

## Children's Column.

**The Boys and their Cannon; or, What Came of getting their Hair cut by Stubbs.**

"CAN'T you find time to-day, papa, to take the boys to the barber's?" asked Mrs. Loring, combing out a snarl in Arthur's long hair.

"Sorry, my dear, but I can't possibly," returned Mr. Loring, hurrying on his overcoat. "Why not let them go by themselves? You know where Mr. Shaw's shop is, don't you, Arthur?"

"Yes, oh yes, papa!" cried Arthur.

"Well, off with you, then!" Ask Mr. Shaw to cut your hair, and here's the money to pay him," said their papa, tossing each of the lads a silver coin as he hastened away.

"Oh, mamma, please give me and Arthur something to buy a little cannon," cried Ken, bringing his overshoes to his mamma.

"You could put on his own, but Arthur was seven years old, while Ken was only five.

"No, no; you can't have any more playthings this month; so don't tease," replied their mamma, with a good-bye kiss.

"Now, be my dear little boys, and come straight home as soon as your hair is cut."

"Yes, mamma," cried they in a breath, dashing away with Bruno at their heels.

Around the corner they came upon meddlesome Jimmy Jackson, shovelling a path.

"Hello, youngsters, where are you going?" he cried.

"To the barber's," responded Arthur, promptly, as if they were quite in the habit of going there alone.

"I've got sixpence to pay Mr. Shaw, and Arthur's got sixpence," volunteered Ken, displaying his silver coin.

"Where's that big price! I can show you a neat place where they'll give you a good cut for half the money," said Jimmy, leaning on his shovel.

"But papa told us to go to Mr. Shaw's," returned Arthur, wavering.

"Well, I suppose he didn't know about Stubbs. Stubbs is a new man—just put out his sign. See it there down the street—that striped pole."

The boys gazed with admiration at the imposing object.

"Oh! get your hair cut at Stubbs's; I would," urged Jimmy, mindful of the half-pint of peanuts Mr. Stubbs had promised him for every new customer he should send.

"Save you threepence apiece!"

"Threepence and threepence would make a whole sixpence!" whispered Arthur to Ken, his eyes shining.

"Oh, ho! and we could buy the little cannon," cried Ken, frisking about in a circle.

"You'd better hurry, or you'll lose your chance," suggested artful Jimmy.

This decided the question. No longer hesitating, the boys scampered down the street, and entered the strange barber's shop. When they came out, "all shaven and shorn," each carried in triumph a shining threepence; and they darted off in the wildest haste, as if the shop were built on wheels, that might trundle it away at any moment. On arriving at the Enchanted Palace of toys, they spent the threepences without delay, and became the joint owners of a bright new cannon.

Bus as Arthur trudged homeward with the long-desired treasure, his sleepy little conscience began to awaken.

"Suppose papa'll care because we didn't mind him?" said he, aiming a snowball at a lamp post and hitting his brother.

"Mamma'll care," snarled Ken, hitting back. "What do you expect mamma'll say because you bought that cannon?"

"You bought it your own self as much as I did, Ken Loring. I shouldn't have thought of it had it not been for you," retorted Arthur, blowing his fingers, chilled by the cold metal.

"Mamma said we mustn't have any more playthings this month," pursued Ken with an untimely rush of memory.

"She told us to come straight home, too!"

"Oh dear yes! The more Arthur brooded over these truths, the longer grew his face; till he wished the cannon back on its counter.

"See here, Ken! I tell you what let's do," cried he, as they approached the house. "Let's hide the old thing, and not say we've got."

"But I want to shoot!" wailed Ken.

"Oh! well, we'll dig it up to-morrow, and play with it behind the stable," cried Arthur.

Whereupon Ken reluctantly consented to the burial.

Having thrust the troublesome toy into a snowdrift in the yard, the young desperadoes slunk into the sitting-room where their mamma sat sewing.

"Heigho!" cried she playfully. "Here comes my little black lambs, all shorn."

"My head feels funny," said Arthur in a shamefaced air.

"My head feels funny, too," echoed Ken.

The heads certainly looked funny, with tufts of hair bristling up here and there like little paint-brushes.

"What could Mr. Shaw have been thinking of to cut it so unskillfully!" said Mrs. Loring, laughing till the tears came, though she was really much vexed. "Did he do it himself?"

"N-no," stammered Arthur. "Twas—'twas another man."

"Indeed! A tall man or a short man, Arthur?"

"A little tall, and a little short. Don't you hear Bruno whining, mamma?"

"Never mind Bruno now," returned his mother, grieved to observe that the boys avoided meeting her eye. "Isn't there something you ought to tell mamma?"

"We saw the cunningest little colt," said Arthur, twirling his mitten by the thumb.

"Hitched to a hand-cart, mamma; he was, honest," added Ken.

Mrs. Loring quietly threaded her needle.

"And how Bruno did bark at him, didn't he, Ken? Oh mamma, can't I let poor Bruno in?"

A long pause.

"Have my little sons been good to-day?" asked mamma, presently, laying down her work.

"Another pause; then—"Is it naughty to let folks cut your hair that aren't Mr. Shaw?" Arthur faltered, twisting his neck to gaze over his shoulder at nothing.

"And to go and buy something nice and bang-y with the two threepences they give you back," put in Ken, dolefully.

Here Bruno pushed open the door, and finished the story by dashing in with the ill-gotten cannon. Mrs. Loring looked very grave as he laid it at her feet.

"Do you think it was right, boys," said she, "to disobey papa, and afterwards to spend papa's money for this plaything that I said you could not have?"

The boys hung their heads.

"Of course the cannon belongs to papa,"

"Ho! what would papa want with it?" cried Ken.

"I should like to give it to some good child," answered papa, on coming home. "Tell me truly boys, do either of you deserve it?"

After all, they were honest little boys at heart, and they bravely answered "No, papa."

So it was gentle, lame little Johnny Carr who received the cannon. Arthur and Ken themselves carried it to him the next morning on their way to the barber's. And this time at least they went to Mr. Shaw's.

## The Home.

### A Mother's Kiss.

"Why didn't you strike her back, you silly thing?" Such were the words which caught my ears and made me raise my eyes from my work to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small, fat hand with a sort of indecision, and at the same time striving to repress the evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to the question of her irritated companion, "Why did you not strike her back?"

"Because—because mother would not have kissed my hands this evening if I had struck anyone." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand.

"Will not kiss your hand to-night! What do you mean? What a funny idea!" said the children in chorus.

"Mother always kisses them when they have done nothing naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?"

And Amy lifted her eyes to her schoolfellows' faces, while they caressed and comforted her.

I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"O mamma," cried all the other children, "if you only knew! Caroline struck Amy such a hard blow because she refused to go with her. Wasn't it bad?"

Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged of her to enlighten me as to what the child had said.

The mother smiled, replying, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands as well as her rosy lips. I used to put the little palm on my mouth and kiss it till she smiled. I have continued this habit: every night, on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from some naughtiness. If they had been raised in anger against her nurse, or some little friend, mother could not kiss them. And this was a serious matter to my darling, I assure you. And the same with her lips, if, knowingly, a bad word escaped them, or if, in the course of the day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little, the offence disappeared, and every evening she would say, 'Clean hands, mother, clean hands! Mother, kiss baby to-night!' And even now that she is five years old I continue the practice, because I think it helps her to become good. I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure; and I rejoice if, by the kisses of her mother, God has given me a

means of education pleasing to Him. And I mean to follow the same plan until my child is able to walk alone under God's eye."

So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

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

Patronised by Earl Jersey, Prince of Wales, and others. COLEMAN AND SONS' unparalleled EUCALYPTUS EXTRACT, awarded Medals and Diplomas at Adelaide, Sydney and Melbourne, beating all competition for Influenza, Colds, Coughs, Rheumatism, Gravel and Kidney Complaints; also specially for Consumption, Asthma and Bronchitis. Price 2/6 and 1/6. COLEMAN AND SONS' SPECIAL OIL for Outside Use is worth trying; price 1/3. For Clergymen, COLEMAN AND SONS' EUCALYPTUS LOZENGES are splendid, and for Public Singers and others they are unrivalled; price 1/-. Manufactory—Cootamundra, N.S.W. Wholesale Depot, 251 Elizabeth-street, Sydney. Branch, Christ Church, N.Z. Be Sure and get COLEMAN AND SONS'.

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

**A. J. JACKSON,**  
(SUCCESSOR TO MRS. R. THOMAS.)  
UNDERTAKERS, 185 Regent St., near Boundary St.

State, Reform and other Funerals respectfully conducted on the most reasonable terms and on the shortest notice. Wreaths and Memorial Cards to any design. Cedar, Polished and Leadon Coffins executed on the shortest notice. A. J. J. trusts, by punctuality and moderate charges combined, to merit a fair share of the public patronage. Telegrams and letters will receive prompt attention.

NOTE THE ADDRESS—  
185 REGENT ST., near Boundary st., REDFERN.

**ABRAHAM'S PILLS.**

The Great Remedy of the 19th Century.  
FOR  
LIVER AND KIDNEYS.

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.  
PREPARED ONLY BY  
**J. S. ABRAHAM,**  
THE LABORATORY,  
434 GEORGE STREET, SYDNEY.

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.  
PREPARED ONLY BY  
**J. S. ABRAHAM,**  
THE LABORATORY,  
434 GEORGE STREET, SYDNEY.

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.  
PREPARED ONLY BY  
**J. S. ABRAHAM,**  
THE LABORATORY,  
434 GEORGE STREET, SYDNEY.

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.  
PREPARED ONLY BY  
**J. S. ABRAHAM,**  
THE LABORATORY,  
434 GEORGE STREET, SYDNEY.

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

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

A SAFE MEDICINE FOR LADIES.

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

# The Australian Record.

SYDNEY, SATURDAY, OCTOBER 31, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

## The Week.

New Guinea. We direct the attention of our readers to the very interesting letter of Archdeacon King in this issue, and feel sure it will be read with great pleasure. We need scarcely say we shall be glad at all times to publish any particulars which may come to hand with reference to the Mission in New Guinea.

The Unification of the Church. The last number of the London Record gives its readers an extract from the article we published on the occasion of the consecration of Canon Barlow, as Bishop of North Queensland.

Rev. G. C. Grubb. The mission at Summerhill is over: with what result some may say. God knows. But it should be a settled thing in the minds of Christians that every work undertaken with singleness of eye to His glory will not be undertaken in vain. Some people, probably, have been disappointed, and for the reason we have not far to look. They have gone to hear the man, expecting great things from him, or it may be to criticise. God has not been in their thoughts, and if they came away with leanness of soul is it any wonder? That there has been some blessing in connection with the services has been evidenced by the deepening interest in them night after night. Indeed, there is every reason to believe that the mission week will date the spiritual birth of many souls. When a mother says, with thankful heart, "Oh, it has been such a blessing to my children," and there are other proofs of good done, we cannot doubt, judging by the fruit, that the work is of God.

Tram Conductor. Morgan McSweeney, a tram conductor, was killed at Leichhardt, on Saturday last, when engaged in shunting cars, through being run over by a motor. The frequency of these occurrences, most of the victims being young men, almost gives an impression that there must be something wrong in the management. The fatality took place about 8 o'clock p.m., and, mindful of his duty, the unfortunate man did not observe the approaching motor. A question arises, did the motor give any notice of its approach? On two occasions we noticed that the motor from the shunting-yard near Belmore Park came from the premises on to the street without the slightest warning. This is a terrible danger to foot passengers, as the motor crosses the path they travel.

Noises on the Sunday. A member of Chalmers Church congregation complains of the interference in public worship on Sunday last, occasioned by the strains of a brass band, proceeding from the Exhibition Building opposite, where a secular concert was being held. It appears that the building was granted by the Mayor for this purpose. The complaint is justifiable, and such a concert is, we believe, contrary to law. Even street musicians on the week day can be proceeded against if the noise in any way disturbs the inhabitants, and a Judge, on one occasion, ordered the discontinuance of the ringing of St. James' bells, because the sound interfered with the administration of justice. When a religious assemblage cannot properly carry on its worship through noises which are discordant to them, surely the case is much stronger than those cited. The congregation should take some action in the matter. We are of opinion that an injunction would be granted under such circumstances.

Mr. George Muller. This aged Christian man, so full of faith, has, upon the invitation of the Young Men's Christian Association of Berlin, conducted a series of meetings in that city. The time, it is said, was unfavourable for such gatherings, as Berlin at that season was very empty, yet the attendance was good. In the veteran Christian we have an instance of one who has laboured long and faithfully in the Lord's service.

Coffee Room. In the south west of Berlin a coffee room has been opened and has proved beneficial in several respects. A warm cup of coffee is offered the people as a substitute for intoxicating liquors, and an opportunity is given of reading good books and periodicals. In addition to this a lady has undertaken to do spiritual work. We need establishments of the same character in our city.

Mission Work in Japan. For ages Japan felt that there was nothing for her to learn from the rest of the world. At last her doors were opened to the superior learning and wisdom of other nations. The Japanese are naturally a proud and self-confident people, and mission work among them is somewhat different to what it was when the missionaries first came to Japan. There are now many Japanese Christian men of great ability,

and in all relations with them it is necessary that their voice be recognised and their views consulted. A consecrated Japanese preacher said, "We want no more missionary dairies, we want Christian brothers." It is needful that care be exercised to convince the native ministry that the missionaries are brethren. It is a satisfaction to know that the missionaries are held in high esteem by Japanese both high and low.

Estimating approach of train. We have on several occasions directed attention to the fact that the engine driver does not sufficiently notice the approach of trains to a station. We now for the first time have been made acquainted with the reason. It appears that the residents in some localities have complained of the noises made by sounding the whistle, occasioning disturbance, and an order was made to discontinue the practice as much as possible. In view of the danger resulting from such discontinuance, surely it is the height of selfishness to put forward such a plea. The Commissioners and traffic managers should run the trains in a way which will most insure the public safety.

Re-election of Ministers. We shall soon be in the midst of an election again. As the law at present stands it is necessary when members take office that they should submit themselves to their constituents for re-election. The practice should be abolished, as unnecessary, and a waste of public money. This has been the opinion of many who have studied the question for years past; and yet, strange to say, the obnoxious clause has not yet been eliminated from the Electoral Act.

Drink. From Adelaide we learn that an old Crimean pensioner died in Redruth Gaol from inflammation of the lungs, accelerated by excessive drinking. Here we have an instance of the curse of drink, dragging a man down to the lowest depths of degradation. One who had fought against the enemies of his country, for which he had been granted a pension, fell a victim to an enemy he failed to subdue, and died—in a gaol. How different might the life of this man have terminated but for the demon which possesses so many—strong drink.

The Agent-General. Sir Saul Samuel, referring to a recent article in the St. James' Gazette, dealing with the financial position of New South Wales, indignantly denies the assertions contained therein, asserting that there has been no misappropriation of public monies, as alleged. The Agent-General then boldly states that such misrepresentations in newspapers and magazines is the quickest way to alienate the colonies from the mother country. It is a satisfaction to know that our aged popular and respected Agent-General so manfully champions on all occasions the best interests of the colony, and sternly denounces the accusations of our traducers.

Sunday Work. It was noticed in a daily paper lately that an employee in the Railway Department was suspended because he would not give up the whole of his Sunday to secular work; all honour to the man. Our hope is that he will find better and more congenial work than the railway afforded him. If inquiry were made it would be found that many employees have to do what this man dared to refuse—and that the Sunday rest which is given to the brute creation is denied to human beings. Seven days continuous labour has been found to be injurious to animals, and yet there are men who have to grind on, and on, without any intermission. Is it any wonder that health fails them. All medical testimony proves that those who have the Sunday rest live longer and do more work than those employed every day in the week. When will those in authority learn this lesson.

## Coming Events.

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

**DIOCESAN ANTI-CATHOLIC**

Sun., Nov. 1.—All Saints', Petersham, 11 a.m., ORDINATION, The Primate. 3 p.m., Confirmation, The Primate. St. Alban's, Golden Grove, 7 p.m., The Primate.

Wed., " 4.—Confirmation, St. John's, Darlinghurst, 7.30 p.m., The Primate.

Thurs., " 5.—Confirmation, St. Clements', Marrickville, 4 p.m., The Primate.

Fri., " 6.—Confirmation, Christ Church, St. Lawrence, 7.30 p.m., The Primate.

Sun., " 8.—Lithgow and Wallerawang, The Primate.

## Brief Notes.

The Most Reverend the Primate preached at Dapto and Albion Park on Sunday last.

A confirmation service was held by the Primate at Ashfield on Monday evening, at St. Luke's Burwood, on Tuesday afternoon, at All Saints' Woollahra, yesterday afternoon, and at Canterbury one will be held at 4 p.m. to-day.

The French Government have informed the Vatican that if they prosecute the Archbishop of Aix for disobeying the Papal decrees they will not allow him to leave his diocese.

The orthodox members of the Greek Church at the town of Starodub have attacked and pillaged the houses of the Jewish residents and fired upon the inhabitants.

The bazaar held at Liverpool last week for the liquidation of the debt on St. Luke's Church realised £257 19s. 4d.

The Rev. H. Allon D.D. the distinguished Congregational Minister, intends to resign his pastorate of the Union Chapel, Islington, London, but will defer his resignation till the jubilee of his ministry.

The Rev. Hugh Gilmore, well known in South Australia as a political and social reformer, died on Saturday morning last.

Canon Paget is to succeed Dr. Liddell as Dean of Christ Church, Oxford.

It is considered that the Vatican has made a mistake in prosecuting the Archbishop of Aix for disobeying a Papal decree.

The last of the ten days of prayer was held in the Centenary Hall on Tuesday last.

The annual Social gathering of the blind of Sydney and suburbs under the auspices of the New South Wales Home Teaching Society for the Blind took place at the Temperance Hall on Tuesday evening.

The session of the Church of England Assembly was commenced on Monday last at Melbourne, being the first held in the Chapter House.

The Rev. B. A. Schleicher, Principal of Moore College, preached in the evening at the anniversary services of All Saints', Petersham Mission Church, on Sunday last.

The Rev. J. B. Gribble, Aborigines' Missionary, preached on Sunday morning at St. Peter's, East Maitland, and in the evening at St. Mary's, West Maitland, on the Church's Mission to the Aboriginal tribes of North Queensland.

A Cavalry Church Parade was held in St. Paul's, West Maitland, on Sunday last, the preacher being the Rev. R. E. Goddard.

A tea-meeting in connection with the Church of England Temperance Society was held in the Temperance Hall on Thursday last after which there was a public meeting.

The Bishop of Bathurst preached at Parramatta on Sunday morning, and in his sermon referred to the death of the Hon. William Byrne, M.L.C. His Lordship also preached at St. John's, Ashfield, in the evening.

The Anti-Christian's riots continue in China, and placards have been issued urging the people to burn the Churches and destroy the Christians.

Bishop Suter, of Nelson (N.Z.) has resigned his See owing to ill-health.

A meeting in connection with the proposed Inebriate Home was held at the Y.M.C.A. on Wednesday afternoon.

Canon Allwood died on the 27th inst., at his residence, Rocklands, Edgellville road, Woollahra, in his 89th year.

The seventh Festival of the Diocesan Choir Association was held in St. Andrew's Cathedral on Thursday evening last. The Bishop of Newcastle preached the sermon.

A meeting of the Council of the Deaconess' Institution was held in the Chapter House on Thursday afternoon. The Primate presided.

New Publications.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PRICE 6D. FOR BOYS AND GIRLS. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

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

Patronised by Earl Jersey, Prince of Wales, and others. COLEMAN AND SONS' unparalleled EUCALYPTUS EXTRACT, awarded Medals and Diplomas at Adelaide, Sydney and Melbourne, beating all competition for Influenza, Colds, Coughs, Rheumatism, Gravel and Kidney Complaints; also specially for Consumption, Asthma and Bronchitis. Price 2/6 and 1/6. COLEMAN AND SONS' SPECIAL OIL for Outside Use is worth trying; price 1/3. For Clergymen, COLEMAN AND SONS' EUCALYPTUS LOZENGES are splendid, and for Public Singers and others they are unrivalled; price 1/-. Manufactory—Cootamundra, N.S.W. Wholesale Depot, 251 Elizabeth-street, Sydney. Branch, Christ Church, N.Z. Be Sure and get COLEMAN AND SONS'.

Patronised by Earl Jersey, Prince of Wales, and others. COLEMAN AND SONS' unparalleled EUCALYPTUS EXTRACT, awarded Medals and Diplomas at Adelaide, Sydney and Melbourne, beating all competition for Influenza, Colds, Coughs,



# T. CRISFORD BURWOOD ROAD (opposite Congregational Church) BURWOOD. UNDERTAKER

**MAUDE & CO. ARTISTS IN NATURAL FLOWERS**  
4 KING STREET ARCADE, SYDNEY.

ROYAL EXOTIC NURSERY - PEAKHURST, HURSTVILLE.  
Wedding, Ball, and Dinner Parties receive special attention; and Ladies may engage our Visiting Artist for the same on one day's notice. Save time and trouble by giving them a trial.

MISS WATTS, Manager.  
BOUQUETS, WREATHS, BASKET SPRAY & BUTTONHOLES A SPECIALITY.

R. PAGE & CO.,  
Photographers.

Royal Studio, 71 WILLIAM STREET.  
Highly-finished Cabinets from 10/- per dozen.  
All descriptions of Photos, copied, no matter how faded, to any size. Send your Photo, with order. Enlargements, Paintings, &c., at prices to suit customers.

**JOHN PETERSON,**  
Land, Estate, and Financial Agent,  
MONEY ADVANCED ON ALL KINDS OF SECURITIES.  
(TRUST MONEY INVESTED.)  
Office: 70 Royal Arcade, 269 Pitt St., Sydney.

**J. FORSYTH & SONS**  
Leather Merchants, Tanners & Curriers,  
Importers of  
Grindery and Shoe Findings, Tanners' and Curriers' Requisites,  
(Wholesale and Retail),  
29 and 31 GEORGE STREET WEST, SYDNEY.  
Country Orders promptly attended to.

**AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY**  
ESTABLISHED 1872.  
OLDEST MUTUAL FIRE OFFICE IN AUSTRALIA  
ANNUALLY DIVIDING BONUS BETWEEN POLICY HOLDERS AND SHARE HOLDERS  
HEAD OFFICE, Corner Pitt & King Streets Sydney.

WALTER CHURCH, MANAGER.  
20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873.—

**J. T. FITZSIMONS, WATCHMAKER AND JEWELLER,**  
119 ELIZABETH STREET, SYDNEY.

EVER WATCHES repaired and cleaned, 6s; Waltham cleaned, 4s; Geneva cleaned and repaired 3s 6d; Main Springs, 3s; Cylinder and cleaning, 10s; Staff and cleaning, 10s; Clocks repaired and cleaned, 2s; Watch Keys, 3d; Brooch Pins, 6d; Watch Glasses, 6d. J.T.F. solicits the patronage of the residents of the city and suburbs.

**German Iron Frame Pianos.**  
DIRECT IMPORTERS.  
**GORDON'S 296 BOUNKE-ST. SYDNEY**  
(near Oxford-street).  
Also Great Bargains in Second-hand Pianos, from £5 to £20.

**WESTON'S Basket Factory**  
48 Alfred-st., North Sydney.

LADIES, anything you want in the WICKER LINE, either made or repaired, call in and consult me before going elsewhere. ADVISE GRATE.  
Baskets made, also Baskets mended; Willow Cradles, for babies, splendid. Every kind of Cane or Willow Chair. Try Perambulators made by me; O! see the baby laugh with glee! Note the Rattan Furniture you see.

Rattan and Reed Furniture a specialty. I guarantee to supply you 25 per cent. cheaper than any other house in Sydney, only one trial solicited and you shall be satisfied. All Goods carefully packed and sent free to any suburb.

**THE UNITED INSURANCE CO., Limited.**

HEAD OFFICE:  
George and Hunter Streets, Sydney.

CAPITAL £500,000.

DIRECTORS:  
JAMES EWAN, Esq., Chairman. S. DICKINSON, Esq.  
HON. J. B. RUNDLE, M.L.C. G. J. COHEN, Esq.  
HON. R. HILL, M.L.C. T. F. KNOX, Esq.  
Manager—THOMAS M. TINKLEY.  
Secretary—BARTIN HAIG.

ALL CLASSES OF FIRE AND MARINE INSURANCES EFFECTED AT THE LOWEST RATES.

CHURCH PROPERTY INSURED AT SPECIAL RATES, WHICH ARE VERY REASONABLE.

The Most Delicious Sauce in the World.

**YORKSHIRE RELISH**

Simply Delicious WITH CHOPS, STEAKS, FISH, &c.

MAKES COLD MEAT A LUXURY.

BLENDS ADMIRABLY WITH ALL GRAVIES. WITH SOUP CHARMING.

Sold Everywhere.

Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.  
SOLE PROPRIETORS—GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

**MRS. CARTER,**  
Fashionable Dressmaker and Milliner,  
82 REDFERN ST., REDFERN.  
Ladies own Material Made up.

**WAUCH'S Baking Powder**  
THE BEST IN THE WORLD

MANUFACTURED BY JAMES CHANNON, Perth, W.A.  
Sold by all Bakers & Grocers

## Jottings from the Bush.

"All in the name of the Lord Jesus."

The hatred of English criticism, manifested by us all, from the Governor downwards, reminds me somewhat of the old story of the man who was bitterly complaining at having been called a liar. "But," his friend said, "why need you be vexed at a mere groundless charge?" "What makes me so angry at the charge," was the rejoinder, "is that he proved it." I can't help thinking that it is not the falsehood in the criticisms which angers us so much as the truth that is at the bottom of what, perhaps, are exaggerated assertions. And in some of the criticisms in the lately-received English magazines, the writers go far to prove their charges. So the Agent General, on our behalf and with our approbation, stigmatises the accusers as "globe-trotters." Would it not be a good thing if we painted in large letters on the North Head, as a notice to travellers, the words, "We liked to be cracked up." We find no fault with the globe-trotters who praise us, "General" Booth, after two interviews, has discovered that Sir Henry Parkes has a most marvellous intellect; we don't call "General" Booth a globe-trotter: at least not at present—until he begins in England to condemn some of our habits. Then will come out a cablegram giving us his hard words—without any of their qualifications, and without any of the honey which is mixed with the vinegar. ("General" Booth will not be the first or the fiftieth to whom this has happened; but in the case of an ecclesiastic the telegraphists reveal more in their work and the condemnation here is more unstinted). And then will arise the storm of indignation—indignant letters, indignant leaders, indignant speeches. "What can a globe-trotter know about these matters?" Well, that just depends upon the quality of the globe-trotter. Robert Houdin could walk past a shop-window, merely giving one long look at it, and could afterwards tell the names of a hundred of the articles there displayed; it would probably take us five minutes of careful inspection before we could enumerate as many. So some globe-trotters in a stay of three months can form a truer estimation of the condition of things and of the character of the people than many who live here for as many years. The way to meet their criticisms is not to get angry, but to prove them to be wrong.

It is perhaps in our little country newspapers that we meet with the most angry abuse of our critics. Theirs is more "screaming," such as that of which the late Archbishop of York wrote, "It proves nothing; screaming never does prove anything, except that the screamer is in a passion." For example:—When the news of Mr. Christie Murray's insolvency was cabled out, the other day, I suppose that two out of three Australians felt more glad than sorry, and in some newspapers I read bitter paragraphs commenting on the character of the man who had dared to allude to the fact of Australian insolvencies being from two to four times as numerous in proportion as English ones. But this anger at our critic doesn't disprove his figures, nor do all the indignant remonstrances at his attacks on our character for sobriety alter the fact that they are based on statistics. And similarly with the severe criticisms on our financing—criticism which Mr. Dibbs election address almost seems to justify. If we have nothing but the word "globe-trotters" to hurl in reply, ours is a weak cause indeed.

I should not write like this if the criticisms were obviously malicious, or if those who find fault with us show that they are determined to do nothing but find fault. But even in the case of such people it is better to ignore or disapprove than "scream." Let us learn, both as Australians and Christians, the difficult lesson of taking criticism patiently—disproving the false and learning lessons from the true. It is a great credit if we patiently take "buffeting for our faults," and when we are accused falsely the most dignified course is to ignore. I feel some shame when I see my adopted country "squirm" under criticism, whether true or false. What notice did England take of the Anglo-phobia of the French papers? Australia is not as great as England, nor are the criticisms to which I allude as worthy of contempt as the screeching of the Paris articles "written to order." But we surely ought to be great enough not to lose our temper because some of our faults are pointed out—even if we be somewhat caricatured in the process.

COLIN CLOUT.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunter's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

GIRLS! Read "The Australian Young Folks' Illustrated Magazine." The best Monthly publication for Girls. Full of interesting stories and beautiful sentiments. Price stories for Girls. If you have not seen a copy, send at once to the manager, 176 Pitt Street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

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

ACCORDEON AND LADIES' NURSE.—Miss E. L. FORWARD, 52 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

## Religious Life & Work.

Notes of Christian Life and Work in all Fields.

DO WE KNOW HOW TO LIVE?

A philosopher came to a ferry and got into the boat which was to take him across a Highland lake. The talk between him and the boatman was pleasant at first, in the calm. As the boat went further, the wind increased, and the waves splashed. Yet the philosopher heeded not. Nay, worse, he said, "Boatman, do you know ontology?" and the answer was, "No." "Well," said the philosopher, you have lost half your existence." The wind blew stronger, and the boat tossed higher, and at length the boatman said to the philosopher, "Will you let me ask you one question? Can you swim?" "No," said the philosopher. "Then," was the reply, "you have lost the whole of your existence, for the boat is going to sink in five minutes." Reader, do you and I know how to live? If not, we are losing the whole of our existence. We sometimes ask, "Is life worth living?" The answer depends, to a great degree, upon ourselves. When a man said to Diogenes that it was a bad thing to live, "Not to live," said he, "but to live badly."

"THE CHILDREN'S TEETH ARE SET ON EDGE."

A Sunday-school boy, being asked by the superintendent if his father were a Christian, replied, "Yes, sir, but he is not working at it much." Another boy, the son of a clergyman, greatly disliked going to church, saying that the minister who preached did not mean what he said. So it is that the inconsistencies of parents are noted by children, and cannot fail to injure them.

"THESE HAVE NO ROOT."

The great blizzard that passed over part of the South of England last March in some places near Plymouth, blew down trees so thickly that it looked as if they had been mown by an enormous scythe. So many fell that it has been impossible to remove them all yet. A correspondent informs us that in a wood which he visited not long ago, there were leaves on the fallen trees as abundant and healthy-looking as those on the trees beside them that had not been uprooted. Here is an answer to persons who imply that Christianity is useless, because those in whom the root of faith no longer exists sometimes seem to bring forth the fruit of good living better than do many who profess and call themselves Christians. Why is it that many nominal unbelievers live as good lives as nominal Christians? Because, being born and brought up in a Christian country, they retain within themselves the grace and strength of the religion which they fancy they have discarded. The trees about which we have been speaking, produced green leaves because the sap that they had before been thrown down is still in them, and much earth still clings to the uprooted roots; but how will it be in a year or two?

FOUND BY ALL WHO TRULY SEEK HIM.

At midnight, on the 17th of August, 1869, Stanley knocked at a bedroom door in the Grand Hotel, Paris. He came in answer to a telegram, straight from Madrid. "Come in, sir. Who are you?" said a voice within. "My name is Stanley," answered the young correspondent. "Ah! yes. Sit down; I have important business on hand for you." The manager of the *New York Herald* was in bed; and throwing his dressing gown over his shoulders, he asked, "Where do you think Livingstone is?" "I really do not know, sir." "Do you think he is alive?" Stanley oracularly remarked that he might or might not be. "Well," said Mr. Bennett, "I think he is alive, and that he can be found; and I am going to send you to find him." "What?" cried Stanley, "do you think I can really find Dr. Livingstone? Do you mean me to go to Central Africa?" Mr. Bennett said that was his precise meaning. "Make your own plans, but find Livingstone. Spare no expense. When a thousand pounds have been spent, then draw another, and another, and another after that—only FIND LIVINGSTONE!" Has ever anyone who was even half as much in earnest in seeking his Saviour failed to find Him?

THE SUNDAY MOVEMENT IN FRANCE.

It is remarkable that, whilst we as a nation are inclining to relax our observance of the Lord's Day, in France and other Continental countries there is a steadily increasing movement in the opposite direction. The International Congress, held in Paris in September, 1889, awakened public attention to this subject. Upwards of two hundred leading men of almost every variety of political and religious opinions there met to discuss. This resulted in the formation of the "Popular League for Sunday rest in France," under the presidency of M. Jules Simon and of M. Leon Say, two distinguished statesmen of the Liberal school. Its basis is neutrality as regards religion, so as to unite all right-minded men of every creed. There are other societies at work of a distinctly religious character; but the League bids fair to be the most successful, as it is supported by representative men of every kind, such as the Minister of Public Works, the heads of great mercantile associations, bishops, Protestant pastors, etc. Branches have been formed not only in Paris, but in most of the large towns, e.g., Bordeaux, Marseilles, Lyons, Lille. It would be far better if all were agreed in acknowledging the Divine claims of the day; yet we are thankful that so many are seeking to secure a weekly rest for their fellow-man.

"Man," said Jules Simon at a meeting of the League last March, "is not a sort of self-acting machine; he is something more—he is thought, he is a heart, and he must consequently have time to hear his heart beat." Proudhon long since said that "in the observance of the Sunday, lies the most fruitful principle of our future progress." Many are the indirect testimonies thus given to the truth of our Lord's words, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath."

WHAT IS A GOOD EDUCATION?

We may have received an expensive education, but it has been no education at all, if we have not learned how to live. Life is the finest of fine arts, and one that can only be learned with lifelong patience. We must not think that we have got a good education merely because our parents paid highly for us at school. Schools prepare young people for competitive examinations and the universities, but this is not teaching them how to live. In this respect the children of rich people often get the worst education that is to be had for money; the children of the poor often get the best for nothing. Our parents may have done their best to give us a good education, but we may not have done all we could ourselves. We may have learned classics, mathematics, and modern languages, and may have a smattering of all the 'ologies; but, if along with book-learning we have not learned to be and to do good, to be happy or at least content—in a word, to perform well our part in life, we cannot be said to be educated.

SUCH IS FAME.

What an illustration of the text, "Vanity of vanities, all is vanity," is afforded by a walk through the galleries of the Palace of Versailles, near Paris. In those long corridors and rooms are hundreds and thousands of pictures of kings, queens, generals, and statesmen, the names of most of whom are unknown to even educated sight-seers. They were thought somebodies in their day, but now they are nobodies.

## Household Papers:

"Don't Scare the Birds away."

It is pretty to watch the bearing of the birds when the morning grant of crumbs is placed on the sill. You stand near the window to be repaid by a closer sight of them than common, with the quick-glancing wing, and tail-dirt, and variety of tint, instead of the sameness in the hue of birds on the bough. And you are charmed with their pretty ways and their demeanour, which is both daring and timid. Yes, they trust you; for you have catered for their need. They trust you; but how far may they trust? To what extent may they presume on your kindly feeling and sympathy? The shy-old robin, the jetty bird with orange bill, the speckled thrush, the homely hedge-sparrow, the ox-eye tit; between the crumb snatching they glance, with head aside and dark questioning eye, ready to be off at the least discouragement, the least hint, from look or motion, of their being no longer welcome. And this is why you stand so still, or move so gently; you love the confidence reposed in you. You would woo and win more of it; at least you are careful lest you should scare the birds away.

All which is but a prelude to a kindly homily which I would indite upon a very simple text.

The young people are the birds that I am thinking of now. They come to us in our later life, and as they grow more and more in vigour, in hope, in joy, in anticipation, so are we ever receding from these things. And when the splendour of their youth has come to its zenith, then, it may be, our own sun is going down, and going down in clouds. Disillusion and sorrow are ours, hidden poignant regret, brow-furrowing care, ill-health very likely, and failing powers, and nerves easily jarred. And we want often and cravily, to be quiet; and when we are quiet we spend much time in chewing the bitter cud of thoughts concerning frustrated plans and disappointed hope, love that failed us, and trust that was misplaced, and much of all life a failure.

And, indeed, we should sink into a bad and morbid way if it were not that God sends the birds to ask for crumbs, in our winter day—sends the Children, that is, and the young folk, eager with every sort of want and wish under the sun; but especially bringing the want and demand of sympathy to be shown with all these wishes and wants. They will not let you be quiet; they will not let you mope. You cannot be permitted, they say, to live in that dull old Past. The Present is theirs, and the Future—come out of your brown study, and share these with them. They want to ask you something, but they want to tell you more; they like a little advice—to take or leave as they please—but to give confidence, this is the craving of their spirit. And the brow is smooth, and the eyes are laughing, and the voice is cheery, and the heart is glad, and they come to you, sure of a welcome. They come to you—Hush! Take care! Put by that heart-bligh, that brow-shadow; lay aside the sad day-book of past and dead delight, the *dolorum tristis memoria*. Guard expression, manner, word. Don't scare the birds away! The little children—you were younger when they came—what excuse was there then for the absorbed thought and uninviting face. You are not, of course, of those monsters who do not love the sweet and the trustful ways of children.

**FOXALL'S Leviathan Toy Warehouse, 180 PITT ST., SYDNEY,**  
Is Santa Claus' Head Quarters for this Coming Season. Beautiful Toys at Moderate Prices. Come and See!

**WALLACH'S, Limited** YORK STREET, WYNARD SQUARE, SYDNEY. FURNITURE  
The leading Furniture Warehouse in Australia.  
Catalogues & Price Lists Free on application.



"Those idols of hearts and of households,  
Those angels of God in disguise;  
His sunshine still sleeps in their tresses,  
His glory still gleams in their eyes."

But yet, beware! Do not—Mother at your housework, Father in your study—do not be always "too busy." The little heart wants an outlet, the upraised rosebud wants a kiss, the little hands want something to do: something they have to ask you, something to tell you, a little grief to bring, a small joy, a game of play expected now and then. Ah, beware! These requirements will slacken and will cease, if it be too often "Now run away, dear; Father is busy"—"Don't be troublesome, dear; Mother must do her work." Of course there must be checks sometimes; of course over indulgence is worst unkindness. But be not, as a rule, repellent, unsympathetic; they will go elsewhere, after a while, with their little confidences, their little wants, their little losses, their little griefs and joys, their little winning ways; with the refreshment of their pure, delightful being. Perhaps you will be sorry then—then, when the mischievous is done—sorry when the new toy is no longer, as a matter of course, brought first to "Father," to see; when the toddling feet seek elsewhere than to "Mother" for drying of tears, when the patter of those unsteady toes always passes your door. Ah! you will be sorry, then, that you were so foolish—sorry that you scared the birds away.

"A little elbow leans upon your knee—  
Your tired knee, that has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers, folding yours so tight;  
You do not prize this blessing overmuch,  
You almost are too tired to play to-night."

"But it is blessedness! A year ago  
I did not see it as I do to-day—  
We are so dull and thankless, and too slow  
To catch the sunshine till it slips away.  
And now it seems surpassing strange to me  
That, while I bore the badge of motherhood,  
I did not kiss more oft and tenderly  
The little child that brought me only good."

Then the boys and girls in their merriment display the exuberance of the "mighty heart of joy" which God has given them. There is on their spirits no weight of a dead Past to press them down, as flowers and grasses, once juicy, are pressed under piled tomes, between sheets which absorb their life and freshness.

"For you, it may be, you are dreaming  
Of your childhood too lovely to let  
Of love that your heart will remember  
When it wakes to the pulse of the past.  
Ere you took your degree in the college  
Of grief, disillusion, and sin,  
When the glory of God was about you,  
And the glory of gladness within."

But they come in upon you with the hallow of that glory about them, with the future of it in their hearts—so full of glee that it runs over in very nonsense—"silliness," old folk call it. They laugh out of mere gladness of spirit, with nothing, that you can see, to laugh at. They are rampantly mirthful in the room in which you are writing. How should four young folk together be quiet—be otherwise than verging sometimes on the riotous, in their mirth? How should they be always sensible? They venture on merriment in your presence; the fun bubbles over; how far may they go unchecked? The girl looks up a little sideways, bird-wise, just half apprehensively, a little timidly, to see if you disapprove, if you are glum.

Take care! You are on your trial. Ill, you feel just now: out of sorts. Perhaps the seeming mirth without cause jars on the overstrung nerves, vexes the mind. You say, somewhat petulantly, "What is there to laugh at? I can't see any joke." Ah! that is enough. That is sobered, and your heart smites you. You hear a sort of half-grave, half-comic, "Hush! its wrong to laugh!" And then you hastily clear the brow, and set to work to woo your birds back again; you did not mean to scare them. It will, however, take time. You are apologetically, anxiously earnest in trying to make yourself agreeable, to do away with the ill impression. Well, you may succeed; but it is a hazard. Be more careful in future. Or, it may be, it is their talk. It is not always very wise. They have "senseless nicknames" between themselves. You "cannot see the wit of this." "But, after all," it is pleaded, "there's not much harm in that." No, you feel, no more there is; and you feel again that you have put your foot in it. There must, of course, be bounds to exuberance of animal spirits; and even mirth must not be all silliness. Certain bounds there must be. There's moderation in all things. Still the bounds will soon be set as the grave years come on.

"Shades of the prison-house begin to close  
Upon the growing boy."

And, for these, now is the "time for mirth." Young things will have unreasonable exuberance. Up go the lamb's heels on a sudden in the meadow, where the sober old sheep are unmirthfully and stolidly browsing, thinking over the cares of later life. There must be bounds; but not all silliness is reprovable. Join in the merriment; at least, clear the brow of any unsympathetic wrinkle. Don't scare the birds away.

Later on, they come with their little schemes and planings—preposterous schemes, absurd plans, wild desires, insane ambitions. Aye, youth

"In its sublime audacity of faith,  
'Be thou removed!' it to the mountain saith;  
And with ambitious feet, secure and proud,  
Ascends the ladder leaning on the cloud."

Entertain their projects, however; enter into their plans; moderate, if needful, but never snub or needlessly disappoint; direct, shape, adjust, but, even in deprecating, be sympathetic.

Not, "What utter nonsense!" "How can you be so absurd!" "Not such wild wisdom as this. No, no. Don't scare the birds away."

Especially does the text of this homily apply in the case of the dawn of the strange light, love, upon the young hearts. In "Frank Fairleigh" we are told that in this case, fathers consider it their duty to make themselves as disagreeable as they can, and that they perform their duty with entire conscientiousness. But what madness is this!

What an epoch in the life is first love! Let us go back into the past years, turn back the thumbed leaves of the dusty volume—back to the time when life was new to us, and the future a vision of delight.

"When all the world was young, lad,  
And all the trees were green,  
And every goose a swan, lad,  
And every lass a queen."

Let us—when the fact begins to dawn upon our mind that the pairing-time is beginning for youth or maid of our own—go back into those past years. We shall then realise the glad wonder of it, to them. The newness and the freshness, the delight, the dream!

"He meets, by heavenly chance express,  
The destined maid; some hidden hand  
Unveils to him that loveliness  
Which others cannot understand."

No; it may be that their swan is no swan to "animals that do not love." But it is their swan. Let them alone!

"What is thy beloved more than another beloved?  
—My beloved is mine!"

Well they come to you shyly, happy to the brim; diffident, but asking to give confidence, to find sympathy. And you?

You snub them. You rasp the tender heart with ridicule. "Calf-love." "Sure not to last." Or "What silliness!" "What can you see in such a one—a most ordinary person?"

"Me an' thy mother, Sammy, 've been a talkin' o' thee;  
Thou'st been talking to mother, an' she's been a tellin' it me.  
Thou'll marry for munny—thou'st sweet upo' parson's lass—  
Nor—thou'll marry fur livin'—an' we both on us think the an ass!"

Or, for a less unrefined specimen—

"You, with your looks and handsome air,  
To think of him! You fool! You know  
You might with ordinary care,  
E'en yet be Lady Harriote!"

Old folk want the young to see with their eyes. But it cannot be. They do not know how their depreciation makes the inmost soul of the listener shudder and writhe. It is, to them, profanation, simply and merely. How carefully they will guard against giving you the chance of it again! "Leave Father and Mother" they must. But, unless you will have it so, they need not leave you with an injury rankling in their hearts. You do all, you say, for their good. They think they can judge of that better than you. They are by no means always right. Sometimes you must try to stem the torrent of mis-given love. But do this with no sneer: do it gravely, respectfully, aye, reverently. It is the heart's shrine that you have to do with, even though an unworthy deity may have found place there. Especially note—Prevention is better, and easier, than cure. You let your young folk consort with undesirable companions—with those who "fear not God, neither regard man"—or even in cases where, on neither side, is there reasonable hope or prospect of a prudent marriage. You keep your eyes shut until the mischief is done. And then you turn their house topsy-turvy! In such case, blame yourself, and set to work to make what best you can of the bad.

So much for the snub-prudent. But really, some grown folk seem, at this divine time of young life, to make themselves disagreeable, just out of disagreeableness, and because themselves have outlived "all that rubbish."

Oh, foolish! There is a gulf fixed now between you, and the children that grew up about you, and loved you, and looked up to you, and trusted you. You have cast off their confidence. How should they any more "wear their heart upon their sleeve, for daws to peck at?" They turn away from "the friend of their youth." They leave the withheld sympathy; they go elsewhere. The sweet confiding, the bright looking up to you "which thou o'rt yesterday"—these shall be thine never more.

How great your loss! How bitterly to be lamented, when you come to yourself in your wiser hour, and would fain woo the frightened bird back again! He then, wise in time. Don't scare the birds away!—The Quiver.

LADIES.—Why waste hours preparing for the weekly wash, or at the week tub till your bodies ache and your hands get ruined, when a piece of EASY CHAIR MAGIC SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No steeping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Soothes irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

## Are Missions a Failure? No!

The *Sydney Morning Herald* published on Saturday, the 17th inst., an article copied from a paper published in China with reference to the failure of missions in that land. It is supposed to be the production of a Chinaman well acquainted with foreign countries, and to have been at one time connected with the Chinese diplomatic service. The statement was entitled *Defensio Populi ad Populos; or the Modern Missionaries considered in relation to the recent riots*. The *London Times* printed this article on Saturday, September 5, but on the following Monday under the head of "Indian Affairs" it gave a statement derived from the census tables, the report of directors of public instruction, and other authentic sources of information, in which is seen as in a glass the effect of Christianity. The paper is full of interest. We are surprised that the *Sydney Morning Herald* did not copy the example of the *Times* and publish the statement concerning the India Mission, as well as that concerning China. We give our readers the following passages from the article, which they will read with satisfaction:—

"In ancient times the Brahmins were the protected class, protected by usage, protected by legislation, entitled to hold land in most parts of the country at lower than the prevailing rents, and accustomed to claim exceptional services from the labouring castes in the village. How far the numerical growth and diffusion of the Brahmins throughout India has been due to their status as a protected class is, however, a question for historical induction rather than one of verified statistics. But we have under our eyes in India another class, at the opposite pole to the Brahmins in regard to many of their social conditions, but, like the ancient Brahmins, although from widely different causes, enjoying the advantages of a protected status. These are the native Christians.

"The native Christian community in an Indian district is, as a rule, better looked after in childhood, better educated in youth with relation to its practical needs, better treated in sickness, more promptly aided during scarcity, more continuously cared for and disciplined throughout life, than any other of the labouring castes. Drawn largely from the least hopeful sections of the population, and recruited by emaciated famine orphans, the strays and waifs of starvation and want, the native Christians seem to have everything against them in the struggle for life among the Indian races, and for long they gave no sign that they would assert themselves as a prosperous and progressive class. On the other hand, they had the advantage of a degree of moral and material supervision and succour scarcely known to any other section of the Indian lower orders in our times. There was always some responsible man, and often an able and devoted man, to look after each of their little communities, whether in the towns or in the rural districts. To this extent they constituted a protected class. The Indian directors of public instruction, not less than the Indian census officers, are now beginning to tell us how such a protected status practically works in the course of two or three generations.

"The rapid increase of the native Christians was one of the unexpected disclosures made by the Indian census of 1881. Missionary action comes home from India, and quite honestly laments on British platforms the fewness of his conversions. The Annual Reports of several of the great Missionary Societies tell the same frankly despondent tale. Unsympathetic critics please themselves by reckoning up the cost of each convert, at so many pounds sterling in three figures. The Government of India does not concern itself with conversions, but its census officers had to ascertain the facts regarding the native Christians, exactly as they had to ascertain the facts with reference to any other class of the population. They scrutinise the figures supplied for earlier years, with the help of those officially ascertained by the first general census of India in 1872, and compared the whole with the returns of the second Indian census in 1881. They found that the native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. It appeared also that this increase of the native Christians was much greater than what may be termed the machinery for their supervision and control. While the number of mission stations had increased only threefold between 1861 and 1881, the number of native Protestants or Anglican Christians had multiplied more than fivefold, and the number of native communicants (the most closely cared for class) by nearly tenfold. During the nine years from the first general census of 1872 to the second in 1881 (the enumerations by the census officers alone being dealt with) it was found that the native Christians in British India had increased by over 30 per cent., while the general population of British India had increased by less than 7 per cent.

"These figures were startling, but behind them were figures still more significant. The maximum of care and supervision over the native Christian communities is unquestionably given by the vigorous and comparatively youthful missionary bodies in the British provinces; it is given in a less degree among the more old-fashioned mixed Roman Catholics and Protestant native Christians in the native States; it is given in a still smaller measure among the ancient Christian settlements of Portuguese India, where the Christian form the ordinary peasantry rather than a specially-cared-for class. The rate of their numerical

increase appeared to coincide with the degree of supervision or protection accorded. While in British India the native Christian had increased from 1872 to 1881 by 30.2 per cent., they had increased in the native States by only 11.9 per cent., and in Portuguese India by 7.4 per cent. Some of the most interesting questions to which the present census of 1891 must give definite answers are—as to whether this enormous increase of native Christians is still maintained throughout India as a whole, and whether the same differences are observable in the British, native and Portuguese territories; in short, whether the advantages of the native Christians as a protected class still continue to tell as strongly on their increase; and whether they tell, as formerly, in proportion to the comparative degree of supervision and succour given to them in the three political divisions of India.

"The census, however, can deal only with numerical increase. But the results of a protected status on an Indian community appear not only in a growth of numbers—it also tends to raise its social position. A recent Report on public instruction in Madras, one of the earliest fields for Protestant missionary enterprise, directs attention to this aspect of the case. The *Madras Times* commenting on the official returns thus furnished, states that, while among the non-Christian population only 38 per cent. of the boys of school-going age are actually receiving education, the proportion among the native Christian boys is as high as 61 per cent. In fact, it is very difficult (the missionaries strive to make it impossible) for any Christian boy, unless precluded by ill-health, to escape going to school. A much larger number of the native Christian youth now go forward to the University standard than formerly, and their success proves that they have been well grounded in the lower missionary schools. At the First Arts Examination of the Madras University they are said to have beaten even the Brahmins in the proportionate number of passes—20 per cent. of the native Christian candidates having got through the examination, as against 18½ per cent. of Brahman candidates. Whether this is an accident of the year, or the ordinary average in Madras, is not stated. But it reveals a marvellous change from the old order of things. Nor do the native Christians seem to fall off in the further stages of their University career—50 per cent. of their B.A. candidates having successfully passed for that degree.

"The Report on public instruction in Madras sums up the situation in the following weighty words—words which no British official in India would have dreamed of using with reference to the native Christians a generation ago:—'There can be no question if this community pursues with steadiness the present policy of its teachers, that, with the immense advantage it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderant position in all the great professions, and possibly too in the industrial enterprise of the country.' As regards industrial undertakings and the technical or practical instruction which lead to a prominent position in them, the official Report for Madras declares that 'no section of the community has entered on the new departure in education with greater earnestness than the native Christians.' This is a state of things, we repeat, simply inconceivable in an Indian presidency half a century ago. When Englishmen or Englishwomen feel inclined to doubt whether their aid to Indian Missions is productive of results, they can comfort themselves by the reflection that, although the results may not be exactly what they had in their minds, they are more solid and have a wider reach than the great Indian missionaries of the last generation would have ventured to anticipate."

## The Beginnings of the Church.

BY REV. PHILLIPS BROOKS, D.D.

We go back to the New Testament for the beginnings of the Church; and, when we once are there—quite on the other side of all the discussions and refinements which have come in through all the Christian ages—it is wonderful how simple it all is. Jesus Christ comes and preaches the Gospel of the Kingdom, and manifests the life of God. He stands with His shining nature upon the hill of truth He has to preach. He is lifted up, by-and-by, in the fulness of His self-sacrifice upon His cross. Toward His light, soul after soul is drawn out of the darkness. Into the power of His self-sacrifice one life after another is summoned out of its discontent. It is all personal and individual at first. "As many as receive Him to them gives He power to become the Sons of God." It is this man and that man that is summoned. The light shines through this window and finds one labourer at his work. It smiles in through the smoke of some boisterous revel and fills some generous heart with shame. It smiles upon some dreamer, and turns his dream into a purpose. It is all personal and individual. "Follow Me," "Follow Me," and Matthew leaves his taxable standing in the street; and the sons of Zebedee pull hastily in over the blue water to give themselves to the Master who has called them from the shore. And what came next? Why, the most natural thing in all the world—that which must always come when single men believe the same truth or are driven on by the same impulse. When did a host of scholars ever sit at the same teacher's feet and not become a school? When did a host of separate soldiers go each to fight the same enemy and not be drawn into an army? When were a multitude of atoms ever filled with one magnetism and not brought into magnetic com-

munion with each other? All the individual believers in, and followers of, Christ become one in their common loyalty and love. And so out of the crowd of disciples comes the Church.

By-and-bye a change approaches. The fountain out of which the Church life visibly has sprung, the Master who has called each of these disciples audibly to himself is just about to vanish from their sight. He is to be still to each of them, and to each of those who shall come after them, the same which he has always been. Still, with His unseen presence He is to give His separate summons to every soul. The unity of His believers to the end of time is still to have the secret of its existence in the personal relation between each of them and Him. To help this invisible relation to realise itself, and not be all lost in the unseen, the gracious kindness of the Master provides two symbols which henceforth become the pledges at once of the personal believer's belonging to the Lord, and of the belonging of believers to each other. The sacraments are set like gems to hold the Church into its precious unity.

Such is the Church. The union of believers, outwardly manifested by the sacraments, but having its essence in the personal union with each believer's soul with Christ. I see the gates of the New Testament open outward. That life which had been taking shape within the little world, which the New Testament enclosed, goes forth so quietly, so simply, to meet the larger life of the world! It is Peter coming down from the house top to go to Caesarea. It is Paul crossing over from Troas into Macedonia. I see the history which has come since. And all bears testimony to the naturalness of the New Testament process by the way in which it has possessed the world. This Jesus must be a true Lord of men. This power which draws His disciples to each other must be a genuine power. These sacraments must be intrinsically natural utterances of what they try to express; for, lo, everywhere the Church has built itself! In every age, in every land, she stands, her single life pulsating with the multitudinous life of which she is composed, the ultimate pulsation coming from the living life of her Master, to which every particle of her being immediately responds; the two jewels on her breast-plate burning with ever-deepening and accumulating richness, and making together the clasp which holds about her essential nature the robe of her outward form.

## Home for Inebriates.

A meeting was held in the Young Men's Christian Association Board Room on Wednesday last at 3 p.m. The object of the meeting was to take steps for the establishment of a small home to which those addicted to the vice of intemperance might be sent and where they would find refuge from the temptations with which they are at present surrounded. Owing to the prevailing sickness and other causes there was but a limited attendance, among which we noticed the Rev. T. B. Tress, Rev. J. Chaffers-Welch, Rev. J. Howell-Price, the Hon. John Davies, M.L.C., Mr. G. D. Clark, M.L.A., Mr. Crosbie Brownrigg, Mr. Courtney Smith, Mrs. Bowes, Mrs. Kerr and Miss Hogg.

The Hon. J. H. DAVIES, who presided, said it was a reproach to New South Wales that an institution of the description had not been instituted long since, and the object of the meeting was to start an establishment of this kind, which should be in a measure self-supporting. Homes, such as it was proposed to start, had been found of immense good in the United States and many other countries, and he trusted that the outcome of the meeting would be something practical.

Mr. COURTNEY SMITH explained the work proposed to be attempted, and showed by reference to the results of the labours of the Rev. W. Lochart Morton, in Victoria, that success must attend the efforts of an earnest band of men and women, who put their minds to the work and trusted in God. He read apologies from His Excellency the Governor, the Most Reverend the Primate, Dr. Crago, Dr. Mrs., and Miss Ward, Mr. and Mrs. Pottier, Mr. Wigzell, and the Rev. R. Bavin.

Mr. G. D. CLARK enquired whether the previous attempt made by the Women's Christian Temperance Union had been entirely abandoned, or whether the promised help in the shape of a house and land had been taken advantage of.

Miss HOGG, of the W.C.T.U., having explained the circumstances connected with Mr. W. H. Paling's offer, and how it came that Mr. Paling had been compelled to modify his previous offer.

Mr. COURTNEY SMITH moved a resolution "That the ladies and gentlemen present form themselves into a committee with a view to making further arrangements for a meeting to be held at an early date, and that Dr. Mackellar be invited to attend."

Mr. CROSBIE BROWNRIGG seconded the resolution, and the Rev. J. HOWELL PRICE and Rev. J. B. ANDERSON having spoken in support, it was carried, and the meeting terminated with a vote of thanks to the Chairman.

THE children's delights are ANNOTT'S MILK BAKED BISCUITS. Every mother should get them.—ADVT.

PARENTS! Read "The Australian Young Folk's Illustrated Magazine." The Best Young Folk's Paper in Australia. Kindly send your order at once as we are only printing a limited number. Subscription, 2/6 per annum in advance. Office, 176 Pitt-street, Sydney.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

The seventy-ninth monthly "Sunday Afternoons for the People" took place at St. Michael's, Folkestone, on Sunday, when an organ recital was given by the Rev. E. Husband, who also delivered an address on "The late Archbishop of Canterbury and the Athanasian Creed." The address was an earnest appeal to those in authority that these clauses should not retain their place in the public service of the Church. In announcing the offertory at the close of his address, Mr. Husband said that the month of August in Folkestone had been made up of wind, rain, and coppers, with an occasional gleam of fitful sunshine in the shape of a threepenny-piece. He hoped that September, with its golden leaves, would bring in a better state of things.

The death is announced, at Plas-Isaf, Ruthin, North Wales, in his eighty-first year, of the Very Rev. James Lyster, L.L.D., Dean of Ontario, and rector of Kingston, Canada, formerly Dean of Leighlin, county Carlow, Ireland. The late Dean, who was the eldest son of Colonel Anthony Lyster, of Lysterfield, county Roscommon, was born in 1810. Educated at Trinity College, Dublin, he was ordained in 1832 by Bishop Power Trench, of Tuam, his first curacy being at Edgworthstown. After being Vicar of Ruffagh and Rector of Tashinny, he was, in 1854, appointed Dean of Leighlin. This deanship he held until 1864, when he went to Canada, having accepted the rectory of St. George's Cathedral, Kingston, and the Deanery of Ontario.

Bishop Hellmuth has resigned the Vicarage of Bridlington, to which he was appointed by the Simeon Trustees in 1885, on the death of Dr. R. P. Blakeney. It is understood that the living has been offered to the Rev. H. Woffindin, Vicar of St. George's, and one of the most active of Sheffield clergy.

## "Five Years an Invalid."

96 Princess-street, Sydney.

30th September, 1891.

Dear Sir,—I wish to inform you of the great benefit the Microbe Killer has been to my family. One of my daughters has been a confirmed invalid for four or five years, the result of blood-poisoning in the system, and also from an internal abscess, which at times caused great pain, occasionally breaking and running. In this state she was unable to even move about the house, one of her feet being so much affected that she was unable to put any weight on it whatever. She has been under medical treatment, more or less, all these years, and has also tried many different medicines—all with little or no effect. About two months ago I persuaded her to try your "Microbe Killer," and the result has been most satisfactory; in fact, almost wonderful. The pains caused by the abscess have entirely disappeared, the poison in the system seems entirely drawn out, for she feels almost as well as ever she did. The pains in her foot have entirely gone, and she can now walk without any difficulty whatever and perform her household duties again, something she has not done for years. Her appetite, too, is now quite restored, as she eats three good meals a day and enjoys them.

I have also used the medicine with beneficial results on my grandson for nasal catarrh. It also cured his mother of stiffness in the neck caused by a blow, and myself of giddiness and indigestion.

We are all greatly pleased with the "Microbe Killer."

Yours, etc.,

Mrs. WHELAN.

To Radam's Microbe Killer Co.

Pamphlets posted free. Headquarters (N.S.W.): 319 George-street, Sydney; Newcastle Branch: 17 Hunter-street.

## REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

A. J. JACKSON,

(SUCCESSOR TO MRS. R. THOMAS.)

UNDERTAKERS, 185 Regent St., near Boundary St.



State, Reform and other Funerals respectfully conducted on the most reasonable terms and on the shortest notice. Wreaths and Memorial Cards to any design. Cedar, Polish and Lead Coffins executed on the shortest notice. A. J. J. trusts, by punctuality and moderate charges combined, to merit a fair share of the public patronage. Telegrams and letters will receive prompt attention.

NOTE THE ADDRESS—

185 REGENT ST., near Boundary st., REDFERN.

## TAKE NOTICE AND READ.

## AMERICAN DENTISTRY,

DR. R. ORMISTON, Manager.

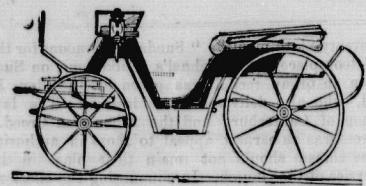
Late of the Royal Arcade, announces that he has started in practice at 31 & 32 IMPERIAL ARCADE, Pitt-st., opp. Horden's.

To Patients:—As being one of the first Dentists in the colony for manufacturing £2 2s Set of Teeth, Dr. Ormiston begs to state that he can make Gold Sets from £10 10s (18 carat) equal to any 25-guinea sets in the world. Teeth Stopped, Gold-Capped, Sealed and Extracted Painless. All Operations skillfully performed. Note Address:—Dr. R. ORMISTON, 31 and 32 IMPERIAL ARCADE, Pitt-street, opposite Horden's.

**THE UNITED FIRE INSURANCE CO., Ltd.**  
Head Office—  
Corner of GEORGE and HUNTER Streets,  
SYDNEY.  
FIRE Policies issued on all descriptions of Property.  
Low Rates. Churches, Schoolhouses and Parsonage  
specially treated with. Marine Insurance Effected on Hulls, Wool, and other Produce, to Intercolonial and Foreign Ports.  
THOMAS M. TINLEY, Managers.

**CHARLEMONT & CO.,** Photographers to the Governor, Royal Arcade, Sydney.  
Prices for Photographs Greatly Reduced. 12 Cabinets, 15s.





## ANGUS & SON, FOR HIGH-CLASS Carriages, Buggies, Waggon & Harness.

We carry the Largest Stock of the above in NEW SOUTH WALES, and shall be glad to show all visitors every attention. We have secured many medals and prizes for our Specialities, **THE ANGUS BUGGY & PATENT REVERSIBLE PHAETON**. We are showing several styles of LADIES' PHAETONS, Light BUGGIES, & small GIGS suitable for Ponies. Catalogues & Price Lists Free on application.

ANGUS & SON, 73 & 75 Castlereagh-street, Sydney, near King Street.

### Special Advertisements.

**ALBERT BOND,**  
ARCHITECT,  
BELL'S CHAMBERS, 131 PITT STREET,  
SYDNEY.

### Parents Kindly Read This!

Any effort made to guide the Young into the paths of Virtue and Goodness should be assisted by every true Man and Woman in the community. The Proprietors of THE AUSTRALIAN YOUNG FOLK'S ILLUSTRATED MAGAZINE have utilised every source and made great efforts to make their Magazine a welcome visitor in every home. They solicit your SUPPORT AND SYMPATHY. Kindly send for Sample Copy. You will be delighted with it. Your Children will be charmed; and the Home will be all the brighter.

SAMPLE COPY SENT FREE.

Office: 176 PITT-ST., SYDNEY.

### ON HIRE

LABOUR BAZAAR, 247A PITT STREET.

Drawing-Room Suites and Fancy Chairs, Telescopic, Loo, Card, and other Tables, Cheval Glasses, Pier Glasses, and Overmantels, Washstands and Sets, Toilet Tables and Glass, Carpets, Matting, Curtains, &c., &c., 3000 Austrian and Wood-seat Chairs on the shortest notice.

We are prepared to Supply everything required for the various churches, Schools, Assemblies, Banquets, or Private Parties on the shortest notice; and, as we have an efficient staff of trained Decorators, our Patrons can rely upon everything being done to their satisfaction. ALEXANDER MOORE and CO.

**"HALLOWEEN,"**  
WARATAH ST., KATOOMBA.

COMFORTABLE ROOMS IN PRIVATE FAMILY.  
Six minutes walk from Station.

LIBERAL TABLE, PIANO, AND ALL HOME COMFORTS.  
TERMS MODERATE.

SPECIAL COMFORTS FOR INVALIDS AND DELICATE CHILDREN. Highest References.

Address:— MRS. HOMFRAY,  
"Halloween," Katoomba.

**The Sydney Deposit Bank,**  
90 KING STREET.  
ESTABLISHED 1885.

The following are the Rates of Interest allowed for FIXED DEPOSITS:

12 months ..	8 per cent.
6 months ..	7 per cent.
3 months ..	5½ per cent.
3 or 5 years ..	Special Rates

This Bank publishes in the Government Gazette for the information of the public, quarterly statements of assets and liabilities, in accordance with Government regulations. Copies on application. For the past five years a bonus of ONE PER CENT. has been paid in addition to the above rates.

THIS IS THE FIRST AND ONLY BANK IN THE COLONIES WHICH DIVIDES ITS PROFITS WITH ITS DEPOSITORS.

CURRENT ACCOUNTS opened and 5 per cent. Interest allowed on daily balances.

All usual Banking Business transacted.

T. S. RICHARDSON, General Manager

**C. GORMEY,**  
CHINESE MERCHANT,  
Begs to inform his customers that he has REMOVED to 4 ROYAL ARCADE, (Late War Lee & Co., 18 George-st. Markets). Importer of Teas, Chinese and English Fancy Goods. Wholesale and Retail.

**MISS KELLY,**  
(Late of Robinson and Moffitt, Melbourne),  
Milliner and Costumier.  
Fit and Style Guaranteed. Charges Moderate.  
6 GOODHOPE STREET,  
Off Glenmore Road, PADDINGTON.



**A BLESSING TO HUMANITY.** This is no "quack" nostrum, which performs all that is claimed for it. It is the household friend and mother's joy. "A very present help in trouble," because it cures without fail all local Skin Eruptions, Erysipelas, Glanders, Boils, Scalds, Bruises, Sprains, and Rheumatism in Joints; and is beyond compare, the grandest Skin Solvent in the wide, wide world. All Chemists. Depot: 202 Oxford-street, Paddington. Price 1/- and 2/6 per pot. Forwarded Post Free to any part of the colonies for 1/6 or 3/- in stamps or Post Office Order.

**W. H. Paling & Co., Ltd.,**  
ESTABLISHED 1853.  
The Leading House for PIANOS, ORGANS, MUSIC. Agents for the celebrated American Piano Manufacturers, Steinway & Sons, Erard & Co., and all first-class makers. The "Victor" Piano at 245 is really splendid value. Instruments sent to any part of the Colony on our Liberal Time-Payment System.

**MISS NAYLOR.**  
Teacher of Pianoforte and Singing.  
No. 1. FIRST FLOOR, PALING'S BUILDINGS.

Private Address:  
21 GREEN'S ROAD, PADDINGTON.

**CHARLINGTON LADIES' SANATORIUM COLLEGE,**  
surrounded by orchards, situated on Pennant Hills, one hour's trip from Sydney. The College, erected on the latest sanitary principles, with its hall-like schoolroom, roomy bedrooms, and spacious enameled baths, offers every advantage for the preservation of health. The course of instruction embraces all the branches of a sound English education, imparted on the Public School system, with accomplishments. The Charlington coach meets at Parramatta the 9 a.m. train from Sydney, and passes the College gates.  
MISS WILDMAN, Principal. Circulars posted.

**CORREY'S GARDENS,**  
"CABARITA," PARRAMATTA RIVER.

May be engaged for Public and Private Picnic Parties, Friendly Societies, Schools, &c., on most reasonable terms.  
To afford greater accommodation to Picnics twelve additional Summer-Houses have been constructed, also extensive improvements to the Cricket and Athletic Grounds, and Gardens, thus making "Cabarita," with its many other attractions, the Premier Pleasure Grounds of Australia.

Superintendents and Teachers of Sunday-schools, in selecting a Pleasure Ground, will do well to inspect the above grounds, or apply by letter to

Address—"Cabarita," Concord. THOS. CORREY, Proprietor.

**THE REV. C. L. HANDCOCK, B.A.,** is able to take Sunday duty, and is authorised to do so by His Grace the Primate. Address, The Boulevard, Petersham.

**WORKING HOUSEKEEPER, &c.**—A Widow Lady of excellent character, good housekeeper, long experience and highest references, disengaged. Apply, Office of this paper.

**BRITISH PLATE & SHEET GLASS**  
Oil and Colour Importers,  
**JAMES SANDY & CO.**  
Wall Papers—Newest Designs.  
330 & 271 GEORGE STREET  
SYDNEY.

NOVEMBER, XXX Days.

Twenty-third Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
1 S. Hosea 14	Heb. 11 v 33 & 4	Joel 2 v 21 or Rev. 19 to v 17	
2 M. Wisdom 9	2 Timothy 3	Joel 3 v 9	
3 T. 11 v 15 to 12 v 3	4	Wisdom 11 to 15 Luke 22 to v 31	
4 W. Eccles 1 to v 14	Titus 1	Eccles 2	22 v 54
5 Th. 3 v 17 to v 20	3	11 v 10	22 v 26
6 P. 5	7 v 27	7 v 27	23 v 25 to v 30
7 S. 10 v 18	Philemon	14 to v 20	23 v 50 to v 24 v 13
8 S. Amos 5	Hebrews 1	Amos 5 or Amos 9	Luke 24 v 13

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 31, 1891.

### THE PLAGUES OF AUSTRALIA.—I.

**E**GYPT had its plagues. Australia has hers. And among them there is one which is doing serious damage and grievous evil. The baseness of it is to be gathered from the fact that it seeks to soil the youthful mind. We refer to the pernicious and evil literature which pours forth every week from a polluted press and poisons the soul.

The audience which some of these papers regularly address is large, and composed of a vast company of boys and girls. The prints are displayed in shop windows, they are read in train and tram, and they are to be found in the homes of all classes and conditions. They are read by thousands every week and distributed far and wide. They are doing a mischievous work. But it is not only in our cities and towns where the evil is rife—all over this vast continent there are carrying a knowledge of that vice which festers where comparative innocence might otherwise prevail. We have not the means of ascertaining the actual circulation of these debasing and demoralizing publications, but it is certain that thousands of young minds are every week devouring that which is at its best very sensational, whilst others gloat over that which borders as near as it dares, to the obscene and

sensual. The fact is that scarcely any household is safe from this evil—an evil that may be spoken of as one of the plagues of the nineteenth century, and the saddest part of the story is that the flower of our youth are imbibing the fatal poison. If we were supposed to sample some of the stories, we should find that they abound with samples, marvellous and impossible feats which the hero or heroine are pictured as performing. Possibilities are scouted and probabilities are lost sight of. The adventure must be thrilling in the extreme and the adventurer a hero. In the very best of these publications there is nothing to elevate the taste of the reader. There is no portrayal of character; there is no pure sweet sentiment. But worse than these are those sheets that recite in appropriate slang the various tricks and jokes that wild youngsters play upon unoffending parties, parents and teachers. Then, worst of all, are those which relate stories that have more to do with the relation of the sexes, with love so called, with marriage and divorce. These abound with so-called portraits of burglars, murderers, criminals and pictures of crime. They supply details of sins, especially of those against purity, gloating over them with minuteness; give sketches of the careers of actresses and ballet girls, with their portraits in costume—or lack of it. All these are put in the shape of stories so as to entrap the young.

His Honor Mr. Justice WINDEYER said the other day that the judges, in sending youths to prison—in the absence of a reformatory—were assisting in manufacturing criminals.

The law of the land is defective in this point, and His Honor was severely accurate in his statement. But the publications to which we refer are manufacturing in which criminals are turned out upon society. The young mind is familiarized with crime; they are made acquainted with it in all its repulsive details; they associate in mind with the criminals of the day, and could scarcely know more of its disgusting side did they associate with the impure, the thieves, and the vilest of the human family. What will be the effect if our youths continue to be nourished on this mental garbage. The taste for that which is pure and elevating would be destroyed. But worse than this the minds of our young people will obtain false and unworthy views of life. Honesty and uprightness will be regarded as "slow," and trickeries and schemes the sure road to fame and wealth. A noble career gained by patient plodding work would be counted drudgery, while wildness and recklessness would be counted vastly preferable. Already we may discover the effect that has been produced. Many of our RESULTS, young people expect the good things of life to fall into their lap, and they refuse to work doggedly and persistently for their living. They won't begin low and work upward. To do that would be dull and monotonous indeed. Another sad effect is the absence of reverence for age and parental authority. They chafe under, despise, and resist it; the natural result is that he who rebels against parental authority, will resist the civil, and then he becomes a hurtful member of society. But there are lower depths yet. Youthful passions are stimulated, and they become unclean in imagination, debased in habit, and debasers of others, and then we have the bully, the cheat, the liar, and the libertine. That these results are produced is abundantly proved. Some do grow up to see their folly and become useful citizens, but in scores of cases the result is exactly opposite.

And it should be observed that we are only beginning to reap the harvest. The taste for this kind of print is increasing, and to gratify it, it seems from the press, and is temptingly displayed. It is worse now than it was five years ago, and if it increases correspondingly during the next five years, we cannot tell what the end will be. Why should this offence against decency and the well-being of society be tolerated. The fever beds where the germs of typhoid are born are destroyed. The ship that enters the harbour with an infectious disease aboard is quarantined and cleaned. The Board of Health is vigilant in its endeavours to stamp out disease, and to-day placards are to be seen posted all over the colony with reference to the spread of Hydatids, and the precautions that are to be taken. Yet the plague to which we refer is worse, a thousand times deadlier than all these combined evils, and no effort is made to hinder its progress, or destroy its baneful power. Parents should be careful in this matter. They should know what books and REMEDIES, papers their children read. They should cultivate the confidence of their children, so that there should be no evil reading in secret. They should provide their family with the best books which are not more costly than bad ones. By providing a supply of good wholesome literature, and encouraging its study, they will not leave room for the craving of that which is bad and corrupt. They cannot be too careful in this respect. Carelessness or indifference may result in finding their children's characters destroyed, and their hopes that centred in them completely destroyed. In connection with our Sunday schools, we have libraries. It would be well to enlarge the scope of these institutions and increase their influence. With very little labour and less cost they could be made into parochial libraries. A wise selection of books would go far to counteract or diminish the evil. Such a library will prove a valuable help in promoting the efficiency of a Parish: it will quicken interest and stimulate the thoughtful. Our Sunday school teachers can do a great deal towards suppressing the evil. They can direct

the taste toward that which is good, and this is certainly a noble and blessed work. The clergy can do effectual work in this direction. They can recommend good periodicals and books, and every good one is an antidote to that which is bad. They live nearer the fountain head of social influence and can colour and direct the streams as they start on their ceaseless course. Their object should be to clothe the young people with the garment of a pure character, to make them heroic in all purpose and endeavour, to make them ashamed of sin, afraid of it, regarding it as hateful. Seldom do we hear, now-a-days, an address from the pulpit reminding parents of their duty, and less, one specially addressed to the young. The clergy need to pay more attention to the lambs of the flock. If they fail to do so it will be no wonder if many fall away in the time of temptation. Let us seek to counteract as far as we possibly can, the sad evils which threaten to destroy the hoarded boys and girls, by spreading far and wide wholesome literature. Let us seek to provide them so far as we can with the whole armour of God, so that they may be enabled to war a good warfare, and be faithful soldiers and servants of CHRIST to their lives end. Let us point them with all the earnestness of soul we possess to the blessed CHRIST, by whose strength and grace alone they will be enabled to live holy lives, keeping themselves unspotted in the world, though they may be surrounded by foul and evil literature, which is one of the sorest plagues of Australia in this year and day of grace.

## Australian Church News.

Diocese of Sydney.

The Rev. C. Duppy died at 5.30 on Wednesday evening last, at Jamberoo.

It is with deep regret that we learn that the Rev. C. Duppy, Incumbent of Jamberoo, has passed away. Mr. Duppy was an active, painstaking and devoted minister of Christ. His work at Jamberoo has been very much blessed, and his loss will be keenly felt by many who esteemed him highly for his works' sake.

**St. Paul's, Sydney.**—The Sunday-school of St. Paul's had its usual picnic on Thursday, the 22nd ult, at Chowder Bay. There were about a thousand children present, and several hundred adult friends. The day was a pleasant one, and the proceedings passed off without mishap. The new school banner, the gift of two ladies, was unfurled and carried in the procession to the wharf. The school band and the Redfern brass band did much towards making the outing enjoyable.

**St. Andrew's Cathedral District.**—A sale of work in aid of the expenses of St. Andrew's Mission, was held on the afternoons and evenings of the 1st, 2nd, and 3rd of October. It was opened by Miss Snowden Smith, who, in response to a short address from the very Rev. the Dean of Sydney, spoke a few kindly words of approval. The school-house presented a very attractive appearance, being decorated with flags, Chinese lanterns, and fairy lights. Mrs. Rutter, who presided over the art stall, displayed a most valuable collection of paintings and high-class fancy work, principally executed by herself and family. The Misses Rutter, who decorated and attended to the flower stall, deserved great praise for their efforts, their collection of plants and flowers being the centre of attraction, on account of its varied beauties. Miss Ewen and Miss Evans kindly assisted them. The literature stall was under the care of Mrs. Flood and the Misses Davies, and the fancy needlework one under the Misses Kenway, Jeffries, and Kraegan. It was well supplied with beautifully-wrought articles tastefully arranged. The doll stall under Miss Stratford, Mrs. Clapham, Miss Allen, and Mrs. Read, presented a very pretty appearance, a Christmas tree being in the centre, surrounded by a miniature army of dolls of all descriptions, intermingled with fancy lights. The Misses Reilly and Wright's supply of plain and useful articles was greatly sought after, and the Japanese stall under the Misses Sampson and Anderson was a most noticeable and attractive object, facing the entrance doorway. Not the least patronised was the refreshment department, presided over by Mrs. Kirby, and the Misses Shuttleworth, Bradley, and Clarke. Space would fail to mention all the willing helpers, but we must notice Mrs. Burfield and the Misses Flood and Burfield, who attracted the young people with their toy stall, and were most energetic. The snowball, under the Misses Wood and Rush, contributed greatly to the interest of the sale. The absence of lotteries and other objectionable adjuncts of such sales was a favourable feature, and the music kindly rendered on the first afternoon by Madame Summerhayes and her daughter, and later on, by numerous other friends, gave a cheerful tone to the gathering. Messrs. Paling and Co. generously lent a good piano for the occasion. A weighing-machine and a table with silk-worms and goldfish were under the charge of masters Scott, Rutter, Helms, and other youths, as also was a galvanic battery.

**PALING and Co.,**  
356 George-st., Sydney.

Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY" 250.000 have actually been made and sold—figures which speak for themselves. The Prices have been considerably Reduced—first-class Instruments may now be purchased at a Low Cost, but we avoid all competition with the many inferior (or, so-called, "cheap") Organs now being offered. The ESTLEY maintains its reputation for Superiority of Tone, Workmanship, & Durability. Catalogues & Prices sent Post Free. SPECIALLY REDUCED PRICES TO CHURCHES, SCHOOLS, &c.



**Church Home.**—The monthly meeting of the Executive Committee of the Church Home was held on Tuesday last. The matron's report was of a satisfactory character. Thirty-one women were in the Home. Many during the month had been placed in suitable situations. It is intended that a sale of work shall shortly be arranged, by which the small deficit which exists may be extinguished.

**Athletic Club.**—The sixth annual sports meeting of the St. Andrew's Cathedral School Athletic Club was held at the Rushcutter Bay Reserve yesterday afternoon. There was a large attendance of spectators, and much interest was taken in the competitions. The Rev. A. R. Rivers acted as starter, and supervised the sport, which passed off without a hitch. The following are the results:—80 Yards Handicap, for those 11 years old and under: A. Scott, 1; E. Davies, 2. 150 Yards Handicap: C. Rudder, 1; C. Rush, 2. Quarter-mile Walking, 12 years and under: S. Holland, 1; A. Edwards, 2. 200 Yards Handicap: C. Holland, 1; C. Rush, 2. Egg and Spoon Race: F. Foster, 1. 150 Yards Handicap, 14 years and under: M. Johnson, 1; E. Anderson, 2. Sack Race: F. Warner, 1. 440 Yards Handicap: E. Anderson, 1; C. Rudder, 2. Wheelbarrow Race: A. Edwards, 1; F. Foster, 2. Champion Race, 100 yards, 14 years and under: E. Anderson, 1. Siamese Race, 100 yards: E. Anderson, 1; H. Helm, 2. 150 Yards Handicap: Holland, 1; C. Rudder, 2. Still Race: A. Ellis, 1. 150 Yards Champion Race: Holland, 1; C. Rudder, 2. Wide Jump: C. Rudder, 1; R. Jacobs, 2. 150 Yards Ex-Students' Race: A. Hillyar, 1; W. Wood, 2. Consolation Race: E. King, 1; W. Sinclair, 2.

**Ashfield.**—On Monday evening at St. John's Church the Primate baptised seven Melanesian converts to the Christian faith. They had been under instruction for a long time, and it was entirely of their own seeking that they were admitted into the Christian Church. By the teaching of the night school for black "boys," which has been kept up for several years in this parish by the daughters of Mr. Alfred Cook, they were all able to follow the service more or less perfectly in their prayer books, and they appeared to be much impressed with it. On the following evening a confirmation was held by the Primate, at which 32 persons were confirmed for Ashfield (amongst these the seven Melanesians) and 11 for Crofton. A reverently ordered and impressive service was devoutly followed by the candidates and a considerable congregation.

**Girls' Friendly Society.**—The sale of work which we referred to in our last issue as being held in the hall of the Young Men's Christian Association, in aid of the funds of the Girls' Friendly Society, was closed on Friday, the 23rd inst. On the evening of the day tableaux vivants were introduced under the direction of Miss Robertson. Those who took part in them were the Misses Walford, Doyle, Tait, Woodin, L. See, Walsh, Scanlan, and Wells, and Mr. Champneys. When the proceeds of the whole undertaking had been added up, it was found that the net profits amounted, approximately, to £150. There is a probability of a drawing-room sale of the best of the surplus articles being held in a few weeks' time.

**Newtown.**—The exhibition of flowers in connection with the St. Stephen's Young Men's Institute, Newtown, closed on Friday night, the 23rd inst. The exhibits of cut flowers on the closing day superseded those of the opening. On Friday evening, an excellent concert was provided by the Erskineville Musical Society, under the conductorship of Mr. Hookham, a cantata, "The Haymakers," and several choruses being well rendered. Amongst those who also contributed to the programme were Mr. Williams, and Mrs. and Miss Wilding. Messrs. F. A. McQueen and Percy Deacon (hon. secretaries), and W. E. Cullam (who had charge of the musical arrangements), are to be congratulated on the manner in which their respective duties were carried out.

**All Saint's, Woolahra.**—An organ recital was given on Monday evening, at All Saints', by Mr. Hughes, of Randwick. The programme was well chosen, to show the capabilities of the instrument and of the performer. The selections from the Messiah were "Behold the Lamb of God" and "He was Despised." In Cramer's "March Funere" Mr. Hughes produced some good effects by his combination of the stops. This was also noticeable in the transcription "Is there no balm in Gilead," and in the performer's own "Rhapsodie Religieuse." One of the most taking numbers was "To-day shalt thou be with me in Paradise" (Haydn). For the loud stops, and to bring out the full power of the manuals and pedals, Consolini's Motett in E. Dona Nobis Pacem (Haydn No. 1), Quando Corpus (Rossini), and the Fugue "Cum Sancto Spiritu" Mozart No. 13) were given. The recital concluded with the "Recessional March, op. 40" (Hughes).

**Moss Vale.**—The Parochial Association has just been reorganised. The originator and first secretary, Mr. Blomfield, has, after resigning office for several months, again undertaken the secretaryship, whilst Mr. Row, the first treasurer of the Association, has also been prevailed upon to undertake the duties appertaining to that office. It is now confidently expected that parochial affairs will shortly be restored to something like order.

**St. David's, Surry Hills.**—The seventeenth annual tea meeting and soiree in connection with St. David's Church, Arthur-street, Surry Hills, was held last evening in the Protestant Hall, Castlereagh-street.

**Mission to the Aborigines.**—The Rev. J. B. Gribble returned from Queensland on Tuesday last. His three months in the Northern Colony have been spent in the

work of pioneering for future missionary work amongst the long neglected aboriginal tribes. Two sites have been chosen for mission stations, and it is Mr. Gribble's intention to return to the far North early next year, to carry on the work he has thus commenced.

**St. Thomas, Balmain.**—The Sunday-school picnic was held on Friday, the 23rd inst. About 1000 scholars and friends visited Chowder Bay.

#### Diocese of Newcastle.

**Clarence Town.**—A confirmation took place here on the 14th inst., when the Bishop was welcomed by a large number of the residents. In his addresses, the Bishop strongly urged the candidates to engage in some branch of church work. He also advocated lay services where the clergy could not attend, and promised to grant his licence for such services upon the recommendation of the incumbent.

**Jerry's Plains.**—This part of the Diocese received a visit from the Bishop on the 18th inst., when confirmation was administered here, and also at Bulga, a township fifteen miles off, about fifty candidates were presented. The church, which was designed by Mr. Horbury Hunt, is a pretty stone structure. The congregation crowded the church, and the services were hearty. The Bishop consecrated the church and cemetery at Bulga. At a meeting of parishioners, the Bishop received very unsatisfactory accounts of the financial condition of the church. He urged that a parochial council should be formed, and that an annual statement of the stipend and other funds should be printed.

**St. Paul's, Murrumbidgee.**—I am informed that the Rev. W. Marshall has resigned, or is about to resign this cure from increasing age and infirmity. This is an instance of the desirability of having an Aged and Infirm Clergy Superannuation Fund. No one would be content to see one so much beloved as Mr. Marshall retire without some provision being made for him, and yet at present there is no fund in operation for that purpose. The fact is that a fund of that kind is conceived quite as much in the interests of a parish, as in the interests of a clergyman.

**Christ Church, Newcastle.**—The Rev. Canon Selwyn was away from home for a few days last week, among other things possibly to act in some mediatory capacity in the Goulburn Cathedral trouble. Let us hope he may be successful in his Christlike endeavours.

**St. John's Church, Brantford.**—It has been decided to hold a bazaar on the 14th November next, to defray the cost of the recent improvements to the church and grounds. Assessment.—The Secretary and the Treasurer of the Diocesan Council have issued their appeal to the various parochial councils, respecting the assessment made at last session of Synod (May 1891).

"As others see us"—Allow me to endorse your remarks on the above article in the *Sydney Guardian*. Mythology tells us there was once on the earth a Goddess of Fairplay, but she left long ago, *Ad Superos Astra recessit*, neither does she seem to have yet returned.

#### Diocese of Bathurst.

**Nyngan.**—The annual flower service held in connection with the Sunday-school, took place last Sunday afternoon. There was a large attendance of scholars and friends. The church was tastefully decorated. The sermon for the occasion was preached by Rev. A. N. Burton. The net proceeds of the promenade concert held last week amounted to £31 10s.

#### Diocese of Grafton and Armidale.

**Armidale.**—On Sunday, October 18th, the Rev. G. B. Gribble preached in St. Peter's Cathedral to a large congregation, on the subject of his new mission to the North Queensland blacks. During his discourse, he remarked that never before had the Church of England in Australia such a good opportunity presented for doing something on a large scale to benefit the native tribes. On Monday, the 19th, Mr. Gribble lectured to a crowded audience. The Bishop occupied the chair, and delivered a soul-stirring missionary address, laying great stress on the injustice which had ever characterised the whites in their dealings with the unfortunate aborigines. He was glad that Mr. Gribble had been led to pioneer the way for the Church in the far North, and he wished his efforts every success. Mr. Gribble gave a most interesting narration of missionary life and adventure, specially dealing with his recent travels in the North. A number of scenes illustrative of the subject, were shown by means of the magic lantern. Mr. Gribble hopes to be able to return to commence the work of building at Bellenden Ker in the month of March of next year.

**RETURNING TO THE FOLD.**—The Rev. Odell N. Tribe, B.A., has resigned the charge of the High Cross Church, Tottenham, and is about to leave the Congregational ministry with the intention of taking orders in the Church of England. He was ordained in 1882 on leaving Cheshunt College. He retains his pastorate until the end of September.

**MONSIEUR EN. PEREIRA,** Professor of French, has adapted to his edition the "Mastery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARTFORTH ROAD.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

#### THE REV. CHARLES HADDON SPURGEON.

At the last Session of the Sydney Diocesan Synod a resolution was passed—"That the Synod of the Diocese of Sydney, now in Session assembled, desires to express its heartfelt sympathy with the Rev. Charles Haddon Spurgeon, Pastor of the Metropolitan Tabernacle, London, in consequence of his prolonged and serious illness; and earnestly prays that the Great Head of the Church may graciously restore him to health." The Primate communicated the resolution to the Rev. Mr. Spurgeon, and has received the following reply:—

"Westwood, Beulah Hill, Upper Norwood, 1891, September 16th.

"TO THE SYNOD OF THE DIOCESE OF SYDNEY.  
"Dear Brethren.—I am humbly grateful for your kind note of brotherly sympathy. It is as refreshing as it was spontaneous. On all who for the love of 'the Master' thus remembered the servant, may the dew of Hermon abide. May all work attempted for the Lord by these Brethren be prospered exceedingly, and may your hightened example of brotherly love ensure for your growing colony a future of Christian unity and of the Divine blessing.

"As you have dealt towards me in tender love so may the Lord mete out consolation to you in any coming hour of trial.

"Yours in our one Lord,  
"(signed) C. H. Spurgeon."

#### 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.

#### THE NEW GUINEA MISSION.

To the Editor of the Australian Record.

DEAR SIR,—Letters have, during the past week, been received from the Missionaries in New Guinea, giving an account of their landing and reception by the natives, and the commencement of their work at Bartle Bay. My son's letter is dated Dogura, Bartle Bay, August 18, and reached me on October 21. I had previously received letters dated September 17, written from Samarai, to which island he had returned in the schooner, "Grace Lynn," and where he was waiting for the Victorian contingent, Mr. Kennedy and the Tomlinsons.

It will be remembered that the original destination of the mission party was Chad's Bay, near Cape Ducie. But by the advice of the Governor (Sir W. Macgregor), Mr. MacLaren, before landing there, inspected a site about 25 miles further up the coast, to the north of Cape Frere. This site Mr. MacLaren found to be by far the more suitable. It is close to the anchorage, on level ground and in the midst of a large population, close to the villages of Weedan, Wamile, and others, all containing a considerable number of inhabitants. The people appear to have received the missionaries with much cordiality. "The natives are building a splendid house for us at Dogura, which is the name of our plateau. It is splendid to see a procession of them, 90 or 100 at a time in single file, with logs upon their shoulders. We are getting some of them to work at our piles too, and already six of them are up. About 20 tackle one pile, and go straight up the hill without a spell, chattering all the time. But it is evidently hard work for them, and we should be glad to get our horse to help. But at present I think he is too weak."

The whole party reached Bartle Bay on the 12th August. On the 13th he writes: "At 4.30 p.m. we were ready to go ashore. We took the carpenters, and Abraham as interpreter. The natives were rather frightened at first, many of them having run away into the bush, being excited about a fight which had taken place the day before. But we gathered them together under the cocoa-nuts, the old chief decorated with a Zulu of Turkey red sitting with us in front, and Abraham standing up dressed in an old black coat and red Zulu, and my small straw hat and MacLaren's umbrella. He made a speech to the men—numbering about 140—setting forth our wishes and intentions; and then we all joined in singing 'Gloria, Hallelujah, Amen,' which is known all along the coast. . . . On Sunday (16th), we gathered the natives around us, and sang some hymns, while they joined in the tunes so far as they knew them. Then Abraham acted as MacLaren's interpreter in a simple sermon, to which they listened very attentively, and M. added a few words in English for the benefit of the sailors and carpenters." Their first Sunday in New Guinea. He also says—after a visit to Wamile village—"When we got back to Wedan (the village close to Dogura), we were greatly interested in finding Abraham, Chief of Taupota, who came with them from Samarai and knows a little English) conducting a service. He was telling them about Amata no iada, our Father above the clouds, and His one Son, Natuna, Jesu Cherito. He had the people separated, men and women apart, with a division between the single and the married,

and had evidently been drilling them well, for at a word they all bent their heads forward and put their hands to their closed eyes, while he prayed. There were over 200 sitting there. It all showed how ready the people are to receive instruction, although it is all new to them, and it may soon lose the charm of novelty. Yet it made us long for the time when we might be able to speak directly to the natives, telling them in their own dialect the wonderful works of God. After tea, we had service on board ship, which I conducted, as MacLaren was tired with the day's excitement."

He writes again on the 23rd August—"At present these men (boys from Samarai who had been sent by the Governor to help under Abraham their chief) are holding a service as they did last Sunday afternoon; and we can understand enough about what they are saying not to be satisfied with it as a service, although it might be all very well from other points of view."

"We have arranged," he writes afterwards, to move into our nuna quba (our native house) to-morrow. It is 45 x 24, and has a good porch at the side, and is divided into two compartments, one of which will be for the carpenters, the other for ourselves. . . . I meant to have done more writing, but our day's work has been very tiring, and we are always ready for our bed soon. . . . So far, the health of our party has been very good. The sailor with the fever is getting on all right. MacLaren has had a couple of touches of the N.G. fever, but not severe enough to stop him from working. I have had nothing to complain of till this morning, when I had a slight attack of my old eye-ache. All the rest are fairly well. Considering our circumstances we all say that God has been very good to us so far, and we expect Him still to favour us. Our being thrown on our own resources (Abraham was leaving them) ought to make us get on better with the language. And with the start we have got we hope soon to be able to make ourselves understood."

Here the journal ends. I am sure that our friends will continue to feel an interest in the work of our Mission and to pray that God's blessing may rest upon it. I remain, dear Mr. Editor, yours faithfully,

ROBERT L. KING.

Camden, October 24, 1891.

#### THE MISSION TO THE JEWS IN SYDNEY.

DEAR SIR,—Will you allow me to remind our contributors to this important work, that their kind help may be sent either to Mr. Robert Hills, Bridge-street, Sydney, or to myself, Parsonage, Camden.

ROBERT L. KING.

Camden, October 24, 1891.

#### The Mission Field.

The Rev. G. Liesching, C.M.S. missionary at Kurunegala, Ceylon, earnestly appeals in *Missionary Leaves* for Rs. 1000, "in order to maintain the very existence of some of our village schools in this district." Heavy and continued sickness, chiefly fever, has greatly hindered the attendance of the children at school, and there will be a great falling off in the Government grants, which are decided by the result-payments system. Mr. Malher, of the above address, will be glad to communicate with any one willing to become an "Auxiliary Helper" for Mr. Liesching's station.

Prayer is earnestly asked in the *Jewish Intelligence* for the native agents in Abyssinia. Writing to Mr. Flad, who is in Germany, the Rev. A. Svensson says: "Your letters of May 14 and 28 have reached me. I have been waiting for the messenger, but in vain, no news at all. I, too, am very anxious about the dear brethren. The roads are most unsafe. Pest and famine also make the way dangerous. I am afraid they will be shut up for a time. If so, they will have to suffer immensely. We can do nothing for them but pray. An Abyssinian from Axum told me a few days ago that there was no communication with the interior. So no one knows what is going on in Western Abyssinia. We hear so different political news from Tigre and Amhara, but do not know what is true."

The Rev. C. H. Gill, C.M.S., writing from Jubbulpore, with reference to the needs of North India, says: "People at home complain of the barrenness of the soil, but has it ever been worked properly? What can a mission do whose members and stations are hundreds of miles removed from one another? There is no cohesion, no co-operation; not a single station is worked properly; the missionaries have so much routine and 'station' work that they have little time for direct preaching. Compare Amritsar, on the other hand, with its tens of missionaries in a small compass (though even that, of course, is inadequate), and see how the fruit is coming in there because concentration is the watch-word; but where have we a single station in the North-West Province worked like that? Let the society only send out to us some of the bands of evangelists we are asking for as well as other missionaries, and let determined assaults be made on well-chosen centres, and then we shall see if this be a 'barren' field or not. We are asking for seventeen bands (of, say, four men each) and nine other missionaries. Anyone studying the field will see the inadequacy of even that demand."

From the Nuddea district, Bengal, the Rev. P. Ireland Jones writes:—"We need men to be evangelistic who will preach to the village Mohammedans and Hindus, and by

their life and work encourage and lead our Bengali Christians to the same efforts for their fellow-countrymen. There are many dangers to our native Church, the low standard of many lives, the lack of missionary zeal, the assaults and temptations of the Roman Catholics, grave moral faults. I believe that by God's spirit, a large accession of spiritual desire for the salvation of their non-Christian neighbours would be a health-giving blessing to the whole life of the Church. I often tell our people that our danger is lest we become like a stagnant pool, foul and malodorous, because there is no clear springing drow of new life amongst us. So, too, we need lady missionaries. The Roman nuns are abundant in numbers, and there is no question that a large measure of the success attending their efforts may be attributed to the work of these Italian ladies."

Miss Dawe, C.E.Z.M.S., also pleads for a band of lady missionaries for the Nuddea district. At present there is no one to go to the women. She says, "I can bear witness to the joy and happiness of the work. This year I am working all alone in this vast field, travelling about from place to place; but again I would say, what is one worker among so many? We want a number of ladies. Are there not some who could come at their own charges? Nowhere could missionaries be more needed or find more work awaiting them, and these women of India have a very special claim on us in being our fellow-subjects, given to us to win for Christ. We shall be hoping and praying for a response to this appeal. Shall we be disappointed? or rather, shall the master be disappointed! Shall He call in vain?"

The appeal from the Rev. R. Clark, the veteran leader of Punjab Mission, will, we trust, elicit a hearty response. With reference to the frontier missions, he says:—"Our position in a missionary point of view is the same as that which the Government has in a military and political point of view. We are letting year after year slip by, with thousands of the best recruits that can be had in Asia, unenlisted into the army of the Cross, merely because we do not offer them service under Christ's banner. They who should be the best defenders of our faith remain our greatest opponents, merely because we do not set before them the claims of Christ to their allegiance. We go on year by year, wearing out our own men in doing little or nothing, struggling to maintain merely a precarious footing. Bishop Westcott says that our line of positions on the Indus seems as if they were vantage-points whence in due time a Christian agency shall march forward to give liberty to Asia! Instead of 'the sad cry of solitary watchers piteously asking for reinforcements,' why do we not hear the cheering shout of victory all along our borders?"

Again he says, "Could we not make an advance this year? Send another man to Peshawar—some big strong fellow in soul and body—for the Afghans. Hajara is necessary for Peshawar, and the Kashmiri too. I had almost said for Amritsar also, for its inquirers come down to Amritsar also. Sanction this at once. This movement to Hajara is not extension, but concentration. The object is to strengthen our existing missions, and to strengthen ourselves round vital points. Let us be something here, not nothing. Let us make ourselves felt, and show that we are alive. Do not go on the old policy of merely existing. Christians who serve the Lord, and who believe in the pouring out of the Holy Spirit on the Gentiles, must be something more than this. Do not strengthen yourself a little everywhere; throw your forces into those parts of the mission-field where battles gained mean countries won. There two decisive points in the Punjab now are—(1) Our Central Missions in and around Amritsar; and (2) our Frontier Missions from Kashmir to Quetta. Kashmir is fairly strong now. You cannot, I believe, do better in all the world just now than to fix your thoughts in Salisbury-square, and keep them for a time well fixed on our Punjab frontier."

Mr. Clarke concludes:—"May the Holy Ghost, who separated Barnabas and Paul for the work wherunto he had called them, now separate those whom he will, and send them to this land through you! We believe that he will guide both you and them. We ask for evangelists, men, not half-men, but whole men, who will seek for the development of the work, not according to human views, but on the clear lines laid down in the Word of God."

#### A Good Thing in its Place.

I think liquor is a good thing in its place, but I believe its right place is in hell. That is my sentiment straight out. Take even Bob Ingersoll in Chicago. Will you let me quote him a little? Bob Ingersoll says that whisky is God's worst enemy and the devil's best friend. Now that is good authority on that side. And if an infidel will say that of whisky, and say it publicly, then in the name of common sense, what ought a Christian to say? What ought all preachers to say?—Sam Jones.

You need not pack up any worries. You can get them anywhere as you go along.

A somewhat novel excursion has just been completed under the auspices of the Church of England's Young Men's Society. The Rev. J. Stephen Barras took a party of 110 to Lucerne for a ten days' outing at a cost of £6 per head, and a most enjoyable time was spent. The route selected was via Antwerp, Brussels, and Basle to Lucerne, and from the latter place excursions were made to various parts of Switzerland. The headquarters were formed at Lucerne, where four hotels were brought into requisition to accommodate the party.

Our City Depots are 88 King-street; Cascade, 80 & 82 Elizabeth-street, near King-street; 182 Pitt-street, next door but one to "Book Depot"; where every convenience is provided for Ladies. Orders for Pastry may be left to be delivered by our carts. Parcels may be sent, to be taken care of free of charge until called for.

#### SURPRISE SUITE CO.

THE NOTED HOUSE FOR

Drawing-room Suites from £3 10s. 0d.

QUEEN ANNE, 28 in PLUSH.

Only Makers of Patent Safety Rocking Chairs. Suites Restuffed and repolished at lowest rates.

NOTE THE ADDRESS—

113 LIVERPOOL ST., SYDNEY.

#### LAWSON, BLUE MOUNTAINS.

Comfortable Furnished Cottages and Furnished Rooms to Let.

3 minutes from Station. Splendid Scenery. New Milk and Fresh Eggs to be had on the premises. Terms Moderate. All correspondence promptly attended to.

Mr. HADDEN, Proprietor, Lawson.

#### THOS. ABBOTT,

Writer, and Artistic Designer.

PICTORIAL ADVERTISEMENTS A SPECIALITY.

SKETCHES DRAWN FOR BLOCKS AT MODERATE CHARGES.

295 BALMAIN ROAD, LEICHHARDT.

#### Ladies' Self-Help Institute.

81 IMPERIAL ARCADE, PITT STREET.

The best place for Ladies to get their Plain and Fancy Needlework done, and beautiful Babies' Clothes for Sale. Ladies should help this deserving institute by giving orders to help poor ladies. Work executed on the shortest notice for Bazaars. Ladies' own material made up.

#### J. R. DONOVAN,

(Late 4th Dragoon Guards).

Military & Clerical Tailor

13 BOTANY STREET, SYDNEY.

NEAR OXFORD ST.

Trousers a Speciality. Terms Moderate.

#### CLARK & CO.

Rock Pavement and Steam Stone Crushing Works,

HAY STREET, SYDNEY.

CONTRACTORS for Tar Pavement to the Municipalities. Composition Tar Pavement recommended for its Cheapness and Durability. Blue Metal Broken to any gauge. Screenings, Gravel, Asphalt and Wood Pavement, Blue Stone Pitches, Concrete, Church, School, and Garden Paths neatly laid out at special reduced rates. Office.—Hay-street, Darling Harbour, Sydney.

#### MRS. MEAD,

Governesses' and Tutors' Institute

102 BATHURST STREET,

Between Pitt and Castlereagh Streets, SYDNEY.

Office Hours—10 till 5; Saturday—10 till 1. Governesses and Tutors introduced by Mrs. Mead. Established 1877.

#### J. H. QUIST,

—DENTIST,—

Rigney's Pharmacy, 151 King Street, Sydney

(Late of Macleay River).

Full Set of Teeth from £4. Single Tooth from 7/6.

All work guaranteed. Stopping a speciality.

#### Watches, Clocks and Jewellery.

A. T. DAWES,

Having taken the premises situated above the Church Book Depot, 176 Pitt-street, Sydney, is prepared to execute orders with despatch and at reasonable charges, consistent with good workmanship. Repairs a speciality. References permitted to Manager, "Australian Record." A. T. DAWES, Watchmaker and Jeweller, 176 Pitt-st.

#### W. MAYES

Grocer and Provision Merchant

74 WILLIAM STREET, WOOLLOOMOOLOO.

I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, which enables me to sell the choicest made, at prices cheaper than any other house.

CIRCULARS.—Miss Whitcombe is prepared to Print the above at the following low prices: 100 Circulars, post free, 3/-; every additional 100 Circulars, 1/-.

**COUNTRY MILK COMPANY,**  
137 to 153 PALMER ST.

MILK,  
BUTTER,  
CREAM.

Delivered to any address in City or Suburbs twice daily, except Sundays, when one delivery only is made.



### The Late Rev. Canon Allwood, B.A.

"Death to the Christian is not death, but an event in his life removing him to a higher—an endless life."—*The Prime's Sermon at his Confirmation in St. Luke's, Burwood, October, 28th, 1891.*

He told the congregation that a short time before he had stood at the grave of Canon Allwood. Hence his remarks, from which the above is a short quotation. He was addressing young persons who were commencing their Christian life, as confirmed members of the Church, and his thoughts naturally ran to an aged saint who had completed the first stage of his life in Jesus, and had been permitted to enter on the second: who had passed from the conflict to the rest, as he will from the rest—"They rest from their labours"—to "the eternal weight of glory."

Many of this young generation may ask, "who was Canon Allwood?" And this may evoke the answer to the effect that he had been the minister of St. James', Sydney. Yes, he had been the minister of St. James', Sydney. And the time was when, possibly, no other clergyman, who ever came to this country, wielded one half the power such as he possessed, and used for his Master's glory. That power, however, lay not in stormy debate, in platform oratory, in newspaper controversy, no, nor in pulpit eloquence in the hackneyed sense of the phrase. His influence lay in a powerful intellect well cultivated, a generous loving heart, a readiness ever to enter into the joys and sorrows of others, a beautiful modesty of character, and this coupled with a firmness of the most unwavering nature. It is not, therefore, remarkable that he was constantly resorted to by his clerical brethren and laymen of all grades in their times of perplexity for that wise counsel which he was so able and willing to give. One of our most accomplished governors often spent hours with him in consultation; and another in times of domestic affliction was wont to lay all the sorrows of his heart open to him; and leading lawyers, merchants, and private gentlemen resorted to him for the same purpose. And the poor and afflicted ever found a sympathetic friend, and where pecuniary help was needed it was given. It must not be supposed that his influence was confined to ministrations carried on outside the church. No; those thoughtful spiritual sermons delivered to the large gatherings of all grades who assembled around his pulpit on Sunday mornings, must have wrought an influence such as eternity alone will reveal.

The touching notice of his death says, "He was rector of St. James' fifty years." Of that fifty years it was my great privilege to pass nine years as his curate, viz., from August, 1883, to July, 1891, a period which I look back upon with gratitude and pleasure. It is true that our ecclesiastical relationship was that of incumbent and curate, but he was pleased to speak of it as "father and son."

Canon Allwood was born in Jamaica, September 24, 1803. His father was Chief Justice and Speaker of the House of Assembly. He was educated at Eton and Cambridge. He occasionally told me anecdotes of his early days. Of these I will mention two, both in connection with Eton. Two Russian princes were about to visit the ancient school, to report on the state of public education at the higher schools in England. The day was fixed for the arrival of the illustrious strangers. Some of the boys, on the previous night, pulled down a board from where it may have done a good work, and fixed it up on the front of the College. This board announced the fact that the building (where it had been) was an "Establishment for Young Ladies!" The authorities, led by the head-master, met the princes at the grand entrance. The board told them more than they anticipated or the head-master approved of. This was introductory to another revelation. The statue of the royal founder, Henry VI., standing in the quadrangle, was duly decorated for the occasion—crowned with an old cocked hat of the irascible unpopular head-master, for which the butler had been bribed, and a cane in his right hand. The circumstance must have given the princes matter for a paragraph on public school life in England for their report to the Emperor. An enquiry was instituted as to the authors, with results satisfactory to them, but not to the head-master.

All the boys were not remarkable for their studious habits, and as a result, school work was often scamped, like much other work. But the work for the Greek tutor was always well done, in order not to give him pain because he was such "a good fellow." This "good fellow" was John Bird Sumner, afterwards Bishop of Chester, and later on, Archbishop of Canterbury. Rather more than twenty years ago I was staying in South Devon, and when dining one evening in a gentleman's family, a conversation to the following effect took place:—"You have come from Australia. Did you ever hear of a man there named Allwood?" "Yes, I knew him well, I was his curate for nine years at St. James', Sydney. He is greatly respected." "Well, well, this is interesting to me. He and I were at Cambridge together. I knew he went to Australia, but never could hear what became of him after that." I remarked he was well known in New South Wales and even beyond. "He was a fine fellow at Cambridge—studious, quiet man. Some of us wild fellows tried to drag him with us. We did once, and then were ashamed of our conduct. When you see him tell him I inquired after him."

Canon Allwood was one to whom I always felt I could open my mind, and never did it in vain. Soon after I

became his curate I was favoured with a few anonymous letters complaining of the length of my sermons. My sermons never, except on rare occasions, exceeded an hour in length—often they were not more than fifty minutes. I showed the said letters to him. "Don't take any notice, Moreton, of what a few people say. So long as such large numbers attend, go on as you do now." I am afraid that many of our invalid church-goers would be scarcely equal to a sermon now of an hour's duration! During the nine years I was with him I do not remember that he ever asked me what I had been doing, or whether I had done anything. On the other hand, I may perhaps say that I never began any new work in the parish without consulting him. We had not, from previous training, been led to view all Church questions and Church work quite in the same light; still, this never made the slightest difference. Such matters were never spoken of. When asking him about some new endeavour he would say,—"It is not according to my old-fashioned views; I believe it would do good. I am afraid you will overwork yourself." The work was undertaken, and he often helped me.

In this way our happy years flowed on, and with years my love and veneration for him increased. Not long after I had become the minister of St. Peter's Woolloomooloo, he and I were sitting in St. James' vestry, opening our hearts pretty freely to each other, when he said, "I have been looking forward for you to succeed me here, and even now I think it might come to pass, if so, would you allow a poor old man to come to preach for you sometimes on a Sunday morning?" I am not ashamed to say that I think a tear was my answer. His wish was not to be accomplished. Our Father ordered things otherwise for us. Rest for him and change for me into the suburbs, after spending some years in Woolloomooloo.

I have spoken of Canon Allwood as a man of peace, and such he was in an eminent degree. He had much of that charity, too, which "thinketh no evil." I do not remember that I ever heard him utter a word against any one. He seemed to live to make and maintain peace. Still, it must not be supposed that he had not strong opinions, nor that he had not the courage of his opinions. There have been times when he felt himself called upon to speak out very plainly, though the cost to his gentle, loving nature was immense.

In the early days of the episcopate of Bishop Barker, another loving gentle spirit, there were two rather sharply defined church parties in this diocese, "the old men" and "the new comers." Between these it was thought there was but little in common, though it must be added that some of the most able of the "old men" were in closest sympathy with "the new men" or "the Bishop and his party," another designation. The state of tension rose to its height during the Conference—out of which all our synodical action has grown—of November, 1888. The immediate question was "the episcopal veto." This was erroneously regarded by the old order as an effort on the part of the evangelical leaders to crush out all which opposed their views. The Bishop was at the head of the evangelical party, led chiefly by Mr. Alexander Gordon, and Canon Allwood, almost unconsciously to himself, was at the head of the other party. The controversy rose to a climax by his great speech in favour of an "Enabling Bill." "My Lord, one who stood by that chair for four years to help to guard it while it was empty, that no improper person might be placed in it—one who possibly might have sat in it himself if he had so wished, is not likely now it is so well filled to detract from its dignity." [Written from memory.] It was natural that when the truth gradually became known that churchmen brought out a letter of the Ecclesiastical law of England with them to the colonies, that even the "Letters Patent" would not again be given by Her Majesty that they had been declared by great lawyers of England "not to be worth the paper they were written upon"—under such an altered state of things it was natural that leading Churchmen should think, and that their thoughts would not run in the same lines. It was clear, too, that the Church must remain without law or her sons must formulate laws to adapt her to the altered state of things. That holy, wise, well-instructed men, who are now with their Lord, should have differed is no more than saying that they were mortal—is no more than saying that the wisdom of Bishop Barker and of Canon Allwood were factors in the building up of our Church constitution—for the glory of their common Lord. Years passed on, much good work was done, and the Bishop and Canon, who had always respected each other, at length trusted and loved each other; and when Mr. A. Gordon retired from the Chancellorship of the Diocese the Clergy met in the old Church Society's Home to congratulate the venerable Canon on his having been appointed by the Bishop to fill it.

These rough, hastily written notes would be more imperfect than they even are, were no mention to be made of Canon Allwood's connexion with the Church Society. When Bishop Barker arrived in the colony he found a state of things existing for which the organization of the church was altogether inadequate. The discovery of gold had brought a mighty population to these shores, and to minister to their spiritual wants there were a few clergy who of little more than state chaplains. To meet this new order of things the Church Society was formed a Society which anticipated the Bishop of London's Fund, and other institutions subsequently formed. How much Canon Allwood had to do in calling the Church Society into existence, and watching over it in its early years, its own records could

testify. His calm judgment, his zeal, the weight of his character, his influence among the upper classes were all devoted to the founding and building up of the Society, and did much to make it what it has become.

Much more might easily be said of this good man. It is unnecessary. His record is on high. He has added another name to the roll call of our Australian Bishops and clergy; and what a long one it has become! They lived, they worked, they wept, they believed, and, as one by one they finished their course, they were removed to their rest. They speak to us who remain; not to differ on small matters, but to aim to see Jesus in all the events of daily life, and to live and work for His glory.

"We bless Thy holy name, for all Thy servants departed this life in Thy faith and fear; and beseeching Thee to give us grace, so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

G. H. MORETON,  
St. Luke's, Burwood.

### FOR THE SICK AND TROUBLED.

A Message from an Invalid.

DEAR FELLOW-SUFFERER.—May our own loving Master give you sweet comfort through this letter. Do you ever, when lying too weary to connect thought for prayer, repeat in a whisper slowly—that the fulness may fill your soul—these four words, "He knoweth our frame." Ah, I cannot tell you the deep, sweet comfort I've obtained through those two words, "He knoweth." Tender, loving, compassionate Jesus! "He knoweth." Invalids are so often and so soon wearied in body, and worn in mind, that many times it is too great an effort to speak, and others, not understanding sore weakness, are apt to think the silence is silliness or irritation; but oh, comforting words, "He knoweth." Jesus, the Comforter, knows down, down to the depths in the heart, for which words are formless; He knoweth the sorrow that ever inly aches, that no human sympathy can lessen; He knoweth the griefs hidden away in innermost recesses, but at times breaks their bounds and rush over the heart like a great tide, leaving desolation; griefs untold to proven friend—borne alone, yet not alone, for "He knoweth." The suffering body cannot always throw off its weariness, and He knoweth when the tried, frail child longs to rest the weary head upon His breast, and tell Him everything; but the lips through absolute weakness refuse to shape the words, and the soul bows down silent "unto the Lord." Silent, yet the breathing of the whole soul is eloquent to the loving, deeply sympathetic Jesus, who is close beside, giving to the tired child one hand to hold, while with the other He soothes the wearied brow; then deep, silent, restful is the inflow of His love to the soul, which with its whole capacity of adoration answers "My Jesus." Rest in His love, dear tried, weary sufferer, for 'tis only in that love you can bear all patiently, and follow unquestioningly in the path He leads. Even though your path be deeply shadowed, do not let the tears blind your eyes to the compassionate Lord so close, so close, offering you His hand to clasp firmly amid the enveloping darkness. Once God gave me a lesson from a cloud, and see, dear sufferer, can you not learn one from it too. I lay watching the sun slowly sinking in the western sky; there had been at intervals during the afternoon several heavy showers, and now one big, heavy, grey cloud stretched right across the sun, obscuring the light and warmth, but all its ragged edges were tipped with silver—molten silver, so beautiful against the sky. As I watched, the dull grey mass could no longer resist the heat-giving rays, for, presently, a big rent appeared, and gradually widening, till the clear, blue sky was seen calm and beautiful, and the sun shining brilliantly with "nothing between." Its rays shot across the valley, making the thousands rain-drops on grass, flower, and window-pane sparkle like diamonds, and the pools shine as sheets of silver. All now was brightness and beauty, where before only darkness and gloom, and the lesson came home to my heart: "looking 'earthward' the cloud is dull, dark, heavy around us; looking 'beyond' heavenward it is all light, so radiant, for 'tis facing the sun: our path is enveloped in shadow; trials, cares, sorrows, disappointments make one great cloud, but He, the Sun of Righteousness, is still shining, still reigning, still bestowing all love, and the encircling and permeating of that wondrous, measureless love dispelling darkness and gloom, flood the soul with light and gladness; for there is nothing between. Tired, weary, waiting sufferer, look 'heavenward'; and though our lives are in weakness spent, yet each day can be lit up by His exceeding precious promises, and with such an enveloping of His love, we can show forth His praise.

He knows! Yes, Jesus knows! Just what you cannot tell. He understands so well. The silence of the heart is heard. He does not need a single word. He thinks of you. He watcheth and He careth too. He pitieth! He loveth! All this flows in one sweet word. "He knows."

October 31 1891.

H. PRESCOTT & CO.,  
Wholesale Produce and Provision Merchants  
and Commission Agents,  
101 SUSSEX STREET, SYDNEY.

HAVE for disposal Best Brands of Dairy and Factory Butter,  
Hams, Bacon, Potatoes, Cheese, and other Produce. Importers  
of Oilmen's Stores, &c.

PRIVATE BOARDING ESTABLISHMENT,  
KENT COTTAGE,  
53 REGENT STREET, CHIPPENDALE.

GOOD ACCOMMODATION for families and Mechanics. This  
Establishment is most centrally situated, being in close proximity  
to Reiford Railway Station. The rooms are well furnished,  
lofty, and airy. Good table and all the comforts of home; piano,  
plunge and shower baths, &c. Terms Moderate.  
J. OVERTON, Proprietor.

EDWARD HOPE, Dental Surgeon,  
CORNER  
Bathurst & Elizabeth Sts.  
(Entrance facing Hyde Park)  
(Over Town and Country Building  
Society).



W. H. HOWARD,  
Upholsterer, Cabinet Maker,  
AND  
UNDERTAKER,  
70 WALKER STREET, NORTH SYDNEY.

BEGS to thank his numerous friends and customers for their  
patronage for the last 11 years, and assures them that he will  
do his best to retain their favours. Suites re-stuffed and covered;  
Mattresses re-made; Carpets taken up, beaten and re-laid; Blinds of  
every description made or repaired. Repairs of all kinds of furniture.

SPECTACLES  
of  
ALL KINDS.  
T. BEAVER,  
Watches, Clocks,  
and  
Jewellery Repaired.  
Jeweller, Watchmaker, Optician & Diamond Setter  
6 HUNTER STREET, SYDNEY.  
Few doors from George Street.



THOS. HIGLEY, Undertaker,  
BLUE STREET, ST. LEONARDS,  
AND  
BLUE'S POINT ROAD.  
ESTABLISHED 19 YEARS.

STATE, Reform and other Funerals respectfully conducted on the  
most reasonable terms and on the shortest notice. Wreaths and  
Memorial Cards to any design. Cedar, Polished and London Coffins  
executed on the shortest notice. T. H. trusts, by punctuality and  
moderate charges combined, to merit a fair share of the public  
patronage. Telegrams and letters will receive prompt attention.

NOTE THE ADDRESS—  
THOS. HIGLEY, Undertaker, Blue-st., St. Leonards,  
and Blue's Point Road.

### D. L. DOWD'S HEALTH EXERCISER.

J. C. OAKMAN, 8 O'Connell Street, Sydney, Sole Agent for Australasia.

The Home Exerciser is very ornamental, as well as a very practical machine for Physical Culture. With each Exerciser we give a Book of Instructions containing a method based upon thoroughly scientific principles for every set of muscles in the entire body, arms and legs; thoroughly exercise for broadening and deepening the chest and strengthening the lungs; also exercises for straightening the spine and bracing the shoulders back.  
RETAIL PRICES (with Book of Instructions, entitled "Physical Culture for Home and School, Scientific and Practical," 322 pages, 50 illustrations, by Prof. D. L. Dowd). We manufacture five grades of the Exerciser, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. No. 1 has all the iron work and cord couplings, japanned polished maple or birch woodwork. No. 2 is made as good in every respect, the difference is the iron is galvanized instead of nickel. No. 3 is made as good in every respect, the difference is the iron is galvanized instead of nickel. No. 4, blacked ironwork, is made up plainly but just as durable. The same Instruction Book and Illustrated Chart accompanies each of the grades. Exerciser packed for shipping, weights 21 lbs. Send money by Cheque, P.O. Order, or Registered Letter, payable to J. C. OAKMAN, 8 O'Connell Street, Sydney.

AN ILLUSTRATED CHART corresponding exactly with the engravings and order of exercises in the Instruction Book is given each purchaser of the Exerciser. Please send for large Illustrated Circular of the Health Exerciser. The distinguished pulpit-orator and evangelist, Rev. Miles Grant, Boston, Mass., writes, October 7—

"Touching your wonderful discovery, I take much pleasure in saying I am delighted with its effects upon my system. I sent for it that I might know its influence on a healthy person. I have now used it about three months, and intend to continue its use during my mortal life. The treatment produces a general refreshing, invigorating effect; sharpens my appetite, sweetens my sleep, and makes me feel as though I were a new lease of life. I have persuaded several of my brethren of the ministry to send for your Health-Pamphlet, and so far as I have heard from them they are exceedingly pleased. One of them said to me a few days ago 'I would not take 50 dollars for it.' It broke the bottom out of disease. I can say for myself I never spent cash to better advantage than when I bought your pamphlet.—Your brother in Christ, MILES GRANT."

SOLE MAKER OF

The Jersey

AND

AULSEBROOK,  
Biscuit & Cake Manufacturer  
CAMPERDOWN.

Oswego

BISCUITS & CAKES.

## THE BELL ORGAN & PIANO CO. LIMITED

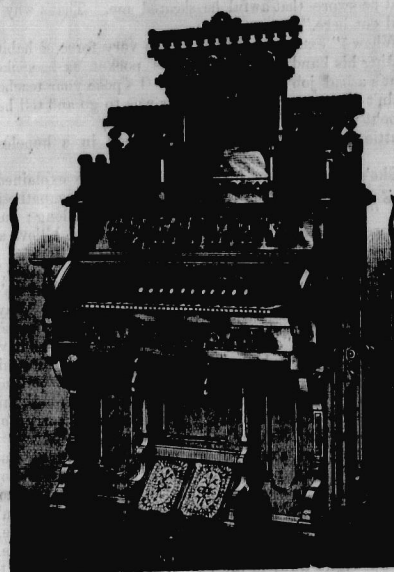
Our Instruments speak for themselves.

Churches and Lodges liberally  
dealt with.

See our PIANOS. Cheapest and  
Best in the Market.

SEND FOR CATALOGUE.

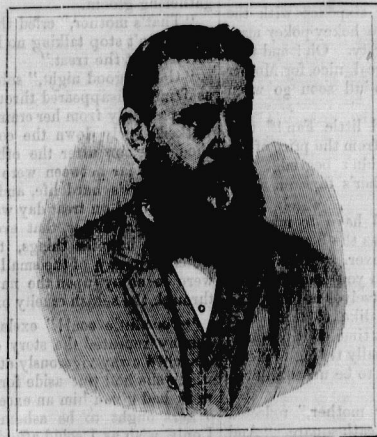
No. 6 BRIDGE STREET, SYDNEY.



Telephone No. 18

AND SOLE

MANAGER



PROPRIETOR

OF THE MOST EXTENSIVE

## BREAD - BAKING BUSINESS

ON THIS SIDE OF THE GLOBE.

We are now using 800 superficial feet of Oven Room, surpassing anything previously attempted in the colonies.

Try WEEKS WHITE.  
THE FIRM EXCELS IN THREE IMPORTANT PARTICULARS, viz.,  
QUALITY, REGULARITY, & CIVILITY

We have unrivalled facilities for catering successfully for the public. The ventilation and sanitary arrangements of our manufacturing premises have no superior in the Southern Hemisphere. ORDERS BY POST or otherwise for a cart to call in Sydney or any of the Suburbs will have prompt attention. If not satisfactorily served, try

WEEKS WHITE,  
ENMORE ROAD, NEWTOWN, AND KELICK STREET, WATERLOO.  
WE LEAD! OTHERS FOLLOW!

### NO MORE MEDICINE! NO DOCTORS' BILLS!

Sickness Cured, Health Preserved, and Life Prolonged by

DR. A. WILFORD HALL'S HYGIENIC DISCOVERY

PLEDGE OF HONOR.

Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, and for his treatment of health and longevity, with the pamphlet unfolding the same, I hereby pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, no allow it to be seen by any person; nor will I use the treatment with any others except the members of my own family. From each of whom a promise shall be exacted not to reveal the treatment to others. This pledge does not deprive the physician who may purchase the pamphlet from using the treatment with his patients; provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this ..... day of ..... 18.....

ONE WITNESS

Cut this out and sign with one witness, and send with One Pound to Dr. Hall's Agent,  
J. C. OAKMAN, 8 O'Connell Street, Sydney,  
who will forward the Pamphlet by return mail.



EXERCISER (patented).

HALES & COLE,

Choicest China, Ceylon and Indian Teas, in Blends or Pure, DELIVERED  
FREE in Town or Suburbs, or any Railway Station or Port in New South  
Wales, in Cansisters of 12, 24 and 28 lbs. nett; or Half-Chests at 1/6, 1/8,  
2/-, 2/3 and 2/6 per lb. Write or call for Samples.  
KING & KENT STREETS, SYDNEY.

TEA MERCHANTS



## Children's Column.

## Jemmy's Shilling.

A whole shilling of his very own, to do just what he liked with! It seemed quite a little fortune to Jemmy Wheeler as he trudged homeward in the summer twilight, with one small grimy hand thrust deep in the pocket of his knickerbockers, turning and twisting the precious silver coin contained therein.

That shilling was Jemmy's first earnings, the payment for "the job of weeding," which Mr. Saunders, the old gardener who lived next door, had found for him to do at one of the places where he worked, and which the little boy had been toiling hard to finish each evening that week.

"Will you have your money thrupence at a time or altogether at the end?" the old man had asked when he first set his young assistant to work, and Jemmy had answered promptly, "Oh, if you please, Mister, I'd rather have it in the big lump when I've done, 'cos, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

And what more glorious opportunity could one wish for, for laying out a whole shilling to one's perfect satisfaction, than a day on Epsom Downs!

"I guess there won't be a single chap in my class 'all have money to spend nor me this time," thought Jemmy proudly, and as he pursued his way homewards to Heath-square, his mind was occupied with an important calculation.

"There's the swings, that's a penny, and the giddy-go-round, that's twopence, and I'm sure almost to have two goes at both of 'em, what 'all make sixpence with the donkey rides; and then there's the hokey-pokey man, and a drink of ginger-pop if I gets thirsty. Oh! and twopence a-piece to spend on something real nice for Mother and little Fan; well, I reckon my bob 'll soon go when once I gets there!"

"Twopence a-piece for mother and little Fan!" that after thought meant fourpence spared from the price of his own selfish enjoyment; but Jemmy didn't begrudge it a bit, for he had not forgotten his teacher's farewell words the previous Sunday.

"Yes, I am very sorry that I shall have to miss the treat this year!" Mr. Gray had said as the boys gathered round him when afternoon school was over. "But I hope you will all have a very happy day, and you know, do you not, that the surest way to have it yourselves is to try and make it such for others also! I shall like to think that every one of you are having the jolliest time of it possible; but don't forget, boys, that if we are really trying to please our Heavenly Master we should strive to be unselfish even over our pleasures."

"Maybe I'll get a handkercher for mother," reflected Jemmy, as he turned the corner into Heath-square. "And one o' them bead necklaces for Fan; she'd look real pretty in it, that she would." Ain't I glad though as it looks so nice for fine. Holloa, Mattie! What's up now?"

As he uttered these last words aloud, Jemmy came to an abrupt pause, for there, on the hard pavement, leaning against the blank strip of wall at the entrance of the court, sat a little ragged, untidy-looking girl, her arms resting on her hunched-up knees and her face buried in her hands, sobbing as though in hopeless despair.

Poor little Mattie Wray, it was no unusual thing to find her in tears, for the drink-bend had laid his blighting touch upon her miserable home; and one could read in the poor little old, pinched face that was raised for an instant at Jemmy's words, how literally in her case, the "sins of the fathers" had been visited upon the child.

"What's up now, Mattie?" the boy repeated, as she sank back into her old despairing attitude; "you didn't ought to be cryin', and the treat to-morrow!"

"That's—that's just it!" answered Mattie. "I'd been countin' on it ever so, and now I ain't a-goin', 'cos—"

"Cos o' what?" questioned Jemmy, as the tearful voice died away into a fresh burst of sobs; "Why, yer-tell me yesterday as yer was."

"So I wery," sobbed Mattie, uplifting once more her poor little grimy, tear-stained face. "I were ill all spring, yer see, and I hadn't made 'nough 'tendances; but Miss Martin, my teacher, she come and made it all right afore she went away for her holiday. 'Mattie,' she says, 'you aren't 'titled proper to a treat ticket, but it weren't your fault, as you had whoopin' 'cough' and stayed away, and I'm a-goin' to give ye a shillin' myself, so as yer can buy a railway ticket and go with yer class all the same. A shillin' is the half-price 'cursion fare, yer know, and yer can get yer ticket the day afore the treat down at old Mrs. Merryweather's, what looks after the church—mind yer keep it safe,' says she, and mother she hid it in the old cracked teapot, where she thought as nobody wouldn't ever think to look, but father he must have got scent of it somehow, for he was out on the drink all yesterday, and mother she couldn't think as how he'd got the money, 'cos the landlord at the Black Bull he wouldn't give him any more credit, and when I was a-goin' to buy the ticket this arternoon there weren't no shillin' in the teapot, and then we knowed well enough."

Jemmy gave a comprehending nod. "Didn't yer ask nothin' about it?" he asked. "I did, but she said she'd give me a shillin' when she came back, and she didn't."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Well, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

"Mother did just now," said little Mattie sorrowfully. "And he swore that awful he skered me. That's why I come out here."

"Whew!" exclaimed Jemmy, from a force of habit, thrusting his hand once more into his pocket as he spoke. "That's a bad job for you, ain't it? I s'pose your teacher wouldn't give yer another bob if yer was to go and tell her all about it?"

Mattie shook her little rough, bare head in a hopeless way.

"She's gone away for her holiday," she explained, gazing up through her tears into Jemmy's sympathetic face. "She won't be back for ever and ever so long; and there aren't none of the other teachers what 'ud b'lieve as I was sayin' true."

"My teacher won't be able to come to the treat, neither," replied Jemmy. "But he said a Sunday as he hoped we'd all have a fine time, and don't I mean to, just. Why, only fancy! I've got a whole—" and then Jemmy stopped abruptly. I don't think he could exactly have told why, but a sudden flush of colour came into his cheeks, and he let that shilling which he was pulling triumphantly out of his pocket slip back through his fingers as he added quickly, "But I'm real sorry you must lose the fun, Mattie."

"And mother, she'd got up my frock clean all and everything," said poor little Mattie, beginning to sob afresh. "I hadn't been to one of the treats yer see, 'cos I hadn't no boots a Christmas, and my teacher she didn't know till arter it was all over. 'Never mind, Mattie,' she says, 'yer must just look for'd to the summer one.' That was right away in the winter, and now it's goin' to be to-morrow, and I ain't a-goin' after all."

"Jem, boy, is that you?" called a voice through the gathering gloom.

"That's mother," cried the boy, turning hastily round. "I mustn't stop talking no longer, Mattie; but I'm awful sorry about the treat."

"Good—good night," sobbed the poor little maid, and as Jemmy disappeared through the doorway opposite she rose painfully from her cramped posture on the ground and walked slowly down the court, dragging her little slipshod feet, one after the other in a weary, dejected way. Few and far between were the pleasures that came into little Mattie's hard life, and now it seemed that even the long-counted on treat day was to bring only tears and disappointment to her, that even that one short glimpse of brighter, happier things, that one breath of purer air which so many of the small inhabitants of Heath-square were to enjoy upon the narrow waste be denied to her through the selfish cruelty of a drunken father.

"Poor little soul!" exclaimed the widowed mother, as Jemmy repeated the story of Mattie's trouble while he munched away vigorously at the slice of bread and treacle which she had put aside for his supper, and for which his work had given him an excellent appetite. "That father o' hers ought to be ashamed o' himself, that he ought. I only wish as I could afford to make it up to her, but it's been hard enough o' late to get along anyhow, let alone findin' the money for treats even for my own bairns."

"But I am a-goin' to have a treat to-morrow," responded Jemmy gleefully. "A real stunnin' one, and it wont cost you nothin' neither, mother."

"And I'm glad as you should have that money to spend," remarked kind-hearted Mrs. Wheeler, as she folded up the last of the big pile of shirts at which she had been stitching. "I couldn't have spared you more than a copper or two myself, but you've earned that shillin' fair, and if you like to spend it all I shan't say nought against it; the treat don't come but once a-year."

"Well, there's the Christmas one, but that don't count for so much, 'cos it's only just round at the schools, yer see," replied Jemmy, as he disposed rather regretfully of his last mouthful of bread and treacle. "Are you going out, mother?"

"Yes; I thought I'd just step up with this parcel of work; the light's too bad for sewin' now, and maybe I'll get the pay for it if I can see Mr. Simmons myself."

Little Fan had long since been put to bed in the adjoining room so when his mother had departed on her errand, Jemmy was left alone in the dusky twilight with only his own thoughts to keep him company. Surely they ought to have been very pleasant ones that evening, for only a few short hours lay now between him and that "treat day," to which he had so long been looking forward, and in his hand he held the coin which was the earnest of all those additional delights, which he had been obliged on previous occasions to look on at with envious eyes.

"Fourpence for the swings and giddy-go-round, and the donkey rides, that's sixpence, and two a-piece for mother and Fan, and the rest for sweets and ginger-pop, or maybe a shy at Aunt Sally!"

Once again Jemmy tried to engross himself with that important calculation, but somehow it didn't seem to afford him the same complete satisfaction which it had half an hour before, and, try as he would to forget it, as he stood there spinning his shilling on the bare deal table, the pale, tear-stained little face of Mattie Wray seemed to rise continually before his eyes, whilst echoing still in his ears were tones of the sad, childish voice, "I haven't ever been to a treat; I'd been lookin' for'd to it ever so."

A shilling! Just the very sum the loss of which meant the loss of that treat to Mattie, and it was his very own, to be spent in whatever way he liked best! Very grave indeed

grew Jemmy's face as he stood in the dusky twilight gazing fondly down at the silver coin in his little rough grimy hand.

"If we are really trying to please our Heavenly Master we should strive to be unselfish, even in our pleasures." "Mattie ain't nothin' to me," was the thought with which Jemmy had striven at first to put away that other unwelcome one, but as Mr. Gray's words came back to his mind he knew that that was no real excuse, for had not the Saviour said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," and surely Mattie Wray was one of those "least"—a little sister for whom the Lord Jesus had willed that he, Jemmy Wheeler, might even yet make the morrow a bright and joyous day.

One last, lingering look at his treasured coin, the deep-drawn sigh as he thrust it back into his pocket, and snatched up his ragged cap, and the victory over self was won. Ere Jemmy fell asleep that night the bright vision of swings, and roundabouts, and donkey-rides, which he had conjured up had vanished into air, but within another home in that poor City square a child's pale, tear-stained face was pressed upon the pillow with a smile of sweet content, for safe in the tight clasp of Mattie's warm little hand lay Jemmy's hard-earned shilling, and that still, starved, faded pink frock hanging over the broken chair-back would be "worse to the broken" after all.

Only the memory of the broken words of gratitude, "Jemmy, dear Jemmy, I doesn't know how to thank yer right, but yer knows what I mean!" only the occasional glimpse of a little radiant, beaming face, that testified on the morrow to the perfect enjoyment of one at least out of the noisy troop of merry boys and girls who proclaimed so lustily to everyone that they "were all a-goin' to Epsom to spend a happy day,"—that was all the return which Jemmy Wheeler got for that first shilling which he ever possessed; but I think, had you questioned him on the subject, he would have told you that he had his money's worth after all, for "it is more blessed to give than to receive."

K. S. W.

## ABRAHAM'S PILLS.

The Great Remedy of the 19th Century  
FOR  
LIVER AND KIDNEYS.



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

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

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

Sold everywhere at 1s., 2s., and 5s. per box.  
PREPARED ONLY BY  
**J. S. ABRAHAM,**  
THE LABORATORY  
494 GEORGE STREET, SYDNEY.

Sermons by the Primate and the Bishop of Newcastle.

Address by Bishop of Melbourne.

## The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 7, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

## The Week.

The late Rev. C. Duggan. We are glad to learn that some friends of the late Rev. C. Duggan are endeavouring to raise a fund for the support of the widow and family, consisting in all of seven members. Such a movement as this naturally secures our cordial sympathy. We commend it to the notice of our readers, and shall be glad to receive any contributions they may forward to us for this purpose.

The late Rev. Dr. Kelyack. We regret to announce the death of the late Principal of Stanmore Wesleyan College, which took place on Sunday last. For some time previously to his decease, acting under medical advice, Dr. Kelyack abstained from taking any part in ministerial duties. Until a few weeks ago, however, he went in and out of Sydney, though sorely lacking much of his usual energy. His end was peace, and the many who attended his funeral, of all denominations, testified how wide-spread was the esteem in which he was held by all classes. Tokens of kindly sympathy were also received from friends in several of the colonies. Among those who attended the funeral we noticed Dr. Harris, Headmaster of the King's School, Parramatta; Dr. Woolls, the Revs. Charles Baber, F. B. Boyce, E. D. Madgwick, and F. Reeve. The Jewish Rabbi was also present. The death of Dr. Kelyack is not only a loss to his own church, but to the community generally. We respectfully offer our deepest sympathy with the bereaved family—in this their heavy affliction.

Church Society. Sir George Gipps, when Governor of this colony, was so impressed with the numerous demands made upon the Central Government for help, that he issued a circular bearing upon the subject, pointing out that the different localities should themselves contribute a portion of the necessary expenses for carrying out works of improvement. Sir George in this shadowed forth what is now so much required—"A Local Government Bill." Can we not draw some lesson from a former Governor's remarks with regard to the Church Society. Demands are made upon its funds from all quarters, and in some instances by those who have not contributed towards its support. We venture to say that if the claims of the Society were properly recognised in every parish, that the financial position would be more satisfactory. We further strongly deprecate the idea of any parish separating from the Society, when able to walk alone, disregarding the help afforded in the time of need.

Russians. It does seem strange that the Christian nations of the world do not utter their strongest protest against the indignity and wanton cruelty perpetrated on the persecuted and down-trodden race—the Jews of Russia. England, the land of freedom, paid 20 million of money for the liberation of slaves in the West Indies, and yet as far as we know no word of complaint has she uttered with reference to this terrible persecution. But though the nations of the earth remain silent God will surely visit for these things. He has punished His people for their transgressions, but history proves that those who have dealt harshly with them have come under condemnation, for He has not declared "He that toucheth you toucheth the apple of His eye."

Confirmations. Between two and three thousand of young people have been confirmed by the Primate. What an addition to the Church these would be if they continued faithful to the promises made on that solemn occasion. But is it not a lamentable fact that many drift away, and in time become unmindful of the claims religion should have upon them. The same difficulty exists with them as with the elder scholars in our Sunday schools, and the problem has not been solved how to retain them. It is impossible for the minister of the parish with his many duties to have a personal oversight over them, and yet this is what is needed. But might not the aid of the laity be called in, whose duty it would be to watch for these souls, confirming and strengthening them in the faith. Surely there ought to be in every parish some who would be willing to do God service in this special respect. It might be worth while to make an appeal in the way indicated. If not suggested to the laity, of course there can be no response.

The debt. Although absent from the busy work of the city Archdeacon King is mindful of the claims the Hebrew race have upon a Christian community. It is

well known that for some time past the Archdeacon has been interested in organising a fund for their spiritual benefit, and he now reminds those who have been in the habit of subscribing thereto that the Hon. Treasurer, Mr. Robert Hills is prepared to receive the usual donations. But the list might be largely increased, and would be if Christians only recognised the duty and privilege of giving to such an object, which has in view the preaching of Gospel truths to the Jewish people.

Giving. At the confirmation service on Sunday at All Saints', Petersham, the Primate during the sermon referred to the subject of giving. It was usual on such occasions to have a collection for the Church Society, and the giving for such an object his Lordship pointed out should be considered a privilege. Perhaps the following may serve to illustrate what giving really is. It occurred in August, 1862. The great good resulting from the establishment of the Church Society induced those connected with St. Stephen's Sunday-school, New town, to have collections among the children the first Sunday every month in aid of it. On one occasion the scholars were addressed particularly on the subject, and the privilege of giving to such a society was referred to. Among other things it was mentioned that it was easy when the Sunday came to ask their parents for money, but this was not the sort of giving the teachers liked; they would prefer, however small the amount, something of their own that they had either saved or earned. The address was illustrated by telling of a girl anxious to do good who was so impressed with a desire of giving from proper motives that she laboured morning after morning unknown even to her parents to attain the object she had in view. When her work was accomplished it was sold, and realized rather a large amount, which she had the satisfaction of presenting to a useful institution. The Sunday for the collection arrived, but it was not until some time afterwards that the following pleasing incident became known. During the week one of the scholars, a girl named Annie, solicited work from her mother with much earnestness to enable her to earn some money which she stated she wanted to give to the Church Society. Her mother readily complied with the request, and gave her three pence for her labour. The collection was made, and the contribution put into the box, but the teachers were not then aware of the free-will offering placed therein. It added not much to the amount received, yet it was a precious gift, and He who saw and commended the offering of the poor widow noticed the child cast in her all and give so cheerfully for that which cost her something. If this feeling actuated church-going people there would be no lack of funds for carrying on and extending the objects of this noble organization.

## Coming Events.

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.

Sun., Nov. 8.—11 a.m., the Precursor; 3.15 p.m., Canon Moreton; 7 p.m., the Dean.

## ANTHEMS.

11 a.m.—"Out of the deep have I called unto thee."—Mozart.  
3.15 p.m.—"Unto Thee have I cried, O Lord."—Elvey.  
Hymns—M., 318, 272; A., 350, 377; E., 307, 320, 315, 19.

## DIOCESAN.

Sun., Nov. 8.—Lithgow and Wallerawang, The Primate.  
Mon., " 9.—The Primate will institute the Rev. G. Middleton to the Incumbency of Prospect and Seven Hills.  
Tues., " 10.—Kogarah, Confirmation, 4 p.m., the Primate.  
Wed., " 11.—St. Augustine's, Neutral Bay, Confirmation, 7.30 p.m., the Primate.  
Thurs., " 12.—St. John's, Parramatta, Confirmation, 4 p.m.; and Granville, Confirmation, 7.30 p.m., the Primate.  
Sat., " 14.—St. Mark's, Darling Point, Confirmation, 4 p.m., the Primate.  
Sun., " 15.—St. Paul's College, 11 a.m., the Primate; Christ Church, St. Leonard's, Confirmation, 3.15, the Primate; and 7 p.m., Preacher—the Primate.

## Brief Notes.

On Sunday last an ordination service was held at All Saints', Petersham, at 11 a.m. by the Primate, at 3 p.m. a confirmation service, and at 7 p.m. His Lordship preached and held confirmation at St. Alban's, Golden Grove.

The Bishop of Bathurst held a confirmation service at All Saints' Cathedral, Bathurst, on Sunday afternoon, when sixty young persons were confirmed.

At St. James' Church on Sunday evening the Dean of Sydney, who preached, made a feeling allusion to Canon Allwood, who had been the Minister of that Parish for forty-four years. The sermon appears in another column. The annual tea and public meeting in connection with the Sydney City Mission was held in the Temperance Hall on Tuesday evening. His Worship the Mayor presided.

The Annual Festival Choral Service was held in All Saints' Church, Petersham, on Tuesday last. The Bishop of Bathurst preached.

The Rev. A. R. Rivers preached at All Saints', Petersham, on Sunday evening, a sermon appropriate for the occasion "All Saints' Day."

Bishop Tucker, of East Africa, says that £40,000 is required for his mission, otherwise the East Africa Company will withdraw their protection. The sum of £33,000 was raised at a meeting held in Exeter Hall.

The Rev. Dr. Kelyack, the well known and respected Wesleyan Minister and President of Newington College, died on Sunday last in his 59th year.

Confirmation services were held by the Primate at St. John's, Darlinghurst on Wednesday evening, at St. Clement's, Marrickville, on Thursday afternoon, and at Christ Church, St. Lawrence, on Friday evening.

The monthly meeting of the Committee of the Church Society was held at the Chapter House on Monday afternoon. The Primate presided.

The Rev. G. C. Grubb has been conducting a mission service at St. Peter's, Woolloomooloo, during the week. The first of a series of bi-weekly midday religious services for business men was held in the Centenary Hall, at 10 o'clock on Monday last.

A lecture to young men in business on "Counter and Desk" was delivered by the Rev. J. Ewen in St. Stephen's Presbyterian Church on Sunday evening.

A tea and public meeting was held in St. George's School Church, Glenmore Road on Tuesday evening. Addresses were delivered by the Revs. A. W. Pain and Dr. Rutledge.

The annual festival in connection with All Saints', Woolahra, was held on Thursday evening.

Canon Kemmis delivered a lecture at the Oddfellows' Hall, Katoomba, on Monday night. Subject, "Travelling in Merrie England in ye Olden Time." The proceeds of lecture to be devoted to liquidating the debt on St. Hilda's Church, occasioned by recent additions.

## Church of England Temperance Society.

A Tea-meeting and Social Re-union, under the auspices of the above society, was held in the Temperance Hall, Pitt Street, on Thursday evening, the 29th ult. Unfortunately the Church Choirs Annual Festival was being held in the Cathedral and as a consequence but a small number of visitors and friends had put in an appearance when the hour for tea arrived. This difficulty was, however, quickly overcome, as some of the members of the society went out into the streets and brought in all whom they thought were in need of a meal, and the hall was quickly filled. Blue jackets from the man-of-war vessels, seamen and apprentices from the merchant vessels and others whose occupation they, judging by their miserable appearance, must have long since forgotten served to make up a motley group; but those in charge had succeeded in accomplishing their end, viz., they had filled the hall and had done something towards rendering the condition of a number of homeless poor creatures a little less wretched than usual. The Revs. T. B. Tress, F. B. Boyce, A. Killworth, E. A. Colvin, T. Flynn, Mr. Courtenay Smith, and a number of ladies attended to the wants of the guests, and after the tea Mr. and Mrs. Millard, Mr. Jackson and David, the Tamil (members of the Rev. G. C. Grubb's mission party), took charge of the meeting.

Mrs. Millard sang a hymn and Mr. Millard delivered an earnest address on Temperance, in the course of which he introduced a number of anecdotes bearing upon the subject, "Christ, the one foundation, not only of religion, but of total abstinence."

Addresses were also given by David, Mr. Jackson and Mrs. Millard, during the whole of which the audience showed their gratitude for the good things with which they had been regaled by their quiet and orderly conduct.

READ THIS (The English & American Dental Co.)  
ROYAL ARCADE, PITT ST.

MR. W. REDMAN begs to inform the Australian Public that he has all the LATEST IMPROVEMENTS, both from ENGLAND and AMERICA, for supplying  
ARTIFICIAL TEETH WITHOUT PLATES & AT REFORM PRICES.  
FULL SETS, Upper or Lower, from £2 2s., with a FIVE YEARS' written GUARANTEE. Teeth skillfully Stopped, from 2s. 6d. EXTRACTIONS PAINLESS BY NITROUS OXIDE GAS.  
Dental and Medical Services. Teeth and Stomach Diseases. NOTICE THE ADDRESS:  
83 ROYAL ARCADE, PITT STREET, SYDNEY.

J. HUBERT NEWMAN  
Photographer.

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

Under the Patronage of His Excellency the Governor.  
12 Oxford-st., Sydney