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Directors—FRED. C. BOURNE, Esq., JAMES VINT, Esq., LACHLAN MACDONALD, Esq., WALTER HENRY MASON, Esq.

Bankers—BANK OF NEW SOUTH WALES.

Solicitors—MR. & MRS. FITZGERALD, SON, AND HOUTON.

Secretary—ROBERT DONALDSON, Esq.

Registered Office—506 and 508 GEORGE STREET, SYDNEY.

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

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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 Land and 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 and 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 undoubted enterprise, the success of the Company should be fairly ensured. It is proposed to establish branches in important centres from time to time, and when the Directors shall feel justified in doing so.

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

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

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

APPLICATION FOR SHARES

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

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

Name in full.....

Usual Signature.....

Occupation.....

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NEWS OF THE WEEK.

Friday, November 17.

Monthly Committee Meeting of the Echo Farm Home held at Trafalgar House.—Annual Festival in connection with All Saints' Peterham Branch of the Ministering Children's League, held. Address delivered by the Rev. C. Baber.—Flower Show at Bull in aid of the Debt on the Parish.—The PRIMATE met the Archdeacons and Rural Deans in Conference at 'Greenknowe.'

Saturday, November 18.

The members of St. Andrew's Cathedral Choir were entertained at Greenknowe by the PRIMATE and Miss Snowden Smith. In addition to the Choir, the guests included the Dean, the Rev. R. J. Read and G. D. Shenton, Mrs. Shenton, Mr. M. Younger, and Mr. E. Croker.—The Bishop of Newcastle laid a memorial stone of additions to be made to St. James' Wickham—£28 10s was laid on the stone.—Fair in aid of Church Funds at Queanbeyan closed.—The remains of the late Bishop of Perth interred in the Cemetery at Perth in the presence of the largest concourse of mourners that have ever attended a funeral at Perth. The majority of the community was represented. The Government was present. The services in the Cathedral and at the grave were most impressive. The Dean of Perth and Archdeacon Wilkins and the Rev. J. Allen were the officiating Clergy.

Sunday, November 19.

The preachers at the Cathedral were—11 a.m. the Dean; 3.15, Canon Moreton; 7, Rev. A. R. Bartlett.—St. Jude's, Randwick, 11 a.m., and 7 p.m., the PRIMATE preached, when the offertories were devoted to the Church Society; at 8.30 p.m. the PRIMATE administered the Rite of Confirmation.—A Flower Service was held at St. Paul's, Kogarah, in the afternoon. Preacher, Rev. Dr. Rutledge.—The first anniversary of the appointment of the Rev. J. Best to St. Matthew's, Bondi, was held. Preachers, 11 a.m., Rev. J. H. Price; 7 p.m., Rev. T. B. Tress.—The fifty-fourth Anniversary of St. Peter's, Cook's River Road, was held.—The incumbent preached morning and evening, and the Rev. J. G. Denton in the afternoon.—Church Society Collections were made in the Parish of Castle Hill.—The Rev. John Dixon preached at Rose Hill at 11 a.m. Kellyville 8.30, and Castle Hill, 7.30 p.m.—The Precentor preached at St. Paul's, Burwood at the evening Service.—Mr. John Lambert Tritton accidentally killed at the Burwood Railway Station.—Memorial Services were held in St. George's Cathedral, Perth, at which there were large congregations. The late Bishop's life and work were touchingly referred to.

Monday, November 20.

The Junior Clerical Society met at St. John's, Darlinghurst, when Holy Communion was administered by the PRIMATE, assisted by the Rev. A. W. Pain, B.A. The PRIMATE delivered an address. After dinner at 'Greenknowe,' there was an afternoon meeting at which the Rev. C. J. King, B.A., read a paper on "The Existing and Training of Candidates for Holy Orders." The members of the Society thanked the PRIMATE and Miss Snowden Smith for their hospitality.—Canon Kemmis delivered a lecture in the Chapter House on "Shakespeare and the Bible." The proceeds were in aid of St. Mark's Parochial Schools.—The PRIMATE presided.—Second Annual Convention of the Brotherhood of St. Andrew held. Report in another column.—The Rev. J. Dixon delivered a lecture at Castle Hill—Proceeds in aid of the Church Society.

Tuesday, November 21.

The Cantata entitled "Daughter of Moab," rendered at St. Paul's, West Maitland.—Industrial Exhibition and Flower Show opened at St. Barnabas', by Major General Hutton.—St. Andrew's, Summer Hill Sunday-school Picnic held near Parramatta.—Second Day of the Convention of the Brotherhood of St. Andrew.—Officers for the year elected.—The PRIMATE administered the Rite of Confirmation at All Souls', Leichhardt.

Wednesday, November 22.

Sunday-school Picnic in connection with St. Jude's, Randwick, held.—The PRIMATE delivered a lecture to the Students at Moore College.—The Annual Meeting of the Girl's Friendly Society was held in the afternoon. The PRIMATE presided. The PRIMATE administered the Rite of Confirmation at St. Clement's, Mossman's Bay.

Thursday, November 23.

The Ninth Annual Festival of the Sydney Diocesan Church Choir Association held in the Cathedral. Preacher, the Bishop of Bathurst.—Monthly Meeting of the Evangelical Alliance held Y.M.C.A. Room, 4 p.m.

Friday, November 24.

Lay Helpers' Association Public Breakfast in Mr. Quong Tart's Rooms at 1.30.—The PRIMATE administered the Rite of Confirmation at All Saints', Peterham. The Committee of the New South Wales Church Missionary Association met at the Registry at 4.15.

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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. 25.—11 a.m., The Precentor.
3.15 p.m., Canon Kemmis.
7 p.m., The Rev. F. B. Bartlett.
8 and 11 a.m., Holy Communion.
St. Andrew's Day.—Twenty-fifth Anniversary of the Consecration of the Cathedral.
8 a.m., Holy Communion. 7.30 p.m., Full Choral Service and Sermon.

DIOCESAN.

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 Peterham, 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.

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

Tues., 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. Holliday. 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, B.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.

Mon., Nov. 27.—Standing Committee, 4 p.m., The PRIMATE.

Tues., Nov. 28.—Confirmation, St. Peter's Campbelltown, 11 a.m., The PRIMATE. St. Luke's, Liverpool, 3.30 p.m., The PRIMATE.

Wed., Nov. 29.—Confirmation, Cathedral, 11 a.m. and St. Stephen's, North Willoughby, 7.30 p.m., The PRIMATE.

Thurs., Nov. 30.—Confirmation, The King's School, Parramatta, 7.15 p.m., The PRIMATE. Church Society, St. John's, Parramatta. Meeting of Collectors, 4.30 p.m.; Divine Service, 7.30; Meeting of Parishioners, 8.30. Deputation, Rev. J. Dixon.

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

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

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OPEN COLUMN.

Week Day Services.

The order to the Clergy to say "daily, the Morning and Evening Prayer (either privately or openly)," is all but absolute; for it is clear that the "urgent cause" recognised, must be one of real emergency; and it is notable that this order has been increased in stringency in the successive Revisions of the Prayer Book.

The order for the public use of the Daily Service is not quite so absolute; but it is still perfectly plain that it is intended to secure it as a rule, and that the frequent disuse of the Service, without "reasonable hindrance," is a contravention both of the letter and of the spirit of the law. (BISHOP BARRY.) It would be interesting to know how far the Rubrics, to which these words (more particularly in the second paragraph) of BISHOP BARRY refer, are observed in New South Wales. The writer of this confesses that he is himself a transgressor, at present, although he hopes in course of time to be in a position to have daily prayer in Church. Many reasonable excuses may be urged, no doubt, why the practice of saying the daily office in Church should not, cannot, be observed, such as the character of the Parish, distance from Church, etc., but still, after making full allowance for all such reasons, is it not well for us to keep in constant view the rule of the Church, and ought we not to see to it, that laziness alone, or personal disinclination should not be accepted as a "reasonable hindrance," for to put it on the lowest ground, it is a part of that duty for the performance of which the Clergy receive their stipend? And moreover, it is just possible that, if the Laity saw the Clergy attached so great an importance to "Common Prayer" as to put themselves to some personal inconvenience to obtain it daily, they would be more regular at the Sunday worship.

Where there is more than one Clergyman, or a Catechist in a Parish, surely it might be managed to have the Service at least once in the day. Although in our Colony we may be said to have no "leisure class," still sometimes, on special days, birthdays, anniversaries of marriage, Confirmation, etc., people would appreciate and use the opportunity of approaching God in His own House. Again, Holy Days, Saint's Days, are these observed as the Prayer Book enjoins, by a celebration of the Holy Communion? Not always is it possible, perhaps, and yet do the Clergy keep their Parishioners in mind of the privileges which the Church offers them in such a matter. The writer once heard a Clergyman of the Sydney Diocese, remark that those aged and feeble people in his Parish, who could not perhaps, stand the longer Sunday Service, found these special quieter opportunities for coming to the Communion most helpful. Anyhow, we ought not, willingly, to allow ourselves to sink below the standard which the Church sets up for her Ministry. And once more, week day Evening Services, which we suppose, obtain in all, or most Parishes, are they as well attended as they might be? Most will answer in the negative. Why? No doubt, it is utterly out of the power of many people to attend, coming home late from town, home duties, children, bad roads, dark nights; admittedly we cannot expect large congregations at a week-day Evening Service; but still, are they as large as they might be? If not, is it the fault of the Clergyman, that he, because he knows he will have but a handful of people present, does not give as great attention to the rendering of the Service as he does on Sunday, does not, possibly prepare with any care his address? The writer is conscious of his own deficiencies here, but out of the sadness of the heart the mouth speaketh. Experience suggests that the best way to influence a Parish for good, is to work through individuals—such was the method of the Master—it might well be ours too. By filling the comparatively few, faithful with high and lofty aims and beliefs, we shall through them be doing the best for the Parish generally. The faithful will be the most regular attendants at a week-day Evening Service, hence, it follows that the Clergy will do well to give them of their best, not offer them carelessly, thoughtlessly conceived addresses.

Some Clergy find it helpful to take special courses of Sermons or addresses at these Services. More of an expository character, a Gospel, Church history, Prayer Book history, Foreign Missions, and the like, thus, not forgetting naturally, the directly spiritual message to the flock, they succeed in creating that which is so greatly needed in these days, a deeper attachment to the Church, deeper because founded on a more thorough knowledge of her history and principles.

But with regard to all these week-day Services, indeed with regard to any Services, it is the Clergy who must "go before" their people, showing the importance they attach to them—then, not otherwise, are they likely to be valued as they should be.

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Jottings from the Bush.

"All in the Name of our Lord Jesus."

At first sight the suggestion, by a writer in the Open Column, that the Sermon should sometimes be delivered earlier in the service, seems to be excellent. For there can be little doubt that when the Holy Communion, or an "After-meeting," follows an earnest sermon, the effect of the Sermon is to increase our earnestness in the prayers that follow. Similarly, in a Prayer-meeting, the latter part of the meeting is much more earnest and impressive after an effective address. Usually, the seed sown by the Sermon has but little time to sink into the heart before the Evil One plucks it up during the conversation on the return home from Church. In those cases, where the Clergyman chooses his own hymns, and fixes early in the week on the subjects for his sermons, the sermon's lesson is impressed by the hymn, and collect afterwards—both of which ought to be chosen carefully for the benefit of any who may have been helped by the preacher's words. But it would be a great advantage if there was a longer time for reflection before the soul is tempted to thoughts of other things.

But would the experiment succeed? I doubt it, for two reasons. One is, that Nonconformists, who have full liberty to make any changes in their services, have not thought fit to generally adopt it. And the other is that our service—until the changes come which the writer desires—does not afford sufficient opportunity for choosing the prayers which would be a suitable sequence to the sermon. In many week-day evening services nowadays, the address is given after the Third Collect, and it is possible to insert one or two collects bearing on the sermon before the Prayer for all Sorts and Conditions of Men, and the General Thanksgiving. But most preachers must have wished that they had more liberty in the matter.

The article on "The Church Outside the Churches," raises the large question of "Unsectarianism." It is a subject about which we differ largely, yet which deserves discussion. The writer has probably had far more opportunities than I have had for observing the trend of religious life. But as far as my own experience goes, while it convinces me that there is a greater unity felt among Christians of various denominations—a unity largely increased by association in the unsectarian organisations to which the writer alludes—I should not say that there is a large or influential Church outside the Churches. Doubtless, there is a vast amount of Christian work carried on in this fashion, and while we regret the temporary loss of certain distinctive tenets and practices of our own Church, we cannot but feel that the specialising and concentration of certain work gives immense advantages. (To make my meaning clearer I may take the Young Men's Christian Association as an example: All young men in a town or city are to be looked after by it. The boundaries of sects or localities which would deter other workers from using their influence, "for fear of poisoning," are unknown to such a body.) But such bodies are not a Church outside the Churches. Their workers are members of various religious bodies, for which and in which most of their religious work is done. They work with others, and so far they are unsectarian; but only so far, for they recommend those whom they influence to do as they are doing and join some Christian body. My own experience is but small perhaps, and I may be wrong; but I should have said that the really living Christians who are outside the organised bodies are few in number, and not important in influence. I make an exception of those who, like the "Brethren" and others with similar names, really constitute a religious body while disowning the name of a Church. I imagine they are outside the limits of the discussion. But as regards others, my own opinion, previous to the reading of the Open Column article, had been that they were mostly rather self-opinionated and somewhat ignorant people, who dislike the limits which Church fellowship imposes on their opinions, and who usually lose immensely in power by the fact of being "free lances."

Of one thing I feel sure—that if a large number of influential and spiritual Christians are outside the denominations, they are unwise in keeping so. They ought to influence the "Churches" instead of abandoning them. Their opinions must be extraordinary indeed if they cannot find some denomination to which they can conscientiously belong—for the variety of denominations is large enough surely. At present they are not only unsettled themselves but keeping others unsettled. Such want of fixed principles is bad; and while I have called on many persons who "attend no Church in particular, but give them all a turn," I have found very few of these to have that vital Christianity which is the one thing needful.

COLIN CLOUT.

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BROTHERHOOD OF ST. ANDREW (IN AUSTRALIA).

SECOND CONVENTION.

FIRST DAY.

The Second Annual Convention of the Brotherhood of St. Andrew was commenced on Monday evening last in St. Philips, Sydney, by a service in the Church at 5 p.m., when nearly 200 Brothers and friends were present. The Opening Service was conducted by the Very Rev. the Dean of Sydney assisted by the Revs. J. D. Langley, M. Archdall, D. H. Dillon, and S. Fox.

The Dean delivered the following address, "And he brought him to Jesus."—St. John i. 42.

As we stand by the side of some grand river, on whose sides flourishing cities, busy towns and thriving villages have been planted and gaze intently upon the sight of a vast commerce of what is the high way, we are naturally led to trace it up in thought to its original source, and to mark where and whence it began. This mighty river, the channel of such vast wealth, the medium of so much happy inter-communion between different nations, the promoter of civilized intercourse among various sections of humanity—how did it spring into existence? And as we pursue our enquiry, we find the first signs of it in some obscure spot, where tiny streamlets unite their waters, which ooze from unseen sources.

And when we survey the Church of Christ which is now such a vast power in the world, and such a mighty benefactor to the nations, if we have regard only even to its civilizing effects, and to the diffusion of higher and juster principles of action, we are struck with the lowliness and poverty of its origin, and the apparent insignificance of its infancy.

The Son of God came down from heaven to found a mighty kingdom. But He came not in royal splendour. He came not in any glorious form; He adopted our nature, and was found in fashion as a man. For thirty years He lived in retirement, employed like any other Galilean peasant in his parental home. And when He began His Public Mission, He moved among men without any ostentatious display, only giving evidence of His life, His words, and deeds, that He had come to instruct, to enlighten and to save mankind.

For a little while He stood alone. He had not a single adherent or follower. But God had prepared His way by sending before Him one who would direct men to Him. But mark the smallness of the beginning! The Evangelist tells us in this chapter that two of John the Baptist's disciples were one day standing with Him near the Jordan, when Jesus appeared not far from them. John at once seized the opportunity to point Him out to them as the Lamb of God! They immediately followed Him. And Jesus turning saw them following, and said unto them, What seek ye? In reply they asked where He dwelt—intimating thereby, that they wanted Him. His answer was, Come and see. They went and abode with Him that day. One of them was Andrew. The other is believed to have been John. What passed between Him and them on that eventful day we do not know; but we know the result. They believed in Him as the Messiah, for whom they had been waiting; of whom the prophets had through the ages prophesied, who would come to save and bless Israel and to establish His Kingdom of righteousness and peace upon earth.

And now with these two gladdened souls the work began. They had found the Saviour, who was to save the people from their sins: the Pearl of Great price; the Treasure in the field; though as yet they understand not how He would save them. And having found Him for themselves, they hastened to make their discovery known. The joy they felt impelled them to this, and their desire to bring others to be partakers of it. They would not keep it to themselves. And the narrative goes on to say, that Andrew first went to find his own brother Simon. And he brought him to Jesus, brought him that he might learn for himself by intercourse with them that He was indeed the Christ of God.

How instructive and how encouraging it is thus to look back to that humble beginning of the kingdom of Christ. What a lesson does it teach us with regard to every work which we undertake for Christ.

God's method of working is from the small to the great; from the weak to the strong; from the dawn to the sun rising; from the acorn to the gigantic oak; from the tiny seed to the tree with outspreading branches, in which the birds of the air roost and multiply.

And He works gradually, often by slow degrees. Unbelief says let Him hasten His work that we may see it. But faith waits patiently, following the leading of His providence and the guidance of His Spirit.

But the particular point upon which I want to dwell for a few minutes is the importance of individual work in seeking to bring men to Christ. Our Blessed Lord himself did much in this way all through His Ministry. This was the way in which He began it. Those two disciples of John the Baptist it is true sought Him together, as bosom friends. And when they followed Him to His abode (what ever that may have been) I have no doubt that He individualized them, according to their condition of mind, their peculiarities of character, the state of their knowledge

and their several distinct qualities. Observe how He individualized Simon; then Philip, and then Nathaniel. To each He spoke distinctly according as He saw they needed it. For each He had a word of direction, of exhortation, of guidance, or of promise.

And, in like manner, Andrew dealt with his brother. He went to look for him, and told him the wonderful truth which had dawned on his own soul. And then he brought him to Jesus. Ah, my friends, a single soul is worth any amount of pains you can bestow upon it for this purpose.

Young men sometimes think that they would like to be doing work for Christ; but they want to find it in the midst of other workers; in some position where they will be able to influence a good number at the same time; and will be helped by the sympathy and prayers of other helpers. They are not prepared to sit down in a Sunday-school class with half-a-dozen boys, and Sunday after Sunday try, with patience and prayer to impress their young hearts with God's truth and holy principles. But if we realize the value of one single soul, as Jesus did, when He sat weary, worn, with His journey, at the well of Sychar, and taught the Samaritan woman, we shall be willing to take any seat however lowly, and patience, exercising it may be, in order to dispel the ignorance, and enlighten the mind of a little child.

Did you ever try to realize the full meaning of that saying of Christ to His disciples. Ye are the salt of the earth? Salt. What does it consist of? A multitude of grains; single by itself a unit. By that figure of speech Christ intended to invest every one of His disciples with a sense of His individual responsibility: responsibility to act as a seasoner of society, a conserving power to resist the moral corruption of the world, to infuse truth and wisdom into the hearts of His fellows, and to bring them to Him. His design was that man should act on man, woman upon woman, individually, as far as lay in their power, to accomplish this. And the Church has yet to learn not her duty only, but her power, if she acts in this way. A great deal of the success in Foreign Missions during the present century has been undoubtedly due to their individual action by Missionaries upon the subjects of their teaching. And as far as I have read, those have been most successful who have thus acted. There is, we know, great power in sympathy. And when individuals realise that they are cared for, loved, and watched over and prayed for, they become more ready to give a willing ear to what we say and to consider what it means.

Now this is what I understand the Brotherhood of St. Andrew aims at and desires to effect. It therefore has my very warmest wishes for its success, and my earnest prayers. But, let me say that if this object is to be achieved, there must not only be the Brotherhood, but the Brothers must be men imbued with the spirit of St. Andrew. Many of our organizations fail of success for want of a deeper realization by the members, of the spiritual necessities of the Church, and therefore a very imperfect idea of the duties incumbent upon them. What the Church wants, as it seems to me, the Church of Christ generally I mean, and our own branch in particular, is a deeper spirituality of mind, a higher standard of Christian life, a greater spirit of self-denial, and a more enlarged spirit of love and unity. And if these features are to be acquired, through the inworking of the Spirit of God, there must be more personal religion, more secret prayer, more devout study of the Bible, more abiding in Christ as taught in the allegory of the Vine and the Branches. If you desire your Brotherhood to be effective, if you wish it to become a power for good, the means of saving souls by bringing them to Christ, you must aim individually at this higher spirituality of mind, this self-denying spirit, this large-hearted love, and a singleness of eye to the Glory of God.

The Holy Communion was then administered.

After the service the Brothers and friends adjourned to the School-room, where tea was laid.

After tea, while the School-house was being prepared for the Convention, the Brothers were entertained at an Organ recital given by Mr. Groult.

At the Convention there was on the platform the President, Mr. J. Barre Johnston, the Hon. Secretary, K. E. Barnett, Revs. J. D. Langley, D. Laseon, A. W. Pain, F. W. Reeve, J. H. Mullens, M. Archdall, Messrs. Healy, McKern, Swarbrick, Dr. Houston, and also present in the Hall Rev. T. B. Tress, Rev. J. L. Taylor, Rev. D. H. Dillon, Rev. J. Howell Price, Rev. J. W. Gillett, B. A., Rev. J. G. Fenton, Rev. C. Blackett, B. A., Rev. Dr. Corlette, Rev. E. Owen, B.A., Rev. C. T. S. West, R.N.

A little after 8 p.m. the Convention was opened in the School-room, the President taking the chair.

Hymn, "Onward Christian Soldiers," was announced by Rev. Dr. Corlette.

Bro. McKern read letters of apology for absence from the Primates, the Bishops of Newcastle, Goulburn, and Bathurst—Revs. T. Holme, Dr. Manning, H. Martin, E. C. Beck, W. A. Charlton, Archdeacon Gunther, J. Campbell, and A. E. Bellingham, all of whom expressed satisfaction with the aims and objects of the Brotherhood.

The President (Mr. J. Barre Johnston) said,—

To-day we celebrate what may be called the First Anniversary of the Brotherhood of St. Andrew in Australia, and in reviewing the work of the past year, though we may not have achieved all that we hoped for at the outset, still the steady progress and development of our

organization in this land are matters for much thankfulness.

As the Directors of the various Chapters will this evening give general reports of the work done, and methods employed in their respective Parishes. I will not here anticipate them, but will leave the reports to speak for themselves as to the work which has been accomplished, and the efforts which have been made to carry out our two Rules of Prayer and Service.

During the past year ten additional Chapters have been formed, viz.: All Saints, Petersham; St. James, Croydon; St. Luke's, Sussex-street; St. George's, Paddington; St. Saviour's, Goulburn; St. Simon and St. Jude, Bowral; Kelso, near Bathurst; Christ Church, Cootamundra; Trinity, Brisbane; St. Pauls, Ballarat, East, Victoria, thus bringing up the present number of chapters to 18, with a membership of about 250.

It will thus be seen that the Brotherhood, in addition to our own Diocese, has been initiated in that of Brisbane, Goulburn, Bathurst, and Ballarat; whilst several prominent Clergymen in other Dioceses have at their own request been supplied with copies of our Constitution and other information. Indeed, from almost all parts of Australia, as well as from New Zealand, enquiries as to our organization are constantly being received. So we hope that at no distant date each Diocese in Australia will have a sufficient number of Chapters to necessitate the formation of its own Provincial Council.

At first sight 18 chapters may not seem a large number, but when we remember that each chapter represents a Parish, it will be seen that 18 Parishes have adopted our organization, and that at the present time about 250 young men are actively employed under its rules.

Bible classes for men have been formed in connection with almost every Chapter; and we cannot help noticing that the most satisfactory work done is by those Chapters in connection with which Bible Classes have been started, and mission work begun, and this is not the result of our own experience only, but that of all Brotherhood workers elsewhere. I would therefore earnestly hope that these two methods will be made prominent features in Chapter work.

Since our last Convention I have to announce with regret the resignation of our first and much esteemed secretary, Mr. E. C. Robinson, who left in March last to join the Rev. G. C. Grubb in his mission work in South America. His place has been filled by Mr. K. E. Barnett, of St. Peter's Chapter, to whom our best thanks are due for his unsparing efforts in the cause of the Brotherhood.

His acceptance of the position of secretary left vacant that of hon. treasurer, and at the unanimous request of the Council, Dr. Houston has kindly undertaken this duty.

To our travelling Commissioner, Brother McKern, our grateful thanks are due for his unceasing earnestness in disseminating the aim and objects of the Brotherhood throughout the Colony, and also for his many interesting contributions to our paper, the "Brotherhood."

On the 1st January last, an Executive Committee was appointed by the Provincial Council, consisting of the President, Secretary, and Dr. Houston. A Concordat has been entered into with the Brotherhood of the United States, and the Dominion of Canada.

The Concordat sets forth that the Brotherhood of the United States, Canada, and Australia affiliate under one common Constitution, and that each Brotherhood be represented by two Commissioners; these six to elect a seventh, furthermore that a Brother may be transferred from one Brotherhood to another in the same way as a Brother is transferred from one Chapter to another in the same Brotherhood.

The President, and Brother McKern have been elected to represent the Brotherhood of Australia in terms of the Concordat, and under this arrangement they have thought it not only advisable, but courteous to send to the United States Convention, now assembled, a general report of our work during the year. This has been gratefully acknowledged by the General Secretary, Mr. J. W. Wood, who undertakes to present, and read the same at the Convention.

I would here wish to record our thankful appreciation of Mr. Wood's invaluable counsel and assistance in connection with the initiation of the Brotherhood in this Colony, and also to the Editor of the "St. Andrew Cross" for the many gifts of his valuable paper.

By the assistance thus afforded, many difficulties and quicksands have no doubt been avoided, and our progress rendered more easy.

To our able and much esteemed Brother, the Rev. Mervyn Archdall, our thanks are also due for his labours as Editor of our Organ the "Brotherhood," and in this connection, I would like to mention our appreciation of the kindness of the "AUSTRALIAN RECORD" in publishing from time to time reports of our meetings, etc.

The first Public Lecture under the auspices of the Brotherhood was delivered by the Most Reverend the PRIMATE on the 9th October last in the Chapter House, to a large and appreciative audience, principally composed of men. Subject "Brotherly Love."

During the year the Council has held two meetings, which have been fairly attended by all the delegates, whose reports of the work done by their respective Chapters have been, on the whole, most encouraging.

As we have not yet secured a central hall wherein to meet, the Rev. J. D. Langley has very kindly granted us the use of his vestry. For this, as well as for much good

advice and counsel, the Brotherhood owes him a debt of gratitude.

In connection with the Brotherhood of St. Andrew there is now a Boy's Department, but this we have not yet initiated in Australia. However, I understand the Rev. Canon Taylor purposes soon to introduce a Chapter into his Parish. The Boy's Department is designed to give training for practical religious work, and through work and study to develop the spiritual life of each boy. The boys are to be taught that there is an important work for them in the Church as well as in the Sunday school. The need of this training is much felt by the Church, which is constantly losing its members at a most critical period of their young lives. Is it not the continual complaint of Clergymen that they lose sight of their boys after Confirmation? Well, this Department of the Brotherhood is designed to retain their interest in its work, until they attain the age of say, 18 years, when they can be admitted to full membership in the Brotherhood.

This I consider a most important part of Brotherhood work, and if faithfully carried out would act as a preventative to the great evils of which now-a-days we hear so much, and generations to come would be spared the pain of listening to the tales of vice, immorality and woe now so common in this 19th Century. Let us train our boys to fear God and to walk in the paths of rectitude and honour, so that on their attaining to man's estate they may be prepared to fight manfully against the "world, the flesh and the devil."

"Prevention is better than cure." My Brothers, you will see how great are our responsibilities, and how great are our privileges, and how much need there is for us to be up and doing, using all our best efforts in carrying out the work which we as members of the Brotherhood of St. Andrew have so solemnly undertaken to perform.

In this great City with its teeming thousands; with sin, indifference, and misery abounding on every side, unbridled license selfish indulgence in amusements, and the giving up of duty to pleasure, meeting us at every turn. Is there not here more than ample work for the exercise of our noblest gifts?

To give is also to get, because it is more blessed to give. This is the great principle on which the Brotherhood has been organized.

To work for the Master and the coming of His Kingdom, and to give to our Brothers of that which we have received, is its Mission. It is hard, earnest, self-denying work for others; and it is work, not spasmodic, but continuous and consistent work, in season, and out of season, and on lines so definitely and clearly laid down that no one need mistake them, that is asked and demanded of each and all the brethren.

The Brotherhood of St. Andrew means, if it means anything, a band of devoted consecrated workers, who have solemnly pledged themselves to pray for the spread of Christ's Kingdom among young men, and to endeavour to bring men within the influence of His Church.

True, there are many avenues by which this end may be reached, and many methods by which the work may be done, but this is the consecrated thought of the organization, and its only real object.

Now, Brothers, we have seen something of what we ought to do, and of what we are endeavouring to do, but have we realized the effect our work has, or ought to have, on our own lives and conduct? Do we feel that we are better men from our association one with another? Are we stronger and better able, through our rules of prayer and service, to withstand the daily temptations which so often assult us? If not, why not?

We are told "he that watereth, shall be watered also himself."

Is this realized in our experience? He that would do good must be good, he that would influence men must be a man.

Archdeacon Farrar says:—"A true man would not always swim with the stream, but would strike out bravely against it. He would not always be an opportunist trimming his sail to catch every passing breeze of popularity."

Then courage is absolutely necessary, not merely physical courage, but moral courage.

Here are two instances of this courage—Mr. Gladstone turning his glass upside down and remaining seated while his companions at a club at Eton, drank to a coarse toast which it had been customary to give.

The second instance is that of a Captain of boats at Eton who refused to row, or allow anyone else to do so, if the coarse talk to which he objected was continued; that Captain was Coleridge Pattison, afterwards Bishop of Polynesia.

To the Brotherhood man I would say, his life and conduct must be pure and without blemish, he must be steadfast in his purity, and then before his fellow-men, he will stand out as an example of what by God's grace man can become.

In a powerful address to our Brethren in America the late Bishop Brooks said:—"Go, then, dear Brethren, to your blessed work. Go, full of hopefulness. Go simply. Go with the sincere belief that that which you are seeking after is the most natural thing that can possibly come to the soul of man. Be absolutely simple, be absolutely genuine. Never dare to touch any man's life without the most perfect and absolute reverence, because you are touching the most sacred thing that is in this world. Never

reduce any of your methods to mere habits. Let every one of them be fresh and pulsating every instant with the new life of God, as if you were the first man that ever went to a human soul with the Father's message. Be brief, because you speak for God. Be earnest. Be consecrated. Be natural. Be simple. Be human. And, above all things, young men, be pure. Be pure: for the man that is not pure cannot deliver the message of the Father. Be pure!

Then followed Chapter reports through the various Directors, in their order of formation as follows:—

(1) St. Stephen's, Newtown; (2) St. Peter's, Woolloomooloo; (3) St. Mary's, Balmain; (4) St. Andrew's, Summer Hill; (5) Christ Church, Enmore; (6) St. Philip's, Church Hill; (7) All Saints, Petersham; (8) Trinity Chapter, Brisbane; (9) St. James', Croydon; (10) Christ Church, Cootamundra; (11) St. Paul's, Ballarat, Victoria; (12) St. Simon and St. Jude, Bowral; (13) St. Saviour's, Goulburn; (14) Holy Trinity, Kelso; (15) St. George's, Paddington; (16) St. Luke's, Sussex-street.

Rev. D. LASEON spoke on the subject:—"Why more men do not come to church."

Rev. J. H. MULLENS on "How to bring men to Church." Rev. C. BAKER on "What shall we do when we get them there."

The Rev. J. D. LANGLEY, Rev. T. B. TRESS, Rev. A. W. PAIN, Mr. McKERN, and Mr. HEALY took part in the discussion which followed.

OFFICIAL.

TO THE CLERGY OF THE DIOCESE OF SYDNEY

SYDNEY DIOCESAN REGISTRY,
22nd November, 1893.

REV. AND DEAR BRETHREN,

I desire in view of the approaching season of Advent to urge upon you very earnestly the serious need which exists of maintaining and extending the pecuniary support which the "Church Society" justly claims from all members of the Church of England in this Diocese. A large deficiency in the income for this year seems highly probable, and, sad to say,—this deficiency (which unless strenuous and self-denying efforts are made to meet it, is sure to occur), will mean reduction both of the amount and of the number of grants next year.

I ask you to make a strong and earnest appeal to those in your Congregation and Parish to give liberally to the Church Society, not only as for a special exigency, but also for continuous support; so that instead of going back in the matter of providing Church ministrations in poorer Parishes and Districts, we may make distinct progress.

The financial depression and its disastrous results are surely a call to us to "consider our ways." Selfishness and backwardness in building the house of the Lord, were the cause of much woe to God's people of old (see Hag. i. 5-11: and is there not with us too much of that same selfish and niggardly spirit in religious matters?

Every means should be taken to awaken new interest, as well as to sustain the old interest, in the Church Society. We want more collectors, and more contributors. While we would welcome large amounts from the few donors who can give them, we want an increased and regular influx of smaller amounts from many donors. If every household, in every Parish, would give only a small contribution, how much more might be done than is at present possible!

Brethren, I appeal through you to the Laity throughout the Diocese to come forward and give more liberal, and self-denying, and thoughtful support to the Church Society—the most important and comprehensive of our Church organisations. Prayerful, regular, and sustained efforts are needed if the free fund of the Society is to become what it was intended to be, a Sustentation and Pastoral aid fund for diffusing, and extending, Church ministrations throughout the Diocese, and for giving a helping hand to Ministers and Churchwardens, in the poorer, and less well-to-do districts.

I desire also to remind you that the season for Special Intercessions on behalf of Foreign Missions is approaching, and I hope that on or near St. Andrew's Day, you will, according to your discretion, arrange for such Special Intercessions, and will particularly remember the need of sympathetic and thoughtful attention being directed to the missions in Australia and the adjacent islands.

Yours most faithfully,

Wm. Sz. SYDNEY.

P.S.—I desire to add that I shall be much obliged if the Clergy will see that the little envelopes for special offerings prepared by the Secretaries of the Church Society are distributed in Church, or circulated among the parishioners, even in cases where a special offering cannot be arranged for—though I do hope these cases will be very few indeed.

We should carry up our affections to the mansions prepared for us above, where eternity is measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people for ever.

So soon as men cease from striving after what is better and loftier than that which is, they begin to sink lower and become worse.

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All Policies effected from now till the end of the year will share in the division of Profits as at 31st December, 1893.

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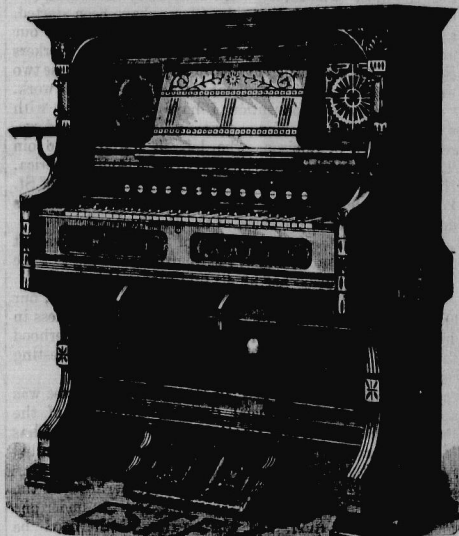


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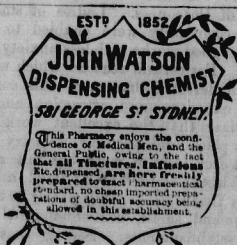
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"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 25, 1893.

THE VACANT BISHOPRIC.

ON Monday last a statement appeared in the columns of
the *Sydney Morning Herald* to which we desire to
direct attention. The *Herald* says, "A correspondent
writes, &c." The correspondent, whoever he may be, has
in this instance evidently allowed his imagination full
play, and the contribution has drawn forth a denial from
the BISHOP OF NEWCASTLE. We will first give the state-
ment of the *Herald's* correspondent:—"THE VACANT BISHOPRIC OF GRAFTON AND ARMIDALE.—
A correspondent writes: 'At the Synod of this Diocese,
which was held about two months back for the purpose of
electing a successor to the late BISHOP TURNER, it was de-
cided to request the BISHOPS OF BATHURST, MELBOURNE and
NEWCASTLE to appoint a fit and proper person to the
Bishopric. Of late much surprise has been expressed at
the long delay in making an appointment. It appears the
three Bishops mentioned have occupied much time in the
matter, but are now going to return their commission to
the Synod. The Bishops having first decided in electing a
man from the Australian Clergy, several names were
brought forward and in due course reduced to two, viz.,
the Rev. J. T. EVANS, of Manly, and ARCHDEACON GREEN,
of Ballarat. Certain of the Sydney Clergy, being aware
of Mr. EVANS having the appointment offered him, wrote
to each of the Bishops objecting to his being raised to the
Episcopal office. Two of the Bishops were then willing to
select ARCHDEACON GREEN, but the third Bishop, thinking
it unfair to Mr. EVANS, declined to fall in with this view,
and, as no appointment could be made unless they were
unanimous, they have now resolved to take no further
action in the matter. Mr. EVANS is well known to the
Clergy of Grafton and Armidale. For some time Mr.
EVANS has been holding a general license for the Diocese
of Sydney, and for a few years was Chaplain to the Bishopof BATHURST. He is supposed to be a High Churchman.
ARCHDEACON GREEN, of Ballarat, is well known in Victoria
as a parish priest, a good preacher, and a High Churchman.
In the course of a few days the BISHOPS OF BATHURST, MEL-
BOURNE, and NEWCASTLE will inform the Vicar-General of
their decision, and the Synod will again be called
together."The following is the denial of the BISHOP OF
NEWCASTLE:—"In justice to the Clergy of the Sydney Diocese the
BISHOP OF NEWCASTLE writes to contradict a statement made
by a correspondent in the columns of the *Herald* on
Monday last. That certain of the Sydney Clergy being
aware that Mr. EVANS having the appointment offered him
wrote to each of the Bishops objecting to his being raised
to the Episcopal office, is entirely without foundation,
both as to the 'appointment being offered' and as to the
correspondence. The Bishops have not 'returned their
commission to the Synod' but have reported the decision of
a majority of their number to the Administrator of the
Diocese."It is a great pity that in such a serious matter as the
selection of a fit and proper person to fill the important
position of Bishop of the Diocese of Grafton and Armidale,
"a correspondent" should be found so reckless as to make
a false charge, in the first place against the Clergy, and
secondly, to imply that the BISHOPS OF NEWCASTLE and
MELBOURNE through outside influence have been unfaithful
to the great trust committed to them by the
Synod. Such imputations must come from a weak or
deluded man and show that he regards the office of Bishop
as a mere functional one, and not as invested with that
sacred responsibility which is attached to it by the Word
of God and His Church. Surely the Church expects from
the Bishops whom the Synod appointed to make a selection
that they would choose the best man that could be found
'without spot or wrinkle' that the keenest critic could
discover, and we believe to obtain this they have devoted
much prayerful labour. The paragraphs which have ap-
peared within the last few weeks in metropolitan and
country papers, are tinged with disappointment akin to
despair, and a careful reader is tempted to believe they
have emanated from one source. We may have some-
thing more to say on this matter after the Administrator
of the Diocese has announced his decision in accepting or
rejecting the decision of the majority, but we are thankful
to the BISHOP OF NEWCASTLE for his vindication of the Clergy
of the Diocese of Sydney from the slanders and aspersions
cast upon them by an anonymous correspondent.**TEACHERS' EXAMINATIONS.**IN another column we have the pleasure of publishing
the results of the recent examination conducted by the
Sydney Sunday School Institute. This is supplemented by
the Report of the Examiner, and we are confident they
will be read with great interest by all who are engaged in
Sunday School work. Everything which can make teach-
ing effective should be gladly welcomed. The earnest
teacher will recognise this, and avail himself or herself
of those aids and helps, which are provided by our
Diocesan Organization. In looking over the Reports
already referred to, there is one thing that will strike the
diligent reader—it is the good results obtained. This
should encourage the Teachers who have not yet offered
themselves for examination to do so. We earnestly hope
many may be led to this, and that the ecclesiastical year
on which we are about to enter, may be one of great
blessing to all Sunday School Teachers, and that daily
they may increase in Gods manifold gifts of grace,
the spirit of wisdom and understanding, the spirit of
counsel and strength, the spirit of knowledge and true
godliness, and that the scholars may continue Christ's for
ever, and daily increase in His HOLY SPIRIT more and
more until they come to His Everlasting Kingdom.**Australian Church News.****Diocese of Sydney.**Labour Home.—The Weekly Meeting of the Commit-
tee of the Labour Home was held on Tuesday afternoon, the
16th ult., at 537 Harris-street, Ultimo. The Rev. J. D.
Langley occupied the Chair, and there were present the
Rev. D. H. Dillon, Messrs. John Sidney, J. S. E. Ellis, Theo.
Elwyn, the Hon. Secretary (Charles I. K. Uhr), and the
Manager (E. Grother). The Chairman gave the following
report of the work done during the week:—Number of
meals served, 830; beds occupied, 276; employment foundfor 2; left 1; now remaining, 36. A Statement of Account
was submitted and passed for payment.St. Andrew's, Summer Hill.—The annual Sunday
School picnic was held on Tuesday. After a short Service
in the School-room, conducted by the Incumbent, the Rev.
John Vaughan, 500 children were marched to the station,
and conveyed by a special train of 14 carriages to West-
mead. A large number of parents and friends accompanied
them. The weather was everything that could be desired;
the children were well supplied with sandwiches, cakes, tea,
sweets etc., and the Incumbent was ably assisted by the
Rev. G. E. Gibbs, Alderman W. H. Thompson (Superin-
tendent), A. J. Studdy (Secretary), and a staff of thirty
Teachers, who were indefatigable in their exertions to
provide sports and amusements. The train returned soon
after six o'clock.**Diocese of Newcastle.**The Bishop of Newcastle is making a tour through his
Diocese for the purpose of conferring with the authorities of
every parish about Clerical Stipends as provided under the
new Ordinance of Synod. The Rev. W. Marshall has re-
turned after a visit to England. On Saturday last, the
Bishop laid the foundation-stone of an addition to be made
to the Church at Wickham. There was a large attend-
ance of Clergy and Parishioners. After the brickwork is
finished, large bands of volunteers, skilled in various
mechanical arts, will proceed to furnish the building with
all interior fittings, thus greatly reducing the cost, and
giving the proof of their enthusiasm in the work. Later
a social meeting was held at Paterson with much success.All Saints', Singleton.—The Bishop of the Diocese
and Archdeacon White met the Parochial authorities on
Wednesday, 15th inst. at 4 p.m., to make financial arrange-
ments under the New Funds Ordinance.Christ Church, Dungog.—The Parochial Council has
decided to proceed with the erection of a new Sunday-school.
A new and larger building will replace the present school.Religious Education.—The Secretary of the Religi-
ous Education Committee, the Rev. Canon Goddard, has
forwarded the subjects for instruction in Sunday-schools for
the year commencing Advent 1893, together with a course
of Lessons for each Sunday in the year. The Examination
of Scholars in the subjects set for the present year will be
held on Friday, December 1st. There are two divisions
of candidates under and over twelve years of age. Candidates
will be admitted who are not Sunday-school scholars on pay-
ment of a fee of 2s. 6d. Names of candidates in each division
must be sent in to Canon Goddard, Morpeth, on or before
Friday, 24th November. The requisite papers will then be
forwarded to the Clergyman of the Parish who will con-
duct the examination locally. He will seal and forward all
papers to the Rev. J. W. Debenham, Young, New South
Wales, who will examine the answers, and award the marks.Raymond Terrace.—The Rev. Canon Simm is, it is
stated, about to take a well-earned holiday of some duration
in Tasmania.Gresford.—The Rev. F. W. Addams who holds a
general license for the Diocese of Sydney, has been spending
a few days among his old parishioners in what was under
his Incumbency, the Gresford portion of the Paterson Cure.
He was accompanied by Mrs. Addams.**Diocese of Goulburn.**Temora Parish.—As the Incumbent of this Parish,
the Rev. A. Duncan, M.A., was proceeding last Friday to a
Church gathering with a party of ladies, he was thrown
from the vehicle he was driving, and sustained a compound
fracture of the right leg. In his fall Mr. Duncan carried
the reins with him and the horse starting off, the whole
party were in danger of their lives among the stumps and logs,
when Mrs. Duncan with great presence of mind, jumped out,
and notwithstanding a severe fall was able to regain the reins,
and to keep the plunging horse pinned to the ground, until
assistance arrived. All the party were considerably bruised.
Mrs. Duncan was much shaken by her fall, and by the
wheel passing over her body. Mr. Duncan's leg was set by
Dr. Hunter, and he is progressing favourably.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 6d Cakes of Soap make them fair and
lovely, removing pimples and allaying irritation of the skin.
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Medical Faculty, viz., Coleman and Sons.**A. ROSENTHAL,****Merchant Tailor & Clerical Outfitter, 52 Oxford St.**My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods
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THE SISTERS OF THE CHURCH.

A Sermon preached last Sunday by the
REV. J. C. CORLETTE, D.D.,
(Incumbent of St. John's, Ashfield.)

"Speaking the truth in love."—Eph. iv. 15.

In taking these words for my text let me say first of all that I am not intending to use them as a weapon against others. I am not going to attempt to wield God's holy word as a sword with which to assail brethren in Christ, who have as I know, dealt somewhat unkindly with myself and others, or who have, I fear, spoken not altogether truthfully or lovingly about us. I am only taking them as an expression of the spirit in which I shall try myself to deal with a matter that has caused a great deal of controversy and bitterness, and to put forth true statements as to things which have been made an occasion of accusation and of exaggeration and misstatement. I take up this subject with much reluctance, because such discussions should not be ordinarily brought into the preaching of the Christian Church; because there is so much that is higher and more edifying that needs to be dealt with there; because they lead to more expression of personal explanation and personal reference than is ordinarily proper to the pulpit, and to the place of public worship of Almighty God, and because there is always great danger of stirring up continued controversy, and even when speaking the truth or not speaking it, as it ought always to be spoken "in love." Yet I have felt compelled to undertake this, through finding that those who have been more directly assailed and others who have taken their part are supposed to have nothing to say for themselves, to be convicted of disloyalty to the Church in which we worship God, and to be undermining her peace and welfare. And the accusations continually made may if altogether unnoticed eventually have the effect which some no doubt desire them to have, of casting suspicion upon us all alike and of injuring all our work and ministry amongst our brethren. And not only may there be the danger of some godly and well-disposed persons becoming affected injuriously to us and to themselves by taking up strong party prejudices which are being forced upon them in this way; but true religion, godliness, and brotherly love, the most precious of all Christian graces, are in danger of complete overthrow. Further, in apology for my present action, you are many of you aware that the attack has not been confined to the public press, secular and religious, but that again and again pulpits have been made to resound with denunciation of Sisters and Sisterhoods and of all who have dared to think that they had any place in the Church of England, and any right to exist in the Diocese of Sydney.

Suffer me then dear brethren, in the spirit of love as I am sure, and of a sound mind also, as I hope, to let you hear something for once of another side of this question.

The writer of the life of ARCHBISHOP TAIT says, "When the time comes for estimating and comparing the various Church movements of this century in England, it is probable that the first place as regards utility and strength will be assigned to the revival of Sisterhood life as an active constituent in the Church's work." I have reasons of my own for declining to adopt this opinion altogether, but it will show what a high estimate of the sort of work which some are denouncing here, is held by the Church in England, when such a sentiment is expressed in the life of such a man as ARCHBISHOP TAIT. From very small beginnings, in spite of strong opposition and mistrust, in spite also, as must be allowed, of extravagancies and self-will in some cases which have marred worthy deeds and caused their good to be evil spoken of with too great justice, Sisterhood communities sprang up everywhere; and they have done work for the poor and the sick, for convalescents, incurables, the aged and temporarily insane, for fallen women, for the care of orphans, and the teaching of children, which have convinced men in spite of themselves of a wonderful fitness to meet some of the greatest needs of our time. Beside their usefulness in affording well-organized and well-trained agencies for these works of benevolence, they were found to be most beneficial in affording a new opportunity for devout women, moved by the spirit of Christ to separate themselves from all lower aims and to consecrate themselves altogether to His service in works of piety and charity. They have done inestimable service in supplying a new aim in life, and a new sense of usefulness in the world to many women who, from various reasons, had no prospect of marriage, and no capacity for missionary enterprise, or for the more solitary work of the newly revived office of Deaconess. Ladies of small means, too, by joining a community were enabled to live and devote themselves to good works with less anxiety and distraction than before. For certain reasons which women may perhaps better understand than men, this community life in Sisterhoods exercises more attraction and rouses much more enthusiasm than the excellent work of Deaconesses. Each has its place and peculiar ministry to afford to the Church, and each form of work has full recognition and free exercise in the Church of England at home. Yet in the Church's Year Book for 1891 nearly 30 Sisterhood institutions, large and small, are enumerated, but only nine Deaconess establishments. Seeing that the work of

trained and associated Christian women in either capacity was of such importance to the Church that it must some day come amongst us, I moved our Diocesan Synod in this matter eight years ago. And because many troubles had arisen elsewhere through ignoring efforts of this kind until they had acquired definite form, and then trying to repress or modify them, I tried to get the Synod to anticipate this by laying down some rules upon which alone such work would be recognised. The report of our Select Committee, which I desired to have adopted by the Synod, defined a Deaconess as a woman set apart by the Bishop under that title for service in the Church; and a Sisterhood as "coming into existence through private effort and not initiated by Ecclesiastical authority," and as having their "relation to Ecclesiastical authority not so well defined as that of the Deaconesses." The report declined to recommend the establishment of Sisterhoods (i.e., by deliberate action of the Church, and on this point Bishop Barry expressly dissented from it); but it expressed the opinion that any such association should have its plan and details of management submitted to the Bishop for his sanction. Now the Synod refused this entirely, and adopted a resolution, which simply said in effect, that it would have nothing to do with Sisterhoods, but would refuse them altogether. Of course this had the effect, for such time as that resolution might be considered valid, of compelling those who constituted a Sisterhood, or made use of an existing society of this kind, to act simply as private individuals, and of preventing them from seeking any direction or sanction from the Bishop, if the Bishop chose to think himself bound by such a resolution. These facts will explain in some measure not merely my own position, which is of less consequence, but also one matter of complaint, viz., that no invitation could proceed from the Diocese, nor any control be assumed by the Synod, and that the Bishop's formal sanction could not be expected, nor sought for. But it is scarcely reasonable to expect that a vote of Synod some years ago, is for ever to restrict all the Clergy and Laity of the Church from the employment of a "private effort" which they hope may prove useful in the contest with poverty and ignorance and sin—an effort, moreover, that has long been recognised as legitimate in the Church at home, and used with extraordinary success. It is enough surely to withhold from them the sanction and salutary control which they had sought genuinely and honestly, in hope of preventing some of the dangers, accompanying such efforts, without attempting to deny them their liberty as English Churchmen. And when efforts of the kind have had, like Sisterhoods, the strong approval of the Convocations of the Church in England, and the grateful acknowledgment of so many Bishops of the Church, and more recently the express recognition of the General Synod of the Australian Church, is it not a little hard to brand those as rebels and outlaws who simply exercise the liberties of the English Church? Is it likely, too, that an institution which has on the face of its report for 1892 the express patronage of the two Archbishops of Canterbury and of York, and of seven other Bishops of the Church in England (besides the implicit approval of many other Bishops whose names are not attached to their published documents) is so unfaithful to our Church and so foreign to its true character as some declare it to be?

I am not denying that the character of some movements in the Church in our day are such as to excite very reasonable suspicion and dislike by those who believe the Lord did a good work for the Church of England in her Reformation and deliverance from the thralldom of Rome. I am altogether with those who reprobate the real Romanizing of too many in the Church. Some Sisterhoods have been of this character. Perhaps it is a danger that all of them have to guard against. There are those in the Church who seem to regard everything Roman as Catholic; but, on the other hand, is there not also a great danger on the side of those who regard many things that are Catholic as Roman? Yet in all cases let us be patient and speak only the truth, and speak that in love.

But, what is the origin and nature of this particular society? It was founded 23 years ago by women "in full communion with the Church of England who, constrained by the love of Christ, desired to consecrate themselves entirely to the service of His poor, suffering and ignorant members as Sisters of Charity." "They believe that they are called by the Holy Spirit, to this life of dedication, and are further encouraged to embrace it, by the conviction that it has distinct recognition in the New Testament, both by the teaching of our Lord Himself and of His servant, St. Paul." "In responding to this inward call of God (I am reading for them and to follow out their vocation in a spirit of humility—not exalting themselves above others, but rather acknowledging that all conditions of life are meted out and appointed by our Heavenly Father, and that the glory of His Name is best set forth when His children faithfully fulfil His loving purposes for each one of them.)"

In other words they do not assume for themselves any peculiar sanctity or superiority over those who are not led to do as they are doing. "To enable the Sisters to carry out such a life of charity and devotion, they are united under a common bond of obedience." An excellent thing to have a school and example of quiet obedience amongst us in these days of contempt of all rule—"They agree to live together in submission to certain rules, and to be governed by superiors elected from their own body. Their lives are to be wholly devoted to God, and the extension of His Kingdom on earth. Their

time is to be spent in the care and training of destitute orphans, the education of the young, and the nursing of the sick; also in Home Mission work among the destitute and suffering poor. They are to labour unweariedly to bring all those who know Him not—to the knowledge and love of the Saviour and under the teaching of His Holy Church." Those who desire to be admitted (I again quote) "must be members of the Church of England, and have the consent of their parents." After a term of probation in two stages, the first of a few months, the second of three years, they may be admitted as "full Sisters." There is no vow of perpetual renunciation of marriage (as has been alleged), nor any vows in the sense in which some have said, but "a solemn promise to remain unmarried, to share all things in common and to live under loyal obedience to the rules, so long as she shall wear the distinctive habit of the Sisterhood." Release from this promise "cannot be refused to any Sister who deliberately claims it." And if she does so she resumes her ordinary dress and title, and (I quote again) "it is clearly understood that she leaves absolutely free from all promise, obligation or engagement made or entered into, while a member of the Community." They are spoken of as having large means at disposal. This like other things appears to be much exaggerated; but so far as it is true, it is simply because they deny themselves and live as very poor, and because by untiring energy and remarkable genius, and the force which a noble example has upon others, men and women, they raise large sums of money which are altogether used in works of mercy.

Beginning at first with a large Ragged school, they are now educating near 1500 children of the poor in the St. Augustine's schools, Kilburn, over 1400 in the Gordon Memorial School, and in all near 8000 children in England alone. They are supporting between 700 and 800 destitute children in the various orphanages and houses of the Society. They maintain a splendid convalescent hospital at Broadstairs, where last year there were 218 poor children from East London and another smaller one at St. Anne's-on-Sea in Lancashire. They have an accident hospital near the Docks at Rotherhithe. They maintain a Food Mission, selling penny and half-penny dinners at the London Docks. They have a Night Refuge in Whitechapel, of which over 9000 homeless wanderers availed themselves in the winter of '91-'92. They have a Labour Home in the Edgware Road. They provide Sunday teas for the unemployed, at which the number of guests for one year was over 23,000. During the same period 11,000 invalid dinners were sent to the poor in their own homes, "besides special dainties to tempt the appetites of those too ill to take ordinary food." They support Women's Workrooms at Kilburn, in Whitechapel, in Shorelith, and in two or three provincial towns, where comfort, instruction in work, material and employment are afforded together with Bible Classes, to a number of poor destitute women. Beside all this they provide a temporary Home for returned missionaries visiting England, and for Clergy from the country. "By these and similar efforts" (I quote again from themselves), "as experience from time to time may suggest, the Sisters endeavour—in humble dependence on God's blessing—to fulfil their vocation as handmaids of His Church, and to promote the glory of His name, and the enlargement of His Kingdom at home and abroad." What are we doing in Australia, it may surely be asked, that we should take these Christian ladies to task so severely for the way in which they set about their good works?

But, it is said, "Oh, yes! we don't deny their good works, but then they do this and that—," and many things are alleged as outweighing all the good they do,—some of them quite false,—some of them exaggerations and perversions, some of them ridiculous fables,—some of them mere matters of taste or lawful difference of opinion,—and if there are some things which are possible blemishes mistakes, faults (I do not undertake to say there are none), what else can we expect in that which however well-meant, is after all human.

I could not attempt to collect all these charges, but some of them are so serious that I am compelled to mention them. For instance, a Catechism teaching children purely Roman doctrine about Confession and Absolution, and other subjects, is publicly quoted at length in connection with a lengthy protest against the Sisters, in such a way that everyone who reads supposes that it is an extract from one of their books and a sample of what they will teach in their schools. However, with regard to these extracts, the organizing Sister writes to me, "As a matter of fact not only can we decidedly deny that they are in any of our publications but we had never seen them before and do not know where they are to be found!" Their real Catechism is not difficult to obtain. I have a few copies which I shall be happy to lend, and its teaching is well within the bounds of the Church of England. There is nothing to conceal, nothing to be " Jesuitical " about in this respect or anything else connected with the institution. A few of the definitions here and there are not exactly perhaps what you or I would give or approve. But count up the parts with which all Churchmen agree, and they will be vastly in excess of those objected to; and will you for the sake of these latter allow your Sisters in Christ (for that they are, remember), to be abused and their good evil spoken of? Would you allow your brethren who think differently from you on these points to be branded as traitors and people not to be trusted? What may not religious strife come to if this spirit is indulged?

The Hymns used by them are "Hymns Ancient and

Modern," the use of which, however some hymns may be objected, can scarcely in the present day be seriously accepted as evidence of unfaithfulness to the Church of England. The Sisters have been said to wear a "rosary," a Roman bead roll for "Ave Marias" and "Paternosters." This is simply a childish fable. They carry a cross, not as an ornament but as a religious emblem. Perhaps you are not aware that in England a cross is similarly worn by many women set apart as Deaconesses. I have read of instances in the Dioceses of London and of Worcester in which the Bishop, on the occasion of setting apart a Deaconess, is said to have given her as part of the ceremony a silver cross to wear. It is intended, no doubt, to help to remind her that in her office she has indeed taken up a "cross" to follow Christ.

To say that these Sisters pray to the Virgin and the Saints, is simply an untruth which you could not be deluded with if you knew them. It is, of course, equally baseless and absurd to say, as has been said, that they do not call themselves members of the Church of England. They have never called themselves anything else, and are not allowed to go elsewhere.

Holding the Real, though Spiritual, presence of Christ in the Holy Sacrament, the Sisters are charged with holding "Transubstantiation." Of course we know that the two are confounded or maintained to be identical by some; and that there are many who call themselves members of the Church who believe as little in one as in the other. But I venture to trust that in some true and effectual sense every devout communicant amongst you believes in the real though spiritual presence of Christ in the Sacrament. There are developments, applications, modes of expression adopted by some for this great truth which are open to very serious objection; but even these would be best met by "speaking the truth in love," not by exaggeration and misrepresentation. These however are not the present question, but whether the doctrine of transubstantiation is taught or held by the Sisters, and we can be quite certain that it is not.

The dress adopted by the Sisters is constantly alleged against them as being Roman. But it is really no more nor less than the present dress of a Church of England Clergyman, or a Wesleyan Minister of the day, for that matter. Both alike are according to a recognized type of distinctive character. It is a fashion to adopt such distinctions in dress, and I suppose, some advantages as well as disadvantages arise from it. The Sisters' dress is in its main features a matter of tradition, and though we may think that we could amend it, still, seeing that it much more concerns them than us, we may surely leave these Christian ladies to solve this difficulty for themselves in prayer, and in the exercise of their Christian liberty. If it be an offence to some, their peculiar dress may be a help and protection to themselves and others. At any rate, is it not too small a question to irritate us into blindness as to our duty to allow them Christian freedom in all charity, or as to their spiritual character, their true devotion to the Lord and their good work for the suffering poor? Would any one believe, without having seen it in a religious newspaper, that it has been brought as a charge against these good Christian women that they pray too many times a day? Or that, being women, they have imposed upon themselves a rule of silence during working hours! Their rule runs thus, "Any unusual austerity is discouraged throughout the community, and the Sisters are taught rather to cultivate the higher and more spiritual forms of self-denial and self-discipline. It is inculcated that resignation to the daily-recurring crosses which come in the order of God's providence, cheerful endurance of the discomfort and weariness inseparable from their work and ready patience in spending and being spent for others, are more acceptable to God than any rigid self-mortification in outward matters." Again, "Silence from unnecessary words is a form of self-control enjoined during the working hours of the day, and rules relating to the government of the tongue are at all times strictly binding. No controversial arguments are permitted, nor critical remarks upon other religious workers, upon the Bishops and Clergy, or persons in authority; nor are the faults and frailties of the Sisters, or others, to be made subjects of conversation." "The Sisters are to practice humility by watching against the subtle snare of spiritual pride, and are to avoid the slightest assumption of superiority over others."

But I have said enough, I hope to show at any rate what are the real aims and desires of these our Sisters in the faith, however far they may fall short of them. For, be sure, every earthly good has its flaws and failures. Nothing here, however good in intention, but what must fail at times or somewhere in practice, and so need pardon of God, and charity and compassionate gentleness in the judgments of all fellow Christians.

One word to my sisters in Christ generally of the Church of England. Here is a veritable work of women,—pious women,—Church of England women. Women first started this Sisterhood, women constitute it and women alone form its council and governing body. And as a man I must confess that I do stand very much impressed with not only the energy, the devotion and thorough womanliness of their care for the needy and suffering, but with the versatility, the richness of resource, and the remarkable administrative power which these Christian women are exhibiting. It seems to me indeed that they are those who bring honor to your sex, and who most command more than ever the respect of man. But all this is to be admired in them as we know, and they know the Lord's gift to

them and His work in them. If there were even much more in this Sisterhood than there is which I could wish otherwise, or desire to be modified in more accordance with my own choice, I confess that I should still feel bound in charity towards the poor whom they benefit so much, in deference to the truth they represent, in veneration of the Lord whom they are sincerely trying to serve, and of the Spirit whose fruits they bear so abundantly, to bid them God-speed, and to pray for the welfare of their works amongst us.

Let us thank God for the many good Christian women who, in ordinary life, without distinction of attire are working as Sisters of Charity and Mercy, visiting, comforting, helping the sick and poor and desolate. Let us acknowledge the works of Christ in them, and the fruits of His Spirit and bless them in their deed, whatever communion they frequent. Let us thank God for devout women who serve Him in like manner, only under more formal Church authority and designation as Deaconesses, with such distinction of attire as they think sufficient, and with much manifest blessing upon their self-denying service of the Lord and His Church. But let us none the less therefore thank God for those whom His Spirit seems to have moved to serve Him in Sisterhoods, living in community adopting their own special modes of expression for their renunciation of the world, labouring in much prayer to live very near to God, and to serve diligently and faithfully the Church in which He has called them. Let us not neglect many manifest tokens of God's grace and blessing upon their labours. Let us not fall into the sin of accusing and evil speaking and hasty, uncalculated, uncharitable judgments. If it can be so, make personal acquaintance with these Christian women and their work; you will be always welcome and may make full enquiry for yourselves. And then when, if from personal knowledge we feel obliged to dissent we can speak the truth without fear, but speak it always in love.

SELECTED ARTICLE.

THE C.M.S. VALEDICTORY.

Times have changed since the old days, when a valedictory dismissal of Missionaries attracted only the personal friends of those who were about to go to the Mission field. Now the *Times*, under the heading of "To-day," gives an announcement of the fact that in Exeter Hall, at seven p.m., "Farewell" is to be said to a number of Missionaries. Nor is this the only sign of change. In olden days there was no Morning Service, no special administration of the Holy Communion, no meeting at night in Exeter Hall on the day of a dismissal. Even after the new departure was made as to the Morning Service, and the evening meeting there was not wont to be such a crowd at each as was seen on Tuesday last. The body of St. Bride's Church, Fleet Street, was quite full at eleven a.m. Many people had to stand during the sermon, which was preached by the Rev. Dr. Hill, Bishop in Western Equatorial Africa. The Bishop has a voice of excellent quality, and when he speaks in natural tones is well heard, but when he wishes to be particularly pathetic he has a habit of speaking in so low a tone that the conclusion of the sentences is unheard. Spite of this, however, it was quite clear that his earnest spiritual, and appropriate sermon came home with great power to many hearts. Seldom, we imagine, is there seen such a number of Communicants as gathered at the Lord's Table at St. Bride's. We cannot help feeling, however, that there is danger of tiring out the principal persons concerned. Many of the Missionaries are compelled to come up from a distance on the morning of the dismissal. This means early rising, a tiresome journey, and some weariness of body before the day's exciting incidents begin. Such a day cannot fail to be a trying one. The feelings are at their highest tension—sorrow, joy, hope, fear alternate in each heart. Such a sermon as Bishop Hill's was bound to deepen emotion. It was right that it should be so. It is well, however, to remember that emotion has a very wearing effect on body and mind. When we further recollect that the Morning Service is only one part of a very long day's work, we shall be disposed to think that it might be well for none to go up to the Lord's Table, except the Missionaries themselves, their relatives, and personal friends. But whilst we cannot shut our eyes to the fact that there is a very real danger of making a grand occasion of weariness, we fully admit that it is a sight to rejoice the heart when a whole congregation—and that one which quite filled the lower part of St. Bride's Church—remains to obey their Lord's command, "This do in remembrance of Me." Nor do we doubt that the memory of that Communion will remain as a sweet and blessed thing when those who partook of it are far away from their friends, in places where intense loneliness is not the least trying part of their lot.

But the Morning Service is a small part of the day's proceedings. In the afternoon the dismissal proper takes place in the Committee Room at Salisbury Square. Then the instructions of the Committee are given to the Missionaries. These instructions are by no means of a formal character. They reflect the present position of the Mission field. They vary with the changing circumstances of each Mission. There are times when these instructions are bound to embody great truths, and to state afresh the distinctive principles of the Church Missionary Society. In the olden times the Rev. Henry Venn was wont to make such occasions an opportunity for setting before his hearers

the principles on which Missionary work must be conducted. It will be an ill day for the Church Missionary Society if the time shall ever come when this part of the proceedings is slurred over. But it is doubtless necessary to let it be a private rather than public function. Still, it makes no slight demand upon the attention, and therefore upon the strength of the Missionaries.

Then there is the Evening Meeting in Exeter Hall. This year it was simply overwhelming as to numbers. Not only was Exeter Hall filled in every nook and corner but an overflow meeting was held in the Lower Hall, where Bishop Hill and his African brother, Bishop Oluwole, and the Rev. Ruttonji Nowroji, among others gave addresses. These meetings are a testimony to the personal interest felt in those who are going abroad. They are both a cause and an effect. They give to Christian people at home an interest in those who are doing their work abroad which they could not have, had they never seen white-haired veterans like Mr. Alexander and his wife, and the fresh young faces of those who are going out for the first time. If it were possible to hear all speak we do not doubt that the effect would be good. As it is, however, representative men are put forward, nor are those who were present at the recent dismissal likely to forget the fervid appeals made to them. Some idea is given of the vastness of the field of operations, and of the variety of instrumentality which is used in order to bring it under cultivation. Medical Missionaries always command attention. As a rule, the young medical men who give themselves up to the Mission field, are profoundly in earnest. They love both the souls and the bodies of their fellow men. They feel that they have a work to do which must tell. Their main fear seems to be lest they should forget the spiritual in the medical side of their work. We were much struck with the speech made by the young doctor who represented Medical Missions on Tuesday night.

There is another side of the subject which deserves to be considered. These dismissal meetings are a most efficient means for keeping the duty of the Church to the heathen before men's minds. We should greatly like to know how many of those who offer themselves for the work received their first impulse towards it at such meetings. Not a few were well assured, Nor is this all. In such an assembly as that gathered together in Exeter Hall there are a very large number of persons directly engaged in the home work of the Church. They are deeply interested in the spiritual work of many kinds. They are in danger of forgetting in the urgent claims of home duty what is due to Christian Missions. They cannot fail to feel their hearts stirred within them as they listen to men who have long borne the burden and heat of the day abroad, and to dear young Christians who in the fervour of their first love for their Lord are giving themselves to His work far from home and kindred. A feeling of shame will pierce many a heart at the little that has been done for the Master. Parents will go back to pray that their children may, if it be the Lord's will, offer themselves for service abroad. They have, perhaps, in half-hearted fashion offered like prayers before. Now they will have no reserve as they put up their petition to the King of kings. Clergymen will go back to their Parishes determined that something more adequate shall be done for the C.M.S.—nay, rather for the Lord Jesus Christ. Workers will make up their minds that they will keep the Missionary subject well to the front in Bible Classes, Mothers' Meetings, Sunday Schools. Such a day as September 26th, 1893, must have an influence which shall tell on Missions in every part of the world. At home it will stimulate effort; abroad it will make men feel that they have the sympathy, the prayers, and the hearty co-operation of those who are left at home. These dismissals may have their danger, but, upon the whole, we are assured that the Holy Spirit will use them to promote the Master's Glory.

Every sin carries the soul further from God. Every sin makes it just so much harder for the soul to appreciate spiritual things, to enter into the joy of God. Forgiveness does not mean that the sinner is made, in relation to his own soul, as if he had never sinned. He must still pay one penalty for sin, the penalty of the spiritual loss which every sin entails. Though even this may be turned into blessing. The man by struggle against sin may gain a strength which, without that struggle, he could never have. Even sin may be transmuted into blessing. But this is what forgiveness means: It means that the sinner is made, in relation to God, as if he had never sinned. It means that the barrier which sin sets up between the soul of man and the love of God is thrown down. Forgiveness means that our sin is so put away that God, who hates sin, nevertheless loves us. This Christ has made possible. We may be forgiven.

Were search made by the angels throughout this nation for the man dearest to God, where think you he would most likely be found? Very possibly not at the head of armies, or in the mansions of the rich and the mighty noble, or in the halls of learning, or in the chair of State, or in the resounding pulpit; but quite as probably—I think even more probably—remote from the crowd and struggles of ambition, in solitude, perhaps in tears, in some humble cottage of the poor, or in an asylum of charity. "Take heed that ye despise not one of these little ones."

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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, Moorman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

The following details concerning St. Mary's Sunday-school, Balmain, will prove interesting to my readers, and their perusal may induce some other reader to favour me with similar information as regards some other school. At the present time there are about 320 scholars upon the roll—230 in the senior room, and 90 in the infants' room. The average attendance is about 140 in the morning, and about 200 in the afternoon. (This, at first sight, appears rather a low average attendance. Experience of similar cases leads me to wonder whether the school feast accounts for some of the names appearing on the roll for a time, and then having to be struck off because the children have migrated to some other school whose picnic is imminent.) The senior school is divided into 18 classes—10 of girls and 8 of boys—and the infant school into 4 classes—2 of girls and 2 of boys. Each class, my reporter is thankful to say, has a teacher who is both regular and punctual in attendance—would that every Sunday-school could make a similar report! As my correspondent observes, "There is no doubt that the success, or non-success, of a Sunday-school, depends in a very great measure upon those who have the control over it. While the teachers should set an example to the scholars by punctual and regular attendance, they should also remember that their duty does not end there; they should visit the parents of the children, and, if they see them in the street, speak to them, and above all, conduct their class in such a manner as to make those under them long for the return of Sunday."

The report continues:—"We have an Absentee Visitor, so that, in case any of the teachers are unable to do any visiting during the week, the list of absentees would be handed to our visitor, and the secretary always receives a report stating why the scholars are absent. On Wednesday night, after church, we have the Teachers' Preparation Class (which is indispensable), and each teacher is given an outline of the lesson, which is always found useful. Once a quarter we have our business meeting, when a report is read by the Secretary and Treasurer of the school."

"You will be pleased to know that we are very enthusiastic over Mission Work, and so far, two of our teachers have gone to the Mission Field and two more are preparing for the same." (Well done, St. Mary's! That is the token of good and earnest work for God.) "Our infants' room sends £3 12s each year to India, and the senior room, £8 1s, and the teachers, £5; and besides this we help to support the following:—Melanesian, Zenana, Bellenden-Ker, Chinese, Jews (Sydney), Jews (Foreign) and the New Guinea Missions. We have between 80 and 100 subscribers to the Mission paper, *The Children's World*, and as it comes out monthly, the interest in the work never flags." I remember that some years ago, a St. Mary's worker wrote to the *Church Sunday School Magazine* to ask what was the best way of stimulating Missionary interest in a Sunday-school. No answer was given to him, but his parish has evidently discovered the secret somehow.

"Our system of marking is different from that of most Sunday-schools. A scholar can obtain 9 marks in the morning, and the same in the afternoon, made up as follows:—3—the top 3 to be obtained by the scholar being early and bringing Bible and hymn book, the left hand 3 being for lessons, and the right hand 3 for conduct. As regards prizes, the scholar has to pass an examination (written) on the Catechism, provided he or she has obtained 600 marks out of 932 for the year. We occasionally have written examinations on the Bible subjects, and I think that this accounts for our success in the Sunday-school Institute examinations." On the second Sunday in the month, we have our Children's Service, to which we invite the parents. The children march up from the Sunday-school to the Church. Most of the afternoon is spent in Catechising on the month's lessons. We follow closely the Institute's programme. We have a splendid library of over 700 books, which is also open for the parents."

My correspondent then refers to the model lesson given by the Rev. E. C. Beck in February last, and it is a testimony to the advantage of such lessons when he says "I can assure you it has done us a lot of good." Most of the scholars take the Bible Reading Cards and the Institute's Letters to parents and teachers are also issued at Christmas time.

"When the scholars are advanced enough in the Senior Class they are recruited to the Bible Class at the Parsonage, and there they are prepared to be teachers and so they come back again to our Sunday School. With one or two exceptions our teachers have all been themselves taught in our S.S." My correspondent himself has been 21 years at the school, starting as a scholar in the Infant Class, and having now been Secretary for 10 years. Six of the teachers entered for the late examination, and for the scholars' examination next week, 80 children have sent in their names. It is needless to remark that Mr. Archdall takes a deep interest in the school, and his curate, Mr. Hunter spends much time preparing the notes for the teachers, and in arranging the music for the Flower Services, Cantatas, etc. "The School has much to

be thankful for, and we pray that God's blessing may continue to rest on us and on all other Sunday schools."

The following is the result of my last Teachers' Test Examination:—

Question	Full marks.	Felma	Ignoramus	H.S.W.	A.V.
1	10	10	10	8	8
2	10	10	9	9	9
3	8	8	5	8	8
4	9	9	9	9	9
5	11	11	10	11	8
6	10	9	9	10	1
7	6	6	6	6	4
8	6	6	5	3	6
9	10	10	5	3	8
10	20	20	20	17	14
Total	100	99	91	84	75

H.S.W.'s name would this time be probably bracketed with "Ignoramus" but for the fact that as he has not been specially studying the Biblical subjects he was unable to speak fully of their advantages or otherwise as subjects for teaching. The paper of "Felma" was an admirable one and had the narrowest possible escape from receiving full marks; but in such a case an examiner, when in doubt, feels obliged to take the severest view. Several answers deserved to be preserved as models of full replies in brief form.

These Test Examinations have been a source of great pleasure to me, and although it is impossible that I should be able to resume such until I am less occupied than at present, I can assure anyone who is disposed to take up such work that it is most interesting and pleasurable. The cessation of the Dean's questions in the *Church S.S. Magazine* is still mentioned with regret to me by some who benefited by them.

J.W.D.

CORRESPONDENCE.

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

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

Correspondence must be brief.

CHURCH OF ENGLAND HIGH SCHOOL FOR GIRLS.

To the Editor of the Australian Record.

SIR,—It may interest some of your readers—especially those in the country parts of this Diocese, and who are, in a measure, out of touch with things metropolitan—to know that there is a scheme in hand for the establishment of a Church of England High School for girls. Our Church is certainly unique in this respect, having no school of the kind for girls, although we have as essentially Church-schools—those of the King's at Parramatta, and the Grammar School, at North Sydney—for boys. Why the same provision should not have been made for girls, I fail to see. Are Church-people satisfied that the ever-open convent, or the well appointed schools of other denominations should do the work of education for Church of England girls? Allowing that there are private schools under the management of Church of England teachers, has the Church relegated this duty to them, or has it power to step in and interfere in any way with the management thereof? Certainly not, such a thing would not be tolerated. How, then, can private schools take the place of Church Schools? There is ample room for both. If parents are satisfied with the results of private schools, is it likely they will remove their children? Neither would the promoters of the new scheme wish to enter into competition, or choose a site for their school in close proximity to one already existing. One cannot but admire the splendid organisations of the Church of Rome especially in the matter of education, she metaphorically gathers her children under her wings from their earliest youth, and in training them so incorporates Religious Instruction with secular as to make it a part of their life. By these means their forces are consolidated, their people kept well in hand, and their Church and power strengthened. I have myself never heard of a Roman Catholic child receiving its education in a school other than of its own community. Now, what about the children of our own Church? We have let most of our own parochial schools drift away. Those few of our Clergymen who have retained them must feel gratified that the effort was made, while in the case of two schools opened in different suburbs, we find in each, in the course of a few months, a school roll of over one hundred scholars, thus showing that these benefits are appreciated, and do supply a want. But we have to deal with parents too, who, with a nonchalance born of pure apathy, send their children to the schools nearest their homes, utterly regardless of the religious views held by the teachers, or, if, indeed, they hold any at all, and who will tell you that their children are too young to be impressed. The Roman Catholic is out enough to know and say, "Do what you like with your children over ten years of age, but leave them with us till then." Is this too simple a hint for our Church to regard, or does it want some more difficult problem to solve as to its care of its

young? What we want in the matter is united effort and especially that each member of the Committee entrusted with this important scheme of establishing a school worthy of the Church of England, should take up the work—not in a desultory manner, but with all his might, determined to make it a success. Nothing succeeds like success, and no battle was ever won by men who had made up their minds before hand to be beaten. There is an old proverb somewhere to the effect that "work done quickly is done well." Trusting this will be the case with our Church of England Girl's School.—I am, etc.,

A UNIT.

"ENGLISH ORDERS."

DEAR SIR,—Will you allow me to deprecate the words and tone of the editorial paragraph in last week's issue under the heading of "Notes and Comments," entitled "English Orders?"

The point raised and dealt with by Cardinal Vaughan is too important to be dismissed by a somewhat sarcastic sneer at the opinion of a "High Church Rector or Curate," nor does it affect our Church's practice as regards the admission of a Primitive Methodist or a Salvationist to Holy Orders.

But the Cardinal's words appear to me to be all important as bearing on the validity of English Orders—that is the real point at issue. The statement of the Cardinal is but a part of the active system now being worked so zealously and dangerously in England by what the Archbishop of Canterbury terms the "Italian Mission." The question of their Orders must be an all important matter for the Clergy of the English Church, whether "High or Low," and, if they can be proved historically, to be valid, we must defend them, and utterly refuse to give in to the assertion of a Roman ecclesiastic, Cardinal though he may be.—Yours, etc.,

ERNEST C. BECK.

Mosman, 21st Nov.

P.S.—I am not, nor am I ever likely to be, a member of the English Church Union, but may I ask Mr. Mann to give his authority for saying that Lord Halifax, President of the E.C.U. has distinctly stated that the aim of the Union is that of uniting the Church of England to that of Rome. I ask the question candidly, for information only, for if his lordship has distinctly stated as much, I cannot conceive how any English Churchman can belong to the E.C.U.

INFORMATION WANTED.

SIR,—I should be much obliged if one of your readers could give me the authorities and quotations necessary to prove the following assertion:—

"That the Roman Church, through its rulers, has at different periods of its history, taught as infallible truths, doctrines which are opposed to each other; and that, therefore, it has proved itself to be fallible."

Might I, at the same time suggest, that you could greatly help many of us country Clergy, by establishing an "Enquiry Column" in the Record, to which questions such as the above might be sent and answered in the same issue.—Yours, etc.,

ROBERT J. MOXON.

The Parsonage, Tenterfield.

THE GOULBURN CATHEDRAL DISPUTE.

SIR,—Now that the Bishop of Goulburn has been appointed sole trustee of the land on which the Cathedral stands, I find that there is an impression abroad that the Cathedral dispute is at last finally settled. Will you therefore kindly allow me to point at that nothing can be further from the truth? The land of which the Bishop is sole trustee is held in trust "for the erection thereon of a Church" under the Church Act (i.e. a Church governed by an incumbent and Churchwardens) "and for no other purpose whatsoever," and so far from this trust having as yet been carried out the Incumbent of St. Saviour's, in the place of being accorded his rights under the Church Act, is only authorized to officiate in the building "subject to the control of the Bishop and Chapter" and that only by a private arrangement of the late Bishop's which his successor, I imagine, could set aside at will. The present regime is in other words to all appearances altogether illegal and anomalous, and before the dispute can be settled, it would seem that either St. Saviour's must be handed over to the only existing legal authorities—the Incumbent and Churchwardens—(who of course could consent to its being used as a Cathedral as well as a Parish Church and agree to allow the Dean and others to officiate therein subject to their control) or that Legislative sanction must be obtained for an alteration of the trusts—for which purpose there must needs be an equitable adjustment of all existing claims on the property. The end therefore, although we may hope that it will be speedy and peaceful, is not yet.

I am etc.,

LUX.

Notices to Correspondents.

Dr. Harris's Sermon at Annual meeting of the Churchmans Institute next week. Mr. C. F. Chatfield crowded out.—



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FRAGMENTS.

Thoughtlessness is never an excuse for wrong doing. Our hasty actions disclose, as nothing else does, our habitual feelings.

The self-seeker echoing popular opinion is speedily left behind in the world's progress, and soon despised and forgotten. The man of truth and integrity, though for a moment he forfeit popular applause, it is sure to command universal respect and to win at last.

I think that my love to Christ hath feet in abundance, and runneth swiftly to be at Him; but it wanteth hands and fingers to apprehend Him. I think that I would give Christ every morning my blessing to have as much faith as I have love and hunger—at least, I miss faith more than love or hunger.

Among Christians so much prominence has been given to the disciplinary effects of sorrow, affliction bereavement, that they have been in danger of overlooking the other and more obvious side that by every joy, by every favour, by every sign of prosperity—yes, and by these chiefly—God designs to educate and discipline His children. This one-sided view of the truth has made many morbid, gloomy Christians, who look for God's hand only in the lightning and never think of seeing it in the sunlight. They only enjoy themselves when they are miserable.

Let friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.

The more the soul is conformed to Christ, the more confident will it be of its interest in Christ.

E. L. FORWOOD, Accoucheuse and Ladies' Nurse, 52 Young-street, REDFERN.—ADVT.

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

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

A SAFE MEDICINE FOR LADIES.

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

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G. GOOLD, Manager.

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

SUNDAY SCHOOL INSTITUTE.

TEACHERS' EXAMINATION, 1893.

CLASS LIST—IN ORDER OF MERIT.

Senior Division.

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

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

Intermediate Division.

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

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

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

Junior Division.

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

REPORT ON THE EXAMINATION.

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

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

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

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

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

ERNEST C. BECK.

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

C. E. T. S.

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

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

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

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

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

HOME NOTES.

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

—The concluding Service in connection with the Church Congress was held in Worcester Cathedral last month, when a special train conveyed a large number of the members from Birmingham to Worcester, and the spacious Nave of the noble structure was well filled, as well as the Choir. The President occupied his throne, and other Bishops and dignitaries were placed in the stalls. The service consisted of the Processional Hymn, 'O God, our help in ages past,' the Te Deum sung to Hopkins in F, the Lord's Prayer, and two Collects. The Bishop of PETERBOROUGH was the preacher. Beethoven's anthem, 'Hallelujah unto God's Almighty Son,' and the Benediction concluded the service.

—In the *Lichfield Diocesan Magazine* the Bishop calls the attention of all Churchmen in the Diocese to the urgent need in which their Church Schools stand of prompt and liberal help to enable them to maintain the position which they now occupy as the educators, in the highest and fullest sense of the word, of the vast majority of the children of the English people. His Lordship stated that in the Church Schools of the Diocese they are educating between eighty and ninety thousand children; and, after a further appeal for more liberal help locally, closes by expressing his desire that an offertory should be devoted to the central fund in every Church in the Diocese on the second Sunday in Advent, if convenient, or, at least, on some Sunday before the close of the present year.—The Pilgrimage to Jerusalem, which was first suggested during the Grindelwald Conference, is being arranged for February and March next. The Bishop of WORCESTER, according to the October number of the *Review of the Churches*, will join the party, and preach in Jerusalem. ARCHDEACON FARRAR will deliver a series of lectures at Rome on the outward journey. CANON TRISTRAM, of Durham, will lecture in Palestine. The S. S. *Sunniva* is being specially chartered for the voyage, and will meet the party at Naples, conveying them to Alexandria for Cairo, Jaffa for Jerusalem, Piræus for Athens, and back to Italy. The arrangements are being made by the eldest son of the Bishop of WORCESTER, Mr. WOOLRICH PEROWNE, of Hartlebury Castle, Kidderminster, who will himself conduct the party.—At the Lincoln Diocesan Conference, the Bishop in his address, observed that the education of the children was of the highest political importance to their country, to support the Schools in the Diocese, especially in the country parishes. He had been bold enough to ask for £8000, but had received at present only about £1,300. He did not say that in any spirit of complaint. If aid was sought from the rates, it was obvious some new voice must be given in the management of the schools, unless there could be an allocation of the rates by some method which would enable each denomination to manage its own schools. In conclusion, his Lordship alluded to the falling off of the incomes of many of the Clergy, and said there was the danger of an enforced celibacy and loss of culture. He looked hopefully for the revival of the old religious principle, which produced the tithes and endowments, when it was thoroughly

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

What Mr. Ingham told Mr. Heyden.

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

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

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

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

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

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

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

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 2, 1893.

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NOTES AND COMMENTS.

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

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

Sunday-school Institute. Last week we published our Sunday-school Institute Class List, and announced that certificates, etc., would be presented in a short time. For the encouragement of teachers to enter for the next Examination we ask them to read what is being done by the Sunday-School Institute at Home. "Canon ELWYN distributed at Zion College on Saturday, October 21st, the prizes and certificates to the successful candidates in the Examination of the Church of England Sunday-school Institute. The importance of this effort, entirely the work of the Institute, was made apparent by Mr. JOHN PALMER's official statement. Some 10,000 teachers had availed themselves of the scheme since its establishment. This year there had been 723 entries, as against 568 last year; almost every Home Diocese had been represented, and many of the Colonies joined in the Examination. Of the 640 teachers who had entered for the Examination, 604 had passed. Canon ELWYN, in a pleasant and general address, pointed out that the Examination scheme had been a great benefit to the teachers, who came from all parts and from all classes, and included working men and women, the factory girl and the daughter of the professional man—in fact, the Examination was open to all. The result should encourage others to enter the lists. The prizes and certificates were then distributed and excited great interest."

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

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

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

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

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

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

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

THE CHURCHMAN'S ALLIANCE.

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

THE ORGANIC INSPIRATION OF THE NEW TESTAMENT.

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

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

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

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