

The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 18, 1893.

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 superiorship 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 is 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 the 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 LANGATOCK 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, Onitury, and All Saint's Culmington.—BISHOP TUCKER has appointed Mr. Walker Archdeacon of Uganda.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CARNS, 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 LAMBER'S Phosphorated 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 presentation 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, obtuse 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 seasonable 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 sympathise 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 might 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 started 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 untroubled, 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 any other; 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 "intentionally" taken to the water. 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 could not 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 she could do.

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 had 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 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, (a bakery), but it was as much as I could do. 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—*not real and only curable*. 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.

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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's sermon on the Origin of the Church of England has been published.—The Rev. E. LAMPARD B.A., was a passenger from England by the Australia and has entered upon his duty as Curate of St. John's Darlinghurst.—The *Times* is informed that Mr. TOM MANN, the well known labour leader, is an accepted candidate for Deacon's Orders. Mr. MANN has received a title to the Curacy of a large and important parish inhabited by the industrial classes, 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. We welcome the issue of No. 1 of Notes. "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. We have received a copy of this Register. 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 Ifley. 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 this 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 shade 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 Weizsacker'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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The Real Property Market is now reviving, and shows signs of greater activity than has been experienced for several years past. The withdrawal of immense sums from Banks and Building Societies, compelling some of the strongest financial institutions in Australia to close their doors, has made it imperative to invest monies elsewhere and in safer form. Hence the revival of the Real Estate Business. Investors now realise that the very safest security is in landed property—bricks and mortar, and above all, sound rent-producing properties. This is now acknowledged by the whole community to be the best and only true security, and we find on every hand the determination to have it—whether in the form of Certificate of Title or Mortgage Deed.

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

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

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

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

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

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

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

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

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

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

APPLICATION FOR SHARES

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

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

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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 Precator.—The PRIMATE administered the Rite of Confirmation at St. Augustine's, Neutral Bay, at 4 p.m., and preached at the evening service.—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 Heilsburg.—Preacher, Rev. C. F. Gurnsey and J. L. Bosworth.—Flower Service at St. Angustines, Merewether, Newcastle.—Preacher, Rev. E. H. Wright.—The Bishop of Bathurst administered the Rite of Confirmation at Sofala and Watfile 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, Cooberge.—Mrs. C. S. Alexander, wife of Mr. Alexander, P.M., recently transferred from Goulburn to Wollongong presented with a tea service and salver by the members of St. Saviour's Cathedral Guild.—Equity appeal suit, Church of England Property Trust, Goulburn v. Rossi withdrawn—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 All Saints 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 "Greenknove" 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 Barwood.

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 "Greenknove."

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." J. Inspiration—Rev. B. A. Schleicher, M.A., 2. Authorship of Book of Job—Rev. B. 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 "Greenknove."

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 Greenknove.—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 eyes?"

"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 onesidedness 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, now 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 like-minded 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.

"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.

"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,"

"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."

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 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."

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.

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 links is proved historically.

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, racy sayings and quaint moralisms. Bishop Short's and Dr. Boulthbee'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 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.

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.

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?

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.

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

AN INFALLIBLE CURE FOR NEURALGIA. Mr. W. G. Gains, 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.

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.

2 That is the ideal state of things;

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.

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 PRACTISED 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.

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.

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.

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 man 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.

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 us! He is the best man we ever heard of! Three cheers for Him!"

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, "inexorable 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 and said, "Thralldom 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.

LABOUR HOME, 557, HARRIS STREET.

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

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

CHARLEMONT & CO., Royal Arcade, Sydney. Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

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 instant.

Aged and Infirm Clergy Fund.—The Secretary, the Rev. R. M. Walker, preached morning and evening at All Saint's, 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 I 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. BLACKETT.

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 ransomed 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 set 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 out 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 set 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 affording 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 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 (a.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 invariably 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 though 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. E. 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 Protestant, 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 coarsed session 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 not 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 hamlet 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," he humorously remarked the Bishop, "I must make you a present of that. I wish we were well rid of it. It is the 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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CORRESPONDENCE.

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

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. KYNGDON.

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 others 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 forcing 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 shewn 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 broken 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 usefulness 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 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 you are 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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POETRY.

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 will 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 'twould bring in your sorrow, Send the children to bed with a kiss!

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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."

"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.

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.

The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 25, 1898

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NOTES AND COMMENTS.

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."

'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 Amys 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.

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