

Astronomy as a Religious Teacher.

It has been said that no great astronomer was ever an atheist. Certain it is that the lesson of the heavens is one which compels all men to adoration and wonder at the marvellous intelligence which keeps the universe in motion.

I.—GOD HAS AN AMAZING EMPIRE.

Until lately the universe was an exceedingly small thing as it appeared in the thought of the most advanced peoples. To the cultivated Greek and Roman writers, as well as to the popular mythology of their times, the whole cosmos was hardly more than the earth; and the earth itself was a small matter compared with what we now know it to be. The stars were mere spangles or gaseous tapers. When better views came, the heavens were still occupied with only about two thousands worlds. When the telescope of Galileo came, the universe became several times larger; and from that day to this, by successive enlargements of the instrument, the known heavens have gone on expanding until a hundred millions of suns are within view, implying several times that number of planets. Nor is this the end, though it carries us across the region which light itself could not cross in less than one hundred and twenty thousand years. It is now found that by adding a camera to the telescope an additional host of stars is revealed—especially after long exposure of the photographic plate to the same point in the heavens. This plate is more sensitive to faint light than is the sharpest eye, and, unlike the eye, can accumulate faint impressions until they come within reach of sight—can, as it were, stand on the shoulders of the telescope and command a wider horizon. It is estimated that when the photographic charts of the heavens already agreed upon and in process in several countries, and by more than twenty telescopes, are completed, we shall have within our observation full twenty times the number of stars now shown by our largest telescopes. This will bring the visible stellar host up to two thousands millions. Is even this the complete total? No astronomer supposes that worlds end where happens to end the vision of our best present instruments. On the contrary, experience assures him that a given increase of space-penetrating power in his instrument is likely to reveal new worlds in as large numbers as ever.

II.—GOD IS A GREAT FRIEND TO BUSY ACTIVITY.

The first glance at the heavens seems to discover only absolute rest. But as soon as we begin to look narrowly, and to get beneath the surface of things, we find that everything is in motion after a most wonderful manner. Nothing is at rest. Not an atom but is moving and working at a tremendous rate. Incessant and mighty activity is found wherever we probe the sky with our eyes or our instruments. Every world and every particle seems to have a mission, and to be energetically and remorselessly busy in fulfilling it. Enthusiastic work—from it there is no dispensation and no respite. Day and night, summer and winter, the astronomical forces take no holiday. Some motions are more rapid than others; sometimes, perhaps, or sun has its varying rates of speed; sometimes, perhaps, a relative rest may be reached for a while in the contest between equal contending forces; but even in this case the rest is merely relative to a few circumstances. The centre of equilibrium is itself ever on the move. The hub of the chariot wheel, while stationary as to the spokes, is at the while flying over the racecourse as fast as blooded Arabians can hurry it.

III.—GOD IS A GREAT FRIEND OF LAW AND ORDER.

This is one of the plainest and easiest lessons taught by astronomy. Whatever else one may deny or doubt, it is not this. The celestial orbs are bound up in such a scheme of interdependent movement as allows their relative situations to be forecast ages ahead. Inevitable bonds hold them to their forms, rotations, and revolutions; to certain times of coming and going; to definite character and limits of change; even what are called "inequalities" and "perturbations" of order are themselves orderly and creatures of law.

In our time there is no disposition to question that at least all physical nature is under the dominion of law. Bible believers and unbelievers agree in this; they only differ as to the source and character of these laws. The believer attributes them all to God, and insists that in addition to the natural forces that originally came from Him should be counted His own personal activity guiding and dominating the whole. The unbeliever excludes this supernatural element from the sum of forces. This is all the difference between the two. And a very great difference it is.

IV.—GOD CREDIBLY MAINTAINS OVER US BOTH A PROVIDENTIAL AND MORAL GOVERNMENT.

It is now universally understood by astronomers that the numberless suns imply as many systems of planets which they light, warm and control in the interest of intelligent beings like men; also that in these vast systems of rational and responsible beings lies the supreme significance and purpose of the visible universe. It exists for their sake. The imposing materialism is for the more imposing and important spiritualism. Houses of all grades, from cabin to palace, are for the sake of inhabitants. Astronomy shows that God is intelligent and powerful enough to administer an efficient government over these responsible beings (among whom we stand) on both providential and moral lines; also that He is disposed to do it. For we see that He is disposed to regulate most thoroughly and

vigorously the physical universe according to its nature; and it follows that He must be still more disposed to regulate thoroughly and vigorously, according to its nature, that vastly more important universe of intelligent and moral beings for the sake of which the other was made.—*Hemiletic Review.*

For Workers.

"A Spark of God."

THE Russian peasants have a saying that in every man there is "a spark of God."

But how to brighten that spark and set it burning is a great question.

Dr. H—, fresh from his post-graduate course in Germany, was ready to settle to his chosen life-work of physician.

His father helped to establish him in a large eastern city, fitting out his office with many of the appliances of modern medical and surgical science. At the first, like most young physicians, he had plenty of leisure.

One Sunday afternoon he went into a large Mission Sunday-school. He was a warm-hearted Christian young man, and so went to that Sunday-school with interest. As he looked about the room he saw a class of boys who had no teacher. He watched them, and saw how coarse and rough they were—almost repulsive. In a few moments the assistant superintendent came to him, saying, "Will you try to teach those boys to-day? I can find no one who will undertake it. They have turned teacher after teacher away. In fact, they have nearly ruined our school. Last Sunday we almost determined to expel them from the school; but we hate to do that, since they are the very class we wish to reach."

The young doctor looked again at the class, got up, and went to them, taking the teacher's seat. He was a thin, small man, one whom the boys would call "skinny." Immediately the boys began to nudge each other, and taking hold of their own flesh as though to draw it out india-rubber like. One said to him, "Who are you?" another, a little aside, "Guess he's the india-rubber man from Wonderland." Just at that time, one of the curiosities at the Musée was that strange man who has been exhibited in various cities, with the loose skin—skin that could be stretched out as if made of rubber.

"Here," thought the doctor, "is my golden opportunity." He said, "Boys, I am a doctor and have studied many years. I have been across the ocean to study. I can tell you a great many things about skin and flesh and bones."

He told them of how, in a healthy, well-developed person, the skin was as a fitted garment for the protection of the flesh. He explained how the skin could replace itself, and some of the conditions which would cause such a strange skin development as the "rubber man" had. He said nothing about the lesson that day, but the boys showed so much interest in all that he told them, that, at the close of the school, he said, "Boys, I have a skeleton strung on wire in my office. Come, if you like, on Thursday evening, and I will show you more about these things. You know our bodies are, like houses, to be taken care of."

Thursday evening came. Every boy of that class was in Dr. H—'s office. He began to hope he had found the spark of God even in these boys. They came cleanly dressed, hair brushed, shoes blacked, and quite a look of civilisation about them.

The doctor showed them how wonderful the bones are in workmanship. Without any attempt at preaching to them, he spoke of the impossibility of man's workmanship ever being equal to God's. He showed them an electric machine and many other things in the office.

Sunday they were in their places, quiet, and willing to read the lesson and listen to the story of it.

Several years have passed. Those boys have grown to be good, useful, and nearly all Christian young men.

A few weeks ago Dr. H— died. He had achieved great things medically. His career was brilliant, his life full of what he had done, and rich in promise of what might be. But with all the cures he wrought, and all his helpfulness to suffering bodies, was there any greater work than he began that Sunday afternoon in the Mission?

The fires that he helped to brighten in those boys will light other fires, so that a continual increase of pure lives shall be offered. What possibilities are given to a true teacher.

"FOR THE BLOOD IS THE LIFE."—CLARKE'S WORLD-FAMED BLOOD MIXTURE is warranted to cleanse the blood from all impurities from whatever cause arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, and sores of all kinds, its effects are marvellous. Thousands of testimonials. Sold in bottles, 2s 9d and 11s each by Chemists and Patent Medicine Vendors everywhere. Sole Proprietors, THE LINCOLN AND MIDLAND COUNTIES DRUG CO., LINCOLN, ENGLAND.

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Thoughts for Parents.

A CHILD is God's problem, waiting for man's solution. We must govern ourselves before we govern our children.

WHENEVER you see a drunken man it ought to remind you that every boy in the world is in danger.

A CHILD'S heart is like good soil, the first seeds sown therein draw its earliest strength for good or evil.

THE child's performance of little duties now is a forecast either in good to be strengthened or in evil to be guarded against, of his future career.

If a child finds out that he can successfully appeal to the one parent against the decision of the other, he will soon learn to disobey both.

Let us teach as little as possible that our children will have to unlearn. One harsh word of ours may leave a black spot on a child's soul while life lasts.

Do not despise children because they are little. So is the helm that governs the ship. So is the bit that guides the horse. So is the word that rules the world.

THINK of it! Our Lord Jesus was once the very age of your wayward boy; and His obedient, reverent life makes it possible for all boys of that age to be the same.

BEHIND what is said, the child seeks for the man or the woman. Children's eyes are clear and penetrating; they look for what is sincere and real.

WHAT weary journeys have those little feet to do to cross the wide, wide world—those queer little feet that curl up their pink toes so complacently, throned on mother's lap before the nursery fire.

IN households where family religion flourishes, the Church seldom loses the children, but in houses where a lukewarm type of piety exists, we may keep the parents, but the children are often lost to us.

ONE sentence of honest praise bestowed at the right time is worth a whole volley of scolding. A storm of scolding has about as good effect on childhood as a hailstorm has on young plants.

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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them.

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The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 4, 1893.

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Notes and Comments.

Personalia. The Rev. W. D. Sealey-Vidal has been appointed for three months Acting Minor Canon, St. Saviour's Cathedral, Goulburn. The Rev. D. H. Dillon has been presented to the Bishop by the Board of Nominators for appointment to the Incumbency of Holy Trinity, Miller's Point, and the Bishop has accepted the presentation. The Rev. W. Martin, B.A., has resumed parochial duty after a month's rest. The Rev. F. A. Cadell is leaving Orange, in the Diocese of Bathurst. Great sympathy is felt for the Rev. F. D. Bode—one of the most respected Clergy of the Diocese of Newcastle—who has sustained a sad bereavement.

Book Depot. We beg to direct the attention of our readers to an advertisement in another column in which it is announced that a sale of surplus and damaged stock will be held on Monday next and following days.

Hymns. Besides the well-known hymn, "Rock of Ages," which a contemporary cited lately as having been translated into Latin by Mr. Gladstone, it may be interesting to state that England's Premier has translated into Latin verse Dr. J. Mason Neale's "Art Thou Weary?" and also Cowper's "Hark, My Soul, it is the Lord"—a hymn which, on account of its sustained devotional feeling and perfection of expression, is regarded by Mr. Gladstone as the finest in the language.

Darkest England. The following condensed summary of the Report of the Committee on General Booth's "Darkest England" scheme, we take from *The Times* of December 21st last: "The Report of the Committee formed by the Earl of Onslow for the purpose of investigating the manner in which the money subscribed in support of this scheme has been expended is issued to-day. In their conclusions the Committee declare that with one exception the funds collected have been devoted only to the objects and expended only in the methods set forth in 'General' Booth's appeal; that the accounts have been kept in a proper and clear manner; and that, although there is a difficulty in forming an opinion at so early a stage in the existence of some of the institutions, the methods of expenditure have been, and are, of a businesslike, economical, and prudent character. But the Committee think that, while the invested property is so controlled by the trust-deed that any application of it to purposes other than those mentioned in the deed by any 'General' of the Salvation Army would be a breach of trust of which the law could take cognizance, adequate legal safeguards against such misapplication do not exist. The Committee recommend that the overseas colony should be established as soon as possible to give full effect to the operations of the farm colony; that certain economies should be practised at the farm colony, and that a competent manager—whether a member of the Salvation Army or not—should be appointed; that the property should be held by independent trustees with limited powers; and that care be taken not to dispose of the productions of the Social Wing so as to lower prices. The report contains an exhaustive examination of the various social institutions established by 'General' Booth, and of the results so far effected by them.

New Publication. A pamphlet, price sixpence, just published, has been issued from the London Society's House, 16 Lincoln's Inn Fields, W.C. It is entitled "Fifty-two years' Medical Work in Jerusalem," and contains an account of the work in the present hospital, and plans of the new, with illustrations. The profits arising out of the sale of this interesting pamphlet will be devoted to the Jerusalem New Hospital Building Fund.

Extract. The following is taken from a sermon preached by Dr. Sibbes, preacher and lecturer, at Gray's Inn, London, from 1610 to 1615:—"Subject: 'Behold my servant whom I have chosen,' Matt. 12, 18. 'Now by Christ's example we should learn this: Not to be vain-glorious, not to make a great noise. You have some if they do anything that is good, presently all the world must know it. This was not Christ's disposition. It is a disposition which is hardly wrought out of man's heart without an exceeding great measure of the

Spirit of God, for we see good men have been given this way. David would number the people that it might be known what a great monarch he was, what a great number of people he had. (2 Sam., 24.) He was a good man, yet vain-glorious. He smarted for it. So good Hezekiah. Ambassadors were sent to him from the King of Babylon, and that they should know that Hezekiah was no beggarly prince out must come the vessels of the temple and all the treasures to show what a rich king the King of Judah was. (2 Kings, 20, 13, etc.) His vain glory cost him all his riches as the prophet told him. So the disciples, before they received a great measure of the Spirit how vain glorious were they. They contended for the higher place. So flesh and blood. If there be anything done that is good all the world must know it presently. Let us labour to have humility of spirit, that that may grow up with us in all our performances, that all things that we speak and do savour of a spirit of humility, that we may seek the glory of God more than our own."

Preaching. In the memoir of Richard Sibbes, D.D., the following appears:—"The preaching that was fashionable among the 'wits' of the University (Cambridge) was a very different thing from the stern reproof, bold invectives, burning remonstrances, prophet-like appeals of William Perkins. What was now cultivated and extolled was a frivolous, florid eloquence that boasted itself on its deftly turned tropes, its high-flown paraphrases of the classics, especially Seneca and Cicero, and the Fathers; the multiplied quotations of the 'sermons' published showing like purple patches on a threadbare robe. There was a trick of manner, mellifluous cadence, sinpering refinement, nothing more. The Senhouses et hoc genus omne sprinkled eau de cologne over their hearers (if they durst it had been holy water), while parched lips were thirst for the living water, tickled the ear when the heavily-laden soul sought pardon, the weary rest, the bruised balm. The cross lifted up on Calvary beneath the pallid heavens—the cross as proclaimed by Paul—was 'vulgar,' and to be kept out of sight. The awful blood must first be wiped off, the coarse nails withdrawn. Whose gainsays let him turn to their 'extant' sermons. But amid the faithless some faithful were found. There were some not ashamed of the Gospel; some who could stand and withstand 'the loud laugh.' The 'townspeople' would have that which the collegians (so they called them) rejected. In such circumstances we may conceive that the ministry of Sibbes would scarcely fail to be a ministry of power. The 'day' alone will fully reveal its fruits."

From "Church Missionary Gleaser." "From time to time it is a privilege to call upon our readers to join in heartfelt praise to God for the gracious supply of our needs. It is peculiarly opportune that at the moment when we are arranging for the outgoing of new Missionaries, and feeling the consequent heavy increase of expenditure, a legacy of £50,000 left to the Society by the late Rev. James Spurrell, of Brighton, should be announced. Mr. Spurrell has long been known as a friend of the cause, and has in this general manner marked his desire that God's work should extend. Still more deeply touching is a strictly anonymous donation of £1000 sent a few weeks ago by a *Missionary of another society*, who had seen something of C.M.S. work in the foreign field, and had long wished to further it."

A Generous Gift. It is announced that a gift of half a million dollars is offered to the Trustees of the new Cathedral of St. John the Divine, New York. This makes nearly a million now available for the beginning of the work. The building will occupy a commanding site in New York, and will be beyond comparison the most imposing edifice in America.

True Success. Herr Johann Wilhelm Bröckelmann, to whom Germany owes her now numerous Sunday-schools, has just passed away at Heidelberg, aged seventy-seven. He was buried at the Neuenheimer Friedhof. His cheerful, determined, successful labour in Heidelberg, was never to be forgotten by those who knew him, and they included many a student from England and America. The lay workers of Germany thus lose one of the noblest of their scanty band. He and his co-workers were the means of starting 1400 Sunday-schools since 1863, when (or about when) he entered on the work.

Roman Catholic Forward Movement. The "forward movement" in the Roman Catholic Church in London which has just been begun by Archbishop Vaughan has been taken up with great enthusiasm. Its main object is the detection and exposure of "historical inaccuracies and prejudices" in regard to the Roman Catholic Church which pass current in the periodical literature of the day. A number of the ablest priests of the Archdiocese of Westminster have been released from their parochial duties, and entrusted with the championing of Roman Catholic traditions, history, and doctrines against any foe who may enter the lists. A large hall has been taken in the city, in which controversial discussions will be held weekly during the winter months.

The North Pole. Lieutenant Peary, who so recently returned to the United States from his exploration of Northern Greenland, is already forming plans for another expedition, in the course of which he thinks he may reach the Pole itself by a sledge journey across the surrounding ice.

Tennyson's Literary Sensitiveness. In an article in the *National Review* for this month on "Tennyson's Literary Sensitiveness," by Alfred Austin, the following passage occurs:—

"Tennyson was giving a vivid description of the burning of ricks and the destruction of property which he himself had witnessed in his youth."

"As our talk lingered about the theme," says Mr. Austin, "I observed: 'One of, I think, the finest images in your poems, yet one I have never seen cited for special commendation, seems to have anticipated the present condition, not of England only, but of all industrial nations.'"

"What passage do you refer to?" he asked."

"I answered:—

"Slowly comes a hungry people, as a lion creeping nigher, Glares at one that nods and wins behind a slowly-dying fire."

"Where do you think," he said, "I got that?"

"Out of your own head, I suppose," I replied."

"No," he answered, "I got it out of a Methodist magazine," and he went on to explain how, at the time of writing 'Locksley Hall,' he had been reading an account of how travellers in savage lands keep off wild beasts from their encampment during the night by lighting large bonfires."

The Depths of the Sea. Dr. Shaler writes in the *Scribner's Magazine* an interesting article on "The Depths of the Sea." He says:—"It is a singular, and perhaps somewhat humiliating fact that the most conspicuous and indelible record which man is making in the strata now forming on the sea-floor is written in the bits of coal and ash which are cast from our steamships as they pursue their way over the ocean. The quantity of this debris is very great, and, unlike the wrecks, it is very evenly scattered along the paths followed by our steam marine. It is likely that already in the tracks of our Transatlantic commerce, not a square rod would fail to give a trace of this waste from our coal-burning engines. As this material is not attacked by the marine animals, and is very little affected by the other agents of decay, it will doubtless be very perfectly preserved in the strata which are to bear the records of our time. In the eventual formation of a deposit containing a notable quantity of cinders, it may be that our successors in the far hereafter will interpret our, perhaps otherwise, unrecorded ways of voyaging." It is remarkable how in very trivial ways we leave records of our lives behind us. This is equally true in matters pertaining to religion.

Gospel Preaching. The *Boston Missionary Herald* asks: Why is not the Gospel received universally by those to whom it is preached? It is often said that the preaching is not of the right sort, and that the message of Christ is not brought to men in a form which makes it attractive. The only truth in this statement is that a pure Gospel never can be attractive to those who love their sins. And men everywhere do love their sins and are unwilling to leave them. An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country. "No." And he gave a reason, which from his point of view was a good one. "We are fond of fighting and stealing, and if teachers come they will tell us that all this is wrong." The Gospel is at war with sin everywhere, and that is the reason why men do not welcome it.

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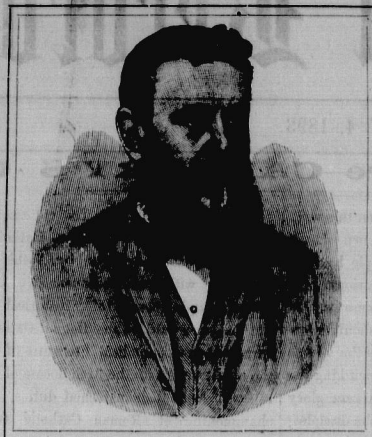
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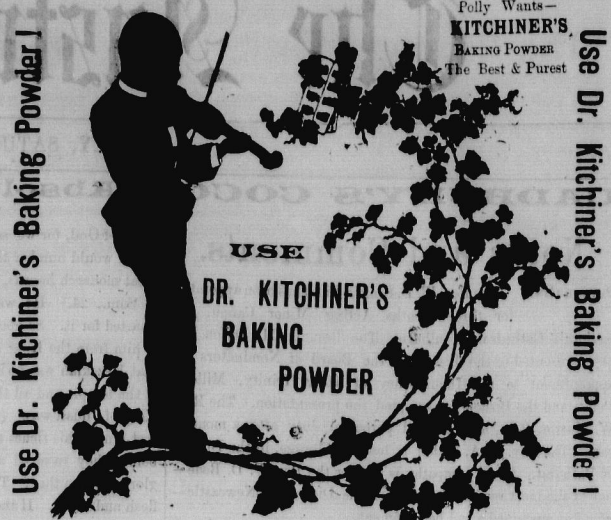
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To bake the cakes they long to taste—
Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him.)**The Federal Manufacturing Co., Ltd.,**
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TELEPHONE 993

February 4, 1893.

The Coming Week.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

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

Sun., Feb. 5.—11 a.m., The Dean.
3.15 p.m., Rev. H. L. Jackson, for Canon Sharp.
7 p.m., Rev. S. S. Tovey.
8 and 11 a.m., Holy Communion.**DIOCESAN.**

Fri., Feb. 3.—C.E.T.S., Prayer Meeting, Chapter House, 8 p.m.

Sun., Feb. 5.—Anniversary, St. Barnabas', Preacher, Morning and Evening, The Dean of Bathurst.

Wed., Feb. 8.—Anniversary Tea Meeting, St. Barnabas', 6.30. Public Meeting, 8 p.m.

Thurs., Feb. 9.—C.M.A. Prayer Meeting, Y.M.C.A. Hall, 4.30 p.m.

LABOUR HOME, 557 HARRIS STREET.

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

E. GREYER.

Brief Notes.

On Sunday last the Rev. B. A. Schleicher preached at the Cathedral at 11 a.m., Canon Kemmis at 3 p.m. and the Dean at 7 p.m.

The Bazaar, held in the Assembly Hall, Murrumburrah last week, was a success. The gross amount taken was nearly £200, which sum will be devoted towards the liquidation of the debt on St. Paul's Church.

A beautiful memorial window has been erected by the parishioners in St. John's Baptist Church, Mudgee, in memory of the late Mrs. Bentzen.

A harvest festival was held in St. John's Church, Camden, on Sunday last and was very successful. The congregations were large.

The Annual Meeting of the Benevolent Asylum was held at the Institution on Tuesday last.

The Annual Meeting of the members of the Y.M.C.A. was held in the Association rooms on Tuesday evening.

On Monday last the tenth Anniversary of the Local Option League was celebrated in the Temperance Hall. The Rev. F. B. Boyce, the President, took the chair.

The First Council of Conciliation under the provisions of the Trades Dispute Conciliation and Arbitration Act was held on Monday afternoon.

The Presbyterian Church at Canterbury, which has been closed for a few years was reopened on Sunday last by the Rev. W. M. Dill Mackay.

At a meeting of the Y.M.C.A. on Saturday last the Rev. E. V. Cooper of London Missionary Society delivered an address entitled "A Talk on the Islands." In the course of his remarks the lecturer referred to the labors of the Church Missionary Society.

The fifty-first annual meeting of the Goulburn Hospital was held last week.

Serious rioting has taken place in Madrid in connection with the opening of the first Protestant Church in that city. The rioters had to be dispersed by the soldiers.

A lecture was delivered on Tuesday evening on the work of the "Melanesian Mission" by the Rev. C. Bice, Organising Secretary, in Christ Church, Schoolroom, Pitt-street.

A Prayer Meeting in connection with the Church of England Temperance Society was held yesterday evening in the Chapter House.

The solemn dedication of the New Guinea Mission vessel "Albert Maclaren" by the Bishop of Newcastle is announced to take place this afternoon. The steamer Admiral will leave No. 2 Jetty, Circular Quay, at 2.30 p.m.

On Sunday last the Rev. M. Smith was inducted by the Bishop of Bathurst as Incumbent of Rockley.

The presentation by the board of nominators of the Rev. D. H. Dillon for appointment and license to the Incumbency of Holy Trinity has been accepted by the Primate.

For the BLOOD IN THE LIVER.—CLARKE'S WORLD-FAMED BLOOD MIXTURE is warranted to cleanse the blood from all impurities from whatever cause arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, and sores of all kinds, its effects are marvellous. Thousands of testimonials. Sold in bottles, 2s 6d and 11s each, by Chemists and Patent Medicine Vendors everywhere. Sole Proprietors, THE LINCOLN AND MIDLAND COUNTIES DRUG CO., Lincoln, England.

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CARL DELIUS PIANOS, WEAVER ORGANS.
CASH BUYERS get Great Advantages.**Open Column.****Sir Henry Parkes's Book.**

I have been reading "Fifty years in the making of Australian History," and to-day—Anniversary Day—I take up my pen to write a few brief paragraphs about the book. The author says, in the preface, that "the book is not a history nor yet an autobiography," but as the record of the public life of Australia's best known public man it is intensely interesting, and doubtless "when the time comes for strong hands to write the history of Australia" the book will be regarded by the historian as of essential importance.

A movement of great public importance in Australia in days long gone by is alluded to in a leading article in the *Sydney Morning Herald* to-day, in the words, "That stage" (the convict stage), "having been passed, the Colonies shook themselves free of what had ceased to be an aid, and had become an incubus." The book before us relates the story; the struggles of the Colonies to shake themselves free, their determination that transportation to our shores should cease; their continued agitation and perseverance though beset with difficulty. "I began my career as a public speaker," says the author, "at the meetings of this strong agitation." "The hateful Orders in Council, which authorised the revival of transportation, were finally revoked in 1852. The fair land of Australia was now free for evermore."

The chapter on the struggle for Parliamentary Government and the conferring on the Colony our present constitution, brings the reader to that epoch in Australian History since which the Colonies "have been steadily learning the difficult, but soul-elevating lesson to arrange their own affairs."

Of these affairs, those relating to land were of prime importance, and Sir Henry Parkes appears to withhold no credit from Sir John (then Mr.) Robertson for his successful efforts to open the land to agriculturists.

Indeed, it is almost incredible that so great difficulties should have been allowed for a considerable time to exist to hinder and deter men from getting land to sow and reap. Yet the statements in this book seem to justify the language in the following extract from a long letter of Sir John Robertson about agriculture and the then Land system:—"On the whole, I am confident that the difficulties placed in the way of agriculture by the climate are as nothing compared with the overwhelming obstacles furnished by the policy of the Legislature and Government of the colony." The remedy was the Act of 1861. "And perhaps the highest tribute to the memory of Sir John Robertson is, that after all the amendments which have been carried, the chief principles of his Act are still embedded in the Law of the country."

Sir Henry's description of the late Sir Charles Cowper, the brother of our beloved Dean is worth reproducing:—"Mr. Cowper was a gentleman of good address and high personal character, the son of an Archdeacon of the Anglican Church; his Church principles were accepted as of the true pattern, but his liberal political opinions had to be cultivated. Step by step he forced himself, or allowed himself to be forced to a somewhat uncertain level with his followers. He had a familiar acquaintance with the affairs of the Colony, quick insight in dealing with surrounding circumstances, and much good humour, and tact in dealing with individuals. . . . He was a good administrator, and did excellent service in fitting the state ship for her far-extending voyage."

"His Church principles were accepted as of the true pattern." Some will think the sentence funny as coming from Sir Henry Parkes. The ex-Premier, it will be noticed, does not take it upon himself to pronounce what is "the true pattern" of Church principle. Possibly, he considered this to be "out of his line," and so used the words "were accepted." Yet it seems right to say that the present writer has seen Sir Henry Parkes Sunday after Sunday devoutly worshipping in the Church of St. John's, Parramatta, and doubtless he has set a like good example when he has lived in other places.

The Immigration question is discussed at much length in this book, and it is seen to have had a very curious aspect. The number of Irish Roman Catholics who availed themselves of the help the Colony was giving to bring immigrants here, was found to be so great, so largely out of proportion to Scotch and English people that there became a danger of the "character of the population" being changed. The Government found it necessary to take action lest "we should assist in bringing about a result . . . which would in a few years entirely change the elements of the population."

Regulations were therefore framed "with a view of insisting upon the proportion of immigrants from each of the kingdoms corresponding with the proportion of the population." In the course of his speech in Parliament on the question, Sir Henry said, "I say that I want to preserve a majority of Englishmen and the descendants of Englishmen in this country. I say, moreover, and unpleasant and painful as it may be, it is a matter which ought not to be shirked, that I want to preserve the teaching and influence of the Protestant Religion in the

country, and I would lend no assistance whatever to any scheme which would have a tendency to depress the Protestant elements now in existence. For this reason I am an advocate for the immigration to this country being regulated by whatever the census returns will show to be the elements of the populations of the three Kingdoms now existing in the Colony."

That was as recently as 1881. But assisted immigration is now no longer a burning question, nor is it likely to become so.

One other subject, that of Hospital Nurses, and my selection from this book must cease for the present. Who would imagine on visiting the wards of our great and well-found Hospitals, that trained nurses were first thought of and engaged for the Colony and introduced by Sir Henry Parkes? The author relates how at the time of his entrance into public life there was "but one general Hospital in the City of Sydney, and that was under a very unsatisfactory system of management, or speaking more correctly, it was under no system at all." After certain investigations had taken place, Miss Florence Nightingale was asked to engage a staff of trained Nurses for the Colony. That was in 1866. The selected "trained trainers" arrived in due course.

The present remark of Sir Henry Parkes on their coming and work is: "I may fairly claim that the course I adopted in this instance nearly a quarter of a century ago, was the first step in establishing the system of trained nursing, which now prevails in all the Hospitals of the Colony, and I believe throughout Australia."

The letters which at that time were written to the Colonial Secretary of New South Wales by Miss Florence Nightingale show that that distinguished and honoured lady was both a good woman of business and also one whose strong trust, after experience, was in God. "Your plan," she writes, "is, if I may say so without impertinence, wise, benevolent, and well-digested." "I shall venture to ask you to give your consideration to the details which," etc., etc.

Miss Nightingale then proceeds:—"We venture to lay these things before you because we always try to obtain for the success of those Hospital Nursing Staffs which we send out, the conditions which in our judgment will alone ensure success."

"I would also say that I am an invalid, entirely a prisoner to a couch, but I thank God, still able to work, and that no delay shall proceed from this circumstance."

Years afterwards—in 1882—when Sir Henry Parkes was in England, he had, he relates, "a long interview with Miss Nightingale in her sick-room, where her afflictions resulting from her noble labours among the sick and wounded soldiers of the Crimea, now kept her a prisoner. Her graciousness and deep Christian goodness, were visible in every word and every look; and that sweet refined presence has come to me hundreds of times since then in my struggles and failures."

With this extract, I now for the present close this brief notice, only saying in conclusion that I consider "Fifty years in the making of Australian History"—if I may say so without impertinence,—be well worth buying and reading.

E.

Jottings from the Bush.**"All in the Name of the Lord Jesus."**The fact, reported in last week's *Record*, that the Kilburn Sisters have established themselves in Sydney, contrary to the wishes of the Bishop and of the Synod of the Diocese, gives much pain to me, and, I think, to many others whose glory (or whose shame, according to some) is that they cannot be dubbed "party men." Amongst those who have welcomed them I see the names of some whom I respect and honour, but I fear that their action is likely to be attended with disastrous results to the solidarity, the discipline, and the peace of our beloved Church. The principle declared by such action seems to be "That a body outside a Diocese (or parish) may rightfully establish an organisation in that Diocese (or parish) contrary to the wishes of the Bishop (or Incumbent) and of the Synod (or Vestry meeting); and that individual Clergymen in the Diocese (or individual Laymen in the parish) may invite them to do so, and support them when they have done so, without compromising their character as Loyal Churchmen." This principle I utterly repudiate as leading to ecclesiastical anarchy. I raise no objection to the Kilburn Sisters going to Brisbane, Adelaide, or Hobart, where they have been invited, although even in this case my patriotism fears certain dangers, such as those which have lately appeared in the American Church. What I fear is that the principle above stated may be acted upon by all parties, when the result will be that the position of Bishops and Incumbents will be rendered almost insupportable.

Before I speak further on this point I ought briefly to allude to the charitable and doctrinal views of the question. To some persons, especially to those whose churchmanship

"Father" Hall of the Cowley Fathers, who was a successful and popular Incumbent of a Church in the Massachusetts Diocese, was lately recalled to England by his superiors for preaching to vote for the election of the late Dr. Phillips Brooks. The Diocese afterwards passed a resolution that no person who owes allegiance to an outside body should be allowed to be a member of the Synod.

is an infinitesimal quantity, the philanthropic work proposed to be done by the Sisters will out-weigh every consideration of ecclesiastical order. While to those whose religious views approximate those of the Sisters the importance of having such a successful proselytising agency will seem so great that their eyes will be blinded to the objectionable means by which this result has been obtained. The former section do not perceive that the funds by which the work of the Sisters will be supported will be diverted from other philanthropic agencies (for example the present Foundling Hospital is badly in want of funds, and this, with other reasons, makes it questionable whether it is wise to found another Foundling Hospital); while the latter ought to know that many persons—including myself—would rather have their children go to the secular schools and teach them religion ourselves, than risk their being instructed in Church principles which we do not agree with, by Sisters working under rules which are not published—under no supervision of the Bishop or of persons authorised by him, and responsible only to an authority in England. That authority does not inspire confidence by its present action towards the authorities of the Church. "Think not that alms, or lowly-seeming garments, can raise above obedience." It is remarkable that an organisation which attaches such importance to the obedience of its own members should set the example of disobedience to Church discipline.

But, it will be asked, is this action a disobedience to Church discipline? It is not in contravention to written law, certainly; for, if it were, the Bishop could put a stop to it. But there is an unwritten as well as a written law, and to this all Church Societies, so far as I know (except "Church Associations" and "Church Unions," which are chartered liberties) render obedience. For example, a branch of the Girl's Friendly Society cannot be established in any parish without the consent of the Incumbent. This rule was once broken through, with the result of infinite disturbance in a parish; and the Society immediately dissolved the branch. Again, a Deaconess was lately wanted for a work in my parish, which is unconnected with the parochial organisation; but I had to give my written consent before the authorities of "Bethany" would allow her to come. This unwritten law has even been insisted on to such an absurd extent by a newspaper which sympathises with the views of the Kilburn Sisters, as to extend the principle to include the Roman Catholic Church. Readers of the "Home News" in last week's Record will remember how careful the Archbishop of Dublin was to see that everything was right before he consented to ordain a Clergyman for the Reformed Church in Spain; yet, in the days when I had the opportunity of reading the English *Guardian*, it was continually blaming him for his contravention of ecclesiastical discipline in interfering in this matter. But in this, as in other cases, people are too inclined to judge according to their party views: "If I kill you," said the little special constable to the burly rogue, "it's nothing; but if you kill me, by Jove, it's murder."

It may be possible to put forward the defence that "the opposite party has done the same." Are not we all utterly sick of that sort of defence in Parliament? Parliamentary Government is being degraded, and the interests of the country are suffering, through selfish ambitions, excusing themselves by this wretched fallacy. Neither side aspires towards doing what is right, or towards elevating the tone of politics, and the constant excuse is that "the other side did the same when they were in our place." And so politics go on from bad to worse, while the country looks on in disgust. A party which adopts this theory may gain some temporary advantage, but it will only be at the expense of the country whose interests it is professing to serve. And an ecclesiastical party may increase its influence in the same way, but it will be at the expense of the solidarity, the discipline, and the peace of our dear old Church.

COLIN CLOUT.

Acknowledgment

We thankfully acknowledge the receipt of the under-mentioned sums:—

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AN INFALLIBLE CURE FOR NEURALGIA.

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

The family friends are ARNOTT'S MILK ARROWROOT BISCUITS useful to both young and old.—ADVT.

That I Might Preach Him.

By THE REV. H. C. G. MOULE, M.A.

Preached at the Ordination held by the Bishop of Liverpool, December 18, 1892.

Gal. i. 15, 16.—"I pleased God . . . to reveal His Son in me, that I might preach Him."

It is the duty of the preacher at an Ordination to remind his brethren, both the recipients of Holy Orders and the Christian people at large, of the nature and the benefit of the diaconate and the presbyterate, and so to engage afresh the confidence and the prayers of the Church of Christ for the Church's ministry.

I make no attempt to-day at essay or discussion on this great theme. Another aspect of the matter of the ministry—an aspect which comes closer home to the Minister's own soul—is laid upon me as my main message. But briefly, and by way only of remembrance, and touching points of the subject where all of us would reasonably agree, I must, in sacred duty, say a little about the functions of the two orders.

The diaconate is that phase or part of the Christian Ministry which has above all things to do with its serving character. The presbyterate is that phase or part of the Ministry which adds to that character the administrative, disciplinary, the work of the guardian of ordinance and order within the allotted pastoral sphere.

In the Deacon, according to his ideal, is embodied the fact that the Christian Ministry was from the first an institution meant to touch human life everywhere in its needs and sorrows, its sins and its sicknesses, with a practical, energetic, exploring, brotherly activity. The Deacon is to be distinctively, as it were, the Missionary neighbour of the poor and destitute, of the self-ruining sinner, of the forsaken sufferer. He is to bring to them, with the magnetic contact of not only his commission but his soul, in which Christ dwells by faith, the certainty that because the Lord's pastoral Ministry was instituted for them, therefore they shall not be forgotten; they shall be sought out and loved. And this ministering under-shepherd is to be also the kindly genial teacher of the little ones, and the fraternal friend of growing youth, and then, all the while, from another side, the faithful, loyal, serving helper of the presbyter for whose flock he toils.

It is a noble and beautiful ideal. Happy the life in which from the first it is an ideal realized. Happy, for all his Ministry, the man who begins by drinking deep into the spirit of this holy, humble pastoral servitude, and never loses it in any after stage of labour. He shall "win to himself a good degree" a strong foothold for a blessed influence, and "great boldness in the precious faith which is in Christ Jesus."

In the presbyter, according to the distinction and difference of his office, is illustrated the solemn fact of the governmental responsibility of the Pastor. He is, distinctively, for his flock the Minister of order. It is entrusted to him by the Church to safeguard the administration of discipline and rite. Not that for a moment he is a lord over God's heritage. Not that for one twinkling of an eye he can come between the believing soul and the Eternal Shepherd, as the soul touches the Lord with the living and immediate contract of faith and love. But he is the constitutional, responsible, recognized guardian of order, and also, and inseparably, the responsible and recognized teacher of truth, "holding fast the faithful word." He is not an oracle, but he is the minister of the oracles. He is not inspired just because he is commissioned; yet he is distinctively commissioned to open up the words of inspiration, and therefore day and night to ponder them for himself, and to seek without ceasing the light of the Holy Spirit upon the Holy Word.

Ah, beautiful ideal again! And happy, again, thrice happy, the man who, trained to patient practical fidelity in his diaconate, enters from the first upon his presbyterate more humble indeed than ever, less than ever of that melancholy thing the mere official, but full of a quiet certainty of his mission to be a shepherding elder; certain that the Chief Shepherd really called him to it in the silence of the soul; and thankful to remember how the Church verified and countersigned that supreme commission in his ordination hour.

Such a man will not vaunt his office in unprofitable words, but he will magnify it in a life glorified by his Master's constant presence and abiding aid. He will be gentle toward all men; but he will also surely win their reverence in due time. He will not demand respect. He will do a better thing: he will command it. For the flock's sake, like his Lord, he will sanctify himself, consecrate himself. He will, in the inmost life of his spirit, in the name of Christ, by the power of the Holy Ghost received by faith, separate himself from self and all its aims to his Master's will, to his Master's flock, to his Master's Word.

Dear Christian people, these servants of God come to-day, to take upon them these blessed offices. They assure us that they believe the Lord and His Spirit have called them. They ask the Church to say her Amen to that belief, in the ordaining act. What a glorious task of holy usefulness lies before each one of them! Welcome them, follow them, sustain them with your prayers. We ministers are more dependent than even we can realise on the prayers of the people of God. Brethren, pray for us; very often pray.

But meanwhile my text waits for our meditation. I have not forgotten it in these reflections on the distinctive functions of the Deacon and the presbyter. In some

respects our line has led us up to it. But it is time to come to it as it stands.

"It pleased God . . . to reveal His Son in me, that I might preach Him." So St. Paul recalls his divine ordination time, his crisis of consecration to the Apostolate, that office which summed up all ministerial orders in it, and out of which they were unfolded by God's providence—the diaconate as much as any other. Called to be an Apostle, Paul was called not only to inspiration, but to daily duties for others, for body as well as soul, and to patient and laborious government of one little Mission Congregation after another. Deacon, presbyter, overseeing Pastor of Pastors, he was always all this in one, and more than this. But all other functions of his Apostolate are for him overshadowed and dominated by this: he was called to preach his Lord.

"That I might preach Him." My honoured brethren of the Christian Ministry, deep and pregnant for us is the suggestion of that short word—"that I might preach Him." For every one of us, be our duties what they may in ordered detail, the inmost and ultimate work of the whole Christian Ministry is just this—"that we may preach Him."

True, we are to remember the distribution of functions, and that some things are more the work of the Deacon, and others of the presbyter. But the first Deacons have hardly been appointed to serve tables when we find two of them at least, with a power and fulness which nothing can surpass, "preaching Him." And just so, in the principle and essence of the matter, it is meant to be to-day. To preach Him will be, as it should be, the heart's desire of every believing man ordained. Not to thrust himself into premature and unwholesome prominence; not to fret because he cannot often occupy the awful pulpit. No; he will be abundantly willing, so far as self-assertion is in the matter, never to climb the pulpit at all; to speak in the nooks and corners only, in the Mission-room, in the garret, in the cellar. But somehow, anyhow, this will be the spirit's longing of the true successor of the Apostle, in whatever ministerial grade—to preach Him.

For this the active iterations of the younger Pastor will be ever making room, amidst whatever business of Christian philanthropy. For this the governing and overseeing diligence of the ministerial elder will be also ever making opportunity. A thousand things that are not preaching will have to be done, and to be done well. A thousand things that are not directly Jesus Christ will have to be spoken of, and spoken of with intelligence and purpose. But somehow these things will be as the body to this for its living, breathing, animating soul, present everywhere—"That I may preach Him."

Here is the inmost diagnosis of a Ministry which is strong, and happy, and fertile to the end. That Ministry will be practical and philanthropic; but philanthropy will not be its motive and its message. That Ministry will not forget its commission, and the sober sacredness of the system and ordinances of the Church Visible; but communion, and system, and ordinances will not be its motive and its message. All, all, in such a life and work will gather itself up into this, and come out in this—"that I may preach Him."

My brethren, you know it, but suffer me in His name to stir up your pure minds by way of remembrance of Him. Ah, is it unreasonable to say, as I find myself often saying in my soul in the pulpit, "What else is there to preach about?" What am I here for if not to preach Him? These human souls, made in the Lord's image, and for endless life, but wrecked in the Fall, in danger lest they die "the death that cannot die," exposed every hour to temptations that may strike deep as their being, liable at any moment's notice to overwhelming griefs—these men, these women, capable of God's own indwelling by His grace (His grace which is in Christ Jesus and nowhere else); capable of learning the joys and Divine surprises of a present and known acceptance, a present and joyful triumph against the devil, the world, and the flesh; capable of living in this word as not of it, and so of being its riches and its blessings—what do they want at my lips? They want me, whether they know it or not—they want me to preach Him. They want to know Him as their peace, their light, their life, their power, their everlasting hope, full, quite full, of immortality.

They want Him, evidently set forth, crucified amongst them, in a Gospel which does not dismiss the cross to the background or to the middle distance, but erects it in all its bleeding glory in the front of truth, and cannot get away from it. They want Him as their living and interior power, dwelling in their hearts by faith, as the Holy Spirit strengthens those misgiving hearts to hail their sacred King of Glory to come in. They want Him as their present and familiar while most august Companion and Intimate, knowing and known, to Whom it is possible and delightful to tell all things at all times. They want Him in His enthroned majesty, their Advocate on high, their Surety in the Father's presence. They want Him as their future; to know that to die is to be with Him, and to look beyond all death and all graves for Him the Saviour, this same Jesus coming, coming again, without sin unto salvation. And along with all these wants in these mighty details they want Him in His personal glory, which lights up with full Divine significance all His offices, and all His works, and all His promises. They want the knowledge of the King in His beauty, of the Only-begotten in His glory, of Jesus Christ in His love.

"It pleased God to reveal His Son in me, that I might preach Him." My brethren, I read thus last the first

words of the text. "That I might preach Him," yes, there is our message. "It pleased God to reveal Him in me"—there, there, is our supreme qualification. "It pleased God"—sovereign, though with a sovereignty of love. Every sign that any one of us has, or has ever had, of Christ's supreme reality, His mighty tenderness, His finished work, His indwelling presence, is ours because—in the last analysis—"it pleased God." "It pleased God to reveal His Son," to lift the veil from the soul's face, and show it the Jesus Christ not of theory only, not even of holy orthodoxy taken by itself, but of experience, of trust of love. "To reveal His Son in me." Wonderful phrase! We might have expected to read "to reveal His Son to me"; but the thought, the experience, the word, goes deeper: "To reveal His Son's consciousness that the Lord, Who is Divinely and for ever objective, not ourselves, to be dealt with as not ourselves, to be appealed to and leaned upon as One Who does not mean to move and vary with us, but is the same to-day and forever in Himself, is yet so seen and known by the believing spirit that He is within it. He is not an element of its personality, indeed, but He is lodged by faith in its depths, to give peace, and strength, and holiness, and heaven."

"He revealed His Son in me that I might preach Him." Here is the open secret behind a living Ministry: the spring shut up, the fountain sealed, out of which flows the pure river of power for God. "He revealed His Son in me." Brethren, shall not that secret be the possession of every minister who receives his commission to-day? Shall we not humbly purpose, and then diligently seek, that nothing short of that shall animate our work and witness, till we enter, through great mercy, into the joy of our Lord? "He revealed His Son in me." What a force, strong as it is gentle, goes with the Ministry which somehow indicates that indeed the minister hath seen the Lord! The man may be anything but eloquent. His literary equipment may be far from perfect. His manner may be the very opposite of impassioned. But if it is found out that he is always speaking of Jesus Christ as the soul of his message, and speaking of Him as One Whom he knows, Whom he has seen and does see with the inner eye, as One Who is to himself a glorious—let me simply say a solid—fact: then that man, Deacon or Presbyter, shall be found, whether it is known here below or not, to have worked supernatural results as His Master's implement.

I ask no questions about your soul's past history in its details. I do not wait to inquire whether your discoveries of Jesus Christ in the past have been slow or swift, gradual or convulsive, a rising of the day beyond the hills, or a great sudden light in the inner heaven above the brightness of all other suns. God works both ways. Let not the man suddenly converted judge him who can name no day or year. Let not the man on whom Christ has slowly dawned deny, because he hath not felt it, the profound realities of a sudden and conscious transition into life. But the main question, after all, is to-day, and the present scene, and our sight now of the indwelling Lord. And in view of this, how simple, how cheering, are the promises of grace! Christian Minister, do you desire now, at present, hereafter, in entire simplicity, with lips and also with life, to "preach Him" as One Who sees Him? He waits. He advances to meet your need. He is already at your door, with the knock and with the beloved voice. And your part is, with the hand of however trembling faith, to open the door, and the sweet abiding revelation shall be yours. "If any man" (and remember these words were spoken to a Christian Pastor first) "hear My voice and open the door, I will come into him, and will sup with him, and he will live with Me."—Amen.

Whittier's Last Poem.

(An Ode to Oliver Wendell Holmes on his eighty-third birthday.)

Thy hand, old friend! the service of our days,
In different moods and ways,
May prove to those who follow in our train
Not valueless nor vain.

Far off, and faint as echoes of a dream,
The songs of boyhood seem;
Yet on our Autumn bosoms undimmed with Spring,
The evening thrushes sing.

The hour draws near, however delayed and late,
When at the Eternal Gate
We leave the works and words we call our own,
And lift vivid hands alone

For love to fill. Our nakedness of soul
Brings to that Gate no toll;
Giftless we come to Him who all things gives,
And live because He lives.

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypti Extract on your handkerchief, on your hair, on your body, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bligh-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

Archdeacon Sinclair and the Reformation.

(FROM THE LONDON RECORD.)

We understand that the forthcoming issue of the *Churchman* will contain an article by the Archdeacon of London on "The Prospects of the Principles of the Reformation in the Church of England." Dr. Sinclair speaks of the "two great schools of the Clergy," one "Sacredotal or Medieval," the other "Primitive Catholic or Reformed." The laymen of the time do not, to any great extent, enter into the controversies that have been raised, nor do the mass of them understand the issues. For example, the typical organisation of the medieval set is the English Church Union, in which the clergymen enormously outnumber the laymen. "The laymen, for the most part are content with a very plain, simple, and Scriptural type of Christianity. There is every indication that if they could be polled, or if they could have any distinct influence in the affairs of the Church, they would be found in an overwhelming degree on the side of the principles that are Reformed Catholic or Evangelical. In discussing points of difference it is well to remember that it is mainly, at present, a concern of the clergy." He then shows the aims of the Sacredotalists by extracts from "their latest manifesto," *The Lord's Day, and the Holy Eucharist*, one passage from which we may reproduce: "We know," writes Mr. Going, "that in this Blessed Sacrament He has fulfilled His word, 'Lo, I am with you always, even unto the end of the world,' and we will worship and adore Him where we know we can always find Him, viz. in the Blessed Sacrament of the Altar." Those who have adopted such opinions, Dr. Sinclair says, are now exceedingly numerous, and increase in number every year.

"There are already more than 1,000 churches in England where the medieval eucharistic vestments, the symbol of the sacerdotal doctrine, are worn. Many practices abrogated at the Reformation are being revived: prayers and masses for the dead, invocation of the Virgin and saints, withholding the cup from the laity, omission of half the words of administration, obligatory fasting communion, obligatory confession, the employment of the Use of Sarum simultaneously with the Communion Office, or in its place. The clergymen of whom we are speaking have recommended themselves by their active work among the poor. A still larger number of clergymen hold more or less of their special opinions, though they do not go the length of wearing the vestments, which have been pronounced contrary to the existing law. A number of the clerical seminaries which prepare young men for Orders, are understood to sympathise, more or less, with the revived sacerdotal theology, without going to what are called extreme lengths. The same system has hearty and conscientious patrons on the bench of Bishops. Seven of the august and exalted prelates of English Sees have shown a visible encouragement for these excellent men by wearing the obsolete mitre, which was discarded at the Reformation as a symbol of the unreformed Church. The old-fashioned High Church clergymen give the men of movement the countenance of their friendly indulgence. The influence of the movement in the press is enormous; it has some of the ablest reviews and journals. One of their organs, in a retrospect of the extraordinary change which has taken place during the last half-century, is perhaps justified in its exultant prophecy that when another fifty years have passed the medieval vestments will be worn, and the medieval doctrine taught in every parish in the Church of England. Holy Scripture will no longer be the supreme rule of faith. The inspired clergy who provided the Bible will be its sole authoritative interpreters. The representatives of the theology and history of the National Church during the last three centuries and a half will, according to this view, if not altogether extinct, be reduced to a small and insignificant set of eclectic and pedantic purists."

The Archdeacon then speaks of those clergy who represent "Reformation Principles," which principles he indicates in a series of thirty-six paragraphs drawn from the Prayer-book and Articles. In proceeding he points out that the adherents of those principles have made many blunders, instancing the appeal to the law, the determination to adhere to a merely accidental type of ecclesiastical decoration, the standing aloof from Convocation, Church Congresses, and Diocesan Conferences, and the absence of propaganda of the distinctive principles which give them their situation in the Church. The new school, on the other hand, has had every conceivable advantage: "persecution, imprisonment, the ablest possible leaders, the most eloquent preachers, lives of conspicuous devotion, the support of the example of the medieval Churches in the East and West from the end of the third century to the present day, an unexpected amount of public patronage, a wide encouragement on the part of Bishops—some on account of admiration for good works and lives, some on account of sympathy with principles—the general acceptance of the theory constantly repeated that when a diocese, cathedral, or parish has once been won to the sacerdotal movement it must never again be conceded to distinctive Reformation principles, the hearty adoption by the movement of the simultaneous impulse in favour of Romantic forms in architecture, music, and taste, a perseverance and cohesion amongst themselves which the other side have been unable to show, a skill and ability worthy of their great leader Newman himself (of whom we are told that he almost made the Church of England as we see it), and of the famous Tract XC." Finally, the Archdeacon sets himself to estimate the prospects of Reformation principles and ideas, holding that an official who from his

position is obliged to stand outside all party combinations is in a better position to do so than any who are members of particular Sacredotal or Evangelical organisations. These are his conclusions:—

First, these principles will assuredly never die. They appear to be founded alike in history and Scripture, and they have been the strongest moral force the country has ever known. Fortunately, the intercourse between the two sides of the National Church is frequent and friendly, and many who believe themselves to be rigidly and exclusively sacerdotal are, in reality, largely under the influence of Reformation ideas. In the general consent of the present age to abandon all authority and discipline, except in matters of morality, such a mixture of ideas is a very probable result. The important thing is that those on whom these principles depend for their maintenance should understand in what way they are essential to their position.

Secondly, the position of those who accept the Reformation is immensely strong in the fact that the formularies of the Church of England were arranged by those who carried out the Reformation, and as a plain matter of fact, express their convictions. They are, as yet, intact and unchanged. And any serious demand for change on the part of the new sacerdotal school, would be in the last degree unwise from their own point of view; the laity would probably insist on, at least, an equal share in such a revision with that which they had at the time of the Reformation, and it is quite possible, when it should come to an actual matter of practical fact instead of talk, that the sacerdotal school might lose more than it had hoped to gain. An absurd mistake has been made both by secular journals, and by simple and unthinking clergymen when they have noticed the advice of some of the Bishops to their dioceses to accept the Lincoln Judgment. It has been supposed that all who did not before use the disputed practices were now to adopt them. What the Bishops meant was obviously that none were to do the things that had been forbidden. All that has been decided is that such practices are not inconsistent with a conceivable interpretation of the law. Those who did not use them are left entirely where they were.

Thirdly, the adherents of the principles of the Reformation have the laity behind them. There can be no doubt of that. The laity do not know much of medieval doctrines, and perhaps less of controversy; but they understand and love the Bible, and they have an undying and inextinguishable hatred of priestcraft. That is enough. It is one of the unfavourable results of the new sacerdotal movement that, like the system of the great Roman Church, it has been obviously driving educated men from public worship, and depending in the main on the emotions of devout women. Where the preachers of the movement have attracted men, it has been, as they would themselves allow, because they have dropped for the time their distinctive sacerdotal tenets. Scepticism, throughout the course of history, has attended as a Nemesis on distorted and disproportionate religious belief.

Fourthly, a great access of strength will necessarily come to the adherents of Reformation principles now that they have dropped the fatal policy of persecution or prosecution, let it be called what it may. All talk about forming a Parliamentary party and obtaining legislative changes is futile. It can only increase the cohesion of those against whom the weapon is directed, and react unfavourably on the condition and estimation of those who employ it. Spiritual matters must be dealt with spiritually, that is, by discussion, arguments, appeals to Scripture and the Primitive Church, by love and by prayer.

Fifthly, the friends of the Reformation, it is plain, will now direct their energies to legitimate missionary efforts at home. They will study more deeply the history of the principles which they profess, explain them in clear and simple language, and bring them within reach of every home in the country. The vast sums which they have spent on litigation will now be free for the education of young men for the ministry, the erection of theological colleges and middle-class schools. Having learnt the lesson that bitterness and invective only recoil on those who use them, all their efforts will be animated by the Christian graces of candour, humility, and patience.

Death of the Rev. D. Hulbert.

We have to record the death, at his residence, Manly, of the Rev. D. P. M. Hulbert, M.A. The rev. gentleman was in his 80th year. His death was rather sudden; his illness commenced about midnight on Monday, and he expired a few hours afterward. The Very Rev. the Dean of Goulburn officiated at the burial. Mr. Hulbert graduated at Cambridge, and was a member of the senate of that University. He was ordained in 1839, and soon after his arrival in the Colony he was appointed to assist the Rev. W. Sowerby at Goulburn. He was a frequent contributor to the newspaper press, and wrote a number of pamphlets on Matrimony, Emigration, and other subjects. He possessed a rare library, and amongst his papers there is a complete manuscript history of England down to and including the reign of Queen Victoria to date.

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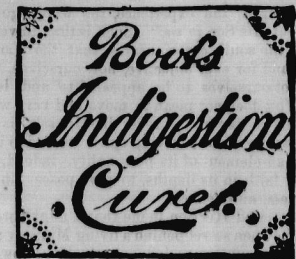
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LIVING or Locum Tenency wanted by Clergyman in Full Orders.
Young, active, and musical; married. Free at Xmas or before
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Worker, is desirous of Title for Trinity.

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WANTED L. T. for a year or more (earnest, evangelical) in
beautifully situated country district, 40 miles north of Perth:
very healthy; station, telegraph, etc. Apply, I. S., Record Office.WANTED, Locum Tenens for nine months from April, for parish
of Narrabri; perfect climate from April to November. Sound
Churchman. Apply, the VICAR.

Death.

BODE.—January 22nd, 1893, at Maryvale, Warwick, Queensland,
John Merriek Dashwood, third son of Rev. F. D. Bode, of St.
John's, Newcastle, New South Wales, aged 23 years.

FEBRUARY, XXVIII DAYS

MORNING LESSONS.			EVENING LESSONS.		
5. Genesis iii.	Matthew xxv. 17.	Gn. vi. or vii.	Acts xlii. 17 to 23.	Exodus iv. 27 to v. 15.	xxi. 37 to xxii. 23.
6. Exodus i. to 24.	xxi. 1 to 23.	Exodus iv. 27 to v. 15.	xxi. 37 to xxii. 23.	xxi. 37 to xxii. 23.	xxi. 37 to xxii. 23.
7. v. 15 to vi. 14.	xxii. 1 to 23.	xxii. 1 to 23.	xxii. 1 to 23.	xxii. 1 to 23.	xxii. 1 to 23.
8. vi. 14 to vii. 13.	xxiii. 1 to 23.	xxiii. 1 to 23.	xxiii. 1 to 23.	xxiii. 1 to 23.	xxiii. 1 to 23.
9. vii. 13 to viii. 13.	xxiv. 1 to 23.	xxiv. 1 to 23.	xxiv. 1 to 23.	xxiv. 1 to 23.	xxiv. 1 to 23.
10. viii. 13 to ix. 13.	xxv. 1 to 23.	xxv. 1 to 23.	xxv. 1 to 23.	xxv. 1 to 23.	xxv. 1 to 23.
11. ix. 13 to x. 13.	xxvi. 1 to 23.	xxvi. 1 to 23.	xxvi. 1 to 23.	xxvi. 1 to 23.	xxvi. 1 to 23.
12. x. 13 to xi. 13.	xxvii. 1 to 23.	xxvii. 1 to 23.	xxvii. 1 to 23.	xxvii. 1 to 23.	xxvii. 1 to 23.
13. xi. 13 to xii. 13.	xxviii. 1 to 23.	xxviii. 1 to 23.	xxviii. 1 to 23.	xxviii. 1 to 23.	xxviii. 1 to 23.
14. xii. 13 to xiii. 13.	xxix. 1 to 23.	xxix. 1 to 23.	xxix. 1 to 23.	xxix. 1 to 23.	xxix. 1 to 23.
15. xiii. 13 to xiv. 13.	xxx. 1 to 23.	xxx. 1 to 23.	xxx. 1 to 23.	xxx. 1 to 23.	xxx. 1 to 23.
16. xiv. 13 to xv. 13.	xxxi. 1 to 23.	xxxi. 1 to 23.	xxxi. 1 to 23.	xxxi. 1 to 23.	xxxi. 1 to 23.
17. xv. 13 to xvi. 13.	xxxii. 1 to 23.	xxxii. 1 to 23.	xxxii. 1 to 23.	xxxii. 1 to 23.	xxxii. 1 to 23.
18. xvi. 13 to xvii. 13.	xxxiii. 1 to 23.	xxxiii. 1 to 23.	xxxiii. 1 to 23.	xxxiii. 1 to 23.	xxxiii. 1 to 23.
19. xvii. 13 to xviii. 13.	xxxiv. 1 to 23.	xxxiv. 1 to 23.	xxxiv. 1 to 23.	xxxiv. 1 to 23.	xxxiv. 1 to 23.
20. xviii. 13 to xix. 13.	xxxv. 1 to 23.	xxxv. 1 to 23.	xxxv. 1 to 23.	xxxv. 1 to 23.	xxxv. 1 to 23.
21. xix. 13 to xx. 13.	xxxvi. 1 to 23.	xxxvi. 1 to 23.	xxxvi. 1 to 23.	xxxvi. 1 to 23.	xxxvi. 1 to 23.
22. xx. 13 to xxi. 13.	xxxvii. 1 to 23.	xxxvii. 1 to 23.	xxxvii. 1 to 23.	xxxvii. 1 to 23.	xxxvii. 1 to 23.
23. xxi. 13 to xxii. 13.	xxxviii. 1 to 23.	xxxviii. 1 to 23.	xxxviii. 1 to 23.	xxxviii. 1 to 23.	xxxviii. 1 to 23.
24. xxii. 13 to xxiii. 13.	xxxix. 1 to 23.	xxxix. 1 to 23.	xxxix. 1 to 23.	xxxix. 1 to 23.	xxxix. 1 to 23.
25. xxiii. 13 to xxiv. 13.	xl. 1 to 23.	xl. 1 to 23.	xl. 1 to 23.	xl. 1 to 23.	xl. 1 to 23.
26. xxiv. 13 to xxv. 13.	xli. 1 to 23.	xli. 1 to 23.	xli. 1 to 23.	xli. 1 to 23.	xli. 1 to 23.
27. xxv. 13 to xxvi. 13.	xlii. 1 to 23.	xlii. 1 to 23.	xlii. 1 to 23.	xlii. 1 to 23.	xlii. 1 to 23.
28. xxvi. 13 to xxvii. 13.	xliii. 1 to 23.	xliii. 1 to 23.	xliii. 1 to 23.	xliii. 1 to 23.	xliii. 1 to 23.
29. xxvii. 13 to xxviii. 13.	xliiii. 1 to 23.	xliiii. 1 to 23.	xliiii. 1 to 23.	xliiii. 1 to 23.	xliiii. 1 to 23.
30. xxviii. 13 to xxix. 13.	xliv. 1 to 23.	xliv. 1 to 23.	xliv. 1 to 23.	xliv. 1 to 23.	xliv. 1 to 23.
31. xxix. 13 to xxx. 13.	xlv. 1 to 23.	xlv. 1 to 23.	xlv. 1 to 23.	xlv. 1 to 23.	xlv. 1 to 23.

PRINCIPAL CONTENTS.

Page	Page
Notes and Comments	Diocesan News
The Coming Week	The Sunday School
Brief Notes	That I might preach Him
Over Country:—	Bollenden Ker Mission
Sir Henry Parkes' Book	A Great Australian Preacher
Jottings from the Bush	The Quiet Hour
LEADERS:—	
Echo Farm Home—Local	CORRESPONDENCE:—
Option League	The Kilburn Sisters
Thoughts on Church Finance	Molecular Children
No. 3	Rev. C. Stirling, a Secession

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 4, 1893.

ECHO FARM HOME—LOCAL OPTION
LEAGUE.THE first Bi-Annual Report of Echo Farm Home has
come to hand this week, and we are glad that success
has so far crowned the efforts of its Officers and Committee.
The Local Option League of New South Wales also cele-
brated its Tenth anniversary on Monday last, and the resolu-
tions adopted, together with the enthusiasm displayed in
connection with both organisations, clearly show that the
Temperance Movement in the Colony is neither dead, nor
are its advocates prepared to allow it to die. Temperance
reformers have, generally speaking, been regarded as odd,
eccentric individuals—who had a fad and were, of course,
simply to be tolerated. Of course, to some persons, a man
full of ardour is as odious as a man full of heresy. Now
it is beginning to dawn upon the minds of some who have
stood aloof from the work, that it is one worthy of atten-
tion, and the good influence it is likely to exert in
future generations is beyond price. One of the
benefits which come to us through the Local
Option League is that on its platform every Tem-
perance Society may take its place, and that all can com-
bine, unite, and work together to remove the evil which
blights and withers and robs our land of its choicest
flowers. The work of the Echo Farm is specially directed
toward the rescue and reformation of male inebriates.
The house, calculated to contain eight members, has lately
been more than full, while applications for admission have
to be considered by turn. Alterations have, however, been
made by the members, whereby ten are now accommo-
dated. The income has been sufficient up to the present
to meet the expenditure, which is regulated with due re-
gard to strict economy. But the Committee desire to point
out that many poor, penitent drunkards are shut out be-
cause of the small means and accommodation. It is quite
apparent that a building to hold twenty members is needed.
Every Clergyman of experience will, we think, admit that
the drinking customs of society are a very great hindrance
to the progress of Church life, and consequently of Church
work. We know that it is the national sin under which
we groan, and it is not for the Church to be speechless con-
cerning this vice. She must, however, not only lift up
her voice and give forth an utterance with no uncertain
sound, warning the people against the evil which is doing
such deadly harm, but suggest and adopt some way by
which those who are its slaves shall be recovered and re-
formed. That is just what Echo Farm is doing. True, it is,
that its work and appliances are small, especially when
compared with the terrible ravages which the drink fiend
is making, but, however, limited the accommodation that is
at present provided may be, yet it shows that there are men
and women among us, who are not only willing, but who
are also actively working for the reclamation of those who
have yielded and fallen into the sin of intemperance.
Every Christian Temperance Reformer has the solid com-
fort that the foundation is right, and amid discouragement
he will labour on, and wait with prayer, patience, and
hope. The principles which rule the Home, may be
gathered from the following extract from the Report:—
"Residence in the Home is voluntary, the main con-
dition of admission being an earnest desire to be freed
from the sin of intemperance, as well as from all other
sin. There is no restraint nor compulsion used, and the
rules are of the simplest character. No case of abscondinghas occurred, or is likely to occur. The institution is
entirely unsectarian."All friends of the work will naturally ask, 'What are
its results, so far?' Of course, the time of probation has
been very short, and the Committee cannot speak with
certainty as to the future; but they are able to state that,
of the twenty-two members admitted to date,
of whom twelve have left, four have given
decided signs of change of heart, while five
others have shown themselves impressed with their spiritual
condition, and afford good hope that conversion will
follow. Several of those now out in the world are bravely
fighting against the awful temptations to which they are
exposed. As this is not merely a 'Temperance' work, but
one primarily for the salvation of perishing souls, through
Jesus Christ, these figures are considered most
cheering, and the Committee cannot but 'thank God,
and take courage.'"Such a report is encouraging, and shows what can be
done by trust in God and faithful work. Members of the
Church should remember this institution in their prayers,
and help it by their contributions. We have only space to
refer to the resolution agreed to at the Local Option
League's Convention:—"That the Convention resolves that
at the next general election it will raise the banner of no com-
pensation on every hustings in the Colony." We imagine that
if JAMES TEARE, THOMAS WHITTAKER, and other Temperance
advocates, who were in their day, received with taunts and
jeers, and sometimes pelted with hass

worst, but persons of strong social susceptibility and open in special respects to temptation. Let us all remember, gentlemen, that this great plague and curse is our national curse, calamity, and scandal." These sentences, from the lips of one of the greatest of English statesmen, deserve to be remembered by every citizen, and by every Christian.

Under the shadow of our Churches there exists these licensed houses, which are propagating immorality, coarseness and crime. Let there be a holy rivalry, a jealousy, an eagerness in Christian enterprise, and yet a marching shoulder to shoulder against the common enemy. We are in danger of getting the dry rot not only into our material structure, but alike into our spiritual building. We have no patent to protect us from decay, and in the presence of danger—real danger—in the presence of sin—licensed sin—we need to be up and doing. We need above all a fresh baptism of the Holy Spirit. We need a living ministry to lift up its voice against customs which are eating their way into the Church, and against which the people must be warned and guarded. We need a ministry to speak of sin as sin, and with a deep consciousness of its guilt and its terrible consequences, never to rest till the Legislature yields to the cry of the people for Local Option without compensation. The Church has an opportunity of asserting her power. Will she use it rightly is a question which the history of the next few years will answer. If she holds as a conviction that it is her duty to denounce intemperance, with which is associated so much that is vile and loathsome, she will stand by that conviction and disseminate and spread it abroad as widely as she can, she will not cease in her effort until public houses are closed and the open sore is hidden from view, and let us pray, not only hidden, but healed by the mighty power of that Gospel whose Divine Author healed all those who stood in need of healing.

THOUGHTS ON CHURCH FINANCE, NO. 3.

THE disparity between the Church's doing and her duty may well appeal her. Had she the passion of her Master—that of a deliverer—she would weep "day and night for the slain of the daughter of her people," the tens of thousands of her own children in this fair land, growing up in spiritual ignorance and ecclesiastical alienation, she would feel that some gigantic effort should be made to regain her hold upon the masses and bring them to the Saviour and His Church. She would determine that if ordinary efforts and orthodox theories, and stereotyped methods fail to give the means and the men she must have to save herself, and to rescue those who dwell under her shadow," she would be ready to devise any feasible plan, however bold and however difficult and laborious, which might bring her relief from her present disabilities and place in her hands the power—the money power—by which she may with Divine benediction obtain any other power she needs.

It seems as though her long struggle with poverty and weakness—her familiarity with small projects, smaller accomplishments—had sapped the springs of the Church's faith and wise and godly ambition—so that if she is not content with her present limitation, she is almost without hope of enlargement. Every Diocese and every Parish has its "wet blanket brigade," and though there may be here and there men of earnest and daring, "ready to attempt great things for God and to expect great things from God," it is sadly and awfully true that the majority of our best men, whether Bishops, Clergy or Laity, practically settle down to what they deem the inevitable of small things. All honour to the men who are doing their level best against vast odds, and with such paltry means as the worldliness of these who "profess and call themselves Christians" (while ignoring the very first principles of Christ's teaching) yield to their opportunities. But why should such men waste and embitter their lives by attempting the impossible? Why should Christian service be the only sphere from which business principles of finance are excluded? All over the world credit as well as capital is used—wisely and successfully used—by governments, by corporations and by individuals in the prosecution of reproductive enterprises. Why should not the Church do the same thing? What are the facts of the case in this Province of New South Wales?

THE CHURCH HOLDS A VAST PROPERTY in her hands—churches, schools, residences, glebes, etc. She holds this great property *de facto* in trust for the advancement of religion and education in the Colony. She ought to be able to use this property in any way she sees fit within the lines of these purposes. Other denominations can do so. Presbyterians and Wesleyans at least can sell, lease and mortgage their church properties, and use proceeds for church purposes, by permission of their Assembly or Conference. If our Church Acts don't permit this so

much the worse for the Church Acts. They ought to be repealed at once, and the hands of the Church untied, to do what it will with her own. We have been too much afraid of Parliament. Bad as it is it would not dare to deny a great body like the Church of England its plain rights.

A CHURCH TRUST CORPORATION should be formed with legal power and authority to use the estate of the Church as security for loans to be used for certain specified purposes of Church Extension. This being done, a great fund should be formed say of

TWO HUNDRED AND FIFTY OR THREE HUNDRED THOUSAND POUNDS

by the issue of Debentures, placed on the English and Colonial money markets, and having a currency of say thirty years. In this way the sum named could be obtained at from 3½ to 4 per cent.

A portion of this sum should be set aside at once for the payment of the Debentures at maturity. Say that the sum of £100,000 was so applied and invested at Colonial rates, or even placed at fixed deposit at only five per cent. in various Colonial banks, at the end of thirty years the "Church Trust Corporation of New South Wales" would hold from that source only

THREE HUNDRED AND THIRTY-TWO THOUSAND POUNDS

with which to pay its creditors, the holders of Debentures, or £80,000 over and above its liabilities. A not despicable sum with which to start the Church Extension of the then future! By this plan the Church would have a capital of £150,000 for her Church Extension work.

HOW SHOULD SHE USE IT?

Generally for Church purposes! Experience has amply proved that most parishes can meet one or other of the chief claims upon them, the support of the living agents and working expenses, or the erection of Churches, etc., but that to do both overtaxes their resources.

Now, a great fund, such as has been roughly sketched should at once relieve every parish of its buildings debts, or provide for necessary erections.

If this were done upon the plan of the present Church Buildings Loan Fund (but with an extension of time, say from 10 to 20 years), local Trusts paying say eight to ten per cent, to cover both principal and interest. The portion of the capital of the Church T. C. Fund used for this branch of the Church's work would remain (less the amount paid for interest at four per cent. on the debentures, for use in new cases. This plan would enable every Parish in the Province to supply its wants as to buildings in the easiest possible way, and its other resources after paying the ten per cent on its property, old or new, would be left free for support of Clergy, etc. At the end of the term of loan every parish would have a suitable Church, Vicarage, and Schools, free of debt. The very best endowment possible and all that any live parson or people ought to need in a country like this.

But after providing a sufficiently large amount for the material part of Church Extension

FIFTY THOUSAND POUNDS would remain to be applied in meeting the efforts of Dioceses and Parishes to provide for additional Bishops and Clergy, Teachers, etc., either in the way of loans or as a final grant.

It is freely admitted that there are many great difficulties about such a scheme as this, but they are not insuperable. The immense benefits which such a scheme carried into effect would confer upon the Church and the country for all time coming will abundantly justify every year of labour and prayer for its realization. Practical men of high standing in financial circles have examined these proposals, and expressed a general approval. We are absolutely sure of this—only in some such way can the Church regain lost ground, and begin to make provision for the millions who will occupy the Australia of fifty years hence. Every consideration which should move the hearts and nerve the energies of Churchmen demands that the possibility of this plan should be calmly and fully considered.

DR. TYSON'S SANATORIUM. THE DISEASE OF DRINK ERADICATED.

WE BID YOU HOPE. However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantan, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantan, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate for ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, fitted to inquire. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, South Chambers, 95 Pitt Street, Sydney.

ACCQUERISE AND LADIES' NURSE.—Miss E. L. FORWOOD, 25 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

Australian Church News.

Diocese of Sydney.

Woolahra.—The St. Stephen's School was opened on Monday, the 23rd ult, as a day school under the management of the Kilburn Sisters. For the present it will be an infant school, worked on the Kindergarten system; but when more of the teaching sisters come out from England it operations will take a wider range. In spite of heavy rain a goodly number of little ones turned up, accompanied by their parents. Names were taken down, and business began shortly after 9 o'clock. Sisters May, Rose, and Irene were present, as also several of the residents. After devotional exercises, the school was formally declared open by the Rev. E. W. Doyle, M.A., curate-in-charge, in the unavoidable absence of the Incumbent, the Rev. H. Wallace Mort, M.A. Mr. Doyle stated that he had been desired by Mr. Mort to express his full sympathy with the work of the sisters, and his thankfulness that they had been able to accept the offer he had made them of St. Stephen's School. Speaking for himself, he explained the pleasure it gave him, as an old priest and associate of the sisterhood, to welcome the sisters and to know that their first educational work in New South Wales was undertaken in the district of which he had charge. He believed that this beginning, although small, was the commencement of a work, which would develop into one of the most valuable agencies of the Church of England in the colony, and have a wide influence upon social and moral progress.

Burwood (St. Paul's).—A heartily rendered service took place at St. Paul's, Burwood, on Wednesday evening, the 26th ult., it being the feast of the Conversion of St. Paul. Four choirs took part in the service, viz.:—St. Luke's, Burwood; St. John's, Ashfield; All Saints, Petersham; and St. Paul's, Burwood. The chancel was filled with the singers, and a well-rendered service was heartily appreciated by a large congregation. Mr. R. G. Moon acted as conductor, and kept the voices well together, while Mr. Stapley presided at the organ. The canticles were taken to a very effective setting by Holloway, in which the union effects are very striking. The anthem was "Ye that Dwell in the House of the Lord" (Spinney), and this was rendered with marked precision. The Rev. H. J. Rose intoned the service, the lessons being read by the Vicar, and the Bishop of Bathurst (Dr. Camidge) preached, taking for his text, I. Cor., xiv. 15—"I will pray with the spirit"—and delivering an eloquent and instructive discourse upon praying with the spirit as well as the understanding. In addition to the Incumbent (Rev. A. R. Bartlett), there were also present the Revs. T. Unwin, F. Reeve, and H. S. Vidal. The service concluded with the "Hallelujah Chorus." Processional and recessional hymns were sung, and at the close of the service the choir were entertained in the schoolroom, when the Bishop gave an interesting and useful address on the duties of choristers.

Harris Park.—The first of a series of gatherings in connection with St. Paul's, Harris Park, to promote the home-work of the Church, was held on Monday evening, the 23rd ult. Much interest was taken in the meeting, the building being quite full. The choir was occupied by Archdeacon Gunther. During the evening vocal and instrumental music of a sacred character was rendered, and recitations were given by the Rev. S. G. Fielding and others. In the course of his address the chairman commended the Clergy who took an interest in the social questions of the day, and spoke of the necessity of the Church as a teaching body. Much as he wished people to be interested in foreign missions, he regretted that while the attention of Churchmen was drawn to India, China, Africa, and elsewhere, so little was said about those in the islands, and so little attention drawn to the spiritual destitution in North Queensland, Western Australia, and parts of New South Wales.

Labour Home.—The weekly meeting of the Committee of the Labour Home was held on Friday afternoon, the 20th inst, at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair, and there were present—the Rev. D. H. Dillon, Mr. J. S. E. Ellis, Mr. J. Sidney, the hon. secretary (Mr. C. I. K. Uhr), and the manager (Mr. E. Grether). The Chairman reported that during the week ended 21st January:—Number of meals served, 688; number of beds occupied, 239; temporary employment found for 3; permanent for 1; left during the week, 1; now remaining, 33. The weekly report was received from the Superintendent of the Farm at Rooty Hill:—Number of meals served, 210; number of beds occupied, 70; remaining on the farm, 13 persons.

St. Philip's, Sydney.—On Tuesday evening, the 24th ult., the Eighty-second Anniversary of St. Philip's was celebrated by a Tea Meeting and Concert in the Schoolroom, Church Hill. Both were largely attended. Speeches were delivered by a number of Clergymen, and the following programme was carried out under the direction of Mr. E. Grout, Organist and Choirmaster:—"O! Madrid" by Miss Ann Blackie, "I Fear No Foe" by Mr. Smith, piano, forte solo by Miss A. Grout, and "The Belfrey Tower" and "Carnovale" by the Choir. The meeting was presided over by the Rev. J. D. Langley, Incumbent.

The Church Society.—At the Monthly Meeting of the Committee on Monday next, the following items will appear on the Agenda Paper. Application for a grant towards the rent of a Catechist's house at the Oaks. Resolutions (1) By Mr. J. J. Farr, that the grant of £65 towards stipend to

the parish of Granville and Guildford be rescinded;" (2) The Organising Secretary for the Rev. C. F. D. Priddle, "That a grant at the rate of £50 per annum be made to the parish of St. Luke's, Liverpool, for stipend.

Church Association.—A meeting of the Committee of the Church Association was held at their rooms, Barrister's Court, Elizabeth-street, on Wednesday last. The accounts of the past year which were of a satisfactory character, were submitted. It is proposed to hold the annual meeting on Tuesday, the 7th inst., at the rooms, Barrister's Court, Elizabeth-street, at 4 p.m. His Honor, Mr. Justice Foster, the President of the Association, will occupy the chair.

Lawson.—The Annual Parochial Sale of Work was held at Lawson on the 26th and 27th January, and the total receipts amounted to £100.

Diocese of Newcastle.

A Meeting of the Cathedral Building General Committee was summoned for Wednesday, 1st February. Business—Very important. Correspondence with the Archbishop.

Rev. F. D. Bode.—A most promising and highly esteemed young man, Mr. John Bode, son of our old Brother Clergyman, Mr. Bode, died of consumption, on Sunday, the 22nd January, at Warwick (in Queensland) where he was staying for the benefit of the drier air of an inland climate. Great sympathy is felt for Mr. and Mrs. Bode in their bereavement.

Merewether.—The Rev. J. W. Upjohn has decided to resign the cure of Merewether, and is seeking work elsewhere. If he should leave us this Diocese will lose a faithful, conscientious, and respected Clergyman.

St. Peter's, East Maitland.—A welcome is being arranged for Archdeacon Tyrell on his return to his Parish after his absence, necessitated by sickness.

Not long ago at Adamstown a meeting was called in connection with the Church of England in order to endeavour to make arrangements whereby a saving could be effected in the working expenses. This was refused, and the Church has decided to retain the services of Mr. Wingfield, who has been Catechist for some time, and where he was much esteemed. At Ilington the Rev. T. Ingle has been installed as Curate in charge, and it is sincerely to be hoped his incoming may be the means of prospering the cause in a district growing rapidly prosperous, and where such necessity arises on account of the youth in the district.

Score.—The Rev. Canon Goddard, B.A., the Incumbent of Morpeth, has this week been conducting a series of Mission Services in the various Churches in the parish. The Rev. H. A. Wood, B.A., whose ministrations during the last four months as Curate at Score have been most acceptable, having been appointed by the Bishop, at the request of the parishioners of Gundy, Incumbent of that parish, the Rev. A. C. Thomas has been appointed as Curate for Score, on the Bishop's introduction, the Rev. F. A. Cadell, late Curate at Orange.

Gundy.—The Rev. H. A. Wood proposes "to read himself in" at St. Matthew's Church, Gundy and St. James, Belltrees, on Sunday next, the 5th of February, the Bishop not being able to come up to induct him. But the Bishop contemplates a visitation to Gundy at the beginning of March.

Diocese of Goulburn.

Queenbeyan.—A public meeting was held on Wednesday afternoon, the 25th ult., to welcome the Bishop of Goulburn. It was well attended. The speakers were the Rev. T. Symonds, the incumbent, and the Rev. P. G. Smith, of Canberra. An address of welcome was read by Mr. Gabriel, senior Churchwarden. The Bishop replied in a telling speech.

Diocese of Bathurst.

Rockley.—On Sunday morning last, the Rev. M. Smith was inducted by the Bishop of Bathurst as Incumbent of Rockley. The Bishop delivered an address on the occasion, and also preached at Trunkey in the afternoon, and Rockley in the evening.

Diocese of Grafton and Armidale.

The Rev. J. T. Evans, M.A., is now visiting this Diocese. On Wednesday, 25th inst., he visited Armidale and met the Parochial Council. On the 26th he left for Warialda, arriving there on the 27th. Services were held on Sunday and were largely attended. This parish has been without a Clergyman for nearly two years, and the advent of Mr. Evans for the purpose of arranging for a Clergyman to be stationed here has been warmly welcomed. A Clergyman is at once to be appointed.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,
13 DARLINGHURST ROAD.

THE children's delights are ARNOTT'S MILK AND WOODBROOK BISCUITS. Every mother should get them.—ADVT.

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.

KILBURN SISTERS.

To the Editor of the Australian Record.

SIR,—Permit me to invite your correspondents attention to the fact that His Grace the Archbishop of Canterbury has long recognised not only the Kilburn Sisters and their beneficent work, but also many other Sisterhoods of the Religious, and further, that the Primate of Australia on the occasion of his Consecration as Bishop of the Sea of Sydney, owned and made allegiance to the Archbishop of Canterbury, and Primate of all England. Thus, thank God we are an integral part of the English Church within the realm.

In the light of the foregoing, those members of Synod "who by a large majority, carried a resolution to the effect that the introduction of Sisters into the Diocese of Sydney was undesirable" undoubtedly were guilty of insubordination to the Church laws. Throughout the length and breadth of the land in Great Britain, and her Colonies too, the necessity for furthering some of the best interests of the Church through the agency of sisters, whose qualifications specially fit them to help fallen humanity, arising from what cause it matters not, is becoming daily more clearly understood. If the large majority of the Sydney Diocese, chooses to stultify itself by passing fatuous resolutions, that is a grievous fault, but the wrong-doing is not to be countenanced or blindly followed by other members of the Church of England, be they clergy or laity. Apart from that, the deliberations and resolutions of the majority of the members, comprising the Sydney Diocese, are scarcely of the character which should command respect. They have been quite the reverse, and have helped a great deal to empty out Churches and worshippers, and to reduce the Church revenues.

By the way, may I enquire if "Carl Gwynne" are the real or assumed names of your correspondent, I do not myself pretend to decide. I will only remark in passing, if the names are fictitious ones, he is guilty of Jesuitism; and such a shielding is not compatible with the true instincts of a member of the Church of England. I will, however, answer the question put in his letter, and say that "Carl Gwynne" has not advanced any sufficient reason to induce me to withhold my practical sympathy from the Sisters.—Yours, &c.

FRED. T. FITZMAURICE.

Woolahra,
Tuesday, January 24, 1893.

"MOTHERLESS CHILDREN."

DEAR SIR,—Permit me to make an appeal to your readers in the interest of three little girls, who recently lost their mother, whose father has been out of work for nearly two years, and who have been for several months past absolutely dependent upon the kindness and charity of two generous parishioners. The relatives of the little ones in England are willing to take and educate them to the best of their ability; but they have not the means at their command to pay the passage money of the children thither. To send them home, a sum of £27 at least is required. Who will help? It is an exceedingly sad and distressing case, and truly worthy of the substantial sympathy of the benevolently disposed. Any contributions will be gladly received and acknowledged by

Yours faithfully,
J. HOWELL PRICE.

St. Saviour's Parsonage,
Young-street, Redfern.

REV. C. STIRLING'S SECESSION.

SIR,—A week having elapsed since your correspondent "C. G.," in a somewhat acrimonious spirit took exception to my letter of January 6th, as no one else has entered into this correspondence, I assume that at least some of your readers concur with my view of the case. What I said amounted to this: that as Mr. Stirling's secession was an act of schism, it was not worthy of the prominence given it in your columns. As an item of news, I took no exception to its insertion in the AUSTRALIAN RECORD. What English Church newspapers saw fit to do was quite beside my argument. Not one in twenty who reads the AUSTRALIAN RECORD even sees the English papers mentioned by "C. G."

By all means let us have news, and news of all doings in the Church of England, good, bad or indifferent. But though I am sorry anything I wrote seemed "unmanly" or in any degree offensive to C. G., and any who agree with him, I re-iterate that the schism of an insignificant individual is unworthy of prominence as an item of news, no matter what errors by giving it that prominence.

It is quite another thing to refer to the removal of the Communion Tables by twelve out of twenty-one thou-

sand benefited Clergymen in England—an act by which what one rubric sanctions is done in defiance of what another rubric orders. You, sir, have referred to this matter as a news item already. In referring to it in future, I make no doubt you will be in a position to inform us how the Bishops in England contemplate it. Unless their lordships take action, it is not likely that any one else will. By the last advices, however, it seems highly probable that they will require these latest innovators to leave the chancels as in times past. And this we know full well, by no means implied tolerative of Communion Tables being turned into semi-Roman Altars, any more than it contemplates these Holy Tables being placed habitually in the body of the Church.

I am, etc.,

PRESBYTER ANGLICANUS.

28th January, 1893.

The Church Home.

The Executive Committee of the Church Home held their Monthly Meeting on Tuesday, the 31st ult. The Rev. C. H. Rich, was in the chair, and the following members were present:—Mrs. Read, Mrs. Tovey, Miss Spark, Miss Tress, Mrs. Wilkinson, Mrs. Brownrigg, Mrs. Courtney Smith, Mrs. Rutledge, Mrs. Cowper, Dr. Crago, Rev. J. G. Southby, Rev. T. B. Tress, Mr. Brownrigg. The Matron's report shewed the usual number of inmates in the Home. After the principal business of the meeting had been concluded, the Hon. Treasurer, Mr. Brownrigg, brought forward his statement, and it was reported in addition, that the new premises would be ready for occupation by the 1st March. The Committee would like the many friends and supporters of the Church Home to note this fact, and commend it to their hearty support and interest at this time.

"IT IS THREE THOUSAND MILES LONG."

We allude to the great Mississippi River in America. For hundreds of miles of its course it is yellow with the earth which the swift current has torn from its banks. Probably the Mississippi bears constantly in solution ground enough to make many a rich farm, though the amount is, of course, greater at times of flood. Thus, for drinking, and even washing, the water of the Mississippi must first be purified.

It is the same with anything which either for appearance or utility is in some way thrown out of character. For instance, the blood in our body is a river. From the heart to the extremities it is of a bright red colour, but on its return through the veins it is dark and sluggish. The reason is that when it starts from the heart it has just been purified, and when it comes back it is loaded with all sorts of refuse matter it has picked up in its journey. In other words, the blood—which is only food fully digested—carries life in its red current and brings away disease and death on its dark one.

Speaking of her own condition at a period about six years since, a woman writes that her skin gradually became first yellow and then of a saffron colour. Connected with this she experienced several symptoms of illness. She had more or less pain at the sides and considerable difficulty in breathing. Her appetite, previously good, began to fail, and after eating comparatively little there was much distress in the region of the stomach. There was an attendant loss of energy, both of mind and body, and she felt tired, languid, and weak.

Now we must observe that in case of natural fatigue from labour or any exertion rest is an unfailing remedy. Sleep and relaxation renew our powers. But there is a kind of fatigue which rest does not relieve—for which the Angel of Sleep bears no healing in his wings. What vile counterfeits it is!

She adds: "I finally took my bed and was visited by a doctor, who said my liver was wrong, and that I had jaundice. He gave me medicine, but as it had no good effect he advised me to go to a hospital. As I objected to this, he said I might try a change of air and see what that would do for me. So I gave up my place and went to my home at Fairford, in Gloucestershire. Failing to obtain any benefit from the change, I consulted another physician, who attended me for some time, but I grew no better. Whatever I did I could not recover my strength, and my friends thought I was on the decline."

"I did not eat enough to feed a bird, and began to despair of ever recovering my health. With many ups and downs in the way of feeling, and of fear and hope, I lingered along until July, 1890, when an acquaintance recommended me to try Mother Seigel's Syrup. Indeed, so much was I impressed with what was said about this medicine that I sent my niece four miles to procure a bottle of it. After taking the contents I felt better. A weight seemed to be lifted from my chest, my relish for food returned, and by degrees I found myself in every way stronger. I will conclude by saying that after having used two bottles more of the Syrup I was able to return to Birmingham quite well, and have had no signs of the ailment since. It is only just to mention that I feel better now than I have done for many years, and I sooner known of Mother Seigel's Syrup I should have avoided an amount of suffering and misery which it saddens me even to look back upon."

The lady referred to is Miss Sarah Hawkes, of the "Lion Inn," Longmore Street, Birmingham. That yellow or soffron colour of the blood was caused by the failure of the liver to secrete, or take away, the bile from the blood. Remaining in the blood it was carried to all parts of the body, and once again showed itself through the skin in the ghastly hue she names.

Understand, please, that the bile, useful to help move the bowels, is a poison when in the blood. The entire malady of biliousness in all its forms is a symptom of indigestion and dyspepsia, the source of most of our aches, pains and diseases. It is no new thing to say that the success of Mother Seigel's Syrup in reviving the torpid digestion, stimulating the liver and thus purifying the blood, set it apart from all other medicines as an article to be relied upon when the use of ordinary drugs has been followed only by disappointment. The blood holds the secret of life, and this remedy keeps that ruby liver clear and clear.

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

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The Real Property Market is now reviving, and shows signs of greater activity than has been experienced for several years past. The withdrawal of immense sums from Banks and Building Societies, compelling some of the strongest financial institutions in Australia to close their doors, has made it imperative to invest monies elsewhere and in safer form. Hence the revival of the Real Estate Business. Investors now realise that the very safest security is in landed property—bricks and mortar, and above all, sound rent-producing properties. This is now acknowledged by the whole community to be the best and only true security, and we find on every hand the determination to have it—whether in the form of Certificate of Title or Mortgage Deed.

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

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

In the Financial Department, monies will be received on deposit and for investment, upon such terms as may be deemed expedient, and will be guaranteed by the Company or otherwise. A large amount of English and Colonial trust and other money is expected, and will be advanced to shareholders and others upon approved freehold and other securities. The Company will conduct general financial business, both as principals and agents.

Special attention will be given to the conduct of AUCTION SALES of Landed Estates, Merchandise, etc.; for Sale by PRIVATE CONTRACT, of BUSINESSES, PARTNERSHIPS, REAL ESTATE, STOCK, SHARES, &c. The Company will also act as VALUATORS for Probate, Administration, and Mortgage purposes; also as Executors, Assignees, Stock, Station and Trust Agents.

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

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

The Vendors, who are secured as Managing Directors, have not only accepted paid-up shares as purchase money, but also taken up a considerable number of contributing shares, upon a similar footing as other members. As they have a reputation, not only of shrewd experience, but economical management, coupled with undaunted enterprise, the success of the Company should be fairly ensured. It is proposed to establish branches in important centres from time to time, as and when, the Directors shall feel justified in doing so.

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

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

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

APPLICATION FOR SHARES

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

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

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The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. P. T. Whittington.
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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NEWS OF THE WEEK.

Friday, October 27.

Labour Home Committee. Report in another column.—St. Paul's Young Men's Union met.

Saturday, October 28.

The PRIMATE laid the Foundation-stone of the additions to be made to Christ Church, Tenerfield.—£45 15s deposited on the stone, and £300 conditionally promised.

Sunday, October 29.

The PRIMATE preached at Tenerfield morning and evening. Preachers at the Cathedral, 11 a.m., the Dean; 3.15 p.m., Archdeacon Gunther; 7 p.m., the Precentor.—The Rev. Dr. Corlette preached at All Saints', Petersham, at the evening service.—Special services held at St. Mary's, Waverley. Preachers: 11 a.m., Rev. J. W. Gillett; 3 p.m., Rev. H. C. Vindin.—In consequence of the illness of the Rev. J. Dixon, the preachers at St. Thomas', Balmain, were—11 a.m., Rev. H. T. Holliday; 7 p.m., Rev. G. E. C. Gibbes. The Flower Service in the afternoon was conducted by Mr. W. W. Williams, Sunday-school Superintendent.—The Revs. J. Vaughan and A. E. Bellingham exchanged duty in the morning.—The Reredos erected by Mrs. Thomas to the memory of her late husband, the first Bishop of Goulburn, was unveiled and dedicated at the morning service. A special form of service was used, and the Dean of Goulburn was the preacher.—The Rev. H. W. Huggill of Richmond, Tasmania, was the preacher at St. Michael's, Botany-street, Morning and evening.

Monday, October 30.

The Standing Committee met at 4 p.m.—The PRIMATE arrived at Glen Innes, and was welcomed at a public luncheon. In the afternoon administered the Rite of Confirmation.—Organ Recital at St. Thomas', Balmain, by Mr. Harrison White, of St. John's, Glebe.—A Social and Concert held in St. Paul's Schoolroom, Bathurst West, in aid of the Building Fund.

Tuesday, October 31.

The Holy Communion was administered at the Cathedral at 12.30 in connection with the departure of Mr. E. W. Doulton, Lay Missionary, under the auspices of the Church Missionary Association. Mr. Doulton has been accepted for East Africa, and left by the Melbourne Express en route for the scene of his future duty. St. Thomas', Balmain Sunday-school Picnic—held at Chowder.—Second Annual Festival of the Churchman's Institute, held at St. James'. Preacher, Rev. Dr. Harris, Annual Meeting and Conversations were held in St. James' Parish Hall in the evening. Mr. G. H. Staiton presided.—The PRIMATE left Glen Innes at 8 a.m., and arrived in Sydney by the 11 p.m., Brisbane mail train.—St. Barnabas Literary and Debating Society met—adjourned debate. "That the Australian connection with the Imperial Government should be severed." Negatived.—Flower show in aid of the Church at Parkes opened to-day.

Wednesday, November 1.

The PRIMATE administered the Rite of Confirmation at All Saints', Woollahra, at 4.30 p.m. Festival Service at All Saints', Petersham. Preacher, Rev. Dr. Harris.—The first anniversary of the consecration of the Bishop of Goulburn was celebrated in St. Saviour's Cathedral. Canon Kingsmill in the absence of the Bishop of Ballarat, was the preacher.—"Dramatic Fete" held in the Manly Aquarium in aid of St. Matthias', Manly.—The Bishop of Newcastle administered the Rite of Confirmation at Cassilis. 35 candidates.

Thursday, November 2.

The Cathedral Chapter met under the Presidency of the PRIMATE.—The PRIMATE administered the Rite of Confirmation at St. David's Surry Hills, at 7.30.

Friday, November 3.

Musical Drill, etc., in connexion with school, Adolphus-street, Balmain, conducted by the Deaconesses of Bethany.—The PRIMATE administered the Rite of Confirmation at St. John's, Ashfield.

That another year is drawing to a close is brought forcibly before us by the advertisement of the Australian Mutual Provident Society, which appears in another column, reminding those who are contemplating life assurance that the next division of profits will take place at 31st December next, and that all policies issued before that date will participate therein. According to the liberal conditions of that popular Society, a policy now issued and upon which a yearly premium is paid, will be entitled to a full year's bonus at the end of the year. If the premium be paid half-yearly, then a half-year's bonus will be added and so on. All bonuses vest when policy has endured two years. The amount divided last year was over half-a-million sterling.

The joy which a sinner himself has at his conversion is but a faint echo of the joy which Christ has for him.

The heart that is soonest awake to the flowers is always the first to be touched by thorns.

Religion is a practical thing; more than a creed, it is a conduct.

A preacher with a praying church behind him never has to lie awake at night thinking about his unpaid salary.

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. 5.—11 a.m., The PRIMATE.
3.15 p.m., The Rev. F. B. Bayce.
7 p.m., The Rev. G. North-Ash, M.A.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., Nov. 5.—Confirmation at Holy Trinity, 3.30 p.m.; 7 p.m., preacher, The PRIMATE.
" " Anniversary St. David's, Surry Hills, 11 a.m., Rev. J. Dixon; 7 p.m., the Rev. J. D. Langley.
" " Anniversary St. George's, Glenmore-road, 11 a.m., Rev. A. W. Pain; 7 p.m., Rev. J. Dixon.
" " First Anniversary of St. Aidan's, Annandale—11 a.m., The Dean; 7.30 p.m., Dr. Rutledge.
Mon., Nov. 6.—Annual Sunday School Teachers' Examination.
Fri., Nov. 10.—Anniversary Social Gathering of Parishioners, St. Aidan's, Annandale.
Mon., Nov. 13.—Second Annual Convention of the Brotherhood of St. Andrew's to be held St. Philip's, Church Hill. Divine Service and Holy Communion at 5 p.m. Tea at 6.30. Meeting at 7.30.
Tues., Nov. 14.—Second Day. Election of Officers.
Nov. 23.—Ninth Annual Festival of the Sydney Diocesan Church Choir Association, 7.30 p.m., Preacher, The Bishop of Bathurst.

PRIMATE'S ENGAGEMENTS.

Mon., Nov. 6.—Church Society.
Tues., Nov. 7.—Missionary Garden Party at "Greenknowe."
Wed., Nov. 8.—Visit Shell Harbour.
Fri., Nov. 10.—St. Matthias', Paddington, Confirmation, 7.30 p.m.
Sat., Nov. 11.—Shaftesbury Reformatory, Confirmation, 3 p.m.
Sun., Nov. 12.—Cathedral, 11 a.m.; St. Augustine's, Neutral Bay, Confirmation 4 p.m., Preach evening.

IS THE CHURCH OF ENGLAND A PROTESTANT CHURCH.

What says the great Lexicographer, Dr. Johnson. "Protestant: one of those who at the beginning of the Reformation protested against the errors of the Church of Rome."

What says the great High Churchman, Dean Hook in his "The Church and Her Ordinances?"

"We will love the Church of England not for her Catholicism only, but for her Protestantism also; for the title of Protestant stands in antagonism, not to Catholicism, as deceivers teach, but to Romanism. We glory in our title of Protestant, for, by that title we proclaim to all the world that we protest against the Romish doctrine concerning Purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints" (Acts xxi); not only do we declare these things to be repugnant to the Word of God, but we protest against the Romish violation, both of Scriptural and of primitive practice, in withholding the cup in the Lord's Supper from the people."

What saith the learned High Churchman, Bishop Christopher Wordsworth, in his "Theophilus Anglicanus?" "The Church of England became PROTESTANT at the Reformation in order that she might be more truly and purely Catholic."

What saith the law of England? In the words of the oath prescribed by 1 William and Mary, stat. 1, chap. 6, which was taken by our Queen at her Coronation, the Archbishop addressing her said:—"Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel and the Protestant reformed religion established by law? Answer:—"All this I promise to do." And then laying her hand upon the Gospels, she took the following oath:—"The things which I have heretofore promised, I will perform and keep, so help me God."

Here we see the learned Lexicographer, great and learned High Churchmen and the law of England, all agree in declaring the Church of England a true Protestant Church.

In view of these and similar facts—the warning of the Quarterly Review, Oct. 1878 has great force:—"When the Clergy abjure all Protestantism, they will abjure all sympathy with one of the primary movements of English life; their Church will cease to be the Church of England, and they will sink into the condition of an ultramontane priesthood amidst a contemptuous laity."

OPEN COLUMN.

Thoughts about Ourselves.

By ourselves I mean the Clergy, for I take it that most of the contributors to the Open Column of the Record belong, like myself, to the Clerical Order. Go where you may the Clergy are a standing topic of discussion. In town or township, on a station, or in the bush, their ways and doings are sure to come under review. There used at one time to be a sort of notion that Clergymen of the Church of England held as a rule a position of ideal comfort and happiness, but that has long since passed away.

The whole position of a Christian pastor at the present day is one of difficulty and trial. The Divine side of the office is the most high and glorious that mortal can have, but a minister is a man of like passions and temptations with other men, and his defects cannot possibly escape the knowledge of those to whom he ministers. These and other like considerations should fill us with soul-searching thought about ourselves. Then again as truly as the godliness or negligence of the minister acts upon a people so truly does the zeal or apathy of the people react upon a pastor. So that we must take care that there is no cause for sorrow or self-reproach; and while we do this we must entreat the Laity to hold fast to good works and meet us with kindly consideration and lenient allowance.

A clergyman must be content with a useful, peaceful, healthy life; neither resting in idleness nor fretting in discontent, living and probably dying for and among his people. The amount of work a Clergyman performs is the exact measure of his earnestness.

"O well for him whose will is strong." A parishioner described her clergyman as "a good man but easily deterred." There are many good men who are easily deterred, some from shyness, some from timidity, some from fastidiousness, none of which qualities should have a place in the clerical character. The nearest approach we can arrive at to New Testament life and New Testament ways is the nearest approach to the true pastoral life. How little of our life seems to turn upon the sacred side—the eternal side of sacred things! There should be something of the spirit of the martyr and the missionary about every Clergyman. "Take up thy cross and follow me." The three great branches of the Clergyman's life are the Sacramental, the Pastoral, and the Teaching branches. We will dwell chiefly on the Pastoral. The principal feature in the Pastoral branch is the domiciliary visit. This mainly affects the Laity, and is of the greatest importance at the present time. There is an impression that thirty or forty years ago parishes were more carefully visited than they are at the present time. The Clergy openly stated that it was their first duty to visit their flocks, and other matters had to give way to that duty. There is nothing like personal contact. If ever a person feels downcast or despondent, let him go and do some good action, see some sick man, comfort someone who is sorrowful. A loving visit does more good than a fiery exhortation. What mankind needs is not more talkers, but more Good Samaritans. In Ireland they call a priest who looks after the poor of his flock a "cabin-hunter"—a very expressive term.

In a speech at Oxford, Professor Max Müller said, "A book may kindle enthusiasm, but the best way of getting from heart to heart is unquestionably the human voice." We hear a great deal of Biblical criticism just now. This Home Mission work will counteract all the effects of modern Biblical Criticism. Elmslerianism had a very short life, so that perhaps we need hardly advert to it, but no active parish Clergyman could ever be a Robert Elmsler. The more a Clergyman goes among his people the more he will be surprised at the amount of goodness there is in the world.

Two or three years ago Mr. Ben Tillett, the English Socialist, is reported to have said, "the mass of the people want religion, the Bible, the personality of Christ." This is just what patient parochial work among the people will bring under their notice—patient parochial work—not a series of sensational splashes. The influence of a thoughtful Christian pastorate will sooner or later make itself felt, and visiting is the only way we have of getting at the hearts of members of families. A father once said to a Clergyman, "Please talk to my son about religion, for I can't," and the writer knew a Clergyman, now gone to his rest, to whom a young officer said, "I have met a good many Clergymen, but you are the first one who ever said anything to me about my soul." There are two seas in Palestine—the Sea of Galilee and the Dead Sea. Galilee is pure, fresh, life-giving, full of fish. It takes in and it gives out. The Dead Sea takes in but it does not give out. It is dead.

J.

Statistical Review According to DEAN VAHL'S Statistical Review of Missions in 1890-91, there are 704 Missionary Societies, British, Continental, and American, and the following are the Grand totals: Income, £2,749,340—increase, £333,402; Missionaries, 5094—increase, 442; Lady Missionaries (unmarried), 2445—increase, 327; Native Ministers, 3739—increase, 306; other Native Helpers, 40,438—increase, 4033; Communicants, 1,168,390—increase, 201,704.

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Jottings from the Bush.

"All in the Name of our Lord Jesus."

In Charles Reade's Book "Hard Cash," the hero and one of his College chums, in talking over a certain cricket match, alludes to a player having obtained "a British duck." The sister of one of them, being of an enquiring turn of mind, asks the meaning of the phrase. It is readily enough explained that "duck" is an abbreviation for "duck's egg" but the meaning of the term "British" is not so easily explicable, and at last the two young scholars have to confess that it means nothing in particular, but is "thrown in for euphony." Perhaps it was a similarly wise reason that made an *Argus* interviewer the other day speak of a person who had just been vigorously swearing as "having relieved his feelings in honest English fashion." The word "English" might be explained, although I do not know that the Anglo-Saxon race stands unique in this evil pre-eminence. But why "honest?" Swearing has nothing to do with integrity, so I suppose that the word "honest" was used in its old derivative sense of "honourable." And yet I had fondly hoped that to no one but the larrikin who combines swearing with smoking, expectoration, and getting drunk to make his four tests of manliness) was the use of bad language held to confer honour on the blasphemer. It is high time that we should call things by their right names, and brand the oath as the evil thing it really is—a thing bad in itself and bad in its results, for so far as my observation goes it tends to "harden all within and petrify the feeling." How frightfully common the practice is, those who reside in the bush know even better than the dwellers in the city, but none of us can measure its evil results either on the minds of the children who learn the use of the words without at first knowing how evil they are, or on the minds of older men who find that the habits of earlier years still cling to them and clog their efforts—aye, and even stop them altogether—on the heavenly road. At present the use of bad language is often treated as a very venial fault, as even a source of amusement rather than of condemnation, and until we alter this we cannot expect the younger generation to have any loathing for the practice. Some of our most noted public men have set—and still do set—a bad example which has a most pernicious effect.

Many readers of the *Record* will be glad to read of the near prospect of the establishment of High Schools for Girls. On whatever lines it is decided to work, I trust that the suggestion that the effort be made a general one—Provincial, or even Australian, rather than merely Diocesan, will not be lost sight of. Of course, in such a matter all depends on good business management, but, given that *desideratum*, the undertaking ought to be a success financially as well as religiously.

I have not heard that any Debating Society has ever found a satisfactory answer to the question "If one had hold of a tiger by the tail would it be better to keep hold or to let go." And it is hard to say what is the best course for our religious leaders of thought to pursue in connection with the newspaper controversies, which, as the writer of the Open Column in last week's *Record* points out, are so humiliating to religious people. Are the controversies worthy of the intervention of those who—as in the case of the Bishop of Melbourne by his lecture—can lift discussion into a higher plane; or is it better to leave it chiefly in the hands of anonymous letter-writers who make up for narrowness of view by bitterness of language? Who can say? But I doubt whether things could be much worse than they are now, and if eminent men were to point out the limits of toleration, and the advantages of limiting our controversies to clear and distinct issues, it might do some good.

I suppose that the experience of all preachers, and teachers too, coincides with the assertion that the thought of a preacher ought to be his own. But that assertion needs to be supplemented by the statement that any idea which one hears or reads, and the truth of which is acknowledged by our own mind, thus becomes one's own. The whole of a sermon or a lesson may have been derived from the thoughts of others, and yet may have been so incorporated into the mind of the speaker as to now be his own. But time is needed for this incorporation to take place; and therefore I cannot agree with the practice which used, I believe, to be adopted by the Students at Mr. Spurgeon's Pastor's College, of reading, while composing a sermon, all that can be found bearing on the question. Of course it is better than not reading other people's ideas at all, but the better way is to have read the subject up before and, then to give one's congregation, or one's class, the result of our digestion and assimilation of those ideas into our own souls.

COLIN CLOUT.

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

CHURCHMAN'S INSTITUTE.

The Second Annual Festival of the Churchman's Institute was held on Tuesday. In the morning there was choral celebration of Holy Communion at St. James's, the Rev. H. L. Jackson officiating as celebrant, and an eloquent discourse was preached by the Rev. Dr. Harris.

The annual meeting and conversation was held in St. James's-hall in the evening. At the meeting Mr. G. H. Stayton, M.I.C.E., presided over a fairly large attendance. Amongst those present were the Revs. Canons Kemmis and Sharp, Revs. C. Baber, W. Hough, C. F. Garnsey, A. R. Bartlett, H. H. Britten, C. S. Smith, R. McKeown, P. S. Spry-Bailey, H. L. Jackson, H. C. Vindin, and E. B. Procter, Dr. Pocock, Captain Watson, Messrs. Ward, Young, Harrison, Duff, Jackson, C. Jenneret, M.L.A. and a good number of ladies and gentlemen.

Apologies were read from Ven. Archdeacon Günther, Judge Wilkinson, Revs. H. Wallace Mort, C. E. Stiles, D. E. Evans-Jones, Dr. Harris, Dr. Corlette and others.

The second Annual Report stated:—
"The Council of the Churchman's Institute in presenting to its members the Second Annual Report, in a year that has been disastrous to so many undertakings, can congratulate them on a steady growth in numbers. Few meetings have been held without one or more members being proposed; in the current year sixteen new members have been elected, and three have resigned membership, leaving a net gain of thirteen."

"The first year's work was suitably closed by a corporate Choral Communion at St. James's Church, Sydney, and a Choral Evensong in the same Church; the celebration being well attended. Your Institute is much indebted to the Incumbent of St. James's for the constant use of the Vestry for meetings and the Church for services, as also for the use of St. James's Hall for your Annual Festival."

"The usual Monthly meetings have been held with great regularity, the Rev. W. Hough, with constant kindness, acting often for the Hon. Secretary who has been disabled by sickness. Many subjects, both speculative and practical, have received attention; among the latter should be noted the Rev. C. S. Smith's efforts, subsidised by the Institute for the better observance of Good Friday and other holy seasons; and the action of your late Treasurer, the Rev. Dr. Manning for the relief of distress. A special meeting was called to strengthen the hands of the Bishop of the Diocese in the matter of patronage, when a resolution was forwarded to his Lordship and by him suitably acknowledged."

"A Church newspaper somewhat on the lines of the late *Guardian* is still a desideratum; evil times in our financial world have been our greatest hindrance in starting this much needed organ. Your 'Press Committee' have the matter still under consideration, and hope that a monthly paper will shortly be founded, for which they would bespeak the generous support of all Churchmen. Several of the members are also aiding another effort of the 'Press' on behalf of the Church, the *Parish Magazine*, whose just claims to increased favor have been brought before you."

"Early in the year your Institute pledged itself to give its heartiest possible support to the Kilburn Sisters in their very promising work for the Church, already begun in the city and suburbs. The offertories at your Ember and other services have been devoted to their work."
"Efforts have been made with some success to arouse a heartier interest in the venerable Church Societies, notably the S.P.G., as having paramount claims on the Church of Australasia, and in the S.P.C.K., of which latter our own Church Book Depot in Pitt-street, is a branch, and for that reason alone should be helped by your members in every way. As to the 'day of Humiliation and Prayer' recently appointed, some of the members of your Institute felt unable to adopt the method proposed for its observance, and respectfully communicated their views to the Bishop."

"Of Synodical matters the Presentation Ordinance has received some attention from your body. As also a growing custom of celebrating Holy Matrimony in private houses, and these sometimes very near the Parish Church. But no subject has so great claims on your sympathy as the reviving interest in Church Day Schools. In the month of May last at the instance of the Rev. H. W. Mort, a sub-committee was appointed to deal with this important matter, who after consultation reported the matter as follows, that 'Having carefully considered the general matter referred to them, your committee are deeply impressed with the extreme importance of education based upon definite religious principles. They also realize the inadequacy of the instruction provided by our Sunday Schools, and under the provisions of the Public Instruction Act, to supply all that is needed.' This report your Institute received and adopted without a dissentient voice, and stands pledged therefore in this matter."

Your attention has also been drawn to the important fact of the recent founding of the Diocesan Theological Library, a boon to all students. It is again to be noted gratefully that the Committee of the Factory Girl's Club, Kent Street, afforded kind hospitality to your members at the late Session of Synod."

"Your Council in concluding this report of the past year's doings, would urge upon the members of the Church Institute how great is the need for Churchmen in the lowering outlook, to stand together for the repelling of all attacks on the Faith once (and once for all) delivered to the saints, and for the promotion of its priceless verities."

"Your Council further trusts that these efforts to maintain regular confidence among sober-minded, conscientious Churchmen, Lay and Clerical, sincerely accepting the doctrine and order of worship of the Anglican branch of the Church of Christ, without undue bias of party, will be of advantage to the members of the Church alike, and not only so but to the whole Christian commonwealth and society amongst whom our lot is cast. May the Great Head of the Church forgive the errors and imperfections of these efforts, and in His own time make use of and direct them as shall seem best to His Divine Wisdom."

J. C. CORLETTE, D.D.
A. R. BARTLETT, M.A.
W. HOUGH
Z. POOCK, M.D.
G. H. STAYTON, M. Inst. C.E.
J. DUFF (Treasurer)
P. R. SPRY-BAILEY (Hon. Sec.)

Members of Council.

October 19th, 1893.

The Rev. W. Hough moved the adoption of the report, remarking that the institute had tended to promote unity and friendliness in the Church. This being an age of inquiry, the institute should be able to do good work in assisting those who asked for information as to this and that doctrine of the Church.

Mr. S. Young seconded the motion, which was carried. The Rev. C. Baber urged that the great thing to be guarded against just now was narrowness, and what they must do was to take care—those who called themselves good church people—not to copy that spirit. The institute, he pointed out, was not by any means confined to people of one set of opinions, for they numbered among them many broad churchmen, and he hoped that they would show utter abhorrence of all narrowness. ("Hear, hear.")

The motion was agreed to.
The Rev. Canon Kemmis moved—
That the Churchman's Institute commend itself to the hearty support of all earnest churchmen, and that this meeting pledges itself to further its objects and aims.

Rev. R. McKeown seconded the motion which was carried.

A paper on "Catholic, not Roman," was read by Rev. A. R. Bartlett, to whom a vote of thanks was tendered on the motion of the Rev. C. F. Garnsey.

MELANESIA.

I have no fresh tidings from Norfolk Island, or from Bishop Selwyn since my last; but a letter has been received from the Rev. R. B. Comins, dated "Wano," San Christoval, September 14th. Mr. Comins speaks in a most grateful manner of the help rendered to him by the Men of war on the station, and especially by Captain Gibson of the H.M.S. Curacoa, who is a regular subscriber to the Mission. He is thankful to feel that he is able occasionally, when called upon, to assist the officers of H.M.S. ships by accompanying them to the various points within his district, and acting as interpreter, and mediator, correcting misapprehension, obtaining information, and generally promoting friendly relations between the natives and their European visitors. Mr. Comins, who had been far from well, had a disagreeable experience shortly before writing. On his visit to Saa (Maletia) to examine the schools, and to baptize those who were prepared, (no less than 88 catechumens.) He "found the school villages besieged by heathens from down the coast, who had a grudge, and threatened to wipe them out. We had to keep a watch by night, and each morning sent out skirmishers to see if the coasts were clear, and it was safe to go about. Four days after I left, the attack was made. One man was killed and a woman was speared and is not likely to live. The enemy were well armed with breech-loaders, while the school people could only muster three old rifles. Poor old Joseph Water is very sad and expects further attacks. Since then I have been in another scrimmage on the San Christoval coast; and one of my boats crew was accidentally shot in the side—I thought that our time had come. . . . the strain has been heavy. . . . I go to Ulau-a next week, if all is well; and hope to be picked up there by the *Southern Cross*."

Archdeacon Dudley, the Hon. Treasurer, is having some Missionary-boxes prepared, and will supply them to friends on application. He has received one sum of £10, and three promises towards the 50 sums of £10 required to be given or collected, towards the overdraft, and to meet the conditional offer of 'Nelson'; and he urgently begs for further like donations and promises. The Bishop of Tasmania is most emphatic in the importance of the Mission not losing the unique opportunity of meeting "the Australian Church by representation at the forth coming Conference at Hobart in January; but how can the *Southern Cross* be sent there, until this offer be taken up, or, at least the extra cost of the trip is guaranteed? Auckland, 20th October, 1893. B.T.D.

What Prohibition Does? Here is a significant fact, as stated by the *Morning Star*: "By the last report National Government received from the different sources connected with the manufacture and sale of spirits and fermented liquors an average of 1.93 dollars to every inhabitant of the United States. For Maine alone the average is a little less than four cents per inhabitant." Prohibition does do something for Maine, then.

SUNDAY SCHOOL COLUMN.

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

I must apologize for my carelessness last week in naming to-day as the day of the Sydney Diocesan Teachers' Examination. I ought, of course, to have said that it would be held next Monday.

Many Church Sunday-schools begin their new course of lessons on Advent Sunday, and I hope that the number of these will be increased this year. It gives a little extra trouble at the introduction of the change, but this only occurs once. The advantages are that the Church's year is made the Sunday-school year, the syllabuses of those Dioceses which issue them are followed, the lessons in every course, but especially in all connected with the ecclesiastical year, are more appropriate to the Sundays in which they are taught—fancy beginning the Gospel for the year on the Sunday after Christmas!—and there is a greater approach to uniformity of action among our Sunday-schools, which is much to be desired.

I wonder whether many teachers keep "commonplace books" in which to enter any thought that strikes them in their reading. It is a most useful habit. Of course if the memory is as retentive as it is in the case of some people there is not the same reason for doing this, unless the actual words, as well as the idea, are valuable. But it greatly tends to improvement in the giving of lessons, as well as to the general improvement of the mind, if notes are taken and occasionally perused, of any striking anecdote or illustration, that we meet with. I am reminded of this by noticing in last week's *Record* several illustrations that would give telling power to the application of many a Sunday-school lesson. I have recently quoted some writers on this matter, and hope their suggestions have already been adopted.

The Rev. T. H. Armstrong's paper on "How to make a lesson on the Church Catechism interesting to a Class" has lately been published in the *Melbourne Church Messenger*, and before long I shall put it before my readers, many of whom will be teaching the Catechism next year to their children. From a paper read at a Sunday-school teachers' meeting at Echuca, by the Rev. G. Sandiford, published in the same Journal, I extract the following:—

"How can we best give the lessons to a class? I think we can scarcely lay down strict rules for this, but must, in a great measure, adapt our method to the class of children before us. But in a general way I would first hear the lessons which had been learned, and try to make them understand the meaning of what they had been repeating, both in spirit and literally, for every teacher will know how often a child will put the wrong meaning on a word, or, indeed, will have no meaning at all. Let every child have the same lesson to learn; then it can be explained to the whole class at once, and so save time, while if each child had a different task to repeat it would be too much for the teacher. Besides this, while speaking to one scholar you would lose the attention of the rest; at the same time, if necessary, we may direct our remarks to one or another individually. I would then question the children on the set lesson for the previous Sunday; if we can get them to remember the names of persons and places in the lesson, then the surrounding circumstances will be more easily remembered. By these means we may connect the past with the present lesson. Let the scholars read the passage of Scripture verse by verse round the class, and as each verse is read, explain it to them. After the lesson has been gone through in this way, a few general remarks on the whole will be an advantage. If we closely observe the children under our care, we shall soon be able to use their thoughts, and these, if drawn out, will show us how much of our work is reflected in their minds. With every lesson I would impress a few words of its bearing on our inner life and love to Jesus Christ. Do not omit this; let it be but a few simple words. Do not dwell long on any one subject, for the child's mind soon wearies and gets a distaste for what would otherwise be interesting and instructive to them. We should remember that the lessons learned in early life are hardly ever wholly forgotten. I know that our labours will often try our patience and our faith, but let us remember that very often the seed sown in tears yields a joyful harvest."

In one point I differ from Mr. Sandiford. I think that it is a mistake to read the passage verse by verse round the class, Sunday after Sunday. It is better, I think, to vary one's practice. Sometimes a verse here and there will be read, the readers being picked upon at random in order that none may grow inattentive. Sometimes every verse will be read, but not in the regular order of the children. Sometimes it may seem best to ask a child occasionally to give the substance of a verse rather than read it out, in order that he may learn that the meaning is a more important thing than the words. Similarly with the application of a lesson. Usually it will come at the end; but often it will be better to make a running application, especially if you have begun your lesson with an illustration. As with a sermon, so with a lesson, it is a mistake to always adopt the same kind of "skeleton." Variety is most helpful in gaining and retaining attention. J.W.D.

HOME NOTES.

Efforts are being made to raise a fund "for giving" an annuity to Père Hyacinthe as a recognition of his "self-sacrificing protest against the doctrine of Papal 'Infallibility,' as a means of continuing his work as a 'Confessor,' and as a help in his declining years." The effort is being made simultaneously in England, France, and America, and with much encouragement. Already, through the gifts of the Duke of Northumberland, the Archbishop of York, and others including several of our Bishops, the sum of 980l. has been paid or promised. But a sum of 420l. is still needed to secure to the Père 3000l. a year for the rest of his life. It is announced that the restored Chapter House at Durham Cathedral, the completion of which forms the final part of the Bishop Lightfoot memorial, will be opened in 1895, in which year the 800th anniversary of the Cathedral will be celebrated.

The claims of the Spanish and Portuguese Church-Aid Society were advocated by the Archbishop of Dublin recently at two Leeds Churches—at St. George's in the morning and at All Hallows' in the afternoon. In his afternoon address, the Archbishop, alluding to the Society on behalf of which he was pleading, said he had to speak of a remarkable movement in a land where, perhaps, they would least of all have looked for it—in the land of the Inquisition; and he had to speak of a work which had been gradually built up from small beginnings by a body of noble-hearted reformers, who were still building it up on the same lines as those followed by our forefathers some 300 years ago, and to plead their cause in the time of need. It did not pretend to be a national movement sweeping all before it, but it was a remarkable fact that whereas twenty-five years ago there was not to be found in the whole of Spain and Portugal one native protestant congregation there were now more than fifty comprising considerably more than 10,000 souls. Of these about one third—something like 3,000 in Spain and 1,000 in Portugal—had followed the example of our own Reformers. They were thoroughly Evangelical in their attachment to the Gospel of truth, and thoroughly Protestant in their repudiation of Romish error. It was a well-ascertained fact that the ancient Church of Spain did not surrender its independence to the Church of Rome until the eleventh century, and these reformers desired to go back to the past, and as there was in olden times an Episcopal Church not subject to Rome in Spain they desired as far as possible to revive that tradition.

The Duke and Duchess of York made their first public appearance in London since their marriage at Poplar when His Royal Highness laid the foundation stone of the Seamen's Institute for sailors of all creeds and nationalities frequenting the port of London.—Dr. Pusey's *Life* has appeared.—The Rev. George Everard Vicar of Christ Church Dover has been appointed to the Vicarage of St. Andrews, Southport.—The Bishop of London is going to Liverpool for the Annual Meeting of the Church of England Temperance Society which is to be held January 26 1894. The Committee have secured the largest hall in the city for the meeting.—The Church Army have established a Labour Home in Liverpool, similar to the home in Manchester.—Speaking at the Kilmore Diocesan Synod the Bishop (D'Shone), who presided, said:—"The heavy and dark clouds which seemed to threaten us recently have been dissipated—we now can breathe more freely since the utter defeat of a measure which, so far as we can judge, would have brought temporal ruin on our land, and endangered the spread of God's Holy Word amongst us. The measure referred to, as you know, has been utterly defeated. All honour to the branch of the Legislature which so signally protested against it, and all honour to those who, by earnestness, power, ability, and self-denying effort opposed that measure in the House of Commons."—At the Clonfert Synod, Archdeacon Daly, who presided, said:—"The horrid nightmare that troubled them, the horrid spectacle that they were looking to with dread, he was glad to say had been removed, and the light shone again upon them. For the nobles of the United Kingdom, never more noble than when they were performing that act, had done this for them by rejecting the Home Rule Bill. He trusted that they would always perform their duty in the same way. If that Bill had passed, the Church in this Diocese must inevitably have gone down, for almost the whole of the support and maintenance of that Church in this Diocese depended upon those who would inevitably be swept away if that Bill became law. They rejoiced that it had been disposed of, for the present at least."

The Evangelical work in Spain still continues to give much encouragement, though the aristocratic portion of the community, especially the ladies, are doing their utmost to crush the movement. Slowly but surely progress is being made in a variety of directions.—Under the will of the late Miss Mary Cross, of Barton, near Preston, a large sum of money has been left to religious and philanthropic institutions. Amongst larger amounts are the following: London Jews Society, 1,000l.; C.M.S., 1,100l.; S.P.G., 1,000l.; British and Foreign Bible Society, 1,000l.; Church Pastoral-Aid Society, 1,000l.; Curates' Augmentation Fund, 1,000l.; Moravian Missionary Society, 1,000l.; Trustees of the School for the Daughters of Clergymen at Causton, 1,000l.; Endowment Fund of the Cross Deaf and Dumb School for North and East Lancashire, 1,000l.; Endowment fund of St. Jude's Church, Preston, 500l.

The residue of the testatrix's personal estate is bequeathed to the following four societies: The Curates' Augmentation Fund, the Endowment Fund of the Cross Deaf and Dumb School for North and East Lancashire, the British and Foreign Bible Society, and the C.M.S.—An anonymous donor has given £5000 towards the erection of a new church at Heckmondwike, Yorkshire.

AUSTRALIAN MISSIONS.

The first Annual Meeting of the Missionary Union, which was also a farewell meeting to Mr. Doulton, Missionary for Africa in connection with the Church Missionary Association, was held in the Y.M.C.A., on Thursday, 26th ult., Mr. John Kent presided. There was an excellent attendance. After prayer by the Rev. D. H. Dillon, the Chairman made a short address, stating that he had just received a cheque for £50 from the Treasurer of the Missionary Union towards the support of Mr. Doulton, who will be leaving for Africa on Tuesday, the 31st inst., in connection with the C.M.S. The Chairman then called upon the Rev. T. Jenkyn to read the Annual Report. In a few words the Speaker told how the Missionary Union was formed, stating that Prayer and Trust had been the watchword of the Union from the beginning.

A little leaflet was then read embodying the principles of the Union as they first suggested themselves to the lady who originated the Union.

The interest throughout Australia in Mission Work has of late been very marked, for which all Christians should be very thankful, but that interest in the past has been of a fitful nature, great for a short time after the arrival of some eminent Missionary, or after the departure of little bands of devoted men and women for the Mission Field, and then gradually fading away. It has been laid on my heart for months to do what I could to deepen and sustain the interest manifested.

After much waiting upon the Lord, I offer the following suggestions as practical means of permanently sustaining and increasing the efforts now put for the evangelization of the world. A Missionary can be maintained in China for £1 a week; therefore, 20 people contributing 1s., 40 contributing 6d., or 80 contributing 3d. per week will support a Missionary in that land.

Among children this method of collecting can be extended almost indefinitely—240 children giving 1d. a week would maintain a Missionary of their own. The following are the lines on which it is proposed to work:—

1. This is not intended as a *New Missionary Society*, and therefore any interference with methods of Missionary Collections now in use would be greatly deplored.
2. It is not meant as an *Auxiliary* to any Missionary Society.
3. It is altogether undenominational.
4. Lists will be issued for 1s., 6d., 3d., and 1d. contributions.
5. Should any guarantor be obliged to discontinue the weekly payments, it will be easy to fill the place on account of the smallness of the sum.
6. Payments to be made every week.
7. The carrying out of these suggestions will be entrusted to two Committees. A General Committee and Small Executive Committee.

The benefits anticipated for carrying out these suggestions are not only a great increase in the gold and silver given for Missionary work (important as that is), but a greater acquaintance with the Missionaries themselves and their every day work, account of which would be communicated every month, and above all the multiplying of the number of prayers ascending continually to the Lord of the harvest.

The Missionary supported by shilling contributors would have 20 pleading for him morning and night; and in the case of penny contributors, there would be 240 little ones remembering their Missionary in prayer every day and by name. The result, I am convinced, will be showers of blessing upon ourselves the givers, upon our Churches, our Sunday Schools, and above all our homes.

The Council of Management consists of the Rev. T. Jenkyn M.A., E. P. Field Esq., R. H. George, Mines Department, W. R. Bowers, Mrs. Jenkyn, Mrs. Morris, Mrs. Deck, Mrs. Bowers and Mrs. Barry. Secretaries Mrs. Jenkyn, Mrs. Morris, and Mrs. Bowers. Treasurer, Mrs. Deck. Mrs. Deck then read the Treasurer's statement Miss Ainsley, a lady Missionary from India in connection with the C.M.S., then gave a short address. Mrs. Morris sang a solo, and Mr. Doulton said a few words which fell as the dew upon those in the upper room.

Mr. E. P. Field then led in prayer. Miss Dennessy, another Missionary from India, gave an account of Missionary work in that great empire.

After a few words from Mr. C. R. Walsh, Mr. Bowers commended Mr. Doulton to the Lord in prayer. All then joined in singing that Hymn of deepest pathos. "God be with you till we meet again."

It was a meeting full of power, and calculated to deepen and widen Missionary interest and make self-denial in connection with Mission work, a more real and practical thing.

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Amount of Cash Bonus Distributed amongst Policy Holders for the one year 1892 exceeded Half a Million Sterling.

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SYDNEY.**"The Drink Problem in Australia,"**

By the REV. F. B. BOYCE, St. Paul's, Sydney.

Publishers: National Temperance League, London; Edwards,
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Booksellers.A graphic description of the manifold evils of drinking in
Australia. The volume is unique in several respects. It is the first of its
kind distinctively treating on Australian phases of the liquor prob-
lem. "Daily Telegraph, Sydney.The volume is a perfect store-house of facts—patiently collected
and well-arranged facts—bearing on this question; it contains much
solid and temperate argument; and it is full of earnest, persuasive
and eloquent appeal. From beginning to end there is not a single
sentence that can well jar on the most sensitive ear, yet the temper-
ance teaching is sound, thorough-going and effective, and for many
days to come Mr. Boyce's book will be the standard work on this
important national question. He has not only written a good book,
but he has written a book that will be simply invaluable to all who
wish to know the facts, and to understand the issues of this contro-
versy. We also congratulate ourselves that such an able work has
been produced in Australia, and that, in the conflicts of the near
future, statesmen, temperance reformers, and all who seek sobriety
among the people, have ready to hand such important and well-
digested information, and such strong and effective arguments. "—
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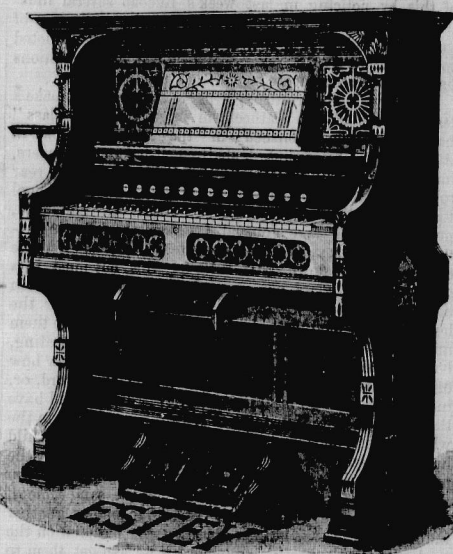
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NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN
MISSION TOUR, 1891-92, held by REV. G. C. GRUBE,
M.A.; 4/-, posted 4/8.Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-
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posted 6/8.Primary Convictions, by William Alexander, D.D., Bishop of Derry,
6/-; posted 6/6.Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter
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JOSEPH COOK & CO.,
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"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 4, 1893.

OLD AND NEW.

THERE are surely few who can remain blind to the
alarming extent that religion is being invaded by
foreign elements. The sense in which we use the word
"foreign" is, in so far as the New Testament is concerned,
this being our infallible guide. And the foreign elements
to which we refer, which are not wholly of modern origin—
although new developments are constantly appearing, are
the doctrines of man as opposed to the doctrines of the
New Testament. These doctrines of man may be divided
into two great classes—those relating to ritual or worship
and those relating to criticism. By the invasion of such
elements of a foreign nature, religion is being sadly dis-
figured and mutilated.If ever there was need for a vigorous effort to maintain
the Apostolic purity and simplicity of religion, it is now.
We need to steadfastly oppose what we look upon as the
materialising of worship. Much of the worship as it is
practised to day is a wide departure from the pure,
spiritual conception of it, as taught by Christ and His
Apostles. Whatever else it may be, it certainly is not
Apostolic. It is a departure from spiritual to material
worship, from the worship of the CREATOR to that of the
creature. It is wholly at variance with the mind of
CHRIST, or the mind of St. PAUL, or the mind of St.
JOHN. The spiritual conception of worship according to
Jesus Christ may be summed up in the words, "God is a
Spirit, and they that worship Him must worship Him in
Spirit and in Truth." St. PAUL's conception is seen in the
sentence—"The letter killeth, but the Spirit giveth life."
St. JOHN's conception presents itself in the words—"God
is Love." Thus, from the whole of the New Testament no
argument can be adduced to support the many vagaries
that have found their way, and are still finding their way
into worship. Bishop Westcott whose conceptions of
religion are the purest, the most spiritual, has touched
upon this very question in no uncertain way. "It is im-
possible to open many popular books of devotion," he
writes, "or to read many modern hymns, without feelingthat materialism has invaded faith no less than science,
and that enervating sentimentalism is corrupting the fresh
springs of manly and simple service." What we need to
do is to seek the mind of Christ in all things. And in the
matter of worship, let it be kept pure, simple, spiritual.
We ask nothing further than that the Bible
may be the text-book of ritual and of worship.
It will be found if this Text book is thoroughly
investigated, that the doctrine and will of Christ
and His Apostles has been made to give place to
the doctrine and will of man. The second danger is the
extent in which religion or faith is being invaded by des-
tructive criticism. The criticism that is held out to
religion for acceptance now is decidedly a foreign element.
And the pity is that this criticism is held out by those who
are considered to be pillars of the Church. Hardly a
book on Biblical criticism can be taken up without its
pages being largely filled with the advanced views of
higher criticism. And a glance at the Reviews and
Magazines show how their influence is spreading. It is
quite refreshing, as it is quite unusual, to take up books
like those of the Bishop of Bath and Wells defending in
its entirety the authority, the inspiration and the authen-
ticity of the Bible. To be orthodox, it would seem, is to
be 'behind the times.' Well, if this is a true view, we are
sure that there are many who are not ashamed to remain
'behind the times' and who will never bow the knee to a
false, a foreign and a dangerous criticism. We have no
fear for the Bible. God will preserve His Book unharmed
and intact. But our fear is for those who are weak
in the faith, who are blown about by every wind of doctrine.With these dangers about us we need more and more to
investigate the Word of God. There is a strong aptitude
in human nature to rely on the doctrines of man. These
doctrines are put in a plausible way; and, being at
variance with the Bible itself, exert a pernicious influence
on those who read them. We are living in the midst of
uncertain and unsettled times, and what is needed above
all else, by Ministers as well as by Laity, as an antidote
to all the unscriptural practices and anti-scriptural criti-
cism, is a closer and more systematic study of God's Word.
At the close of his little work on "The Book of Chro-
nicles, and its relation to the Pentateuch and to 'Higher
Criticism,'" Lord HERVEY assuringly says, "And when I
have put together, as carefully as I can, all the facts of
the case, and have weighed as fairly and impartially as I
can, all the considerations which the 'Higher Criticism'
brings before us, I only return with increased confidence
to the ancient faith, and to an implicit reliance upon the
truth of Holy Scripture, as given by the inspiration of
God." Let, then, the Bible be the guide and the text-book
of the Church in matters of worship and of criticism.**THE C. M. ASSOCIATION.**WE published last week a report of the proceedings at
the Annual Meetings in connection with the
Gleaners' Union, and the Valedictory Dismissal of Mr. E.
N. DOULTON held in the Chapter House on Tuesday after-
noon and evening, the 24th ult.The Gleaners' Union has undoubtedly proved a helpful
handmaid to the Church Missionary Association. We think
the reason for this lies in the happy combination of 'prayer
and work' enjoined upon the members. The report pre-
sented spoke of expansion. The Gleaners had increased in
numbers during the year by 356, making the total mem-
bership of 926. The attendance in the afternoon was excellent,
and in the evening all the available sitting accommodation
in the Chapter House was occupied, and many had to stand.
Already three missionaries had gone out, and now another
is about to sail.These are signs of progress which must be very encour-
aging to all interested in the cause of Missions.The progress of Christianity presents many paradoxes.
Missionary work claims the best men and women as am-
bassadors for Christ, and it may appear inexplicable, when
there is so much to do at home, to send any valued workers
away. Yet the testimony of the history of the Christian
Church all down the ages and in our own day also, is un-
mistakable that there is no surer way of drawing down
blessing on the home work than the sending of our best
to the heathen in obedience to the command of the Lord Jesus
Christ.Let the Clergy in our Diocese who have sought to interest
their people in Missionary work, be asked whether their
doing so has been a detriment to home requirements, and
we venture to predict that the unhesitating answer will be
that, in proportion as Christians are brought really to carefor the needs of the heathen, so will their sympathy and as-
sistance be increased in all good work at home. The reason
of this is not far to seek. We all need a truer ideal of life,
and to be impressed more deeply of the fact that we are not
our own, but have been bought at a great price. The needs
of the heathen make great demands upon us for self-sacrifice,
and we are only able to face these demands in the
strength that comes from a fuller realisation of the love of
Christ. As we gain that, we are led to see that as He first
loved us and gave His life for us, we ought to be ready to
lay down our lives for the brethren.The members of our Church need to take up the work for
Christ in all parts of the Mission field—those that be near
as well as those that be afar off—in much more downright
earnestness. To that end there must be a greater readiness
to yield everything to Christ, and if need be to 'forget
also thine own people and thy father's house' for the sake
of those in the dark, and unenlightened places of the earth.
Thus it comes about that Missionary work brings us a
blessing by compelling a closer contact with the Lord Him-
self for that strength without which we are unprepared and
unwilling to meet the demands made upon us.All the addresses delivered on Tuesday week tended to stir
up to deeper devotion to God, and the farewell words of Mr.
DOULTON called forth deep thankfulness that it was the
privilege of the Church Missionary Association to send
forth one in whose life the grace of God was so manifest.**Australian Church News.**

Diocese of Sydney.

Kurrajong.—A very interesting Service of Song was
given last week in St. Stephen's and in St. Philip's. The
Churches were beautifully decorated, and the attendance
large on both occasions, and about £14 has been cleared by
the effort. Mrs. Gray conducted the singing. Miss Gray
presided at the organ, and the united choirs of the above
mentioned churches rendered the song, and Mr. Gray did
the reading.St. Luke's, Liverpool.—The Dedication Festival of
this Church was kept on St. Luke's Day. The services
consisted of an early celebration of Holy Communion and a
full Choral Service in the evening, rendered by the com-
bined choirs of St. Paul's, Burwood, and St. Luke's, Liver-
pool, under the conductorship of Mr. Gooch, A.R.A.M.,
with Mr. H. Stapley as organist. Mozart's "I will give
thanks" was sung as the Anthem, and the sermon was
preached by the Rev. A. R. Bartlett, M.A. Extra sitting
accommodation had to be provided for the very large con-
gregation present. Previous to the service, the visiting and
local choirs were most hospitably entertained at tea in the
dining-room of Moore College by Mesdames Burnside and
Murray.Church Home. The Executive Committee held their
monthly meeting on Tuesday, 31st October. The Rev. C.
H. Rich presided as usual. The Matron's report shewed
35 inmates on the roll, and any vacancies which had oc-
curred during the month had been immediately filled up.
The report of health and conduct was good. The Commit-
tee acknowledged with thanks, the effort made by the workers
of St. Andrew's in having a Service of Song in aid of the
fund for the purchase of a cart. It was decided that the sale
of work should be held at the Home, on the afternoons of
the 6th and 7th of December, and the hope was expressed
that many would be found ready to assist in some small
way towards furnishing articles for sale.Camden.—An exceedingly good and helpful Eight Days'
Mission in this Parish, has just been held by Rev. E. C.
Beck. As long as the fine weather continued the services
kept increasing in attendance and interest. Although last
Sunday was anything but a fine day, the congregations were
good, and there was a large number of Communicants. The
fact that Camden is at present suffering from the epidemic
of measles, kept many of the old and young away from the
services. Services were held at 7.30 a.m. (H.C.) 11 a.m.;
4.35 p.m., (for children); and 7.30 p.m. On Monday even-
ing, after the Farewell Service, the congregation came up to
the chancel, and all shook hands with the Missioner and
the Incumbent (Rev. O. J. King), and received the mem-
orial cards for the Mission.Labour Home.—The Weekly Meeting of the Commit-
tee of the Labour Home was held on Friday afternoon, the
27th ult, at 557 Harris-street, Ultimo. The Rev. J. D.
Langley occupied the Chair, and there were present the
Rev. D. H. Dillon, Messrs. Theo. Elwyn, J. S. E. Ellis,
John Sidney, W. H. Dibley, the Hon. Secretary,
Charles I. K. Uhr, and the Manager, E. Grether.
A letter of apology was received from the
Rev. R. J. Read for non-attendance. The following is the
report for the week ended the 21st October:—Number of
meals served, 717; beds occupied 240; left, 3; remaining,
36. A financial statement of accounts was submitted and
passed for payment. The Farm report was received from
the Superintendent. Meals served, 126; beds occupied,
42; remaining on the Farm, 6 men.St. Andrew's Cathedral.—(Marriage of the Presbyter.)
—On All Saint's Day, at 12 noon, the marriage of the Pre-
sbyter, the Rev. G. D. Shenton, B.A., with Miss E. H. Kirk
was solemnised by the Most Rev. the PRIMATE, assisted by
the Rev. A. W. Pain. The Very Rev. the Dean gave
away the bride, and the Bridesmaids were Miss Sammarz**UNDERTAKER**
*Charles Finsela.*765 GEORGE STREET, opposite Christ Church,
116 OXFORD STREET, 78 DARLINGHURST ROAD,
WAVELELEY, near the Tea Gardens.
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by every Mail. A TRIAL SOLICITED.

Smith and Miss M. Saumarez Smith, and Mr. Newman was "best man." The full choir was present, and sang at the beginning of the service, a hymn written for the occasion by the PRIMATE. The Psalm "God be merciful" was sung to a service, and at the close of the exhortation Costa's Wedding March was feelingly rendered. A large number of the Clergy and other personal friends were present. The ceremony was simple and reverential, and well calculated to make the newly married couple feel that, although recently arrived from England, and separated from many dear ones, they can still realize the fellowship of the Saints, and will find here no lack of kind and sympathizing friends.

The Church Society.—At the last meeting of the Committee held on Monday, the 9th of last month, the Most Rev. the PRIMATE in the Chair, a small grant was continued to the district of Rookwood. A grant of £25 was made conditionally towards the stipend of a Chaplain for the summer months in the district of Sutton Forest. A special grant of £10 was made toward interest on the cost of site at Fire Dock and the cost of transfer of the same. The following report of the Finance Committee in the matter of the vacancy caused by the resignation of the Organising Secretary, was read and adopted. The Finance Committee having carefully considered the matter referred to them, deemed it advisable to confer with the Sub-Committee of General Purposes, and now beg to report as follows:—(1) That in their opinion it would be undesirable at this juncture to appoint an Organising Secretary. (2) That the Organising Secretary, the Rev. S. S. Tovey, should be requested to devote as much time as he can spare during the ensuing four months to the work and interests of the Society. (3) That a system of deputations throughout the Diocese should be arranged for the month of October—or that of November at the latest—for the purpose of (a) Preaching on behalf of the Society—the offertory on the occasion being in lieu of that at Advent if deemed desirable—(b) holding meetings either (1) Annual or (2) Collectors (c) Canvassing the Parish or district for subscriptions. (4) That the donors to the Special Fund of last year who are not regular subscribers, should, by personal canvass be asked to continue their support. 5. That at the Season of Advent there should be some form of special appeal, and the envelope system is suggested as likely to tend generally to good results, and as one that might be utilised specially in churches where no offertory is given at that season. (6) That some gathering of City and Suburban Collectors should be arranged before the close of the year. Your Committee gratefully acknowledge that on this recommendation being mentioned to the Bishop, His Lordship most kindly consented to invite the collectors to a garden party at Greenknowe, and has fixed the afternoon of Wednesday, the 15th November, as the occasion. (7) That "Family Cards" to assist local collectors should be instituted, and that the question of holding a Diocesan Festival and Tea Meeting—a plan that for the past two years has met with success in the Diocese of Melbourne—should be kept in view. Your Committee desire to add that feeling the importance of immediate action being taken, the Secretaries are arranging for the recommendation contained in Clause 3 of this report being carried out as soon as possible.

Diocese of Newcastle.

The Bishop of the Diocese commenced an extended visitation of the Upper Hunter Archdeaconry in the week of the 22nd. The Bishop goes to Merriwa, Castles, Bylong, Denman, Murrumbidgee, Soome, Muswellbrook, Singleton, Jerry's Plains, and the 16th and 17th November will find the Bishop at Soome and Singleton and thereabouts. This visitation is solely for the purpose of meeting the Parochial Councils and the Parishioners. The Bishop is then going through the Lower Hunter Archdeaconry, and through Newcastle to Gosford.

Cathedral.—(Urgent.)—The following appeal has been issued by the Bishop:—To save the Newcastle Cathedral site from being mortgaged to meet a writ issued by the Contractor, £2500 are wanted immediately. The Contractor's certificate for the first of the two Sections of the Contract is for £3762. To meet this demand there are only £1,100 in hand. At the recent Synod it was felt to be a shame if the Cathedral site must be mortgaged to provide the deficiency. It was urged that one hundred persons might be found willing to give £25 each in this emergency. Lesser donations would be welcome. Trade depression has crippled the fund. But the money must be raised at once. The Contractor has issued a writ for its payment.

Lochinvar.—Dr. Manning of the Sydney Diocese who has been paying the Incumbent of Lochinvar a return visit, assisted him with great acceptance in the services of the Church.

Diocese of Grafton and Armidale.

Port Macquarie.—A very pretty Flower Show and Sale of Gifts was held last week at the local School of Arts, in aid of the funds of St. Thomas' Church. A goodly supply of ladies' handiwork and of farm produce was contributed. The decorations were very effective, much enhanced by the flora of the district. The collection of both cultivated and wild flowers produced keen competition for prizes. Miss Blair took the lead in this department. Mr. Branch's picture frame of 640 pieces of cedar and beech, was greatly admired, a really artistic work, showing remarkable

ingenuity and patience. The evenings were enlivened by excellent tableaux vivants. The entertainment embraced a variety of musical pieces and songs. The young people were very desirous of winding up the affair with a dance, but the Incumbent, Mr. Kemmis, not approving, they suffered disappointment. Proceeds reached over £40.

Kempsey.—A Flower Service was held at All Saint's, on Sunday, 22nd ult. The floral decorations were neat and appropriate. Tallis' Festival Service was used, the musical items being Magnificat (Tours in F), Nunc Dimittis (Mendelssohn) Anthems "O Lord how manifold" (Barnby); "Oh, for a closer walk with God" (Foster). T. o Rev. R. D. Kelly preached, text, Psalm ciii. 15,—"As a Flower of the field so he flourisheth." On Saturday, 21st ult., a Flower Show and Concert was held in aid of the Parsonage Fund. About £9 was cleared after paying all expenses. It is intended to hold an "Eight Days' Mission" at All Saint's during the first week in Advent. The Rev. D. H. Dillon of Holy Trinity is to be the Missioner. This will be the first Mission held on the Macleay in connection with the Church of England, and is being looked forward to with great interest.

AMONGST THE JOURNALS.

Is the World Growing Better?

Church Standard.

The judgments of individual men concerning the progress of the world are really worth very little, because the world of which every man thinks most of all is his own particular little world, and he views even that from his own particular standpoint and with all the variations of his own particular "personal equation." Still, there are broad lines along which men ought to be able to see clearly, and one of them is the line of moral progress. If we ask whether the world has a better moral outlook to-day than it had a hundred or two hundred years ago, a pessimistic answer must certainly be dictated from within, because it is not justified by any observable facts. We shall be told, no doubt, that literature is the voice of the age, and that our present literature contains much that is sceptical, vicious, immoral. That is too true; but look back a little.

There was a time, and it is not long ago, "Humphrey Clinker" and "Roderick Random" might have been found on the table of any woman of society in England, and their most salacious passages were freely discussed, even in the company of young women. Would that be possible now? We are told that the press, day after day, prints things that ought to be suppressed; and that is true. But Mr. Vance, chairman of a committee of the United States Senate, observes that "in one issue of Ben Franklin's *Pennsylvania Gazette*, the best newspaper ever published in the colonies, there were fifty items which the most vile paper would not publish now!" Shall we compare the drama of the past with that of the present? There is hardly a single play of the Elizabethan era that could be produced to-day in any English or American theatre without the elision of passages which would have been received with roars of laughter in the time of good Queen Bess; and to come down to a later period, the same observation might be made of the plays of Southern, Congreve, Vanbrugh, or even of Colley Cibber.

Shall we compare the essays of the past with those of the present? The innumerable essays of our time are often well enough and wrong-headed enough; but they are never indecent; and it is of Addison, the purest of all the essayists of the eighteenth century, that Lord Macaulay is speaking when he says of an essay in the *Tatler*, that "though it was probably thought as edifying as one of Smalridge's sermons, we dare not indicate it to the squeamish readers of the nineteenth century." Or, shall we compare the public scandals of a former time to those which prevail now? The worst corruption of the present day was surpassed by the corruption of English gentlemen in high office in the eighteenth century.

But look on the other side. Has there ever, in the history of the human race, been such an enthusiasm of humanity as there is now? The answer is, that nothing like it was ever known among men. In this nineteenth century, as never before since the first, the world has begun to grasp the significance of the moral precepts of Christ. The precepts are broad and large. They are sometimes misapprehended. They are sometimes overstrained. The application of them is sometimes misdirected. In the midst of general sincerity there is a good deal of pretence and a good deal of superfluous fuss. But all that is better, a thousand times better, than that Christ's precepts should be forgotten, or that their power should not be felt. The hope of the world is that they are beginning to be felt; and that is a more significant fact than the aggregation of wealth which is necessary to the progress of the world or any other movement, however innocent or commendable, of which selfishness, or even self-defence, is the mainspring.

No, there are many wrong things in the world to be made right; there are many base things in the world to be driven away with fire and sword, if need be; but the world is not growing worse. The world is growing better; and it is growing better because, often without knowing it, the world is gradually adopting the code of Jesus Christ.

GOLDEN GRAINS.

MORE THAN WE ASK.

There are deep things of God; push out from the shore! Hast thou found much? Give thanks and seek for more. Hast thou fear the generous Giver to offend? Then think His store and bounty know no end. He needeth not to be implored, nor teased; The more we take, the better He is pleased.

Nor is it alms, dispensed in high disdain; He loses nothing: 'tis His only gain; To make thee rich. What can He do but give? Since there's not one from whom He may receive. He parts with nothing. What's bestowed on thee, Immortal child! stays in the family.

This exercise of giving out His wealth Preserves Him fresh in everlasting health. For how should Goodness be the Perfect Good? If Goodness slept, nor cared for His own good? But Love and Wisdom, kept in circulation, Are Life and Light and Law for all creation.

What service can we render Thee, kind Heaven, But freely take what is so freely given? Thy best of gifts is wit to keep the cup, Wherein Thou pourest blessings, right side up. Dwell Thou within us Lord of Charity! And we from Thee shall endless gifts be.

God never works only for to-day. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide for ever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.

Sometimes a hurry is the best thing. I am glad there are quiet times and hurries. There always are two things. The world is all opposites; and one thing couldn't be without the other. You can't rest until you're tired; you can't be glad if you've never been sorry. We shall find it all out by-and-by; and how He sees everything is good.

Just to be good.

This is enough—enough! Oh, we who find sin's billows wild and rough, Do we not feel how more than any gold Would be the blameless life we lead of old While yet our lips knew but a mother's kiss! Ah! though we miss All else but this, To be good is enough.

It is enough—

Enough—just to be good! To lift our hearts where they are understood; To let the thirst for worldly power and place Go unexpressed; to smile back in God's face With the glad lips our mother used to kiss. Ah! though we miss All else but this, To be good is enough.

However much we would put from us the thought of a bleeding, dying Christ nailed to a wooden cross, His dear flesh torn and bleeding, his human nature ebbing slowly away, His heart crying out to the Father in His unutterable anguish, Christ commands against that oblivion; He would be seated in our hearts with a presence full of suffering, uncomely in its anguish, a personality of sorrows. acquainted with grief; and the face at first hidden from Him must be turned toward Him, and the averted eyes must be raised in faith. Is this not repulsive, this Jew raised upon the cross of a malefactor? Yes, says the sceptic, you have a bloody, uncomely, hateful religion. Indeed, there is no form, no comeliness, in the Crucified, that man should desire Him. He was a man of sorrows, acquainted with grief. Only because God loved, Christ suffered. But that love He would have us remember in all the repulsive agony of its circumstance to burn into the fibre of human hearts as with caustic, the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." It is repulsive? It was for thee!

He, the Christ, the present Christ, knows whether the rich man's riches have made him selfish and base and mean, covetous and poor and little-souled; or whether he has been glad to rise to the greatness of his privilege, and be the very utterance of the beneficence of God upon earth. He knows the poor man and his struggles, He knows the poor man's soul, who has been kept poor because he will not enter into the baser methods and motives of our modern life, and is despised, and says to him, "Be of good courage, for I know what you are." He speaks to the poor in distress and poverty. He speaks to the wretched in their disappointment and their pain. He is their comforter. He knows every sin. He knows every sorrow of our life. He goes, unseen on earth, into the chambers where the dead lie dead, and where the sick lie dying, and He speaks His words of consolation, He opens up the glory of the perfect life. He lays His hand upon the mourner whose soul is bowed down to the earth and says, "Look up," and points into eternity and heaven. All these things Christ can do not merely, but Christ is doing. He is the inspiring power of this life, that keeps it from rotting in its corruption and degradation.

November 4, 1893.

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.

ECHO FARM HOME.

To the Editor of the Australian Record.

SIR,—With respect to an enquiry in your issue of the 28th ult., I beg to inform the writer, and others not wholly cognisant of our work that Echo Farm Home is an unsectarian institution, but is largely supported by the Clergy and Laity of the Church of England. The Committee are greatly indebted to you for publishing reports and news of Echo, in which a large number of your readers are deeply interested. To the Lord, Himself, and not to any Church, sect, or individual, belongs the glory attendant on the undoubted success of this work of rescue.

I take advantage of this opportunity to ask you kindly to insert the following copy of a letter from a former member, now nearing the end of his earthly life, and read to those at the Home last week. It speaks for itself, without one word of comment.

Yours obediently,
COURTENAY SMITH.

23 October, 1893.

MY DEAR FRIENDS,—God has put the thoughts into my mind to send a farewell message to the friends at Echo, who, all the time I was there and especially when I became so ill, were so very kind to me. I feel myself getting weaker every day, and, even without the doctor's verdict, I am satisfied the end of my earthly life is very near. I do not fear. I am perfectly contented and happy and ready to go, for I know that Christ is my Saviour and Redeemer. This conviction and knowledge has not come upon me suddenly. When I went to Echo I thought nothing about such things. It came upon me slowly, good example made me think there must be something in religion. I began to think and read and pray, at first very hesitatingly and without much faith in my prayers being answered. But every prayer of mine has been answered even for the smallest matters of every day life, except one, that "if it was God's will," I might be restored to health. This was not His will.

Now what has religion done for me (by religion I mean a true trust in Jesus Christ as my Saviour and my Helper) in only a very few months since I was led to realize "Jesus is mine?" It made me happy and contented at Echo. It made one whom I love very dearly exceedingly joyful and happy. It reconciled me to friends from whom I had long been estranged, and now that I am seriously ill makes me look forward with joy and confidence instead of with doubts and fears, knowing full well that my sins have all been blotted out in the blood that was shed on the Cross at Calvary. If they were not, would they not all rise up against me now to make me miserable and unhappy? But, no, the past life of sin seems to be wholly put out of my memory leaving my mind clear to think of the future only. Oh, my dear friends who have not already done so, begin at once to think and read and pray. You will find the desire to do so grow upon you. You will come to think deeper, read more, with greater understanding of God's meaning in His messages and promises, and to pray with greater fervency and faith, till you are fully convinced that Jesus is yours and died to save you, you individually, and that He is your Saviour, Guide, and Helper. Pray for help to resist temptation when it assails you, at the moment when it is placed before you. It is not always necessary to go into a room and shut the door when we pray. One may pray mentally in the train, in the train or walking along the street. Christ prayed while hanging on the Cross, "Father forgive them, they know not what they do." Then how easy it is for us in a moment of temptation to say in our mind, "God help me to resist." God can and does hear such a silent prayer as well as if it was shouted from the housetops through a speaking trumpet. Do this and will find yourself with strength through Him overcoming the most powerful besetting sin. You may naturally enough say, "how do you know this, you have not lately been in temptation's way?" I do know! About June last I was in town for a few days with money enough in my pocket to get drunk if I wished. This has been my besetting sin all through life. I passed many places which formerly I could no more have passed without going in for a drink than I would have gone without food if I was very hungry and had a good meal set before me. Now, I felt no more desire to go in for a drink to any of them than I did to go to a chemist's for a dose of poison. Jesus does go with us about in the world to protect and guard us. Oh, try Him, you will find I am right, you cannot but think that these are words of true conviction and faith coming as they do through one who knows that he must very soon meet his Maker face to face.

Some of my friends at Echo know of what I am speaking. My message to them is, "Hold that fast which thou hast that no man take thy crown." Rev. iii. 11. Oh, my dear friends, think of your precious souls, and may God in His infinite mercy grant that we may all meet

in His own good time in that bright Home where there is no care, trouble or anxiety, but where all is peace and joy and love.

God bless Echo and all connected with it now or in the future and grant that many may have as much cause to be thankful for its existence as

Yours very sincerely,

J. A.—

THE NEWCASTLE AND "CONFISCATION."

SIR,—I have noticed with regret your correspondent's remarks upon the proceedings of the Newcastle Synod in Maitland. To speak mildly, it is scarcely becoming for a private member to bring against the Representative of the whole Church in the Diocese so grave a charge as that of "Confiscation." Even Michael, the Archangel, durst not bring against an opponent of bad pre-eminence "a railing accusation."

Without trespassing on your space by entering upon a controversy which has been already determined by the Synod, this only would I say, that after a minute, patient, and exhaustive examination of the whole question, the Chancellor of the Diocese (A. J. Gould, Esq., M.L.A., late Minister for Justice), the Trustees of the Endowment, the Joint Committee appointed by Synod, and the Synod itself by a majority of 37 to 7, were against your correspondent's view. Most persons, I presume, would consider the opinion of one of the above authorities to be of at least equal value to that of your correspondent, and, if so, then their united and cumulative weight must be overwhelming. And I would appeal to your correspondent's humility, as well as to the common sense of your impartial readers, to say whether it is not more likely that he should be wrong, and these authorities right—than vice versa? I hope, therefore, we shall hear no more of "Confiscation," or, as it was phrased in Synod (I do not say by your correspondent) "robbers for burnt offering."

"Those English never know when they are beaten," is said to have been Napoleon's parting shot at Waterloo. Then he turned his rein and fled, leaving his "beaten" English in possession of the field. Your correspondent and his opponents occupy, in his estimation, similar positions,—he is victor, and they are vanquished, yet they hold possession of what is rightfully his—could they but see it! Well, neither the Chancellor, nor the Trustees, nor the Joint Committee, nor the vast majority of the Synod itself, could see it. Only your correspondent and his six (6) supporters could see it, and the rest, I suppose, "were blinded."

As regards the amendment, which is "the one good feature of the measure, and the only one" (to your correspondent's impartial way of thinking) some forcible objections (which I will not repeat here) were urged against it. But when in response to the appeal made by the Rev. F. D. Bode to the Bishop for an expression of his views and wishes, his Lordship stated that his hand was in it, and that he desired its insertion, all opposition was at once respectfully withdrawn, and the clause was passed *leading principles of the Ordinance*, but is concerned with the "method" and mode of their application. Its anticipated moral momentum appeared to be its chief attraction, which it was contended would be great. May it prove so. The Synod has spoken, conflict should cease. Has there been no Presence among us? Closing our ranks we should now "Go forward." With the strong personality of the Bishop behind our Ordinance, his garnered experience, persuasive advocacy, and glowing enthusiasm, and with a dutiful attached, and generous Laity behind him, willing and waiting to follow where he may lead, what have we to fear?

I cannot then share your correspondent's feelings of "perplexity and alarm," in "looking forward to the future," but I am in perfect touch and sympathy with the noble words of encouragement with which our Bishop brought the deliberations of the Synod to a close. He said I must express thankfulness to Almighty God, because I believe that His mind has been impressed upon our minds in what has been done during the last two days. Although we have not been absolutely unanimous, perhaps the effect of our little differences of opinion has been to stimulate our intelligence in every direction, and so to assist to bring us to a right conclusion. It remains for us to put fire, and steam, and energy into the working of the Ordinance, and I believe, if we do, all will go well. I believe that God will give us His blessing, and that if we are faithful in our several vocations, and do our very best, the Ordinance will be a success.—I am, etc.,

ANGLICANUS.

SIR,—I am desired by the President of the Church Association to state for him that in all the reports he has seen of his address to the Association at the Annual Meeting there is an omission which is misleading. He is reported to have said, "he would draw attention to one of the books for the young. No. 1, Confession, published by the same Ritualistic Party." What he did say was "he would call their attention to 'Books for the Young. No. 1, Confession,' not published by the Church Extension Association, but published by the same Ritualistic party." This tract published by — Palmer, London, and is cited by the Rev. Nevron Lorraine in his work on "The Church and Liberties of England." The President said nothing about being enjoined not to admit "confession," and denies

as simple calumny, founded on no report, the insinuation that he abused the Sisters, whom he spoke of as earnest, honest, pious women, devoted to their work, but that he believed the Church Extension Association, with which they were identified, spread doctrines and literature subversive to the true teaching of the Church of England in respect to the Sacrament. By inserting this you will oblige.—Yours etc.,

CHARLES I. K. UHR,

Assistant-Secretary.

11, Barristers' Court, Sydney.

P.S.—This letter appeared in the *Daily Telegraph* before the Annual Meeting of the Chairman's Institute.

C. I. K. U.

THE USE OF THE MANIPLE.

SIR,—I cordially agree with the suggestion of your correspondent W., "That the ancient use of the Maniple might well be resumed." More than once I have been requested by a communicant to "wipe the edge of the cup" after its use by each Communicant, and I intend now to comply with that request.

Yours, etc.,

ARTHUR W. PAIN.

DEAR SIR.—Will you allow me to inform the friends of the Anglican Mission at New Guinea through you that we are hoping to send a Christmas Box to our Missionaries at Bartle Bay. The box must be ready by the end of November, any parcels intended for it may be sent to the care of Miss French at St. Andrews Cathedral or to Mrs. R. L. King, Douglas Street, Stanmore.

ROBERT L. KING.

Stanmore, November 1, 1893.

Notices to Correspondents.

MARULAN.—Too late for this week.

MISSIONARY STATISTICS.

A most valuable compilation of Missionary statistics has been prepared by the President of the Danish Missionary Society—the Rev. J. Vahl, more widely known perhaps as Dean Vahl. It has been said of this Missionary statistician that he is "perhaps the best informed and most accurate student of Missions in the world." Therefore the statistics of the Protestant Missions of the world must carry great weight. It will be noticed in the very brief summary which we give, that the number of adherents is not included.

1891	Income	Missionaries	Unmarried Missionaries	Native Ministers	Native Helpers	Native Communicants	Missionary Societies and Agencies
England	£1,221,211	1,608	944	1,998	18,166	281,627	73
Scotland	193,257	234	175	42	2,033	25,190	17
Ireland	17,074	29	10	8	127	763	2
Netherlands	25,869	150	—	31	253	85,240	17
Germany	129,512	504	123	75	3,171	92,768	18
Switzerland	52,356	148	3	37	640	12,575	3
Denmark	6,472	10	2	3	24	250	3
France	18,326	39	7	21	241	9,337	2
Norway	27,674	56	27	22	1,187	25,616	6
Sweden	22,735	48	25	6	38	195	7
Finland	3,800	5	1	—	23	170	2
U.S. America	788,992	1,513	1,004	1,158	8,654	246,699	57
Brit. N. do.	64,170	127	70	34	346	12,734	16
West Indies	73,420	316	5	91	370	158,224	13
Asia	15,624	20	10	33	332	3,966	29
Africa	44,952	176	18	100	616	40,946	14
Australasia	38,756	120	18	111	4,371	73,580	26
Summary	£2,749,330	5,094	2,445	3,730	40,438	1,168,660	304

No cause of quarrel is sufficient to prevent reconciliation. Implacability is known only to the savage, so thought Julius Caesar. The English proverb, "Forgiveness and a smile are the best revenge."

Revenge hurts both offender and sufferer, as we see in a bee which in her anger loseth her sting and lives a drone ever after.

READ THIS CAREFULLY!

Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to £25; 550 Accordions, from 2/6 to £3; 120 Banjos, from 2/- to £10; 250 Zithers, from 2/1; Mandolines, from 25/-; Guitars, from 7/6; Cornets, 30/- to £30; Flageolles; Flutes, from 6/-; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 1/1; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Combs, Song Books. New Music by every Mail. New Waltzes every week; New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you.

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THE BISHOP OF MANCHESTER ON HOLY COMMUNION.

In bringing to a conclusion his visitation of the Parishes of the Lancaster Rural Deanery, the Bishop of Manchester gave a remarkable address on the importance of Holy Communion to the Christian life. Having referred to the inadequacy he had noted in the number of Communions in the Deanery, he remarked that this result might partly be due to an inadequate conception of the importance of Holy Communion, and of its true place and function in public worship. They did not always remember, he feared, that the only Christian institutions which owed their foundation to their Divine Master were Baptism and Holy Communion. Our Lord not only instituted these, but also prescribed their very form and office.

THE POSITION OF THE ORDINANCE IN THE PRIMITIVE CHURCH.

So essentially Christian was this latter ordinance, so visibly stamped with the signature, so eminently filled with the grace of Christ, that from the very beginning it had been looked upon as an essential part of Christian worship. The heathen Pliny, equally with the Christian Justin, referred to the eucharistic celebration as an essential part of Christian worship in the second century, and with respect to an even earlier period we were led to the same conclusion when we observed the large space assigned to regulations about Holy Communion in the short ethical tract called the teaching of the Twelve Apostles. In these early days a Christian was always a Communicant. Exclusion from the Lord's Table would have been to him the bitterest loss and disgrace which he could suffer. Voluntary withdrawal from it could never have entered his mind. It would have been more impossible than voluntary exile from his home and family. How came it then, that for so many baptised Christians in our day the Lord's Supper seemed to have lost its central significance, and paramount importance? There might be many reasons—the decay of faith, the horror of unreal pretensions, the fear of creating scandal, even the dread of incurring that eternal penalty, which seemed to be denounced by an incorrect translation of St. Paul's words to the Corinthians. He dared say that many among them had felt the influence of some of these reasons, and yet he could not help believing that they owed much of their force to an inadequate conception of the true place and importance of Holy Communion. Let him then shortly remind them what these really were.

THE PLACE OF HOLY COMMUNION.—I. AS A MEANS OF INSTRUCTION.

First, then, Holy Communion was clearly intended as a means of Christian instruction. Whatever other meaning they might find in the words, "Do this as my memorial," they could not surely fail to find this in them. This ordinance was to be the memorial not only of Christ's death, but of that whole course of self-sacrifice which began with the self-emptying of the Incarnation, culminated in the death on the Cross. So viewed, Holy Communion was a vivid representation of the place of self-sacrifice in human redemption and in human life. It was the memorial of a self-sacrifice so complete and illimitable that it left in the divine human nature making it no single reserve of self-delight, no single withdrawal from shame, pain, or suffering which might interfere with God's will or man's salvation. As a spectacle this memorial of Christ, when seen by the eye of faith, was infinitely enthralling and inspiring. It lifted the beholder into the loftiest region of Christian feeling and principle. It explained to him the law of service, showing him clearly that the highest reward of life was to be found not in wealth, power, or reputation, but in abundant opportunities of serving others. If Christ's heart was the deepest and Christ's life the greatest which we knew, this must be so, for the passion to save and serve was the strongest emotion of His heart, and the single regulating force of His life. Regarded, then, only as a memorial of what Christ was and did, and of what we ought to be and do, the Sacrament of the Lord's Supper was the greatest power of the Church. He who gazed on it with purged eyes saw more of the secret of Christ in it, than in the most eloquent of sermons. And he who failed to make and to study this memorial was willfully blinding his eyes to the deepest lessons of the Gospel.

2. AS A MEANS OF GRACE.

But, secondly, the Lord's Supper was a necessary means of grace. If there were one truth more clearly taught than another in the Gospels and Epistles of the New Testament it was this—that a Christian's life and fruitfulness depended entirely upon his union with Christ. "I am the vine, ye are the branches," said their Divine Master; "as the branch cannot bring forth fruit except it abide in the vine, no more can ye, except ye abide in Me." The necessity of this vital union with Christ was taught by our Lord in another form to the multitudes in the wilderness. To arouse them from their carnal blindness, and to awaken in them desires for something better than the food of the body, He represented Himself to them as the "Bread of Life" which "God had given for the life of the world." And to drive home more vividly to their drowsy minds the consciousness that the eating of the bread of God involved a real, though mystical, union with Himself, our Lord declared that this bread which they must eat was His own flesh. And yet again, when their

earth-bound souls took these words literally, and made them an occasion of stumbling, our Lord repeated them in a still stronger and more startling form. "Verily, verily, I say unto you, except ye eat the flesh of the Son of God, and drink His blood, ye have no life in you." Your union with me, that is to say, must be so close and real that the very spirit which dwells in me must pass into your souls and become their nourishment and inspiration. That spirit, that life, is so truly mine, is so necessarily conditioned by dwelling in my humanity, that when you take it from me you take what is the very essence of my soul—you, as it were, "eat My flesh and drink My blood." It was after listening to such teaching that they heard their Master say of the elements in the Holy Eucharist, "this is My body; this is My blood." How could they mistake the meaning of such words? Already had they been warned that "the flesh profiteth nothing," that the words which their Master spoke to them were "spirit and life." His flesh and blood then meant Himself—meant the very essence of His humanity—that life which He had consecrated for them by suffering. How thoroughly St. Paul entered into the meaning of this teaching was apparent from the whole scope of his writings. To be "in Christ" was with him to be a Christian. He conceived of the whole Christian Church as a body, of which Christ was the head. Of himself he said, "I live, and yet not I, but Christ liveth in me." Again, of the cementing and constitution of that union, he taught that Holy Communion was so eminent and necessary a means, that he could speak of the bread as "the Communion of Christ's body," and of the cup as "the Communion of Christ's blood."

THE CENTRE OF THE CHRISTIAN RELIGION.

No one would suspect Baur, of Tubingen, of being a Sacerdotalist, and yet, when giving his summary of St. Paul's teaching, he could use such language as this:—"The fundamental and ever-recurring thought of the Apostle is that only in union with Christ can the Christian be what he is and ought to be as a Christian. In the *onkos en Christo* Christ is the imminent, substantial principle of their being and life; in them as a *somachiston* He is Himself to be beheld in His identity with them; what is true of them is true of Him."

But if unity with Christ be the essential condition of real and vital Christianity, it was not less true that in the view of St. Paul, Holy Communion was one of the necessary means of that union.

"The more nearly" says Baur, "the Lord's Supper connect the members of the Christian fellowship with Christ, the more does it become itself the actual centre of that fellowship." Thus the Lord's Supper as the central point of Christian religion cannot be dissociated from this historical commemoration, and he who fails to hold the feast in living consciousness of what it means, must therefore be removed more or less from the centre of the Christian religion. It is only in the living reference to Christ and to His atoning death, as brought home to the consciousness in the Lord's Supper, that the Christian community became a *soma Christianon*.

The last idea set forth in that summary of Baur, was further developed in the teaching of the Epistle to the Hebrews. From that they learnt that not the death of the victim, but its blood—that "blood" which was the "life," typified the cleansing of the worshipper from the guilt and stain of sin. What was represented by the offering was thus nothing but this, that only by the power of a new and perfect life could sin be removed, and God and man be reconciled. To those who were familiar with such teaching, how could there be any doubt of the true meaning of our Lord's deep words, "Drink ye all of it, for this is My blood of the covenant which is shed for many unto the remission of sins." Those words meant, and must have meant to them—this wine represents that life which I have perfected and offered to God for you, and its drinking in faith is to be the means whereby you all partake of it. Could they, the Clergy, or any of their people either escape the consciousness of guilt, or live a Christian life without entering by faith into the Communion of that life which was offered to them in the Holy Eucharist?

THE INHERENT WEAKNESS OF HUMAN NATURE.

There were men, he knew, amongst them who taught that our nature contained within itself the power of self-renewal and self-regulation. Teach a man only what he ought to be—set before his eyes only a noble and stimulating example—and he would naturally determine, and as naturally carry out his determination, to imitate that example and achieve that ideal. So they taught; but did their own experience or their knowledge of human life justify in any way such teaching? Did they not know, on the contrary, that human lives were never found sufficient for themselves—that the experience was absolutely universal "that when we would do good, evil is present with us." It was the ignoring of this fact that human nature was weak and needed spiritual aid and reinforcement, which was the secret of so many philanthropic failures. The teetotaler so often failed to make drunkards sober because he thought it was enough to make a determination and to sign a pledge. The Socialist so often failed to make men prosperous and happy, because he thought that industry and self-denial were dispositions which were natural to the human heart. All those forgot that men were naturally weak and prone to evil, and that nothing could give them spiritual strength and holiness

but the power of Christ's eternal life. If it were that, and nothing less than that (the *conditio sine qua non* of all real personal reformation and successful spiritual service) which was offered to them in the Holy Communion, could they not see how terrible a spiritual loss those of their brethren were suffering who habitually neglected that means of grace; and were they not themselves much to blame that they were so ready to acquiesce in such neglect without raising the voice of urgent and perpetual warnings? Where was the Clergyman who said as plainly and constantly as he ought to do—"Neglect of Holy Communion in a Christian is a sin, and a sin moreover, which, leaving him without the aid of Christ's proffered life, was the sure precursor of many other sins? Where was the Clergyman who urged as earnestly and as frequently as he should, that we were weak and inconsistent, and fleshly and unhappy, because we habitually neglected to seek that Communion of Christ's life which was offered to them in the Holy Eucharist? If they had more of such teaching as that amongst them, they would not have to bewail, as now they too often must, the inconsistency of Christian lives and the contempt of Christian ordinances.

A BOND OF UNION.

Let him remind them that Holy Communion was designed to be the means at once of representing and quickening the spirit of Christian Brotherhood. If in the Holy Eucharist they all partook of the one common life of Christ, then were they in the truest and most literal sense the members of a single family. "Since it is one loaf," says Baur, "the many are one body, for they all partake of the one bread." That truly Pauline idea was caught up and expressed in the teaching of the Twelve Apostles as early as about the year A.D. 100. "As this broken bread," they read, "was once scattered in grains upon the mountains, and being gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom." They often complained of the icy reserve, of the personal insularity which separated their members from each other, and forbade that brotherly sympathy and geniality which of old was at once the sign and the delight of Christian life. Was not the cause too often to be found in the neglect or misuse of Holy Communion? Let them strive not only by their loving administration of the Holy Eucharist, but also by their searching and genial preparation for it, to arouse and encourage among Christian people the feeling that they were all brethren in Christ Jesus. Would it not be an important means to that end if they could establish in all their Parishes a Communicant's Union, in which it should be the aim of the elder communicants to sustain and encourage the younger by sympathy and brotherly counsel? It had come to his knowledge, for instance, that young communicants, who were too shy and self-distrustful to come to the Lord's Table alone, had been preserved from declension by the sisterly encouragement of a Christian lady, who awaiting for them at the door of the Church, had accompanied them to the Holy Feast. That was but a specimen of the many forms in which a loving and thoughtful brotherly kindness could make a reality of Christian Communion. Would it not, again, contribute powerfully to break down their well nigh invincible English shyness and exclusiveness, if in some form best suited to their modern life, they revived the primitive agape or feast of love? They might begin, perhaps, by an annual or half-yearly Communicants' Festival, to which all should be invited who had ever been Communicants in the Parish Church, and in which the common meal might be brightened not only by Christian converse, but also by Christian instruction and sacred song. Nothing more surely broke down the barriers of a cold reserve than the partaking of a common meal and the brotherly familiarity which it encouraged. Coldness, want of brotherly sympathy, were at once the weakness and the reproach of their Church, and he believed that in no way could they more effectively relieve themselves of these than by restoring the celebration of Holy Communion to its true significance and its place of paramount importance, while at the same time giving to the preparation for it that thoughtful and brotherly attention which its vast importance demanded.

Sowing the Seed. An interesting incident has just been sent by a Clergyman who acted as C. and C.C.S. Chaplain last month at a small Swiss mountain resort:—"I am thankful to say God found me work of a special kind in one instance. I could almost think that I was sent there for the sake of one poor Frenchman—a prodigal—the son of a Christian father, whom I left apparently under a deep sense of sin and longing to find peace with God. He had a great difficulty in simply accepting pardon because of old infidel doubts and feelings which clouded the simplicity of God's dealings with the soul; but he seemed so much in earnest, that I cannot but believe he will come out into light."

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FRAGMENTS.

The less people know about religion, the more severely they criticise it.

Is not that wisdom that leaves nothing for a dying hour?

Search others for their virtues and thyself for thy vices.

The hypocrite has not put off the old man but has put on the new upon it.

A kind neighbour is not one who does half a dozen great favours in as many years, but the doer of little every day kindnesses.

He who retains the mastery of self, is greater than he who sways millions, and yet remains his own slave.

The soul's path should be upward and onward. If you cannot reach perfection here, you can at least every day be drawing nearer to it.

Look within, and if thou seest anything to make thee proud, look a little deeper and thou shalt see plenty to keep thee humble.

The man who lets trifles fill his heart, is not likely to have great things occupying his hands.

All one's life may be transformed into music, if that only the heart-notes be surrendered to the touch of a Divine hand.

Be silent unto God, and He shall mould thee

He who knows how to speak, knows also when to be silent.

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HOBART CHURCH CONGRESS, 1894.

PROGRAMME.

LIST OF READERS AND SPEAKERS.

(A few of these have not sent Replies to the Invitation of the Committee.)

Twenty minutes allowed for each Paper. Ten minutes to each Speaker.

NOTE.—For the Devotional Meeting—Papers, quarter of an hour. Addresses, ten minutes. No Discussion.

TOWN HALL.	SUBJECTS.—	SELECTED READERS.	SELECTED SPEAKERS.
2.30 p.m.—PRESIDENT'S ADDRESS.			
TUESDAY, JAN. 23, 3 p.m. to 6 p.m.			
1. BIBLE CRITICISM.			
(a) Results of recent criticism on the Old Testament, and the duty of the Clergy in reference thereto.	(a) Rev. B. A. Schleicher, Sydney.	The PRIMATE of Australia.	
(b) Recent discoveries—Apology of Aristides—Gospel of St. Peter—Syriac text of Gospels.	(b) Dr. Leeper, Melbourne.	Archdeacon Holt, Riverina.	
(c) The Church and the Bible as affected by modern criticism.	(c) Rev. A. E. David, Brisbane.	Canon Goddard, Newcastle.	
—7.15 p.m. to 10.15 p.m.			
2. ORGANIZATION AND DEVELOPMENT OF THE CHURCH IN AUSTRALIA.			
(a) The Parochial System: Country Mission Districts.	(a) Archd. Farr, Adelaide.	Rev. J. F. Stretch, Melbourne.	
(b) Provisional organization: General Synods.	(b) Dean of Newcastle.	Bishop of Goulburn.	
(c) How best to strengthen the relations of the Church in Australia and Tasmania with the Church in England and in New Zealand.	(c) Bishop of Newcastle.	Bishop of Dunedin.	
WEDNESDAY, 10.30 a.m. to 1 p.m.			
3. THE VALUE OF THE CATHEDRAL SYSTEM IN A COLONIAL DIOCESE.			
(a) Organization.	(a) Canon Tucker, North Queensland.	Hon. A. S. Gould, Newcastle.	
(b) Spiritual work—Parochial Missions and Retreats.	(b) Bishop of Rockhampton.	Rev. A. R. Bartlett, Sydney.	
(c) School of Theology and Music.	(c) Rev. W. S. Milne, Adelaide.	Rev. Dr. Torrance, Melbourne.	
—3 p.m. to 6 p.m.			
4. THE MINISTRY OF THE LAITY.			
(a) The special need and sphere in the Colonies of—(1) Brotherhoods—(2) Sisterhoods and Deaconesses.	(a) Dean of Hobart, Tas.	Rev. G. Spencer, Goulburn.	
(b) Lay Readers and Helpers, stipendiary and honorary	(b) Rev. M. Archdall, Syd.	Bishop of North Queensland.	
	(b) Rev. C. Pritchard, Melbourne.	Bishop of Perth.	
—7.15 p.m. to 10.15 p.m.			
5. THE CHURCH AND SOCIAL QUESTIONS.			
(a) Responsibilities of Wealth.	(a) Judge Foster, Sydney.	Hon. J. B. Patterson, M.L.A. Mel.	
(b) The Labour Question: Co-operation.	(b) Rev. Dr. Harris, Sydney.	Rev. Horace Tucker, Melbourne.	
(c) Morality in Business and Recreation.	(c) Rev. R. Stephen, Mel.	Rev. B. Woodthorpe, Christchurch.	
THURSDAY, 10.30 a.m. to 1 p.m.			
6. SUPPLY AND TRAINING OF THE CLERGY.			
(a) The best methods of securing an increased supply of Clergy for the Colonies.	(a) Bishop of Nelson.	Archdeacon Cooper, Ballarat.	
(b) Training of Candidates—(1) Intellectual—(2) Devotional—(3) Practical.	(b) Dean of Adelaide.	Canon Goodman, Melbourne.	
(c) Theological Culture: How to promote the influence of the pulpit.	(c) Canon Sharp, Sydney.	Mr. J. McIntyre, Tasmania.	
—3 p.m. to 6 p.m.			
7. THE RELATION OF THE CHURCH TO NATIONAL LIFE.			
(a) Principles of the Church—How far they are in line with modern democratic ideas.	(a) Bishop of Christchurch.	Canon Vance, Melbourne.	
(b) The Duty of the Church in regard to national vices.	(b) Arch. Hales, Tasmania.	Hon. G. H. Cox, M.L.C., Syd.	
(c) The Church's work among non-churchgoers.	(c) Rev. H. L. Jackson, Syd.	Archd. Tyrrell, Newcastle.	
SYNOD HALL.—7.15 p.m. to 10.15 p.m.			
8. CHURCH FINANCE.			
(a) The Voluntary System: Endowment and Partial Endowment.	(a) Mr. Thornley, Adelaide.	Rev. J. B. Armstrong, Riverina.	
(b) Centralized system of Stipend and payment.	(b) Archd. Ross, Grafton.	Rev. D. J. Garland, Perth.	
(c) Free and open Churches.	(c) Mr. W. E. Morris, Mel.	Mr. C. Lyons, Adelaide.	
TOWN HALL.—FRIDAY, 10.30 a.m. to 1 p.m.			
9. DEVOTIONAL MEETING.			
(a) Awakening and Sanctification.	(a) Bishop of Riverina.	Archdeacon Langley, Melbourne.	
(b) Study of Devotional Literature and Biographies.	(b) Dean of Melbourne.	Rev. E. Allanson, Ballarat.	
(c) Active and Self-Denying Charity.	(c) Canon Flower, Ball.	Rev. N. Jones, Ballarat.	
—3 p.m. to 6 p.m.			
10. MISSIONS TO THE HEATHEN.			
(a) How to promote the Missionary spirit.	(a) Bishop of Waiapu.	Canon Whittington, Tasmania.	
(b) The Church's duty to the Heathen—(1) In Australasia—(2) In other Lands.	(b) Bishop of Auckland (Primate of N.Z.).	Archdeacon Dudley, Auckland.	
(c) The Melanesian and New Guinea Missions.	(c) Rev. J. Palmer, Melan.	Rev. J. Hatgrave, Sydney.	
—7.15 p.m. to 10.15 p.m.			
11. THE CHURCH AND EDUCATION.			
(a) Religion as the true basis of Education.	(a) Bishop of Melbourne.	Mr. A. B. Weigall, Sydney.	
(b) Religious Instruction (1) At Home—(2) In Grammar and State Schools.	(b) Dean of Perth.	Mr. J. W. Tibbs, Auckland.	
(c) Church Schools: Day and Sunday.	(c) Rev. W. Beatty, Auck.	Rev. J. B. W. Woolnough, Tas.	

MEN'S MEETING.—THURSDAY, 7.30 P.M., IN TOWN HALL.

SPEAKERS:—

Bishop of Tasmania.	Canon Green, Adelaide.	Rev. James Suter, Adelaide
Rev. E. S. Hughes, Melbourne.	Rev. E. A. Anderson, Newcastle.	Bishop of Ch. Church.
Mr. Godfrey, Melbourne.	Mr. Allen, M.H.A., Dunedin.	Rev. A. Kilworth, Sydney.

S. BUCKNELL, Hon.
C. M. TENISON, Secs.

EXISTENCE AND LIFE.

Only to breathe as a blacksmith's bellows—only to vegetate—this may be existence, but it is not life. True life is measured by high thoughts, noble feelings and good deeds. Alas, if the true history of many people who have been endowed with great powers and opportunities for service were written, it would be little better than that of Belzoni's toad, which existed in the rock for three thousand years. They existed, like it, but they can scarcely be said to have lived, for they did nothing.

HOW DID THEY COME TO DO IT?

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

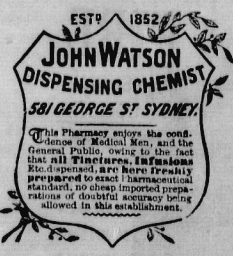
Simple medicines, such as we all know of—these she tried, but no good came of it. So she next consulted the family doctor, a man who has a large practice and is considered very clever. He examined her carefully and then said, "Mrs. Plowright, you are suffering from congestion of the liver, heart disease, and debility." This was a statement fit to make the poor woman give up in despair. Indeed, it nearly did. But the doctor was right; that is, from his point of view. He treated the patient for some time for a short space, occasionally, he relieved her; then she was bad as ever. "Once in a while," she says, "my heart almost stopped beating, and I looked and felt like a dying person." This, she was told, was the incurable complaint called *angina pectoris*; but it wasn't, nor anything like it. Still it was serious and dangerous.

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

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

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

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



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NOTES AND COMMENTS.

Personalia. The BISHOP of ADELAIDE has been visiting his old Parishioners of All Saint's, Bradford, and St. Paul's, Sulcoates Hull.—Mr. STEPHEN TAYLOR—late Scholar of Corpus Christi College, Cambridge, B.A. (Senior Optime) 1892—afterward of Ridley Hall, was made Deacon by the BISHOP of MANCHESTER on the 24th September last. In the service he read Gospel for the day. He was subsequently licensed to the Curacy of St. Andrews—Eades, near Manchester. He is the son of CANON TAYLOR, of St. Stephen's, Newtown, and was educated at the Sydney Grammar School.—The ARCHBISHOP of CANTERBURY has nominated the Rev. GEORGE ALBERT ORMSBY, M.A., Vicar of St. Stephen's, Walworth, to the Bishopric of Mionduras. The Bishop-designate is the eldest surviving son of the late Mr. Justice Ormsby, and was educated at Trinity College, Dublin, where he took Hebrew, Syriac, and Chaldean prizes. He has held the livings of Jarroon—Tyne and Rainton, in the Diocese of Durham. For four years he was Organising Secretary of the Rochester Diocesan Branch of the Church of England Temperance Society, and is early morning lecturer at St. Swithin's, London-stone. He was appointed to his present living, St. Stephen's, Walworth, in 1886.—The BISHOP of TASMANIA has appointed the Rev. J. OBERLIN HARRIS, now at Zeehan, to the Incumbency of New Norfolk, which is to be vacant on January 1, 1894, by the retirement of the Rev. W. W. MURRAY on a pension.—The use of surplices and cassocks has recently been adopted by the male members of St. Stephen's Choir, Portland, (Vic); while the lady choristers don ecclesiastical tasselled caps with tippets and white robes.—The death is announced at Northampton, England, of EMILY ANNE FRANCIS, widow of late GEORGE CRAWLEY, formerly Merchant of Sydney, and daughter of the late RIGHT REVEREND WILLIAM GRANT BROUGHTON, D.D., first Bishop of Australia.

Invincible Determination. Little heard of while living, now that he is dead Mr. ALBERT MOORE is having a fairly justice done to his beautiful conception in art. His dainty figures "often fancifully bearing the name of some flower introduced in the composition—posed in all kinds of graceful attitudes against all kinds of picturesque backgrounds, sometimes draped in diaphanous material, sometimes in opaque, and always exquisite of form and colour—have, says the *Westminster Gazette*, "been as memorable a feature of the Academy and other leading exhibitions as the well-known sea-scapes of his brother, Mr. HENRY MOORE, R.A. Always incomparably delicate and perfected to the last detail, Mr. ALBERT MOORE's work occupied a distinctive place in the art of our day. Born on September 4th, 1841, Mr. MOORE's life has been cut short at the early age of fifty-two. He was the youngest son of Mr. WILLIAM MOORE, of York, a portrait painter. He had suffered greatly for several months, but endured his pain with the utmost fortitude. Up to within nine days of his death, indeed, he was actually painting; and so invincible was his determination to finish a large canvas upon which he was engaged that the doctors in attendance declare that the effort prolonged his life considerably. Once the picture was finished, and the palette laid aside for ever, it was plain that the end could not be far off."

The Growth of British Policy. Professor J. B. SEELEY will carry further the vein of thought which 'The Expansion of England' has associated with his name, in 'The Growth of British Policy,' which is also to be published by the Cambridge Press; and Mr. Christopher Wordsworth has edited an arrangement of the statutes of Lincoln Cathedral, which was left among the papers of the late University Librarian, Mr. HENRY BRADSHAW.

New Books. 'Church Folk-lore: a Record of some Past Reformation Usages in the English Church, now mostly absolute,' by the Rev. J. E. VAUX, will be published during the Autumn by Messrs. GRIFFITH, FARHAM and Co., who have also in preparation a work entitled 'Random Recollections of some noted Bishops, Divines, and Worthies of the Old Church of Manchester,' by the Rev. JOHN HUNTINGDON, M.A.

Enthusiasm in Christian Work. Discovery, invention, science, art, and Christianity have not advanced thus far towards the conquest of the world because they met with no difficulties. Difficulties have been yielding to enthusiasm ever since the world began. For a long time Mr. Edison's phonograph refused to say the word "specia." It would drop the "s" and say "pecia." And Mr. Edison says he worked from eighteen to twenty hours a day for seven months to secure that single sound till he succeeded. The material which he originally used for his cylinders did not prove satisfactory. He wanted something delicate enough to receive impressions not more than a millionth part of an inch in depth, and yet rigid enough to carry the needle up and down, exactly reproducing the vibrations which had made the impressions. Scientists told him that there was no such substance in existence. "Then we must produce it," was the reply. They insisted that it could not be done, because the qualities which he demanded were inconsistent and exclusive of each other. This modern ALADDIN declared that it could be done, because it must be done, and he did it.

Enthusiasm Accomplishing the Impossible. Enthusiasm is always accomplishing the "impossible." It was Paul's enthusiasm which declared that with CHRIST strengthening him he could do anything. This spirit of enthusiastic determination, of sanctified willfulness, is as effective in Christian work as elsewhere. A City Missionary in New York was determined to reclaim a certain family. They suddenly disappeared. He followed every possible clue until he found them. They moved again and again ten times; and ten times he hunted them up until at length he won the success for which he had laboured. The great wrongs of the world persist because human appetite and passion are enlisted in their behalf. They are opposed by the spirit of benevolence. As long as appetite and passion are stronger in wicked men than benevolence in good men, these wrongs will continue. Hence the necessity for arousing Christians to an enthusiasm for humanity if we are to overcome the difficulties which beset Christian effort.

A Busy Life. In the *Celtic Monthly* there is a description of the daily work of ARCHDEACON SINCLAIR, DR. SINCLAIR's life is, we are told, one of incessant and exhausting labour, and the ever-varying character of his engagements taxes even his herculean strength. He has been known to travel two hundred miles back to London before 11 a.m., read through his heavy correspondence and dictate replies up to noon, attend a deputation to Mr. GLADSTONE, and make a speech thereat at half-past twelve p.m.; snatch a hasty dinner at 2 p.m., attend a Conference at Westminster Abbey at three, and a Vestry Meeting at half-past 3, address a Sunday-school Union in North London at five, preach at Kensington at eight p.m., and arrive about half-past ten p.m., at a London "Cathiness" concert, at which he was to take the chair, returning before midnight to his home and more work. During his month of residence at St. Paul's, the Archdeacon takes two services daily.

The Troubles of the Industrious. It has been remarked that not the least of the troubles of a busy man is to protect himself as he sitteth in his home or goeth about the ways of the world from the great banditti of the idle. Does an idle man like conversation: he obtains it not from some man equally yawning and vacant such as himself, but from some active and well-plenished mind which cannot properly spare him a moment, though he generally contrives to take an hour. Say he dabbles in literature, and in attempts at easy writing, makes, as usual, somewhat hard reading, to whom does he apply to get his diction trimmed and his work licked into shape but to some poor, overdriven steer of the press, whose every minute is required for his ordinary and unavoidable labour, or who can only spare for his supererogatory drudgery some intervals of leisure which he ought rather to spend in healthy exercise, or, that to him, greatest of all luxuries, simple vacation of mind. The idle never think of plundering the idle: they are a set of luxurious dogs and regard no booty as worth having, unless it be a serious deprivation to its former owners. It is upon the fully or over-occupied man that they like to prey. Five minutes from such a person is a greater acquisition than a whole day from one who has only a little to do.

The Statesman's Manual. A religious publication remarks "The Bible is the Statesman's Manual. 'Why?' because its histories unfold to us the Divine, and so eternal constitution of the nation. If the nation were a creature of human device, a convenience, we might tolerate special Legislation; we might possess our souls in view of a mild species of jobbery and political cunning. But when we turn to this Word and read there the extensive record of God's own Kingship over His chosen nation, which He called and established, writing with His own finger its fundamental law, dictating a code of practical legislation which has passed like life-blood into every nation of acknowledged vitality, when we read of the powers that are ordained of God, when we turn to the course of Providence and see that the nation is the consummation of the world's long travail towards order and righteousness we then are compelled to acknowledge that the nation is a realisation in time of that eternal government of God which covers all things visible and invisible from the beginning."

The Word of God. "The Word of God therefore lays its finger with awful significance upon the sources of authority, saying, 'Righteousness, righteousness, eternal, simple righteousness which has for ever and for ever stood by the throne of the Almighty.' In the high places of power we need no black-letter wisdom but only the clear seeing of a pure heart. We may be positively sure then, that when our legislation begins to grow wily and sinuous, 'speaking low out of the dust as one that hath a familiar spirit,' we have fallen from that high consciousness of Divine Origin which alone can establish a nation."

Stars Differ in Glory. "One star differeth from another star in glory." We extract the following from Sir JOHN F. W. HERSCHEL's "Outlines of Astronomy,"—"Astronomers are in the habit of distinguishing the stars into classes according to their apparent brightness. These are termed magnitudes. The brightest stars are said to be of the first magnitude, those which fall so far short of the first degree of brightness as to make a strongly-marked distinction are classed in the second, and so on down to the sixth or seventh which comprises the smallest stars visible to the naked eye in the clearest and darkest night. Beyond this, however, telescopes continue the range of visibility and magnitudes from the eighth down to the sixteenth are familiar to those who are in the practice of using powerful instruments, nor does there seem the least reason to assign a limit to this progression."

No Mistake Here. During a conversation about mistakes in life, a lady remarked that everyone makes them, and then added "Perhaps the only time we are certain that we are not making a mistake is when we are doing some kindness." The late ARCHBISHOP of YORK would have agreed with this lady, for in the last conversation he had with a friend, he observed, "Ah, yes: the grand thing is to do all the good we can while God spares us, and be found working and watching when the end comes."

Genesis and Revelation. There is food for thought in the suggestion that in Genesis the promises are made, in Revelation they are fulfilled. In Genesis is the seed time, in Revelation is the harvest. The former gives us the Paradise Lost, the latter the Paradise Regained. Such is the story of the wonderful book which we call the Bible. In the parts of which it is composed it is hardly less striking. Thus the Gospel of St. JOHN opens with CHRIST in the bosom of the FATHER, and ends with a sinner in the bosom of CHRIST.

Doing Without. A man is a slave until he has learned to do without. A certain American came to the conclusion that chewing tobacco was a filthy habit, and that he could give it up. For a long time he tried hard to do so, but in vain. He chewed many things as substitutes, but the old craving remained. At last, one day he took out of his pocket a little plug of tobacco, and holding it up said: "You are a thing, and I am a man, and it shall no longer be said that a man is mastered by a thing, and though I love you, here goes." And he threw it away and never again chewed tobacco. That man had learned the part of life's business, which consisted of doing without. It is a fine discipline to give up for a week, or a month or a year, some luxury which may be harmless in itself, but which is becoming too much of a necessity in our lives.

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