens, which elevates, which improves, which sweetens, which does something for human society, which lays its subtle touch of healing upon the leprosy of life, will be welcome, first as a friend, ultimately as a messenger of Christ. I see them rising to their feet the greatest host that time has ever known, and hear the murmur of millions speaking to millions across the sea in many languages. What there is in the Gospel to rectify the relations of human life, to elevate the selfishness of capital and chasten the selfishness of labour, to carry to the homes improvement in the present and hope for the future—that will find eager listeners. But to the men of the near future religion will appear a barren and worthless stem unless it be taught to bear the fruits of human love."

3. A third way to break down prejudice against the Church is

FOR THE CHURCH MORE EARNESTLY TO SET FORTH CHRIST AS HE IS.

Of all who have ever lived on this world of ours, if ever there was a friend to the working classes, to the many, to the poor, to the struggling, to the oppressed, to those who labour with their hands—it was the Son of God.

"The life of Christ," said Novalis, "is the highest fact in the rights of man." Christ alone made men realize that "humanity is itself a dignity." Shakespeare complains that—

"Not a man for being simply man  
Hath any honour, but honour for those honours  
That are without him, as place, riches, favour,  
Prizes of accident as oft as merit."

But Christ came not as a king, or as a priest, or as a noble, but as a poor working-man, and therefore taught, apart from its hollow counterfeits, the true doctrine of liberty, equality, and fraternity. Liberty, for He said, "If the Son of Man make you free, ye shall be free indeed." Equality, for He taught, again and again, that man is as great as He is in God's sight, and no greater. Fraternity, for He taught that all are brothers, common sons of the eternal Father in the great family of man. From whom but from Christ did the glorious Aryshire ploughman learn his doctrine of fraternity when he sung—

"For a' that and a' that,  
His comin', yet for a' that,  
That man to man the world o'er  
Shall brothers be for a' that."

And of equality, when he sang—

"Lives there for honest poverty  
Who hangs his head and a' that,  
The coward slave we pass him by,  
And dare be poor for a' that,  
For a' that, and a' that,  
Their toils obscure and a' that,  
The rank is but the guinea-stamp  
The man's the gowd for a' that."

The world despises the lowly; Christ came as one that serveth. The world loves pre-eminence; He taught that "the way to fill a large sphere on earth is to glorify a small one." He, before Whose majesty the pomp of empires is ridiculous, was born in the manger at Bethlehem, lived in the shop of Nazareth, died on the cross of Calvary. You may have heard how, in the French Revolution, two of the most passionate Girondists spoke, and spoke with reverent admiration, of Jesus as "le bon sansculotte," "the good pauper." And I have read how, in the great dock strike in London some years ago, when one of the leaders began to speak to the men of Christ, one of the crowd shouted out "That is the man for me! He is the best man we ever heard of! Three cheers for Him!" And then and there, in that hungry mob of poor dock labourers on strike, every head was bared and they gave three ringing cheers for Christ. And rightly. He was the first emancipator of working men. He raised them from the bottomless pit of humiliation. He placed them high above the world's contempt. He first taught them that they were something. He gave them, if they will accept it, a privilege beside which the crowns of kings and the mitres of Bishops are empty gawds—the glory of being the sons of God.

4 Lastly, prejudices against the Church, above all in the working classes, should be impossible, if we showed them

THAT THE CHURCH ALONE HAS A GOSPEL FOR THEM. Science, without faith, has no Gospel for them. It does but hand them over to be the sport and prey of passionless forces, "inevitable as fate, stern as tyranny, merciless as death, which have no ear to hear, no heart for sympathy, no arm to save." Political economy has no Gospel for them but the remorselessness of competition and the pitiless decree of the weakest to the wall. A godless philosophy has no Gospel for them but the arrogance of intellectual contempt. Communism has no Gospel for them, but a deplorable anarchy—men shattered by dynamite, and cities blazing with petroleum. The Church of God has a Gospel for them—the true and merciful Gospel of Him Who, in His first sermon, announced it as His mission to heal the broken hearted and to preach the Gospel to the poor. We read in Scott's *Ivanhoe*, how in the old grim days of serfdom Gurth the swineherd wore round his neck, as though he were a dog, a brazen collar on which were the words "Gurth, the son of Beowulf, is the born thrall of Cedric of Rotherwood"; and how, after great and gallant services, Cedric had the collar filed off and said, "Thrall and bondman art thou no longer. Be free in town, in forest, and in field." What Cedric the Saxon did for Gurth the swineherd for his good deserts, that Christ the Son of God did for all humanity in spite of their ill-deserts. Unless they make themselves the bond-slaves of drink and vice, there is no more bondage for those whom Christ has thus made free. They were fast bound in misery and iron, but Christ for them has broken the gates of brass and has smitten the bars of iron in sunder. He has abolished slavery; He has emancipated the slave; He has fused with one touch the iron collar round their necks. That is Christ's Gospel to the working man—

"Blessings abound wherein He reigns,  
The prisoner leaps to lose his chains,  
The weary find eternal rest,  
And all the sons of want are blest."

If we, the Clergy especially, have but the grace to preach this Gospel—the true Gospel—this Gospel of the only real liberty, fraternity, equality; to preach it not condescendingly, but sympathetically; to occupy ourselves less in squabbles about the infinitely little, more in the burning realities which interest the minds of living men; to show that religion is a living force for the amelioration of the world, able to redress the wrongs and to multiply the blessings of mankind—I cannot but think that we shall not be constantly driven to combat prejudice against the Church, but that the Church will march onward to the fulfilment of her mighty mission, aided by the stalwart arms and rendered irresistible by the enthusiastic devotion of innumerable sons.

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MONDAY, NOVEMBER 20th, 1893.

SERVICE (with Holy Communion) in ST. PHILIP'S CHURCH at 5 p.m. Preacher: THE VERY REVEREND THE DEAN. At 6.15, the BRETHREN and Friends meet at TEA in ST. PHILIP'S SCHOOLROOM. CONVENTION at 8, when the PRESIDENT, J. BARRE JOHN-STONE, Esq., will Deliver an Address. Reports by Directors of various Chapters. DISCUSSIONAL MEETING, when the Subject of CHURCH ATTENDANCE will be considered in various aspects.

TUESDAY, 21st NOVEMBER.

MEETING at ST. PHILIP'S SCHOOLROOM at 7.30 for Election of Officers. Discussion: Plan of Campaign for ensuing year. By Order, K. E. BARNETT, Hon. Sec.

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

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**The Australian Record.**

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 18, 1893.

"LESS BICKERING, MORE LOVE."

A WEEK of prayer for young men has just been held, and on Monday next the second Annual Convention of the Brotherhood of St. Andrew will meet. It cannot be said with the same emphasis now, as perhaps in years gone by that young men are neglected by the Church of Christ.

The Church is making great effort to get close to the men who are outside. As men and brethren we go among them, go around them, come before them, see one or another side of them, but it is needful that we should get that other faculty of reaching the want of our neighbour, on which a ready reception of the Spirit and the Word depends. We build Churches, advertise services, cushion pews, provide hymn books, and now some offer what they term pleasant Sunday afternoons, and with all these inducements, Clergymen and Churchwardens may wait and wait in vain for men to come to Church. Why is this? Just simply because we have not the faith and courage of first century believers, combined with common sense, tact, and knowledge of men that should belong to those who live in the year 1893. GERALD MASSEY says:—

"Give action, thought, love, wealth and time; Work hand and brain, wield press and pen; Believe me, 'tis a truth sublime, God's world is worthy of better men." If we desire to attract men to our services, that bitterness and evil speaking which is a disgrace to the Church must be banished to its native place. Canon KEMMIS said most truly on Wednesday at the Primate's Garden Party "We want less bickering and more love." A man of whom any Church might be proud said the other day, "I

am told that Christianity is love, and yet what do I see and read. Men who profess to be Christ's disciples, and to have His Spirit, speak evil of each other, and are constantly in the press imputing to one another low motives. I tell you the Clergy seem to be as much ruled by the passion of self-seeking, as the greediest merchant or the lowest buckster that vends his wares from door to door." That is a terrible indictment. Wherever the man got the impression, we know not, but one thing we do know, whoever gave him that false idea of religion is responsible for driving that man away from Church and from God. Young men talk to each other about these things. They are easily impressed and those who are so fond of controversy, and conduct it with animosity and bitterness should remember that it may be possible in this way to give some young man a start on the road which leads to Doubting Castle, and land him at last in the clutches of Giant Despair. God forbid that as members of the Church, we should be so weak that we should fail frankly to give utterance to the principles we hold so dear, however, such an utterance might cross the current of the hour. We must hold fast what truth we find revealed; honesty, not expediency should be in command, but there should be a striving together for the ideal of the Gospel. The religion of Christ is genial in spirit gentle in manners, gracious to the last, and full of courtesy and the man who fails in these, gives to the world a false impression of what Christian religion truly is. One Book alone, witnessed to and kept by the Church, has made known the mind and will of God. In that Book we are taught to honour humanity, not as we see it in the weak and faulty men, who put their trust in what they are or do, but in Him who beholds with pity and sympathy those who suffer, and are seeking to know the truth. With this Book in our hand we are to show men the FATHER, and help them, as our ELDER BROTHER helps us. This is the grand secret whereby our counting houses and work-shops may be turned into places of power, where the glory of God shall be seen. With a sweet mouth let us keep the law of kindness and of truth, and show ourselves servants of CHRIST, and prove wherever we go that we are Christ's followers. We talk much of duty; the duty of doing this, and of doing that; we think too little of the Joy of Service. What can better promote this attainment than prayer, with and for each other; and this is one of the blessings which comes to us by these seasons of united prayer and fellowship. There we "sit down under his banner with great delight, and His fruit is sweet to our taste. He brought us to the banquetting house; and His banner over us was love." Let us banish from amongst us, all that hinders godly union and concord, and lift the Christian life of our times to a little higher level, than the level at which it would be, if we were not banded together in Holy service and united prayer.

**BELLENDEN KER MISSION.**

MRS. Gribble, widow of the late Rev. J. B. Gribble, with three of her younger children left by the "Arawatta" on Wednesday week last for Cairns, to join her son at the Bellenden Ker Mission,—we are sure she will carry with her the prayers and good wishes of many friends in Sydney.

We have received a report of the "Gribble Fund" from the Hon. Treasurers as follows:—

Subscribed by the Clergy	£160	10	6
" " " "	94	6	6
	£254	17	0

Paid to Mrs. Gribble. For girls' schooling, personal expenses in Sydney and on leaving for Queensland. £100

Invested in the Savings Bank. £100

Paid Expenses.

Rev. J. Gribble Funeral expenses £24

Printing, Advertising, etc., etc. 17

Cash in Commercial Bank, Sydney. 0

£254 17 0

There are some promised subscriptions yet outstanding, and the Treasurers will keep the Fund open to the end of the year.

In addition to this we are glad to say that Mr. and Mrs. William Russell of "Maida" Balmain-road, Leichhardt, who had always taken a deep interest in Mr. Gribble's work felt so keenly for Mrs. Gribble that they wrote to a friend in England and gave an outline of the circumstances in which the widow was placed. This lady who desires

her name not to be made public has replied saying if four other ladies will subscribe one pound per month she will do the same and adds "this will make five pounds per month for Mrs. Gribble and her family and may be of some real permanent assistance." Surely four ladies can be found within Australia and Tasmania who will either contribute, or collect a pound monthly so as to assist Mrs. Gribble in the maintenance and education of her young family. May we urge it upon the attention of our readers, and those who sympathize and are willing to help may either communicate with Mr. and Mrs. Russell at their address already given, or with us at our office 176 Pitt-street, or with the Secretaries of the Gribble Fund.

**THE LATE REV. H. IZOD RICHARDS.**

WE are very pleased to find that the newly appointed Curate in Charge, together with the Churchwardens and Parishioners of St. Aidan's, Annandale, have resolved upon completing the Church by the addition of a Chancel and East Window and Vestries, the whole, and particularly the East Window to be regarded as a permanent memorial of the work of the first Curate, the late Rev. H. IZOD RICHARDS. Our readers will remember that in August last, after a severe illness, borne with great fortitude, Mr. Richards passed away. We referred at the time to his work in the Dioceses of Riverina and Sydney. Wherever he laboured he made friends. There was nothing futil about him, but he plodded on earnestly week after week, and did solid and good work for the Church, and above all, for his MASTER, "Whose he was and whom he served." It is very gratifying to find that his late Parishioners have such a regard for his memory and that the Rev. F. W. REEVE, his successor, is taking up the work in such a scholastic and noble way. It is estimated that the Chancel will cost one hundred and seventy-five pounds, and the East Window seventy-five pounds. It should not be difficult to raise the required sum for the Window from friends outside the district of Annandale;—friends in the Diocese of Riverina, and in Sydney who remember Mr. Richards with great love and affection. We beg to say that any such who desire to do so, may forward their contributions either toward Chancel or Window to us, and we will gladly hand them to the Clergyman and Churchwardens, or they may be sent direct to these gentlemen at Annandale. Whatever is done let it be done quickly, and it would be most gratifying for all persons concerned, to be able in the course of a few months to say, that the work had been completed, and offered,—not burdened with a penny of debt,—for the Worship and to the Glory of God in memory of one of His servants.

**DIOCESE OF PERTH.**

WESTERN AUSTRALIA.

Death of Bishop Parry.

Perth, Thursday.

The Right Rev. H. H. Parry, D.D., BISHOP OF PERTH, died yesterday, aged 66.

Dr. Parry was the son of Dr. Parry, Bishop of Antigua, and he graduated B.A. and M.A. at Balliol College, Oxford, getting his D.D. degree at Durham in 1858. He was ordained Deacon in 1851, and Priest in 1852. He went in 1851 to Trinidad, and was Archdeacon of Barbadoes in 1861-68, and Bishop-Coadjutor of Barbadoes in the latter year. He was translated to Perth in 1876, arriving there on May 20, 1877. His widow is a daughter of Mr. George Walpole Leake, M.L.C.

**Australian Church News.**

Diocese of Sydney.

Ryde.—On Saturday, 11th inst., Mrs. G. Blaxland, in her 79th year, was buried in the Parish Churchyard by the Rev. H. H. Britten and J. G. Southby. She had been for many years a faithful Church worker, and will be greatly missed.

Will of the late William Deane.—Mr. Robert Hills and the Rev. F. B. Boyce have remitted to London £8,882, being the first payment under the will of the late William Deane of Enmore. This sum is equally divided between the Church Missionary Society and the Church Pastoral Aid Society, for which Mr. Hills and Mr. Boyce are acting under Power of Attorney.

St. Paul's, Sydney.—The congregations at the Mission Room on Sunday nights have very much improved lately. This is largely to be attributed to the efforts of several ladies, who have begun the practice of going round on Sunday afternoons distributing tracts and giving personal invitations to the Mission Room. A large number of big boys come and behave very well under the excellent superintendence of Mr. Johnson. The Open Air Services are still carried on under the usual difficulties attending such gatherings. We want lamps and a small portable harmonium. Perhaps, later on, we may be able to provide these. An Eight Day's Mission has been proceeding all the week, and with deepening interest. The attendances have been very good. The preacher is the Rev. W. A. Charlton, of St. John's, Balmain.

St. John's, Parramatta.—Archdeacon Gunther delivered a lecture on "A glance at the History, Constitution

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**UNDERTAKER**  
**Charles Junsela.**



and Teaching of the Church of England" in St. John's Schoolroom, Parramatta, on Tuesday evening week. He began with the Church in Britain, giving the different legends with regard to its planting, and stating that it was probable that Christianity was introduced by some of the soldiers or camp followers in the Roman army, or through Gaul, where Churches were planted 150 A.D. and 170 A.D. There was distinct historical proof of its existence in 314 A.D. The revival of the Church of England by St. Augustine was next discussed, and the opinion expressed that though it was a great venture of faith it was not very fruitful in results. Bishop Wordsworth was quoted as saying "Augustine ought not to be regarded as the Apostle of England." A contrast was next instituted between the teaching of Augustine and the British Church. The lecturer gave an account of the work of other Missionaries in Britain, of the Medieval Church, and the Reformation. The Reformation was canonical and regular, the Church taking her stand to the old creeds—not pulling down, but putting to rights. The construction, organization, and mission of the Church were discussed, and her credentials. Popular objections were examined as to standards, creeds, and teachings. The lecturer considered the Church needed to be kept comprehensive, and that we should agree to differ and to give one another credit for loyalty to Christ and the Church. Our attitude toward those outside should be one of forbearance and love, but there must be no sacrifice of Church principles, and a constant remembrance of what the historic Church has done for England and English speaking races.

#### Diocese of Newcastle.

**Episcopal.**—The Bishop returned from his tour in the North Western portion of the Diocese on Tuesday, the 7th inst.

**Aged and Infirm Clergy Fund.**—The Secretary, the Rev. R. M. Walker, preached morning and evening at All Saints', Singleton, on the 5th inst., in aid of the above Fund, which will benefit to the extent of £9 by the collections after the sermons. This Fund may be considered to be in a sound condition with a useful future before it.

**Cathedral.**—Our late Bishop has forwarded a draft for £300 towards the Newcastle Cathedral Building Fund. Before leaving Newcastle, he promised £500, of which amount he had previously given £215, so that he has contributed altogether £515. Subscriptions are just now urgently needed to save the Cathedral from being mortgaged to meet a writ issued by the Contractor.

**St. Mary's, West Maitland.**—The Rev. W. Martin preached his last sermons in connection with the interchange of pulpits between himself and Mr. Yarrington, on Sunday, the 12th.

**Clerical Meeting.**—This was held at Singleton at the Parsonage of the Rev. Canon Shaw on the 8th November. Among those present was the Rev. H. Martin, of St. Barnabas, Sydney, he having interchanged pulpits for a month with the Rev. W. H. H. Yarrington of St. Mary's, West Maitland. The morning subject was 1 Cor. viii. In the afternoon the subject discussed was "How to utilise Women's Work in the Church." The work of the Kilburn Sisters was touched upon, and much commendation was also bestowed upon the work of the Bethany Deaconesses. Dean Selwyn had charge of the afternoon subject which was not fully exhausted, and which will probably be resumed at the next meeting. One of the most regular attendants, the Rev. F. D. Bode, was absent in Goulburn on the invitation of the Bishop of Goulburn. A very pleasant day was spent.

### THE CHRISTIAN MINISTER— HIS PUBLIC MISSION AND QUEST.

By REV. A. R. BLACKET.

A paper read at the Devotional meeting held in connection with the Church Assembly, Melbourne.

Personal religious life is a means to an end, and not the end itself. Men are called, justified, sanctified, in order that through them, others may be called and sanctified. The thief on the cross though a brilliant evidence of the power of Christ to save under the most desperate circumstances, is not the true type of Christian life. His accepted repentance and earnest faith on the threshold of eternity shows what the Saviour can do for the penitent, but his story does not show what the grateful penitent must do for the Saviour. Sick-bed ministrations are the feature of our work, but as Christian Ministers we have to heal mainly primarily, with men who have fair prospects of life and activity, and in such cases men are "saved to save." God's purpose is that the man who has lighted his own torch at the flame of eternal grace must at once carry light to his brother in darkness; that the mariner who has been snatched from the waters must instantly, instead of ignobly enjoying the delights of land, join the crew who again venture to the sinking wreck.

If this be true of all believers, how much more true it is of the Christian Ministry. If all are called upon to let the light of their redeemed lives shine before men, to admonish one another, and to witness for Christ by word and example before an ungodly world, how overwhelmingly great is the responsibility of the stewards of

Christ's mysteries to do so, the publicly recognised exponents of Christian doctrine and practice! And thus the interior life of the religious teacher, to a setting forth of which we have just been listening, leads up to the subject of his mission and quest. The two are strangely blended and involved in each other. Has the Christian Minister any personal religious life at all? It has been given him in order that he may exercise a Mission—in his case a public one. Does he exercise such a mission? It is because he has first experienced an inner vocation and exhibited a holy life. To discover a scriptural definition of the Mission of the Christian Ministry we could scarcely do better than refer to the orders laid upon St. Paul at the time of his conversion. We have these orders alluded to in several places, but two passages will suffice for our present purpose. In his defence at Jerusalem before Claudius Lysias, the Apostle informed the audience that when, twenty-five years before, he was led a blind man into Damascus, one Ananias had come to him with this message from God, "Brother Saul, receive thy sight. The God of our fathers hath appointed thee to know His will, and see the Righteous One, and to hear a voice from His mouth."

There is the vocation, followed as we know it was by the interior life. Then comes the Mission "For, thou shalt be a witness for Him unto all men of what thou hast seen and heard."

But in the point of time this Commission had already been laid upon him. Two years later the Apostle narrates the story of his conversion before Agrippa, and adds the information that when he was in the dust on the Damascus highway, the Holy One said, "I am Jesus, whom thou persecutest, but arise and stand upon thy feet, for to this end have I appeared unto thee to appoint thee a minister and a witness both of the things wherein thou has seen me, and the things wherein I will appear unto thee, that they (the Gentiles) may turn from darkness to light, and from the power of Satan unto God."

Observe the purpose for which that manifestation of God's Son to the soul of this man took place—to be a minister and a witness, and to turn others to the faith he was just embracing himself. Did God convert the persecutor in order to make him happy and take him to heaven? No (though such blessings would follow in the train of Divine ordering), but to be a tool, an instrument for the accomplishment of most difficult work, viz., that of persuading, compelling men and women to do what every bent of their hearts would prompt them not to do. He was to make bad men good, to make sinners saints, to turn the slaves of Satan into lovers of God, and to make holy men holier still and keep them so. Can we be reminded too often that our Mission is identical with his, and that the hearts we come in contact with are of the same material that this Apostle found himself called to act upon? The outside world is the same in tendency, although the forms of evil may be altered, and the Church of to-day presents just the same features of human nature, whether for good or evil, as did the congregations created by St. Paul and addressed in his preserved epistles.

Like this, our Mission may be conveniently divided into two parts; the ingathering of the irreligious is one; the feeding, the fostering, the teaching of believers is the other.

The Book of Common Prayer, although written for a justified people, capable of worshipping God with the heart as well as with the voice, does not regard all men as being in grace even in Christian lands. Every Sunday we pray that those who profess and call themselves Christians may be "led into the way of truth," for they are out of it now. The Ordinal bids us "never cease our labour, our care and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as may be committed to our charge unto that agreement in the faith and knowledge of God that there be no place left among us, either for error in religion or viciousness in life."

It is not easy to do this, it demands that we should so influence men that they will give up choice sin, deny self, practice the higher virtues. Men are unwilling to do this. It is our business to make them willing. They prefer to remain lovers of self, it is our business to make them lovers of God. They prefer to put off indefinitely all consideration of eternal interests. It is our business, our mission, to compel immediate attention to these subjects, for no other kind of attention can be relied upon.

How very easy it is to cultivate much personal piety, to labour with unflagging earnestness, to expound the Bible with accuracy and acceptance, and yet miss completely this, the very end of our ordination. "We want," once said Channing, "powerful ministers, not graceful declaimers, not elegant essayists, but men fitted to act on men, to make themselves felt in society."

This is what the early Church did, it acted on men. It compelled attention, and society felt the influence. The reason why society feels so little the influence of the Church as a body is because we fail as individual ministers to leave on those around us the impression of our own deep wrought convictions. How subtle is the temptation common to us all, to be content with a fair performance of allotted duty, a devout conducting of public worship, the harmonious working of parochial machinery, but we ought—and the rehearsal of our Ordination vows reminds of the obligation—to seek the rebellious and unregenerate and subjugate them to the rule of Christ, for if it shall happen to quote from the Ordination exhortation, "that any member of the Church take any hurt or hindrance by reason of

our negligence, we know the greatness of the fault and also the horrible punishment that will ensue."

It was because the Church of Pentecost acted on men, disturbed their guilty consciences, broke up their delusive peace, convicted them of sin and peril before the Judge of all, that the sword of persecution awoke against it. Christians died at the stake, and in the amphitheatre by the thousand, not as the leading newspaper of the Southern Hemisphere put it yesterday, because of discord and division among themselves, for in those days they loved one another with pure hearts fervently, but because they had a mission to urge repentance on a guilty world, and would not, could not be content until they had fulfilled their task. They acted on men, not however with a uniform result. So Peter garnered souls, St. Stephen garnered stones. In some cases men were pricked in the conscience and asked for help, in others they were cut to the heart and gnashed with their teeth in fury and indignation. The daily press affords evidence of the fact that the world hates righteousness and the God of righteousness as much now as it did in Apostolic times, and our undying mission is to act upon it, to make no treaty with it, to be a power over it, to be separate from it in order that we may save men out of it. A tolerated Christianity is generally weak, a patronised Christianity is always weak. Our peculiar temptation as Christian Ministers is to accept toleration and patronage, but as we do so we surrender the power by which we can influence the world, and forfeit the right to pose as teachers of our race.

In each of the passages I have quoted from the Acts, the responsibility of witnessing is laid upon the ideal Christian Minister. A modern writer has declared this matter of witnessing to be the central point of all the duties committed by Christ to His Church. It means according to the outside world a practical, visible, audible evidence in our own persons of the power of Jesus Christ to save the soul and sanctify the life. We do it silently by example, vocally by persuasion, testimony, and exhortation. Neither method is the whole plan of God alone, each requires the other in order to present complete obedience to His will. After sketching the facts of His life, Birth, Crucifixion, and Resurrection, Jesus said to the disciples, "of these things ye are witnesses." How can we witness the facts of the life of Christ in our lives? Phillip Brooks has said that the world has slowly learnt that Christianity is true. How can we by our conduct hasten this tardy apprehension? How can we convince men by our manners and by our deeds that it is not problematical but positively certain that Jesus of Nazareth did what in the Gospel He is represented to have done. We can, to use the words of another, "show that Jesus is born in us by a Jesus-like life, we can show that His Crucifixion is a fact in us by being ourselves crucified to the world, and we can show that His Resurrection is a power within us by being raised to newness of life, and we can show that His Ascension has become a real factor in our lives by setting our affections on things above, and not on things on the earth."

And while it is true that a Christ-like life will never of itself convert the world, it is equally true that the world will never be converted without it. How frequently does St. Paul call attention to himself as a monument of the grace of Christ and therefore as an evidence of the truthfulness of His claims! May we be enabled by holiness of living to convince the world that we are tokens of the spiritual power of Christ, just as nature is a sign of His intelligence, presence, and skill in Creation!

But the life is not enough of itself, these must be the utterance of the lips to make the witness complete. To see a man whom I know to have been once an invalid, but now rejoicing in the possession of health, may show me what I might become, but it does not heal me of my own disease. I want information "Who was the physician that restored you to health." I ask, "what were his remedies, how did you obtain this perfect soundness?" The answer to these enquiries is the vocal side of witnessing. In our case it is the function of preaching, but preaching, not limited to the stated delivery of sermons from the pulpit, but including also the "warning of every man and the teaching of every man in all wisdom that we may present every man perfect in Christ Jesus." This was the witnessing which turned the world upside down. It was this which lighted the fires of persecution. The priests, and the Sadducees came upon the Church's servants, being grieved (s.v. "sore troubled") that they taught the people and preached. Silence was commanded. What was the reply of the men of Galilee? "We cannot but speak the things which we have seen and heard."

This is the aggressive side of witnessing. Throughout the post-pentecostal scriptures, its necessity is recognised. To be saved, men must call, to call they must have first believed, to believe they must hear, ere they can hear there must be a preacher. "I am ordained a preacher," writes St. Paul to Timothy; "I am appointed a preacher," he re-writes a twelve month later. In close conformity with the high place accorded to the public proclamation of truth in scripture we may note that at the moment of our receiving the order of priesthood, while we still knelt after the imposition of hands the first human words which broke upon our ears were these:—"Take thou authority to preach," and the petition which closed the ordination service was one which asked for us power for witness in both its passive and active forms. The words were these, "Most merciful Father we

beseech Thee to send upon these Thy servants Thy heavenly blessing," the suffrage expanding itself at once into the two forms, "that they may be clothed with righteousness," there is the holy life; "and that Thy Word spoken by their mouths may have such success that it may never be spoken in vain," there is the active witnessing.

Many years have passed in the history of some of us since that prayer was made on our behalf. The retrospect is humbling. "Clothed with righteousness." At times we have worn the garment in naught but a slovenly and unbecoming fashion, and at others perhaps gone without it altogether.

"The Word never spoken in vain," alas, the preaching has oftentimes seemed but an aimless and feeble utterance, and success instead of being invariable has been infrequent and insignificant. Yet the Church which gave us public authority to declare the whole counsel of God, expected us to be successful, prayed that we might be successful. God forgive us where the want of success is in any measure due to our unfaithfulness. We have had as much success as we deserved, more indeed. May increased devotion to duty, a fuller estimate of our Master's power, a deeper learning of the things of God, qualify us "premonish, feed and provide for the Lord's family, and to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world that they may be saved through Christ for ever."

### SUNDAY SCHOOL COLUMN.

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

I am glad to announce that I now have an Honorary Reporter from St. Mary's Sunday-school, Balmain. He has sent me just the full and interesting report which I desire to get from every school, but the publication of Mr. Martyn's paper this week compels me to postpone the report. The principal forms used in the school—the Syllabus of lessons for the present year, absentee notice, and report to parents—were enclosed in my correspondent's letter, and in the few additional lines at my disposal let me say a word or two about the Syllabus.

The first page of the Syllabus card is occupied by an earnest address by the Incumbent to the parents of the scholars: the last of the four pages contains a Prayer to be used on coming into school, an "Old Testament Alphabet" to teach the children the order of the books in the Bible, and a list of meetings in the school. Let me advise country teachers to teach their children the order of the Bible books. There are to my knowledge, children of 14, 15, and 16, in the country—children who have for years been attending Public schools, and perhaps Sunday-schools also—who look for Isaiah near Genesis, and for Matthew near Revelation and then near Isaiah: in other words they have not the vaguest notion about the order of the contents of the "open book" of which, as Protestants, Christians, we are so proud of our possession. If they are so ignorant of the order of the writings, are they likely to be well acquainted with their contents?

The two inside pages contain the Syllabus of Lessons, which states—as every good Syllabus ought to do—not only the lesson to be studied on each Sunday, but also the lesson to be learnt on that day by each section of the scholars. It is not easy to exaggerate the importance of every child and teacher possessing one of these Syllabuses. No child can come to school with lesson unlearned because he "didn't know what he had to learn"; no teacher can make a mistake as to the subject for the day's lesson; and all teachers and scholars, know beforehand what they are going to study. Every school that isn't absolutely bankrupt ought to have such a Syllabus; and the bankrupt ones ought to get some friend to print off some on a cyclostyle, chromograph, A.B.C. Copier, or some such apparatus.

J.W.D.

### Things Needful for Sunday-school Teachers.

The substance of a paper read by Mr. B. C. Martyn at a meeting of teachers and parents at St. Anne's, Ryde.

First—Self-examination. St. Paul in II Cor. xiii. 5 says, "Examine yourselves whether ye be in the faith; prove your own selves." This is the first duty of anyone undertaking a work for God, for if our own hearts are not right with God, how can we expect to have success in teaching others? Let us then examine ourselves whether we are Christians—by "Christians" I mean those who have fully accepted Christ as their Saviour and their Friend, whom they can trust with all sincerity and faith. Having thus examined ourselves let us ask our Heavenly Father to fit us for the work of teaching the young.

Second—A Right Motive. Why am I about to undertake the work of teaching in the Sunday-school? Is it merely because the Clergyman has asked me? Do I hope to obtain remuneration or any earthly gain? Have I any selfishness mixed up with the desire? If any of these, it is not right. The motive power for such a work must be Love—first to God, and then to mankind. Can we have a

more clear narrative to illustrate this than that contained in John xxi, where Jesus asks Peter three times "Lovest thou Me?" and upon the full allegiance of his love being given, receives him back into His confidence, and shows His reliance upon him by charging him to show his love in a practical way by feeding His sheep and lambs. Surely at this time, when prayers are being specially offered throughout the world on behalf of the young, this question of our Saviour is ringing in the ears of thousands, and on the answer ascending like a joyful hymn of praise. "Lord, Thou knowest all things, Thou knowest that I love Thee" comes the command to show our love by feeding the lambs. In this we can realise the blessed privilege of our office: having been disciples in the School of Christ, we are now called to be apostles or teachers. But we must not think that our schooling is complete; far from it, for although we are called upon to teach, still, if we would succeed, we must remain Disciples of Jesus all our lives through.

Self-denial is needed. We find our Lord's declaration in this matter in Luke ix. 23. "If any man will come after Me, let him deny himself." Having examined ourselves, and determined to show our love to Jesus, we shall be willing to accept the conditions under which our Master engages us. In S.S. Teaching we must give up a good deal of time, both in the school and the preparation of the lessons, and exercise self-denial in many other ways. We are following Christ's example in this. Look where we will in the history of His life, we find Him denying Himself. It is a duty which we Christians cannot set aside: it is absolutely enjoined on us and probably for a double purpose—for the good effect it will have upon our own character, and for the good it will enable us to do to other people.

Perseverance is a lesson which every S.S. Teacher has to learn. We know too well how often we feel disappointments and annoyances, and almost despair of doing any good. But let us think less of our troubles and more of "Whose we are and Whom we serve," and of what our Lord and Master endured to teach us. Do not be downhearted. "Cast thy bread upon the waters and thou shalt find it after many days." Whilst we plant and water, as labourers in the Master's vineyard, it is God who gives the increase. The miracle narrated in Luke v. gives us encouragement. It may be that we have been looking too much for results, whereas God will see to them. It is only at times that He is pleased to show them to us. (Illustration of a result being shown to a teacher after thirteen years.) It is God's work, go on with it. Though, like the Disciples, you have toiled all night and taken nothing, still at the word of Jesus let down the Gospel net and try again.

Prayer. Oh, if we would always make our work in the Sunday-school a matter of prayer, and ask God's help in the preparation of the lessons! Let us pray that each member of our class may be washed in the blood of Jesus, and become His true and faithful follower. Let us more fully realize the words of the beautiful hymn, "What a privilege to carry everything to God in prayer."

Earnestness.—We cannot do better than follow the advice given in Eccles. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might." What a different state of things would frequently exist if all who undertook work for the Master would put forth the deepest earnestness. How often do we see work such as Sunday-school teaching taken up for a short time somewhat heartily, and then comes a falling off, and a kind of half-hearted service is rendered. If no inconvenience is felt the teacher is present, but if otherwise such thoughts arise as "Well, I am not going to the school to-day: I have been fairly regular of late, and besides, it is rather a condescension on my part to give up my time at all."

Let us be earnest in our love to Jesus, which is the motive power of the whole machinery; let us be earnest in carrying out the self-denial necessary to enable us to do our work thoroughly; let us be earnest in our perseverance; and last, but by no means least, let us be specially earnest in Prayer for God's blessing upon our work.

### ECHOES FROM THE BIRMINGHAM CHURCH CONGRESS.

ARCHDEACON FARRAR speaking on the "Church Services," concluded a powerful address with the following words:—

If we wish to elevate the masses, we must learn the elementary truth that a lever must go under the mass to be upraised. This is what we have to do. Abraham Lincoln said, "A Government must be in touch with the people." Is it not still more necessary that a Church should be in touch with the people? We have to win back to our Churches the alienated masses of our population. One way to do it is to take every wise and well-considered step to give our Services more brightness, more elasticity, more variety. Let us not become fatally familiar with, let us not be immorally acquiescent in, the present state of things. Let us not be so content with the existing as to ignore remediable evils, until they have become practically irremediable. Many Churches have sunk into impotence and apathy by inability, to read the signs of the times; but what Church in the world, has ever suffered from the wise effort to adapt herself to the changing needs of changing days? "The fixity of the Church," says the learned and eloquent Bishop of Derry, "is not the fixity of a dead stake, but of a living tree"; and again,

"Let not the Church become like an anchored boat, which does but shew the rapidity of the current which is running past it." "About the river of human life," says a great writer, "there is a wintry wind as well as there is a heavenly sunshine. The iris colours its agitation, the frost fixes upon its repose. Let not our rest be the rest of stones, while so long as they are tempest-tossed and thunder-stricken preserve their majesty, but when the storm is silent, and the stream passed by, suffer the moss to cover them, and the lichen to feed on them, and are ploughed into the dust."

CANON GEORGE VENABLE.

Passing on to the question of Symbolism, he said that Nehustan was a bit of brass, but when rightly used did good service. Disputes about symbolism were, he considered, chiefly petty quarrels about objective and subjective, of which they all needed both. It was a pity that good men should quarrel and snarl over the how much or how little. But he would urge them to use symbolism in their Sunday afternoon catechesis. Let them not be afraid in Church of maps, blackboard, chalk models, pictures, and drawings. They should mind, too, as to the subjective, to take pains as to their questions, for if those were right, the answers would generally be right also.

He pleaded for adaptation, he said, because Jesus Christ greatly used it. It was the great reform by which the Church of God of this land was to win, by doing the work committed to her. Every haimlet ought to possess its synagogue, where unpaid, trained, earnest Churchmen, with a proper service book or directory and some extemporary prayer, might do a great work. The rule of their country was now in the hands of men whom the majority did not attend regularly any place of Divine worship, and of whom the majority were opposed to the Church. Let them adapt reverent services to those myriads and leave results to God.

In conclusion, he said that that was the last Congress he should attend. He had helped in the first with his dear friend Henry Hoare, and others, and often since. And he left it as his final word that day that the Church was much to blame for the prevalence of Dissent, and of much that was far worse, but that she had within her the means, without the sacrifice of any truth, of winning many believers to unity, and many thousands of people to Christ. His reform was large, but only and simply "Adaptation."

THE BISHOP OF WORCESTER

stated his own view on "The Church of England, in relation to other bodies of Christians" and to defend his own action at Grindelwald. This he did with considerable effect. The interruptions of High Churchmen were many, and it must be added, at times disrespectful and rude. But for every question they shouted to him, the Bishop put them in a further dilemma. He was alive to the evils of Dissent; but the way to get rid of those evils was not by abusing Dissenters. Let us rather go to them. We shall understand them better, and they will know more about us. Coming next to the question of Episcopacy, the Bishop defined his own position with perfect frankness and courage. "I believe it to be," he went on, "the best form of Church Government, but mind you," he repeated a second time, shaking his finger, "I am not going to say it is the only form of Church Government." Professor Stokes defined his position against the Bishop; now the President cited Bishop HALL against Professor Stokes, and added that in these days Churchmen had taken up a much narrower ground. The Act of Uniformity might be brought up against him. "Well," humorously remarked the Bishop, "I must make you a present of that. I wish we were well rid of it. It is a most terrible fetter round the neck of the Church." He repeated that he held Episcopacy to be the best form of Church Government. His conclusion was very impressive. There was, he said, something deeper, truer, and more holy than any Church organisation, and that was to love and worship their own Master, Christ, and in all their divisions the closer they had fellowship with Him, the more they would rejoice in the Communion of Saints.

### Notices to Correspondents.

"An Aggrieved Parishioner," under consideration.

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**NOTICE.**—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be brief.

## SERVICES FOR THE COUNTRY.

To the Editor of the Australian Record.

DEAR SIR.—Having had the opportunity during the last few weeks of coming in contact with many dwellers in the country and discussing the question of attendance at Church, it has been expressed that if the main Service of the day was held in the afternoon there would be a far larger attendance. As it now is, of a Sunday morning the men lie late in bed and the wives are cooking the dinner, whilst of an evening the darkness effectually precludes attendance at Church. The Church to be in touch with the masses must consider their ways and no reason exists why evening service in most country places should not be held in the afternoon.

Yours, etc.,  
F. B. KINGTON.

## THE TWENTY-FIFTH ANNIVERSARY OF THE OPENING OF ST. ANDREW'S CATHEDRAL.

SIR.—I am rather troubled in my mind at the Choral Festival at the Cathedral being changed from St. Andrew's Day to a week earlier. It is very disappointing this year, as the Saint's Day will be the twenty-fifth Anniversary of the Opening of the Cathedral, an interesting event which many will like to commemorate. Might I express the hope that the Chapter will arrange for an appropriate Festival Service for St. Andrew's Day. There has been, during the quarter of a century, a vast amount of work done in connection with the Cathedral, and indeed, much blessing for which we may well thank God.—Yours, etc.,

## ANGLICAN.

[Our correspondent is in error. On Thursday next, the Annual Festival of the Sydney Diocesan Church Choir Association is to be held, and on St. Andrew's Day the Cathedral Festival Service will be held at 7.30 p.m. Ed. A. R.]

## OPEN AIR MISSION.

SIR.—The Church of England Open-air Mission has just received the permission of the Very Reverend the Dean and Cathedral Chapter for use of part of the Cathedral ground in the Dinner Hour for an Open-air Service. A small portable organ is badly wanted.—Some of your readers might like to present us with one; or give some help toward its purchase. If so, will they kindly communicate with.—Yours truly,

J. H. MULLENS, Hon Sec.

## THE KILBURN SISTERS.

SIR.—The introduction of the Kilburn Sisters into this Colony in disregard of lawful authority, and apparently as part of an organised design to destroy the Protestant character of the Church of England, having naturally attracted much attention and comment, I should like, if you will kindly permit me, to submit some remarks towards replying to some of the correspondence that has appeared on the subject.

No one, I apprehend, wishes to detract in the least degree from the high character of the Sisters, nor from the good and charitable work they are doing.

It is a very natural and common custom to attribute the character and work of individuals, as resulting entirely from the system of religion they may profess and practice; but evidently this is not always to be depended upon, because equally noble characters, and also the reverse, are to be found in all religious persuasions; with nations, however, it is different, and the results of religion are there more clearly traced. Still it is incontestable that these religious societies have ever done, and are now doing an immense amount of noble and charitable work for which they deserve all praise. Long experience, however, has shown that in these societies, bound down by vows, serious evils have always arisen; and this has caused nearly every nation wherein they are established, to bring them more or less under the control of the Civil authorities, in order to check in some measure their evils and abuses. In Italy, where it would be supposed that under the immediate supervision of the head authorities of the Church, that here they would be found in their best and purest form, the very opposite appears to have been the case, for so incensed were the Italians at the evils of these institutions that they have been entirely suppressed by the Government. This has been carried out in a milder and more merciful manner than was the case when they were suppressed in England at the time of the Reformation, when the ideas and customs of the times were harsh and cruel in the extreme. The Italian Government has permitted the sisters or nuns to remain until they die off, but

they forbid any new sisters being admitted. The reintroducing them, therefore, into a British community is a very retrograde movement. There is ample evidence that the object aimed at by the introduction of these Sisters is towards uniting the Church of England to that of Rome. Lord Halifax, President of the English Church Union, has distinctly stated that this is the aim of the Union. Now since the motto of the Roman Church is "Semper eadem"—always the same—and one of the most positive and unyielding principles is, that it never changes, nor can change: it follows that it must be the Protestant Church of England that this Society is endeavouring to undermine and change, in order to effect this union, and it is evident that these Sisters are working in unison with this Society since they are defended and supported by members of it. That the object aimed at is to destroy the Protestantism of the Church is confirmed in many ways. The two late Archbishops of Canterbury, Tait and Longley—and also most of the Bishops of their day, gave warning of this fact. There are many publications admitting this to be the aim of this Catholic movement. One of the priests who came out with the first Bishop of Armidale told me that he declined being addressed as a Protestant Clergyman of the Church of England, that that was not his title: he was a Priest of the Anglo-Catholic Church, and he hated and repudiated Protestantism and the Reformation. And now we have these Sisters and other teaching doctrines opposed to those of the Church of England, but almost identical with those of Rome. There is a great want of candour in asserting that the Church is not Protestant because the word is not found in her formularies, for the Articles are full of protests against Catholic error; besides all foreign powers have always considered and treated the Church and Nation as being Protestant. The Parliaments of the country for more than two centuries have declared that it is Protestant, and the Government and people have always so considered it, and have acted accordingly. Cardinal Manning called England the Head of Protestantism, which if once conquered there would be conquered everywhere.

In the judgment delivered by the Privy Council in the case of Sheppard v. Bennett, it was declared that "the Church of England does not teach or affirm that the Communion Table is an altar of sacrifice at which the priest appears in a sacerdotal position, but merely a table at which the Lord's Supper may be partaken; nor that there is a sacrifice or offering of our Lord in which His mediation ascends from the altar to plead for the sins of men. Also, that it cannot be stated too plainly that the presence of our Lord in the Supper is one only to the soul of the worthy recipient; any other presence than one to the soul of the worthy receiver, the Church does not affirm or require to be accepted." Yet notwithstanding this plain statement, and many other authoritative ones to confirm it, these Sisters and those supporting them are teaching either pure transubstantiation, so clearly and forcibly condemned by the Articles, or some modification of it equally contrary to the declared doctrines of the Church. In addition to this direct teaching, we now see in all Anglo-Catholic Churches, symbols, signs and ceremonies used, not prescribed by the Prayer Book, but all approximating, more or less, to the customs of the Roman Church, and used as object lessons to teach doctrines similar to those of that Church, and which compels all who attend the services to apparently acquiesce in the doctrines thus proclaimed or taught by these symbols.

The cross in connection with the Communion Table has been judicially declared to be illegal. The placing it upon the wall where, by the canons of the Church the commandments are ordered to be placed, appears to have originated from its having been placed upon a window-sill five feet above the table, in consequence of judgments forbidding its being placed either upon the table, or upon a ledge, or in any position in which it would appear to be in connection with the table. It is thought by many persons that the cross is a symbol of Christianity which has always been in use as such by Christians. It is, however, of Pagan origin and was used by the Assyrians, Egyptians and others, centuries before the Christian era, as a religious emblem or charm. It was only adopted by Christians in the fourth century, when Pagan Rome became Christian. It soon came to be highly venerated and revered. It was considered that Christ was always present under the form of a cross, and it is now placed in connection with the altar to indicate, as also do lights, or in their absence, candlesticks, that our Saviour is, in some manner, bodily present in the consecrated elements irrespective of any faith on the part of the individual; a doctrine as before shown to be contrary to the teaching of the Church of England, but it is identical with that of Rome. It seems strange, since Scripture alone is the Church's authority, that there should be such disputing as to the meaning of the words used at the institution of the Supper. We are repeatedly told that words are nothing, it is the spirit of them that is to be considered. Also we are told that all our Saviour's teaching was in parables, and no more perfect instance of parabolic teaching can well be imagined than when our Lord in His human character, used them, yet still remained in the sight of His disciples. His own explanation also, of similar words used upon a former occasion, shows that they must be taken only in a spiritual sense, similar to His saying, "Where two or three are gathered together in My name, there am I in the midst of them." That this is the

view of the Church of England is manifest from the writings of the Reformers, Cranmer, Ridley, Jewel, Hooker, Whitgift, Usher, and others, and this is confirmed by the judgment of the highest court in England.

It is claimed for the Sisters, and for those who are working with them, that they have a perfect right to use their private judgment, and to read the words in their literal sense. Undoubtedly they have an equal right to their convictions as other persons have; but the blame attaches in their assuming positions of authority in the Church, and then teaching doctrines contrary to those pronounced to be the teaching of the Church. Were they to confine themselves to communities of their own, little would be objected against them.

The full consequence of accepting the words in their literal sense, and of teaching such material views of the Sacrament, does not seem to be fully appreciated or regarded. By so doing we are asked to accept a piece of manufactured matter, not merely as a symbol or sign, but as being changed into the real body of our Lord; or in some manner as actually combined with Him. The intellectual among the Parsees and Brahmins only worship brightness and images, as mere symbols of the Almighty Spirit who created and rules the universe; yet to what a state of debased superstition it has reduced the uneducated people. And a similar result must follow from reading the words in their literal sense.

If you will grant me space in another letter, I hope to give what I conceive to be the reasons why men desire to "undo the work of the Reformation."—Yours &c.,  
Glen Innes, Nov. 3. EDWARD P. MANN.

## LAWS OF THE DIVINE LIFE.

## HOW BLESSING COMES.

They tell me I must bruise  
The rose's leaf  
Ere I can keep and use  
Its fragrance brief.

They tell me I must break  
The skylark's heart  
Ere her song will make  
The silence start.

They tell me love must bleed  
And friendship weep  
Ere in my deepest need  
I touch that deep.

Must it be always so  
With precious things?  
Must they be bruised and go  
With beaten wings?

Ah, yes! By crushing days,  
By caging nights, by scar  
Of thorn and stony ways  
These blessings are!

Every now and then a conscience, among the men and women who live easy, thoughtless lives, is stirred, and someone looks up anxiously, holding up someone of the pretty idlenesses in which such people spend their days and nights, and says, "Is this wrong? Is it wicked to do this?" And when they get their answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you; whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offence to you, and though it be your right hand or your right eye, cut it off, pluck it out, and cast it from you. The advantage and joy will be not in its absence, for you will miss it very sorely, but in what its loss reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it is gone.

The flowers got into a debate one morning as to which of them was the flower of God; and the rose said, "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said, "No you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." And the lily-of-the-valley said, modestly, "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said, "Before any of you came forth I was blooming under the leaves and under the snow. Am I not the flower of God?" But all the flowers cried out, "No, you are no flower at all; you are a come-outer." And then God's wind, blowing on the garden, brought this message to them; "Little flowers, do you not know that every flower that answers God's sweet spring call, and comes out of the cold, dark earth, and lifts its head above the sod, and blooms forth, catching the sunlight from God and flinging it back to man, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance—do you not know they are all God's flowers?" All they that take this life of God, and, answering it, come forth from worldliness and darkness and selfishness, to give out light and fragrance and love, they are God's flowers.



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Send them to bed with a kiss.

O mother, so wearied, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play;  
For the day brings so many vexations,  
So many things going amiss,  
But, mothers, whatever may vex you,  
Send the children to bed with a kiss!

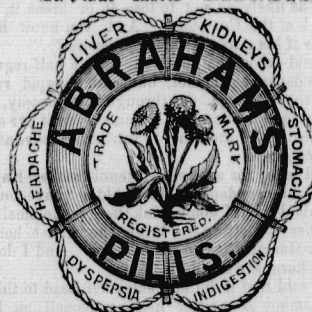
The dear little feet wander often  
Perhaps from the pathway of right;  
The dear little hands find new mischief  
To try them from morning till night.  
But think of the desolate mothers  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss!

For some day their noise may not vex you,  
Their silence will hurt you far more,  
You will long for the sweet childish voices,  
For a sweet, childish face at the door,  
And to press a child's face to your bosom  
You'd give all the world for just this;  
For the comfort 't would bring in your sorrow,  
Send the children to bed with a kiss!

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



## HOME READINGS.

What Aunt Elinor gave.

## CHAPTER I.

"I won't." "You had much better." "I won't, then. I won't, I won't." "Oh! nonsense. It would be quite easy to tell now, and it is sure to be found out afterwards, if you don't." "Not if you don't tell, like a tell-tale tit, who deserves to have your tongue slit," was the sharp reply. "Oh! don't fear," said the other voice. "I don't mean to let on about the matter; but all the same, its sure to come out. This sort of thing always does, somehow or other."

"Then it shan't, now," came the retort. "And do come on, and don't stand preaching any longer. Miss Branerton will be as cross as two sticks, you know quite well, if we are late for tea."

"As cross as the two bits of the broken croquet stick, for instance," was returned with a half laugh.

And then the two ran, and a lady who sat sketching in a field on the other side of the hedge drew her breath with a deep sigh.

Ella and Harcourt Sidmouth were the two youngest of a large family, and when preparations were going forward for the annual autumn emigration to the seaside, mother, governess, and elder sisters were thankful enough to have these two restless individuals accept an invitation, that would take them out of the way of the packers for the greater part of the day.

But leave to go and play croquet with her schoolfellows was not all Ella wanted. She flew to Isabel.

"Belle, dear Belle," she coaxed, "do let me have one of your mallets to take with me. Those new ones the Comptons have are so dreadfully heavy, they do tire my hands so, to use."

Belle looked at her sister's thin little hand and hesitated.

"I've put them all straight, Ellie, and tied the whole box-full up in brown paper ready to put away."

Well, Ella promised to put them all as straight, and to tie them up again as neatly, if only she might have the loan she desired, and with a little more entreaty Belle gave way, in spite of a warning word from Carrie.

"I don't think you are very wise, Belle, to let that heedless child have the mallet to carry away out of your sight. She is as likely as not to lose it, or break it, or leave it behind at the Comptons. And you know how vexed Uncle is if his gifts get damaged uselessly."

Yes, Isabel did know that, and she gave a half-regretful look at the departing mallet, but with a rapid rush Ella was off across the lawn, out through the gateway, up the lane, and beyond the reach of pursuit, even if her eldest sister had really had the heart to retract the leave after it had been once given.

"If Ella had asked for my beloved tennis racket, Kay," she laughed, "you may depend she would not have found me yielded so amiably, but I don't think there is the smallest likelihood of her forgetting to bring the mallet home, especially with Harcourt by to remind her. And I don't see what other harm she can do."

When Belle said that it did not enter her head to think of her little tomboy of a sister helping herself on her homeward road by turning the croquet mallet into a leaping pole. But that is just what Ella did, and after four or five successful leaps the end of the stick caught between two stones in a shallow ditch, and instead of yielding, as she flung herself across, it stood up stiffly for an instant, then snapped in halves, and Ella tumbled on to the edge of the ditch, very narrowly escaping tumbling down into the thick black mud and slime.

"Oh, oh!" gasped Harcourt in consternation as he witnessed the catastrophe.

Ella scrambled on to her feet, holding on to the bramble bushes of the hedge against which she had been landed.

"Don't make a fuss, Harcourt," she said. "I'm not hurt, and my frock isn't—"

She looked down at it, and the rapid words grew more hesitating as she continued, "Isn't very, very dirty."

Harcourt shrugged his shoulders. "I don't know what a girl may mean by 'Very, very,' but I do know about the 'very.' All the same it was not your frock or you either that I was thinking about when I called out. Carrie was right enough after all when she warned Belle against letting you have the mallet. Look!"

"Look!" repeated Ella, still shaking as much of the rubbish off the front of her frock as she could.

"Yes," said her brother, "just look at what you have in your hand."

Ella did look now, and gave a gasp. The misfortune to her dress was forgotten in one that was far worse to her mind than all besides. Evidently her brother agreed with her.

"I don't wonder the others are afraid to lend you anything," he remarked after a slight, silent pause. "Something or other always seems to happen to it when they do. Won't Carrie say to Belle, 'I told you so,' when we get home. Won't she, just?"

"No," suddenly and sharply retorted Ella, her face flushing hotly as she spoke. "No, she won't say anything of the sort, for I shan't tell what happened. I didn't do it on purpose, and I shall just put the bits away, and say nothing, and you'll be hateful mean if you do."

"Of course I shall not," returned Harcourt rather hotly.

"Especially as you will tell yourself. Of course you will, Eli."

Harcourt could not believe that his merry, romping, tomboy of a little sister really meant to descend to the meanness of concealment and dishonesty. But as he saw the dogged expression that was fast settling on the rosy face his loyal assurance began to fail. He put out his hand, and helping Ella to jump back into the lane, he held her for a moment, as he said earnestly:

"You will tell Isabel directly we get in all about this tiresome accident, won't you?"

"Ella shook herself free from her brother's touch with a frown. "I shall do nothing of the sort, so don't bother; for I won't."

As soon as they reached home she flew up stairs and changed her frock, lest its dirty condition should attract inconvenient attention; and then she packed away the croquet box as quickly, with the two broken pieces of the mallet inside, and the thought in her mind the while that before next summer came round all manner of things might happen to prevent her sister putting the breakage down at the right door.

The cord round the box was scarcely knotted up, with fingers that would tremble in spite of her, for troubled conscience sake, when Mrs. Sidmouth came into the hall from the drawing-room, calling, "Ella, Ella, my child; come and say how do you do to your Aunt, dear, before you go to tea."

Ella was ready enough to do so. Her Aunt was a great favourite with them all.

"When did you come, Aunt Elinor?" she exclaimed as she ran across from the playroom.

Isabel answered her.

"Auntie arrived soon after you and Harcourt went out this morning. She has done such a pretty little picture this afternoon. Have you put my mallet and the box away all right?"

"It is all tied up and put by," answered Ella, as she lifted her face to her aunt, who stooped and kissed her tenderly, but much more gravely than usual.

However, the school-room bell was ringing its summons to tea, too imperative for the little girl not to notice the fact, and with a nod of the head and an eager "Yes," in answer to Aunt Elinor's invitation to come to her room when the meal was over, she was gone.

## CHAPTER II.

"I wonder what Auntie wants you for," said Harcourt, who had been waiting for his sister at the drawing-room door. "I wish she was my godmother."

Ella nodded her head. "Yes, Aunt Elinor is ever such a kind one. She never does come here I do believe without giving me something or other nice."

"Mind you let me see it directly you have it," demanded her brother.

"Have what?" laughed Ella, as they entered the schoolroom together.

This she had forgotten all about her accident for the present, and felt perfectly happy in the prospect of some pretty or useful gift, which she felt quite sure she was to receive as soon as ever her governess would let her run away again from the tea-table.

Too many good things had been enjoyed at the early dinner at her friend's house for much appetite to be left for plain bread and butter, under any circumstances, and as Miss Branerton was too happy in the prospect of her own home-going on the morrow to care to eat much either, the meal was soon over, and Ella at liberty to fly up to her Aunt's room.

"Don't forget me. I shall be eaten up with curiosity if you don't come out soon," whispered Harcourt, who accompanied her up to the very door.

Ella gave him a nod of her head by way of reply, and disappeared inside. But although her brother lingered on the stairs till his patience was exhausted he was not rewarded by seeing her again, or the present that Aunt Elinor bestowed. Indeed, he was on his way to bed when he once more came across his little sister on the upper landing. Her face was very grave, so grave that he hesitated a few moments before venturing to put the question burning on his lips:—

"What did Auntie give you, Eli?"

The fair head was held so low that the questioner could scarcely catch a glimpse of her face, as she said almost in a whisper—

"Nothing that I can show you, Harcourt. Nothing of—of what you would call a present at all."

Harcourt stared. "What do you mean? What was it, then?"

"Auntie gave me a text. But please let me pass now, Har. I must go. I want to find Belle before I go to bed."

"Whew," whistled Harcourt very softly. "A text—Belle. Have you been a jolly good girl, Eli. Have you been telling Auntie?"

For one instant the little girl lifted a pair of eyes shining in tears to her brother's face, as the quivering lips replied,

"I am going to be good now, but it wasn't my goodness at the first go off. Auntie—Oh! Harcourt, Auntie heard."

"And she has given you a text?"

"Yes. Such a strange one. 'Truth is fallen in the street.'"

Half-an-hour after Harcourt had parted with his sister, outside the beloved Aunt Elinor's door, Ella was sitting on her aunt's lap, with a crimson, tear-stained face hidden against that kind friend's shoulder. It was Aunt Elinor who had been sketching in that field, and who had heard

all the sad words that her little niece had spoken to her brother.

And although she actually had a new desk in her trunk for the child, she had something far more precious to give her little goddaughter now than mere earthly gifts. She had not accepted her high office in the careless, meaningless fashion that is too often the case. As far as in her lay, she would do her part towards endowing her charge with the pearl of great price, and rendering her most, with the Holy Spirit's help, for her great inheritance.

"Your frock will wash, my darling," said the loving woman, tenderly, "but what will wash truth, when 'truth has fallen in the street,' as Isaiah says, and got stained foul and black in the muddy ditch of falsehood?"

Before Ella went to bed that night she had carried the broken mallet and her tearful face to Isabel with a full confession, and it is needless to say that she was comforted with a full forgiveness, but never in her life did she forget those solemn words of Isaiah, and their lesson to herself.—"Truth is fallen in the street!"

## HOW DID THEY COME TO DO IT?

ONLY to think that any man—in the daytime, with his eyes open, not being crazy and not wanting to commit suicide—should walk straight into a canal or a river! Only to think that, I say! Yet a good many did it in and around London in Christmas week, 1891. The dense fog it was, of course, that made them. People could hardly see six feet ahead of their noses; maybe less at times, and in some spots. For you understand the difference between mere darkness and a fog. In the dark, no matter how black it is you can always see the lights if there are any. But a fog! A fog is to have your eyes put out; it is, blindness. As for shipwrecks and other calamities due to fogs—why, there's no end to them. The London papers have wondered why somebody has invented a way to scatter fogs. Ah, yes, why? Here's a woman's story about a fog, one of those thick mists that hang over most of us twelve months in the year. She says that from April to September, 1889, she was too ill to have any pleasure or comfort. This was a thing to notice, inasmuch as her disposition was naturally cheerful and lively. The trouble, whatever you call it, came on her gradually, much as a fog rises. At first she simply felt languid. Very little exertion made her tired. Her breath came to her with a gasp, and she often felt faint. She couldn't eat; that is, not with any relish, and her sleep was broken up into naps and snatches instead of being solid and straight away, as good sleep always is. Her spirits were dull and depressed. To be sure. How else could they be? She had great pain in the region of the heart, which frightened her, as it would you, for the heart is a vital organ and we are properly scared when there's anything ailing it. Every morsel she ate distressed her. Even the swallowing of a mouthful of water was a painful matter. For several weeks she went on in this fashion. She kept on with her work in the house and shop (a baker), but it was as much as ever.

Simple medicines, such as we all know of—these she tried, but no good came of it. So she next consulted the family doctor, a man who has a large practice and is considered very clever. He examined her carefully and then said, "Mrs. Plowright, you are suffering from congestion of the liver, heart disease, and debility."

This was a statement fit to make the poor woman give up in despair. Indeed, it nearly did. But the doctor was right; that is, from his point of view. He treated the patient for some time for a short space, occasionally, he relieved her; then she was bad as ever. "Once in a while," she says, "my heart almost stopped beating, and I looked and felt like a dying person."

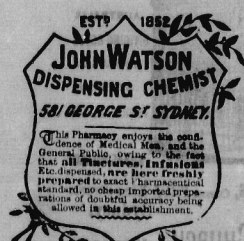
This, she was told, was the incurable complaint called *angina pectoris*; but it wasn't, nor anything like it. Still it was serious and dangerous.

Her letter ends in these words: "I had read in a book about Mother Sigel's Curative Syrup, and my husband had taken some of it and thought highly of it. But I had not much faith in it. I began by taking fifteen drops, but as this had no effect I took thirty drops and followed the directions. This dose suited me, and after having used up the bottle I felt better. I could eat and digest food, the pain in my chest and side gradually went away, and after taking two bottles more I was well, and have been well ever since."

(Signed) MRS. PLOWRIGHT, wife of Mr. William Plowright, of the Lincolnshire Bakery, 23, Cheetham Street, North Street, Cheetham, Manchester.

What are we to think of this case? We are to think that this lady's "heart disease" was what is called "functional," not "organic" disease. In plain English, the heart's action was disturbed by the blood poison created by indigestion and dyspepsia—her real and only malady. The liver trouble and debility were parts of the same puzzle. And so was the asthma.

Now, what is the worst fog that ever darkened England? It is the fog which keeps doctors and people from seeing that nearly all the complaints they suffer from are nothing more or less than symptoms of indigestion and dyspepsia, and curable by the remedy mentioned by Mrs. Plowright. By reason of this fog folks walk straight into open graves—every day.



E. L. FORWOOD, Accompanist and Ladies' Nurse, 52 Young Street, REDFERN.—ADVT.

## The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 25, 1898.

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## NOTES AND COMMENTS.

**Personalia.** In the list of those who have gained awards in the New South Wales Court at the Chicago Exhibition, are Miss OLIVE ON LEE, and Miss NELLIE WARKER of the Clergy Daughter's School, Waverley.—The Rev. W. J. BANKS has been appointed to the Cure of the Parochial District of Tarnagulla; the Rev. G. F. CROSS to the Incumbency of Holy Trinity, Williamstown; and the Rev. W. T. SERGENAT, B.A., to the Incumbency of Christ Church, Beechworth, all in the Diocese of Melbourne.—The Rev. A. DUNCAN, M.A., was thrown from his buggy on Friday last.—The Rev. F. W. ADDAMS, who for more than thirty years was Incumbent of Paterson, in the Diocese of Newcastle, has been re-visiting his old Parish.

**The Vacant Bishopric, etc.** In common, no doubt, with many of our readers, we were greatly surprised to read in the *Sydney Morning Herald*, on Monday morning last, a letter from a correspondent on the subject of the vacant Bishopric of Grafton and Armidale. Now, either it came from someone in authority, in which case we should complain of the indecency of such an announcement appearing in the public press before being made to the proper authorities, or else it emanated from someone outside the delegation, as may fairly be assumed from the denial of the BISHOP OF NEWCASTLE, which has since appeared. In this case, what we complain of is that publicity should have been given to information on such an important matter, which professed to be authoritative, but it was not really so, and from the fact that it came (on this supposition) from a source outside the delegation, must have been known not to be so.

**The Drink Problem.** Church bells says: "The Rev. in Australia." FRANCIS BERTIE BOYCE, an Australian Clergyman of much experience, has just published a little work on the 'Drink Problem in Australia,' which is very sad reading. Mr. BOYCE has for many years been closely associated with Australian Temperance work, and has deeply studied all the phases of the drink question. His views are, therefore, those of a specialist, and deserve the same consideration which would be given to the opinion of an expert in any other matter. He shows that in Australia, as here at home, intemperance and destitution go hand in hand, and that it is a very active agent in spreading inmates for the asylums and prisons. Two-thirds of the crime in New South Wales are reasonably stated to be the result of alcoholic excess, and the drink bill of the Australian Colonies is shown to be larger per head of the population than our own terrible bill for intoxicants is. Among the remedies for intemperance, Mr. BOYCE places moral suasion first but he would also like the Legislature to take steps to restrict the sale of alcohol and to cancel existing licences, in addition to passing other measures which, he thinks, would act as wholesome checks on the sale of alcoholic drinks. These are, however, only steps to lead up to what he considers the only real solution of the drink problem in Australia, viz., Prohibition, and he makes out a strong case in its favour."

**An Experiment.** An anti-alcoholic liquor experiment is just being tried in one of the native Indian States, in the results of which Prohibitionists ought to be much interested. It is nothing less than the absolute prohibition by the Nawab of Junagadh of the sale of intoxicating liquors within his dominions. This ruler, who is a Mohammedan, issued the edict, to which we have just referred, in the name of his creed. It is, therefore, at once a command and an appeal to the religious sentiments of his people. Whether or not it will be obeyed remains to be proved, but undoubtedly a despotic Eastern ruler has means of enforcing his decrees which could not be used in the more enlightened countries of the West. We should think that the experiment is the first of the kind tried in India, and shall watch its fate with some little curiosity.

**Thoughtless Rage.** A football funeral is reported from Leicester. The funeral was attended by mourners attired in blue jerseys, white knee breeches and football boots, and the hearse itself was decorated with emblems of the game! Such is the thoughtless rage for this pastime that even in the presence of death the minds of its votaries are bent on sport!

**The Primate of all Canada.** The *Evangelical Churchmen*, of Toronto, commenting on the appointment of Dr. MACHRAY as ARCHBISHOP and PRIMATE of All Canada, remarks:—"All members of our Church in Canada, and especially all who are loyally attached to the principles of the Reformation, will rejoice that such a man has been chosen as her head, and will pray that, as the Church enters thus on a new era, God's blessing which alone can make rich may rest alike on Clergy and Laity, and especially on him who holds the high and laborious post of Primate."

**A Life Devoted to Literature.** SIR WILLIAM SMITH, the prince of dictionary and text-book writers for the student, has passed away, in his eighty-first year. He is better known to fame and to students as DR. WILLIAM SMITH, and it was only last year that LORD SALISBURY, when he retired from office, recommended him for the honour of knighthood. "For more than half a century he had been producing volume after volume—so many, in fact, that it would require almost a publisher's circular to enumerate them. Many of these works remain to this day the standard books on their various subjects at least to English-speaking scholars. Astonishing as was the number of his works, their sale was enormous. Year after year at Mr. Murray's sale the manuals of history and such subjects headed the lists. In fact, they became the text-books in schools, and for the past fifty years, generations of schoolboys have known his name." He was born in 1813, and in due course took high honours at the London University. All his long life since then has been devoted to literature. Among the most noted works to which his name is linked, are the *Dictionary of Greek and Roman Antiquities*, the *Dictionary of Greek and Roman Geography*, and an *English-Latin Dictionary*. But there were also hosts of smaller works all in great demand, and his famous *Dictionary of the Bible*, to which so many eminent scholars contributed. The *Dictionary of Christian Antiquities* was largely due to ARCHDEACON CHEETHAM's learned labour, and the *Dictionary of Christian Biography* Dr. WACE, for the most part, edited, although both these well-known books bore DR. SMITH's name. He was a man of unceasing industry. During the latter part of his life, from 1867 until his death, he edited the *Quarterly Review*. His name has long been, and long will continue to be, a household word to schoolboys, and to students of a more advanced grade.

**Charles Kingsley and the West Country.** That CHARLES KINGSLEY passionately loved the West Country we all know, and an additional proof occurs in a letter which his friend, DR. ACKLAND, has just presented to the Public Library at Bideford. "I am afraid my lot in life will not take me thither again,—and yet I love it better than all the world beside, and should like to crawl back thither to die when my work is done." Naturally he regretted the incursion of the summer visitor: "How goes on the Northern Burrows scheme," he writes, "for spoiling the beautiful place with hotels and villas? I suppose it must be—if there is a demand let it be supplied—but you will frighten away all the sea-peeps, and defile the Pebble Ridge with chicken bones and sandwich scraps. The universe is growing Cockney, and men like me must look out for a new planet to live in, without fear of railway and villa projectors. I expect to be attacked by them here, more and more every year,—and then die.—Believe me, yours very faithfully, C. KINGSLEY."

**'Westward Ho!'** DR. ACKLAND recalls an interesting story of the origin of 'Westward Ho!' which KINGSLEY told in replying to a vote of thanks. If it had not been for his "more than friend, PROFESSOR FROUDE," the work would never have been written. PROFESSOR FROUDE had been engaged on the Elizabethan period, and had handed over a number of most interesting documents to him (KINGSLEY), with the observation, "There is material for a good English novel." He went through them, and afterwards wrote "Westward Ho!"

**An interesting incident.** And of the method of actual composition KINGSLEY himself gave some indication on his return from a short holiday visit to Landy: "I sat down opposite the Shutter Rock and took it all in, and yesterday I wrote it out. When I got home I said to my wife,

"My trip, my dear, has cost me half-a-guinea, but I have put five-and-twenty pounds in my pocket, for I got a whole chapter for 'Westward Ho!'"

This was the concluding chapter but one, in which the furious vengeance of Amyas Leigh is cut short by blindness through a lightning flash, just as his Spanish foe is driven to his doom on the dreaded Shutter Rock, of which, with the Devil's Lime-Kiln, a graphic description is given.

**Sacerdotalism.** The *Christian Leader* says: "The energetic declamations of Archdeacon FARRAR against the growing Sacerdotalism of the Church to which he belongs—and we are pleased to notice that his last article in the *Contemporary* is less rhetorical and more stiff in its argument—is bearing even more important fruit than Canon KNOX-LITTLE's shallow, confident, and specious reply. People are once more asking, as some have done persistently for half a century, 'Can these things be?' Some answer to this question is to be found in a statement made a few weeks since by ARCHDEACON SINCLAIR, a more staid authority than the popular preacher at St. Margaret's. The Sacerdotalism in the Church of England is represented on the Bench of Bishops by men of undoubted piety and culture, the theological institutions are naturally directed by them in favour of their own views, and the newspapers infused with their spirit are far away superior to those of a contrary temper. The English Church Union has in its ranks 4200 Clergy and 20 Bishops; there are mostly abroad—a significant fact, suggesting that the Disestablished Church may become both more Clerical and more Ritualistic than it is now. Four Bishops and 1600 Clergy belong to the Confraternity of the Holy Sacrament, which desires Communion with the Church of Rome and declares that they practice the Adoration of the Mass. Such is the pernicious leaven that is working rapidly in what was once proudly designated a 'Protestant Church.'"

**Characteristic Letters.** Five characteristic letters from JANE WELSH CARLYLE, and one from THOMAS CARLYLE, are appended to the autobiography and poems of "MARY SMITH, Schoolmistress and Nonconformist," published by BEMROSE & SONS. Miss SMITH, who died in 1889, was a strong-minded Carlisle schoolmistress of literary aspirations, and in 1854 she wrote to Mrs. CARLYLE asking her help in getting a position as literary assistant. Mrs. CARLYLE replied in a friendly but discouraging way, and advised her correspondent to "believe a woman older than yourself, who has seen, and seen through all you are now longing after. There is as little nourishing for an aspiring soul in literary society as in any civilised society one could name. And for clear ideas and 'broad knowledge,' they are not secreted in any corner of life, but lie in all life, for whoever has faculty to appreciate them." She went on to give an account of her own early life at Craigenputtock, "sixteen miles distant on every side from all the conveniences of life—shops, and even post-office," when she, ignorant of every branch of useful knowledge, though a capital Latin scholar, and a very fair mathematician, realised that she had got to learn to sew and cook. "That I, who had been so petted at home, whose comfort had been studied by everybody in the house, who had never been required to do anything but cultivate my mind, should have to pass all those hours of the night in watching a 'loaf of bread'—which might turn out bread after all! Such thoughts maddened me, till I laid down my head on the table and sobbed aloud. It was then that somehow the idea of BENvenuto CELLINI, sitting up all night watching his Pericles in the oven, came into my head, and suddenly I asked myself, after all, in the sight of the upper powers, what is the mighty difference between a statue of Pericles and a loaf of bread, so that each be the thing one's hand hath found to do? The man's determined will, his energy, his patience, his resource, were the really admirable things of which the statue of Pericles was the mere chance expression. If he had been a woman, living at Craigenputtock, with a dyspeptic husband, sixteen miles from a baker, and he a bad one, all these same qualities would have come out most fitting in a good loaf of bread!" I cannot express what consolation this germ of an idea spread over my unconsoling life, during five years we lived at that savage place, where my two immediate predecessors had gone mad, and the third had taken to drink!"

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