

## Temperance.

### Ned Bryer's Story.

I AM just a plain working man, a carpenter by trade, Ned Bryer by name. I can't tell you a spun out story in fine words as I read in print, but I can tell you in a plain way the strangest thing that ever happened to me in my life—something which made a man of me, though it cost me cruel dear.

Five years ago come Whitsuntide I was at a job of work on a new school-house that was building not far from where I lived. It had to be got out of hand quick, so that I was fitting in the sash frames before the scaffolding was down, while the masons were still at work. My work there was not above half finished when Whit Monday came, and we all threw down our tools for a couple of days' holiday making. A bad holiday it was for me. For several weeks previously I had kept myself pretty quiet, and saved a few shillings. On this Whit-Monday I broke out. I have no excuses to offer. I was not led away by others; I was not driven to drink by a wretched home and a scolding wife. My wife never complained. There was no one to reproach me but little Totty; and at such times I have quailed before her eyes and her childish smiles till I have felt myself the very fool I was. I went inside and made the greatest fool of myself that a man can. Suffice it to say, for the whole of that week I never came near my home. I drank myself from man to beast, from beast to fiend. The Saturday found me in a state bordering on frenzy, with not a sixpence of wages to take, and a score run at the public-house that would take another week's money to pay off. I staggered home that Saturday afternoon, cursing the bright sunshine that mocked me with its calm gladness. My throat, my heart was on fire, like the horrible pit. My thoughts were turned to curses, my words to blasphemy. The very sight of my home, tidied with scrupulous neatness, the floor only the cleaner, and the furniture arranged the more carefully, because the cupboard was empty—that it might look pleasing even to my drunken sight—was the very last thing it needed to drive me frantic. That did it.

My little child crept up to me all trustful and confiding, and, putting out her little hands to be taken, said in her quiet way, and with that strange look of gentle, childish pity—"Daddy, my poor daddy!"

Her words went through me like a sting. Mad I must have been. I only know I caught her up in my arms--for she terrified me like my conscience incarnate speaking me through--and I ran with her. Yes, ran! I was sobered from drink and mad with delirium. I ran through the street, wild, and shouting, thinking only that I held my conscience tight in my arms, and that I would stifle it dumb for ever. I rushed to the school-house, where my mates were at work, but I never saw them then. Up the ladder, across the second scaffolding at a bound, and to the floor where I had been working. To the window, where, looking out, I was conscious of a confused haze of sight and sound coming up from below. Men's voices mingled with the moving people as in a dream, and from out of it all came a strange flash of warning: "Take heed, for in heaven their angels do always behold the face of my Father which is in heaven."

When the words came I do not know. I heard them. Two searching eyes looked at me for an instant, and then with the shriek of a demon I hurled what I held far down into the moving mist beneath. "Daddy, poor daddy!" it gasped. Momentarily I knew what I had done. My little child! Then momentarily yet, sight and sound and thought were shut out, and I was caught in a horrible web over a pit peopled with spider-demons, who preyed on my heart. Struggle as I might I could not get free or out into the light, but sank deeper and deeper in an awful abyss of darkness, where more terrible demons had power yet more dire to gnaw the heart and involve it in coils and meshes from which there was no escape and no death. Oh, that fearful time of living torture in the dreadful pit, without a ray of light for all the burning! Words cannot tell of it. How long it lasted I do not know. I only know that, after what seemed to me years of torment, I rose slowly, slowly out of the darkness, and saw the webs grow dim and faint in a vague twilight and then fade out in the light—sweet light that fell from a strange window; till, looking up, I saw the calm blue sky and the bright sunshine slanting in upon me in a strange bed. Then I remembered what I had done, and cursed my gladness and leaped from my bed, and tried to tear myself in a paroxysm. "My little, little girl!" I raved and cried aloud. Some gentlemen and nurses ran in, hearing my bitter cry. They sought to soothe me by telling me I was better. "My child," I cried.

"She is saved," they said; "your wife caught her in the crowd."

"Oh, thank God; thank God!" I remember sobbing myself to sleep repeating these words. When I awoke I found I had been brought straight from the school-house where in my delirium I had attempted to destroy what was of all things dearest to me—to the hospital, and there tended during the torments of a mania the most fearful that man can bring upon himself. The doctor came and asked kindly if I could hear to see my wife and child. He led them to my bedside. Not a reproach even in my wife's face, but I noticed she kept her child behind her.

"You do right to mistrust me Fanny," I said, "brute,

beast that I have been; but you don't think I would harm our little Totty now!"

"No, Ned," she said, "it isn't that; I know you wouldn't."

She turned away to hide the tears that were coming up, and she set my little one in her place, yet holding the child's hand while turning her back to me. It flashed across me that my girl would dread me and shun me now. But no. She smiled a calm, trustful smile in my face. Oh, how good that was to me!—like a sunbeam from heaven into the place of torture through which I had passed. I caught her to me, and smothered her with caresses and tears. "Little Totty," I said, "can you forgive me?" She smiled and nestled herself closer to me, but made no reply. I asked her again the same question, and again, and yet again. But there was no other reply. "Will not my little one say a word, or a word, only one, to forgive her father? Only say 'Daddy—poor daddy!'" I besought her. "She will never speak again," they told me; "never again."

My little girl was dumb. The fright of the fall had paralysed her tongue, the doctor said, and deprived her for ever of speech.

Only a year ago, a little after Easter, there was fever in our street. It entered several doors, and I thought it had passed mine by. But it came in and laid its cruel hand upon my little flower, and parched it and withered it up. Oh, my little child! You were so patient in your sufferings; and though you were mute and could ask for nothing, there was no complaining in your eyes. I watched by your bedside night and day for the whole week, for I could not work, and they did not ask me; they knew you were dear to me. And the week ran out, and the fever was at the worst. You fell into a deep peaceful sleep, smiling as you slept; and the doctor said the change would take place when you woke, but could not tell how it would go. Then I wheeled your little bed to the window, that you might see the summer sun glow and dance upon the water when you woke, to gladden your eyes. And Sunday came—Whit-Sunday—and the sunshine fell on all the shore like a parable of Pentecost; but still you did not wake. They told me, "No, you would sleep till the evening." And tired, not of watching you, love, but weary and worn in body and mind, I took a few minutes' walk in the sunshine, that mother might not see me give way to her. I had taken no heed whither I had directed my steps, Totty. I was thinking with a broken heart only of you, for they gave me little hope—when I heard music, and looking up saw I was near a church. And I thought I would slip in for a minute, if perchance I might hear something that would comfort my heart. The minister was reading, Totty, about "a tongue of fire that sat upon each of them," and how "they spake with other tongues." Heavily I came away, and back to your bedside again; and there I sat musing on these strange words till evening drew on. Then, seeing you a little restless, I called mother, and gently raised the blind, that the sun might fall on you a little as you woke; not upon your face, but play around you, about the gold of your hair. And, as I did so, something happened so solemn and strange, I can only speak of it to you, my darling, for you are an angel now, and will understand. The sunlight settled itself in a bright spot on your hair, and glowed and played over, your bright little head like the tongue of fire I had mused upon, till your golden curls seemed all aflame with the glory. And then, my little one, you spoke. You did. You did. You, so long dumb, spoke to us. It awoke us to hear you speak, for it sounded more like some strange tongue than that of my child. You said, "Daddy—poor daddy!" and smiled so sadly sweet on us that it came to my heart that we should lose you. Then you sat up in the little bed, your face all aglow in the sunset, and you looked out to where the setting sun was burning a glittering path of glory along the water into the sky, so radiant it dazzled the sight like the ladder of glory, the angels' path which Jacob saw. Then, oh, my little one! you cried in solemn ecstasy, "I see it! I see it! the golden way that leads straight up to heaven, daddy, and I am going from you." And stretching out your little hands toward it, you passed away from me into the sky to speak with "other tongues."

DEATH OF AN AGED MINISTER.—The death is announced of the Rev. George Rogers, who is believed to have been the oldest Congregational minister, which took place recently at South Norwood, in his ninety-third year. He was formerly co-pastor with Mr. Binney at Weighhouse Chapel, and for thirty-six years held the ministry of Albany Chapel. From 1856 he was theological tutor at Mr. Spurgeon's Pastors' College, from which he retired on reaching his eightieth year, though he continued to preach occasionally until nearly his ninetieth birthday.

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A MUNIFICENT BEQUEST.—The death is announced, at Edgbaston, Birmingham, of Miss Emma Chadwick Villers-Wilkes. Miss Wilkes was the last surviving sister of the late Mr. Alfred Salt-Wilkes, a wealthy Birmingham manufacturer, and by her death the munificent sum of £100,000 will be divided between the Birmingham General Hospital and the Midland Institute. Miss Wilkes was well known for her philanthropic and religious labours. She recently built, entirely at her own expense, the handsome chancel in St. Philip's Church, as a memorial to her brother, and subsequently embellished it with three windows. She also gave an anonymous donation of £1,000 to the Birmingham Bishopric Fund.

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

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

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

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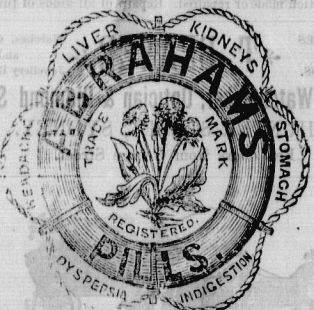


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# The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 14, 1891.

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

## The Week.

Prince Bismarck. The man of iron is ageing fast, so says the *Saale Gazette*, and his memory begins to fail him seriously. What a change has come over him whom the grandfather of the present Emperor of Germany delighted to honor. He no longer enjoys the confidence of his monarch and lives in comparative retirement. But however changed opinions may be of the "Iron Chancellor," he will ever be remembered as the man who consolidated the German Empire, and was instrumental in raising it to its present position among the nations of the world.

Women's Christian Temperance Union. This excellent organisation seldom neglects an opportunity for the furtherance of the cause they have in hand. On the Prince of Wales' Birthday several of the members of the Union visited Coogee, where large numbers of people had assembled. Tracts were distributed freely among them, which were of an attractive character, and were not only received willingly, but read by many. Afterwards they held a satisfactory and well-attended meeting, at which the claims of temperance were advocated. This is how the Women's Christian Temperance Union spent their holiday, and a good way, too.

Prince of Wales' Birthday. His Royal Highness would have been surprised had he been present in the colonies on the day he attained his 50th year. In England such demonstrations are not usual as those witnessed on Monday last, but Australians are essentially a holiday loving people, and they take every opportunity of enjoying themselves. The day was beautifully fine, and our many public resorts were visited by crowds bent on amusement. In Victoria, rain in the afternoon interfered with the sports. In this colony we were more fortunate. May the Prince adorn his high position and prove himself a worthy son of a worthy Queen and mother, and follow in the footsteps of him who was called by a people who loved his virtues—"Albert the Good."

Sea-bird Accidents. A plasterer fell from a scaffold on Saturday last a distance of fifty feet; he died soon after. On the same day a painter and decorator fell from a scaffold a distance of about 20 feet, and sustained severe injuries. It should be made by law compulsory for contractors to provide better means than those which are in use at present for the safety of their employees. In France we believe wire netting is fastened around a building so that a fall may be broken and in this way many lives have been saved. Would not this be a fitting subject for the Labour members to take in hand? It is sad to contemplate the number of deaths that have occurred in this way; of souls hurried at a moment's notice into eternity—resulting in some instances from want of proper precaution and regard for the safety of workmen.

Mr. Justice Foster. His Honor, who has been granted six months leave of absence, in consequence of failing health, left Sydney on Monday last by the "Orizaba," accompanied by Mrs. and Miss Foster. Besides the members of his family, many friends were present to say good-bye, and among the number we noticed the Chief Justice (Sir Fredk. Darley), Mr. Justice Innes, Mr. Justice Owen, Mr. Justice Manning, Mr. Rogers (President of the Land Board), Mr. Acting Judge Gibson. Several old friends from Newtown waited until the last, and just as the vessel was leaving an enthusiastic individual sung out "God bless you, Mr. Foster," and called for three cheers for the excellent judge, which was well responded to. On Sunday night at the Newtown Church there was a special communion service, and it was a solemn occasion, for many felt that for a time, at least, one would be absent from their gatherings, for whom they entertained the highest feelings of attachment. For more than a quarter of a century Mr. Foster's name at Newtown has been a household word: in all Church and philanthropic matters he has been the foremost, assisting in every way by his counsel and his purse. It may be said of him he never turned his face from any poor man. We sincerely wish his Honor but *resto vrayage*, and trust that he may return to the colony with restored health.

The Ministry. Several members of the Ministry left Sydney on Saturday last and proceeded to Port Hacking, taking with them the material to form the groundwork of the new Electoral Bill. They returned on Monday evening with the rough draft of the new measure, which is now in the hands of the Government Printer. Under ordinary circumstances, the zeal displayed in this instance would have been commendable, but if any of the work was proceeded with on the Lord's Day then it is

deserving of censure. The command is—"Remember the Sabbath Day and keep it holy." The disregard of God's commands will never bring prosperity to a nation, for He has said "Them that honour Me will I honour, and they that despise Me shall be lightly esteemed. It is hard to fight against God, and those who do so will find sooner or later that there is a terrible truth in the assertion.

Cricket. In the intercolonial cricket match between South Australia and Victoria, G. Giffen (S.A.) batted beautifully, scoring 271 runs, beating his score of 237 made in Melbourne at the beginning of the year. A remarkable accident occurred during the game. The two brothers, G. and Walter Giffen, were at the wickets together, when George drove a ball hard and straight, which struck his brother on the hand, crushing his fingers against the handle of the bat. The accident was of so serious a character that Walter had to retire, and it is doubtful whether he will be able to play again this season. During the play the English visitors came on the ground, and received a hearty welcome. It is satisfactory to watch the career of successful cricketers, to maintain continued success such as George Giffen, Grace, Blackham, Shrewsbury and others have acquired, it is necessary that the player should be a man of nerve and quick of eye, withal of temperate habits. Dissipation has destroyed many a promising cricketer.

Public Treasury nearly £63,000. The amount was expended in preserving law and order and the repression of violence. The Premier, in the Assembly, spoke very strongly against Labour agitators, "who went about the country preaching discord, revolution and violence, and who did their best to prevent a better understanding between employer and employed." If the money were now available, it is said many of the unemployed would gladly take work at reduced wages. It was further stated that New Zealand non-union men, whose services had to be retained, took back to their own country £6,200, which they had earned and saved. And yet, notwithstanding all the agitation that has taken place and the loss in wages and otherwise in consequence of strikes, the solving of the problem between capital and labour is as far off as ever. When are we to have a Board of Conciliation?

Lord Hopetoun. The colonies undoubtedly are growing in importance. At one time slanders against their fair name were uttered, and scarcely a voice raised in defence. But now, when any aspersion is cast upon them, a champion arises and strongly protests against the calumny. In London lately Sir Saul Samuel repudiated in the strongest terms certain false representations made against the credit of this colony, and on Monday evening last the Governor of Victoria, Lord Hopetoun, at the Mayor's banquet, replied to some of these critics, men who had ill repaid the kindness shown to them when visitors amongst us. These statements he emphatically contradicted, and declared that they were not likely to foster a friendly feeling.

Wine Shops. A writer in a London paper says that never at any time during the present century have such large quantities of wines and spirits been consumed by women—in what is called Society—as at present. This is a grave charge, if true. When grocers and others were permitted by law to hold wine licences in this colony, it was predicted by some competent to judge, that this would lead to drinking habits among women, for the reason that they would go into such places, but would be ashamed to enter a public-house. It is bad enough for a man to be enslaved by the degrading vice—drink; but when women give way to it it is far worse.

The Christian Life. The introduction and first of a series of articles on the Christian Life, by the Rev. A. Killworth, B.A., L.L.B., are printed in this number. We hope to be able to publish the articles weekly, and we feel confident they will be highly appreciated by our readers.

Beneficial Literature. We have recently directed attention to a certain class of literature (3) which is ruining both mentally and morally the young men and women of the land. Ministers should urge their people against purchasing or reading the filth which swarms our bookstalls and which is offered as "illustrated" periodicals.

The Monthly Observer (Belfast) has published the following on the subject which has created a considerable interest in the matter:—"We are, it must be confessed, at present overrun with a species of paper which caters to the popular taste, in which the drawings are not high-class, and the wood

engraving is not of the finest order. In these papers humorous drawing has degenerated into mere extravagance and burlesque, and the jokes get rather coarse handling by the artists. We wonder who the good taste of the people not at some coming period of time enter a protest against this monstrous work. It does not speak highly of our discernment of good art when so much of this stuff pours in upon us. These papers buzz around us in swarms, each with its too frequent jest and exaggerated caricatures till we are threatened with a plague of them. It would be well if some one would introduce a little sulphur smoke to clear the atmosphere a trifle. Otherwise the pest must go on growing, and quiet people are apt to be caused annoyance by the persistency of the strain on the nerves. We deplore the grievance, but we are not a Carlyle to attack and banish it. On surveying the pile of *Sittings and Snippings* and *Short Cuttings* and *Bits* of all imaginable odd rubbish which the office boy has swept into a heap for our inspection, we have decided on the whole not to attempt the clearing the nuisance away by our own unaided exertions. No, upon mature consideration we leave the public to deal with it; it is their business, not ours. If they choose so to be pestered, let them be so. We will sweep our heap clear out of doors, and with perfect complacency let those who like this sort of thing revel in it, and enjoy it to their heart's content."

## 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 Dean; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

### ANTHEMS.

11 a.m.—*Windsor F.*  
"Lord how long wilt Thou forget me  
While in lonely grief I mourn,  
And how long Thy face be hiding  
Wilt Thou never more return."

Lord, how long must I take counsel  
Having sorrow in my heart?  
Foes relentless rise against me,  
And no helper take my part.—*Mendelssohn.*  
3.15 p.m.—*Stainer A.* "I was glad when they said unto me, We will go into the House of the Lord. For there is the seat of Judgment, even the seat of the house of David. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plentyness within thy places. Amen."—*Eliot.*

Hymns—M., 331, 361; A., 282, 285; E., 302, 299, 354, 21.

### DIOCESAN.

Sun., Nov. 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.

Tues., " 17.—Cathedral. Confirmation, 4.30 p.m., the Primate.

Wed., " 18.—Committee of Finance and General Purposes—Church Society, 3.30 p.m.

Thurs., " 19.—St. Matthew's, Bondi, Confirmation, 4 p.m., the Primate.

Fri., " 20.—Conference of Archdeacons and Rural Deans with the Primate at Greenknowe.

Sat., " 21.—Dulwich Hill, Confirmation, 4 p.m., the Primate.

Sun., " 22.—St. Alban's, Five Dock, and St. Bedes, Drummoyne. Preacher—the Primate.

Mon., " 23.—St. Clement's, Mossman's Bay, Confirmation, 4 p.m.; Divine service, 7.30, the Primate.

Tues., " 24.—St. Nicholas, Coogee, Confirmation, 4 p.m.; St. Jude's, Randwick, Confirmation, 7.30.

Tues., " 24.—Meeting of Clergy in the Chapter House at 11 a.m. for the election of a Canon in the place of Canon Allwood, deceased.

Wed., " 25.—St. Stephen's, Newtown, Confirmation, 4 p.m., the Primate.

Thurs., " 26.—St. Silas', Waterloo, Confirmation, 7.30 p.m., the Primate.

Fri., " 27.—St. John's, Balmain, Confirmation, 7.30 p.m., the Primate.

Sun., " 29.—Cathedral, 11 a.m., the Primate; All Saints, Woolahra (for the Church Society), 7 p.m., the Primate.

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J. ROBERT 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. R. 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 in 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 studio."



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

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## Brief Notes.

The rite of Confirmation was administered by the  
Primate at Lithgow and Wallerawang on Sunday  
last, at Kogarah on Tuesday afternoon, St. Aug-  
ustine's, Neutral Bay on Wednesday evening, St.  
John's, Parramatta, on Thursday at 4 p.m.; Granville,  
7.30 p.m.; and to-day at St. Mark's, Darling Point.

The Primate instituted the Rev. G. Middleton to the  
Incumbency of Prospect and Seven Hills on Monday last.

The Bishop of Goulburn has been served with a copy of  
the statement of claim which the Rev. A. T. Puddicombe,  
incumbent of St. Saviour's, has made against him in  
connection with the Goulburn Cathedral dispute.

The Rev. H. T. Robjohns has returned from a three  
months' visitation of Queensland for the Bible Society.

The Very Rev. Dr. Harris preached in St. John's  
Church, Camden, on Sunday last, when a Church Parade  
of Cadets was held.

Messrs. Sankey and Moody, it is reported, will shortly  
leave London on a tour through India, China, and  
Australia.

Turkey has re-opened the Bulgarian Churches at  
Macedonia.

Canon Kemmis preached on Sunday last in the Church  
at Berry morning and evening, and on Monday night in  
the School of Arts Hall gave one of his popular lectures.

The foundation-stone of the Parsonage at Berry was laid  
on Monday last by Mr. James Wilson, J.P., who delivered  
an address; as also did Canon Kemmis, the Rev. Luke  
Parr (Incumbent), the Rev. Robert Jackson (Presbyterian)  
and Mr. William Leely the contractor.

Public feeling in Rome with reference to the Pope is  
greatly excited. An agitation has been started to make  
the Pope amenable to the common law of the country.

The Presbyterian Church flower show was opened on  
Monday last at Yass by the Mayor and Mayoress. The  
annual picnic of the Wesleyan Sunday-school was a  
success.

The Loyal Orange Institutions and kindred societies  
held a picnic at Mrs. Darvall's grounds, Ryde, on the  
Prince of Wales Birthday.

On Tuesday last the two Wesleyan Sydney districts  
commenced their annual sessions.

In connection with the proposed establishment of a  
cottage hospital in the western suburbs, it is estimated that  
by the time arrangements are made for a permanent  
committee, etc., £8000 will be in hand. This amount  
will include £1000, the Government endowment.

The annual meeting in connection with the Newtown  
Wesleyan Church took place on Tuesday evening.

Petitions from all parts of Russia have been presented  
to the Minister of Finance for the retention of the Jews in  
Russia.

A meeting in connection with the Ladies Evangelistic  
Association was held at the Temperance Hall on  
Wednesday.

The Russian authorities are closing all Protestant  
Churches in the Empire, the only exception being the  
Lutheran Churches.

## Jottings from the Bush.

"All in the name of the Lord Jesus."

I BELIEVE firmly that "truth is greater and will prevail";  
but it often takes a long time for it to do so. "Give a lie  
a day's start," and although the truth will ultimately con-  
quer, "a stern chase is a long chase." We all  
of us could give many illustrations of this: the last that  
has come under my notice was a report, printed in a daily  
paper fifty miles from here, announcing the death of a  
gentleman who once resided in this town. The report was  
contradicted in the next issue; and the falsehood duly  
arrived here, was circulated everywhere, and even a week  
later it was still engaged in the task of contradicting it.  
No doubt it is still living somewhere. Of course it all was  
the fault of the editor who printed the assertion before he  
was sure of it. Ought not the editors of Christian papers  
to be very especially cautious as to the truth of the asser-  
tions they publish? And ought not Christian platform  
speakers to be equally cautious?

To a great extent, no doubt, this caution is practised.  
"We cannot vouch for the truth of the story, but we give  
it for what it is worth," writes the editor; "I have read  
that once on a time . . ." says the orator; but the  
cautious preface is too often forgotten by the reader or  
hearer, who repeats the story to his friend. I do not go so  
far as did an earnest clergyman, who died some years ago,  
and say that fiction ought never to be used, even to convey  
religious truth: it has always seemed to me that our  
Saviour's parables contradicted that assertion. But I like  
my dose of fiction to be labelled as such. There is a paper  
which, I am told, never inserts a single story without being  
assured that the main facts of it are true: I mean the  
paper of the Children's Special Service Mission.  
But it is the fictions pretending to be truths and especially  
the fictions tending to the proof of Biblical facts that I  
chiefly object to. For example, a paragraph was  
lately going the rounds of the country press, giving the  
supposed *ultima verba* of Pilate's order to crucify our  
Redeemer: I do not think that any religious paper copied  
that, for the wording would deceive no man acquainted

with history; but I imagine that it was composed in the  
supposed interests of religion. Again, some person invented  
the story about the Queen producing a Bible, to some  
ambassadors from an African state, as being "the secret of  
England's greatness." How many million times that  
anecdote has been given as though it were true; and I  
suppose the person who invented it, did it in the supposed  
interests of religion. But we who claim to preach the  
truth ought to be especially careful to assert nothing but  
what is true. One may take as a motto in this respect the  
words of Mr. Haweis, which I just now read as applied by  
him to the charitable, when confronted with the pitiful  
stories of beggars: "Verify, verify, verify."

"A horse, a horse, my kingdom for a horse" is a quota-  
tion hackneyed enough; but it seems to be less of an  
exaggeration in these days than it was of old. For within  
a few miles of me there is a horse for which an offer of  
£20,000 was lately refused, and there has been a similar  
refusal in England lately for the winner of the Derby. My  
Dictionary of Dates does not inform me what was the  
average price paid for the bodies of men and women in  
America, forty years ago; but I don't think that the price  
of any man or woman ever reached such a figure. As for  
the soul, how many a man and woman would consider that  
they had made a bargain if they got such a price for their  
own soul, or for the soul of another person! £20,000  
would build and endow a fair-sized hospital; it would pay  
the entire stipend of three clergies to work in our crowded  
suburbs, or scattered bush districts; it would enable the  
Labour Home to do its work unfettered by debt. Would  
the gentlemen who can afford to pay such prices for horses,  
remember that there are investments—which pay quite as  
well in the long run—for the bodies and souls of men?

By the bye, talking of endowments, I notice that an  
effort is being made to procure more of these in the Mel-  
bourne Diocese. One gentleman has begun to put the  
plan in action by presenting some land to the Bishop of  
Melbourne's fund. Might we not make an effort towards  
the same end here? And we do not get half as many  
legacies as the endowed Church in England gets; somehow  
people forget to mention the Church in their wills. *O mea  
culpa!* I have forgotten, through all the years since the  
Rev. E. G. Hodgson mentioned the matter in the Synod,  
to preach a sermon on "the true unpardonable sin"—un-  
pardonable, because its very existence shows that there was  
no repentance manifested for it on earth—the making of an  
unjust will. And there are many wills which, while they  
may be perfectly just and upright in their dealings with  
men, are not just towards God, inasmuch as to that God,  
with whom the dead man's relatives rejoice that he is  
dwelling, there is not left one penny, either for the  
temporal or spiritual good of His creatures, except the near  
relatives of the deceased.

It is a sad time in many a family just now, and the great  
family of the Church of England has to mourn many an  
earnest and devoted worker. "Well done, good and faith-  
ful servants," yet we would have had you longer working  
by our sides. It is sad to turn to the first column of the  
*Herald's* front page and to see daily among the deaths the  
names of some whom we have loved and respected. May  
God raise up still more earnest ones in their place. "God  
takes the workers but He carries on His work;" and the  
very fact of their sudden call away may make others more  
earnest not to lose time in working for their Master. How  
heaven becomes more peopled with our friends as the years  
go by! Even if to us our Saviour should seem a stranger  
—which he ought not to seem—even then, there are so  
many hundreds there whom we know and love, who will  
welcome us when our own time comes.

COLIN CLOUT.

## Mr. G. C. Grubb's Mission at St. Peter's Woolloomooloo.

OCTOBER 31st TO NOVEMBER 9th.

FOLLOWING on the Mission at Summer Hill, Mr. Grubb  
and his party of six proceeded to Woolloomooloo, to con-  
duct a week's Mission there, and the blessing attending  
this week's services has been quite as manifest as at  
Summer Hill. The usual opening prayer meeting was  
held on Saturday night, October 31st, at 7.45 p.m. Mr.  
Grubb, speaking from I. Samuel, 17, held David up to us  
as a channel of God's power in the overthrow of blasphem-  
ing Goliath, "and God," said he, "wants to fill all of us  
Christians with the same power, in order that the giants of  
infidelity, agnosticism and stubborn resistance of God's  
Truth in this parish may be overthrown." On Sunday  
Mr. Grubb preached both morning and evening to a well-  
filled church. In the morning he gave us a few home  
truths from Hosea 14, and in the evening he spoke with  
great power on those solemn words in Heb. 2-3—"How  
shall we escape if we neglect so great salvation?" In  
the afternoon at 3, Mr. Millard held a Children's Service  
in the church, and Mr. Horan conducted a similar service  
at St. George's. At 4.30 p.m. Mr. Tres and several mem-  
bers of the Mission party were to be found giving the  
glorious Gospel message to a large crowd, chiefly composed  
of men, in the Domain. The Mission band were not idle  
during this glorious harvest week of souls, five services  
being held daily, including an open-air service every night

before the one in the church; on some days as many as  
six meetings were undertaken, the extra one being con-  
ducted by David, the Tamil, at the close of Mr. Grubb's  
Bible reading. This meeting was principally for Christian  
workers and was much blessed to many of them. There  
was an early prayer meeting every morning at 7.15, and  
this was taken by one of the Mission party. Then at 3  
p.m. Mr. Grubb opened up the Scriptures to us in such a  
way as to make the Holy Word seem quite like a new  
book and to make us ashamed of the fact that so great a  
mine of eternal truth had lain so long unexplored. The  
Bible reading was followed at 4.15 by a Children's Service  
in the schoolroom, held by Mr. Millard, who takes after  
his Divine Master in his great love for and sympathy with  
the little ones who come to hear of Jesus. His labours are  
very greatly blessed among them, many hundreds of  
children learning to love their Saviour and to trust Him  
not only to save, but to keep them. The open-air services  
each night before mentioned were the means in God's  
hands of gathering together a large crowd of men, not  
usually to be found within the walls of a church, and  
many were thus induced to come to the Mission Service  
and hear of redeeming love, and not only this, but souls  
were saved as the direct outcome of the open-air services.  
Time would fail to tell of all the wonderful and glorious  
results following the faithful and earnest preaching of the  
Word by Mr. Grubb, a great many precious souls have  
during this week found assurance of forgiveness of sins in  
believing on Jesus, and believers have been filled with  
new life, joy and peace in the Master's service. At the  
beginning of the week the attendance at the evening ser-  
vices was not very large, but during the latter half the  
church was well filled each night. After-meetings were  
held, and many stayed behind to seek further blessing.  
One feature of the Mission has been the great amount of  
personal dealing with souls that has fallen to the lot of  
Mr. Grubb's helpers, and many an anxious one has thus  
been led into perfect rest and peace. Sunday (November  
8th) was a busy day for the party, Mr. Grubb, of course,  
preached morning and evening; in the evening to a church  
literally packed with people. The rest of the Mission band  
were holding services elsewhere throughout the day: Mr.  
Millard with the children, Mr. Jackson in a Wesleyan  
Chapel, Mr. Horan at St. John's, Balmain, David in  
another church, and Mr. Bidlake leading the open-air  
meeting in the Domain at 4.30. Great blessing attended  
them all. This glorious Mission closed on Monday evening  
(November 9th) when Mr. Grubb held a Thanksgiving  
Service in the Church at 7.45. He gave a wonderful  
address on Neh. viii, 10—"The joy of the Lord is your  
strength," and at the close read out many letters of praise  
and thanksgiving to God that had been sent to him from  
those who had received blessing at the Mission. To God  
be all the glory!

## 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.

## AN APPEAL.

To the Editor of the Australian Record.

Dear Sir,—In your issue of 31st ult., there appeared a  
report of a very humble effort to establish a Home for  
Male Inebriates, with or without legislation, after the plan  
of the Rev. Lockhart Morton, of Victoria, at whose "Hope  
Lodge" many fallen ones have been redeemed. Surely a  
better work could not be supported by Christians!

As the Hon. Dr. McKellar is about to introduce a Bill  
on the subject in the Legislative Council, we have some  
hope of the legal aid so much needed. In the meanwhile  
we want to make a commencement, however small, seeing  
that drunkards are dying on every side. For that purpose we  
ask those interested in such an undertaking—and who is  
not?—to promise an annual subscription, if it be only half-  
a-crown; no matter so long as we can make sure of an  
income. A gentleman has offered, on certain conditions,  
the lease of a suitable piece of land at a nominal rental;  
and I think if £250, or £300 were promised at once, we  
should feel justified in making a start under favourable  
circumstances. But I am utterly opposed to incurring debt  
in any religious or philanthropic work.

Will you kindly give us your support and lay the case  
before your readers?

Yours faithfully,

COURTENAY SMITH,  
Hon. Sec. (pro tem.)

"Trafalgar House," 9 Princes-street, Sydney.  
November 7, 1891.  
P.S.—Several of our clergy are on the committee, and  
many medical men will assist us.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has  
commenced business at "The Cafe Australia," 142 King Street.  
Mr. Brett is well known in connection with the music department of  
the Esplanade Hotel, St. Kilda, the South Australian Club, and lately  
with Gussler's Cafe, in this city. The "Cafe Australia" has been  
elaborately fitted up, and the very best attention is paid to orders by  
a competent staff of waiters—the whole being under the immediate  
supervision of Mr. Brett himself.

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## Papers on the Christian Life.

[By Rev. ARTHUR KILLWORTH, B.A., LL.B.]  
(Author of *Papers on Modern Thought*.)

## The series will embrace—

1. Introduction.
2. The Inception and Nature of the Christian Life.
3. The Law of the Christian Life—Growth.
4. The Ruling Motive of the Christian Life—Love.
5. Some Dangers and Difficulties of the Christian Life.
6. Some Encouragements and Helps of the Christian Life.
7. The Work of the Christian Life.
8. The Crown of the Christian Life.
9. Conclusion.

## [INTRODUCTION.]

We here commend to the reader some reflections on the Christian Life. We propose to look at it in the light of God's Word, and in reference to the manifold trials, temptations, and encouragements of our every day activity. In other words, to pass in review such thoughts as may be considered necessary to give the reader a helpful picture of the life which we think God would have his people live in this world.

The subject is by no means new. It has been dealt with by many great and good men of the past, and different aspects of it are set forth every Lord's Day in the numerous homilies and sermons that are delivered. But on a matter of such moment and practical importance, there is always room for further thought, or, at least, for the re-enforcement of old lessons to meet the ever-varying conditions of our earthly state.

Life is, confessedly, made up of sunlight and shadow, and any day may witness the thickening of the shadow until the soul is overwhelmed in night. Would it not be well if there were in the soul a latent power which could be called into exercise at the moment of any given emergency? But how may this be? Only, we venture to think, by submitting ourselves to spiritual training. The gymnastics of godliness have as great a value for the soul and the Christian life as physical gymnastics have for the body or mental gymnastics for the mind. In every case right training is essential.

But not only must there be the right training, we must further insist that it be not spasmodic or intermittent. If it be, it will only end in disappointment, sorrow, and pain. On the other hand, if it be constant—i.e., begun and continued in the spirit of earnestness and godly sincerity, the result will be, more, progress, and peace.

It is surely a strange fatality which leads so many to suppose that they can attain to a high state of Christian perfection, Christian usefulness, and preparedness for the life hereafter "with Christ," without continued training and the exercise of those spiritual faculties with which God has endowed us. A celebrated man was once asked what was the first requisite to make a good speaker. The reply was, "Practice." And what the second? "Practice"; and the third? "Practice." Methinks these several replies of the good man afford a fairly adequate answer to our own question: What is required for the perfection of the Christian life?

Here and now we do not enter into details touching this "practice" or spiritual discipline. We only desire to emphasise the absolute necessity of it, with a view to the endowment of the soul with latent power to act in the successive emergencies of life.

If we were to search for the cause why the lives of so many professing Christians are so weak and feeble, and, therefore, so lamentably lacking in usefulness, we should probably find that it was thoughtlessness, or want of attention. "Israel doth not know, my people doth not consider." Thoughtlessness in any branch of life means failure. The man who is thoughtless in the conduct of his business will inevitably make egregious mistakes, and in the end will most probably involve his business in ruin, and himself in dishonour. The professional gentleman who will not give attention to his calling will soon find himself without a calling. The student who is negligent of his studies and impatient of quiet reading and thought, will never succeed in securing academic honours or high degrees. And the same thing holds equally in regard to the Christian life. Attention to the thoughts of God is absolutely essential if those thoughts are to distil into the soul and transform the life into "the beauty of holiness" and spiritual utility.

The following brief papers are offered in the spirit of deep humility, and with the earnest desire and prayer that they may be really helpful, through God's blessing, to some who may stand in need of a better understanding of the nature and conditions of the Christian life.

May the Almighty Father encircle our lives with the light of His Divine presence, and pour into our wayward hearts the life-giving and strengthening spirit, so that we may learn the secret of Christian joy, and grow into the power and usefulness of the Christ-like life.

## FIRST PAPER.

## THE INCEPTION AND NATURE OF THE CHRISTIAN LIFE.

In the Fourth Gospel we have a deeply interesting account of an interview between Nicodemus and the Lord Jesus Christ. Nicodemus was probably a member of the Sanhedrim, or Great Council of the Jews, and is a permanent type of a searcher after truth. Both he and his col-

leagues had become interested in the works and person of Christ, and in the expression "We know that Thou art a teacher come from God." He lifts the veil and allows us to see the nature of the influence which the miracles of the Saviour were producing upon their minds. But while his colleagues were content with the inferences they seem to have drawn, Nicodemus must make "assurance doubly sure," and for this purpose he visits the Lord.

The answer of the Saviour to the first query of Nicodemus must have been startling indeed. It must have produced something like a shock to his mental state, and from the run of the conversation we should gather that he was very greatly disconcerted. That a gentleman of his standing and ability should be told by the new teacher that "except a man be born again he cannot see the Kingdom of God," was in itself a novelty which Nicodemus did not understand. Born again! What could this new birth mean? Thinking only of the physical and material aspect of the question Nicodemus might well exclaim "How can a man be born again when he is old?" But the moral and spiritual transcend the material, and from the fact that this good man did not understand the drift of the Saviour's words he showed his real need of the great change indicated thereby.

"Ye must be born again!" A divine imperative—marking in the most solemn manner the absolute necessity of a change in sinful man ere he can be said to answer God's purpose concerning him.

Now observe, I pray you, two things. First, that the inception of the new life here mentioned marks a very radical change in the inner life of the soul. It is not simply a change of opinion, but rather such a change as answers to a birth—a regeneration—a participation in a new life. Thus bringing to man new powers for new activities, and introducing him into new relationships—relationships that are holy in their nature and elevating in their tendency.

Secondly, this change is effected by the action of a personal power—the ever-blessed spirit. In our Nicene Creed we acknowledge Him to be "the Lord and Giver of Life," and the Mosaic Record leads us to believe that it was the same spirit who in the beginning brooded over the chaotic state of the world and shaped it into order, life, and beauty.

A moment's reflection upon the action of the Holy Spirit in this regard will help us to understand the effect of his influence on the soul of man. There was the old chaotic state marked by two terrible realities—*irregularity* and *barrenness*—ugly to behold and utterly fruitless. And such is human life, regarded from the divine point of view, prior to its contact with the Spirit of Life. There is the irregularity, the result of the thousand and one transitory impulses that act upon the life and render it uncertain and unstable. And there is the barrenness—the unfruitfulness. No faith in the Almighty, no prayer, no deep, heartfelt converse with the great Father of us all—no loving, yearning pity for the sinful, fallen, lost, and consequently no constant and permanent efforts to lift them up and to bring them within the region of light, life, and love.

But what a change is produced when the Divine Spirit quickens the soul and creates it afresh in Jesus Christ! "The Law of the Spirit of Life in Christ Jesus" makes it free from the law of sin and death. In the power of this new life there will be the putting forth of new activities and a progressive exhibition of the fruits of righteousness. What these are we shall see in a subsequent paper. Suffice it to say now that whatever shape they take they will be the effect—the outcome—of, and consequently in accordance with the Spirit's work upon the inner life of the soul:

Like morning, when her early breeze  
Breaks up the surface of the seas,  
That in their turnings, dark with night,  
Her hands may sow the seeds of light.

Thy grace can send its breathings o'er  
The spirit, dark and lost before,  
And, freshening all its depths, prepare  
For truth divine to enter there!

Till David touched his sacred lyre,  
In silence lay the unbreathing wire;  
But when he swept its chords along  
Even angels stooped to hear the song.

So sleeps the soul, till Thou, O Lord,  
Shalt deign to touch its lifeless chord—  
Till, waked by Thee, its breath shall rise  
In music worthy of the skies!

T. Moore.

Is it too much to say that the very purpose of the Divine Incarnation was to make this new life both possible and real to man? Listen to the Saviour's own words:—"The thief cometh not but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly." Here is the possibility of life for every soul. Now see the method by which its reality is effected. Turn to the 5th chapter of the First Epistle of St. John, and read verses 11 and 12: "The witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." We said just now that the effect of the Spirit's work upon the soul was to bring man into new relations. And so indeed it is. The blessed Spirit is given that He may bring us into a close, vital,

and intelligent relation to the Lord Jesus Christ. Read prayerfully Romans viii., 1-17. This relation is a living and fruitful union between the soul and the ascended Lord, making Him a living reality, and an "honour" in the inner precincts of the soul—quickening its latent power, sanctifying the affections, directing the will, and rendering life and all its transactions sacred.

Reader, hast thou this life, or art thou a stranger to this Divine relationship? Does it all read like a mystery to thee? Does it sound like speech that is far off, and not nigh? Like a possible dream of good for others, but not for thee? Be not repelled, I pray you by its mysteriousness. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." The reality of it may be thine, for the Great Father, whose love is over all His works, gives liberally, and one of His most precious gifts is this—the eternal life of which we speak. It may be thine even now, if thou wilt take it in the inner recesses of thy soul as the dear Master's gift to thee. On thy bended knee ask that the gates of light may be opened to thee, and lift up thy heart to God, thus:—

Breathe on me, Breath of God;  
Fill me with life anew,  
That I may love as Thou dost love,  
And do what Thou would'st do.

Breathe on me, Breath of God,  
Until my heart is pure;  
Until with Thee I will one will,  
To do and to endure.

Breathe on me, Breath of God,  
Blend all my soul with Thine  
Until this earthly part of me  
Glow with Thy fire Divine.

Breathe on me, Breath of God;  
So shall I never die,  
But live with Thee the perfect life  
Of Thine Eternity.

E. Hatch.

## [COMMUNICATED.]

## A Confirmation.

## DIOCESE OF NEWCASTLE.

The Bishop of Newcastle returned to Newcastle on Saturday night, for the purpose of holding a Confirmation at St. John's Church on the following Sunday morning, November 8th, after a week of "abundant labours" in the extensive parish of Wollombi, where he administered the sacred rite of Confirmation in seven widely separated centres to a numerous body of candidates.

Though evidently fatigued by the strain of the previous week, his Lordship appeared punctually at the appointed hour, 11 a.m., and all things being in readiness, the service began with the grand soul-stirring hymn:—

"The Church's one foundation  
Is Jesus Christ her Lord."

which, being taken up by the whole congregation, in unison with the choir and candidates, formed a noble prelude to a very beautiful and impressive service. Then followed the opening and concluding sentences of the General Exhortation, the Confession, Absolution, Lord's Prayer, and three collects. After which was read the Special Lesson—Acts viii., 4-8, 14-17, xix., 1-7; Heb. vi., 1-2; in combination—which terminated the preliminary service in lieu of Morning Prayer.

Before the Confirmation Service proper was commenced by the Bishop, the fine, inspiring hymn—

"Soldiers of Christ arise,  
And put your armour on."

was sung by the choir and congregation, the candidates remaining silent, and formed a metrical exhortation to them, most affecting and invigorating.

The "Preface" having been read by the Incumbent, Rev. F. D. Bode, the Bishop delivered his "First Address," simple, clear, attractive, sparkling with apt illustration, full of feeling and sympathy, reaching the will through the avenue of the heart. It had a powerful effect, moving many even to tears. Then was put the solemn question: "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism?" "Do you, Ella?" "I do." "Kneel down and pray for yourself, Ella." "Do you, May?" "Do you, Margaret?" And so on, similarly and severally, until each and all have promised, knelt in prayer and realised the intensely personal nature of the threefold vow of Repentance, Faith, and Obedience, which they have individually made.

After the subsequent responses and collect, there was a short pause for silent prayer; then the congregation, still kneeling, sang very softly, to the subdued tones of the organ, the beautiful old hymn of invocation,—

"Come Holy Ghost our souls inspire,  
And lighten with celestial fire."

And then came the "sign" and pledge of the promised gift of the Holy Spirit—the laying on of hands. The Bishop sat in his chair, one by one the candidates knelt before him in succession, and as the hands of their Bishop rested on the head of each young soldier of Jesus Christ,

a Chap. iii., 2. b Chap. iii., 2. c. Gen. 1-3. d Rom. viii., 2.

e John x., 10.

f Col. i., 27; 1 Peter ii., 7. g St. John iii., 8. h James i., 5.

i Rom. vii., 23.

the congregation, kneeling in silence, united with him secretly in his great spiritual function of intercessory prayer, as members of "a royal priesthood." "Defend O Lord, this thy child with thy heavenly grace that he may continue thine for ever, and daily increase in thy Holy Spirit more and more until he come to thy everlasting Kingdom."

When all had returned reverently to their several places, and the concluding prayers of the service had been said, the Bishop delivered his "Second Address." Like the first, it was telling and touching, full of pathos and power, of force and fervour, tender, encouraging, and also replete with wise practical counsels. He impressed upon his young audience the vital importance of cultivating carefully the spiritual life, and engaging concurrently in some distinct work for God. The former by the daily heartfelt prayer, meditation on some verses of Holy Scripture, observance of the Lord's Day, and the regular reception of the Holy Communion. The latter by embracing opportunities, innumerable, which would present themselves within the family circle or home—the Church—the world. By being kind and helpful to their fathers and mothers, brothers and sisters; their Clergyman also, in the Sunday-school, the choir, the Parochial Council, the Parish and all its agencies; helpful, too, to their comrades,—if one or other should fall away they should say, "our friend so-and-so is getting astray; we must look him up," just as they would say and act towards a lost companion in the bush. By thus uniting the spiritual and practical, which act and react on each other, they would become complete in Him who is the head of all principality and power, and by degrees attain to the perfect man the measure of the stature of the fullness of Christ. Like the fresh fertilising fountain which springs aloft sparkling and pure from the artesian bore in the hot wilds of Australia, making the wilderness to rejoice and blossom as the rose, so their lives would become sources of spiritual vigour and verdure amid the moral wastes of humanity parched and perishing through sin. With "many like words" the Bishop having ended his address, those who were confirmed alone sang the appropriate and beautiful hymn, to "St. Alphage" on the organ:—

"O Jesus, I have promised  
To serve Thee to the end;  
Be Thou for ever near me  
My Master and my Friend."

This admirable hymn is a perfect metrical prayer, and as the verses flowed on they gave exquisite utterance to the fervid feelings of many hearts both young and old. Then, finally, came a grand outburst of sacred song in the great hymn—

"Onward Christian Soldiers,  
Marching as to war."

in which the whole congregation warmly united. The Bishop requested those who were confirmed to remain for a little while, and then with words of benediction dismissed the Assembly. For each of the confirmed in turn he had a kind parting word and pressure of the hand; and to Mr. G. H. Littlewood, St. John's organist, he expressed his appreciation of the feeling manner in which he had rendered the various musical accompaniments, particularly to the hymn.

"Come Holy Ghost our souls inspire."

We are thankful for our devoted Bishop's visit, and it may be encouraging to him amid his exhausting, self-denying and often depressed labours to be assured that we (with no doubt many others) feel his coming amongst us to be one of those "Times of refreshing from the Lord," foretold by seer and servant of God, and realised at one time in the personal experience of the individual member, and at another in that of the whole Church, "which is His body the fullness of Him that filleth all in all."

## Review.

"Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain." Vol. XXIV.

We have lately received the new volume of the transactions of the Victoria Institute, the issue having been delayed by the illness of several of the contributors. It fully sustains the high character of its predecessors. The papers published in it embrace a considerable variety of subjects, and all have been thoughtfully written and may be fully relied upon for the facts which they record. This is insured by the mode of publication. The papers, having first been examined by the council and approved, are printed, and copies are forwarded to those who have made the subjects referred to their especial study. They are then read at the meetings of the Institute and freely discussed. The report of that discussion is printed, as well as the papers themselves, and, together with the author's final reply to the criticisms which have been made, forms a very interesting and important part of the journal of proceedings.

Under this system, as organized by the Institute, members in the most distant parts of the world are able both to contribute papers and to take part, by correspondence, in the discussion of the same, while the co-operation with the Institute of a considerable and increasing number of gentlemen in the higher walks of science gives solidity to the Institute, strengthens its working, and assures the public of the real value of the conclusions arrived at.

The simple aim of the Institute is to meet a need felt both in England and abroad, where the want of a true appreciation of the actual results of scientific enquiry

exists. Many people have been led by the want of information to credit such statements as are often unblushingly made, that science and philosophy are alike opposed to revelation, and that "the progress of science has given a death-blow to all belief in the truth of the Bible." Such statements are made in our midst and are accepted by many. Perhaps no better or more satisfactory answer can be found than in the study of the publications of the Victoria Institute.

We proceed to give a few extracts bearing upon this matter from the volume under review.

The first paper in vol. 24 is by Rev. A. H. Sayce, Deputy Professor of Comparative Philology in the University of Oxford: on the *cruciform inscriptions of Tel El Amarna*. About four years ago some fellahin, Egyptian peasants, who were travelling for *Shahh*, a nitrous earth for manure for their fields, discovered among the ruins some clay tablets like those of Assyria. They were sold to private collectors and consequently dispersed. Most of them, however, appear to have been recovered and are now secured, some few in the Boulag Museum at Cairo, some 160 in Berlin, some 82 in the British Museum and about a dozen in France. A few may still be in private hands, but the greater number are now accessible to the learned.

"Among the Tel El-Amarna tablets now in Berlin and London are some from the Babylonian King, Burmaburyas, the son of Kuri-galzu, who reigned about 1430, B.C., (or shortly after the birth of Moses). But the larger part of them are written by persons who were in no way connected with Babylonia, and to whom therefore Babylonia was a foreign language. A considerable number are dispatches from Egyptian officers in Palestine and Syria, many of whom bear Semitic names. They throw a curious and unexpected light on the inner history of the country in the age when the Canaanite was still in the land."

These letters refer to a great variety of subjects. Besides the official reports above referred to, several are found which speak of private matters. In one such Azira (or Ezer) writes to his father Dudu (or David, the first time that the name has been met with outside the pages of the Old Testament, though the feminine Dido proves that it was known to the Phoenicians; and the Assyrian Dudu, corresponding to the Syrian Hadad, comes from the same "root") about building a house and planting a garden, as well as about an expected visit of the daughter of the King, whom he promises to look after. Dudu appears to have been a high official. One tablet in the Egyptian court in the Boulag Museum is a long and well preserved epistle, addressed by Tarkhundaras, King of the country of Arzapi, to Nimutirya, or Amenophis III., the Pharaoh of Egypt. With the exception of the heading and one or two technical words, which are in Semitic, Assyrian, the letter is written in an unknown language—probably *Hitite*. "The purport of the letter is to describe the various presents sent by Tarkhundaras to the Pharaoh by the messenger Israppe, in return for the hand of the Pharaoh's daughter, who had been given to him as a wife. Among the presents sent were 20 manehs of gold and 100 shekels of lead."

The date of these letters is in the century before the Exodus. They imply that "a Semitic language was the medium of literary intercourse between the Pharaoh of Egypt and his officers abroad and also that the Semites held high and responsible posts in the Egyptian Court itself." Need we remind our readers of the position which Joseph and his brethren held in Egypt about a century still earlier? It is easy to see what the effect of all this was upon the native Egyptians. They found themselves supplanted in the King's favour by foreigners. They might have forgiven the heresy of Amenophis, who attempted to overthrow the ancestral religion of Egypt; but they could not forgive his adoption of foreign favourites. A new dynasty, therefore, arose, the 19th, the king that knew not Joseph; and its rise marks the successful reaction of the native Egyptian against the predominance of the Semites. This change of policy led to the persecution of Israel by Rameses II., whose mummy has lately been recovered, and whose features have been photographed, and so to the Exodus.

Passing over several lines of thought suggested by the discovery of the Tel-el-Amarna tablets, there is one matter of the deepest interest to the student of the Bible, for which we must find room. It can no longer be maintained, as sceptics have calmly assumed, that writing was practically unknown in Palestine until the days of David, and, therefore, that the earlier records of the Hebrew people can have no historical credence placed upon them, because they could not have been committed to writing until a period when the history of the past had been traditional, and mythical. It now appears that long before the Exodus "Canaan as well as Egypt and Assyria had its libraries and scribes, its schools and literary men. The annals of the country, it is true, were not inscribed in the letters of the Phœnician alphabet on perishable papyrus, the writing material was the imperishable clay, the characters those of the cruciform syllabary." At least a century before the Exodus, and probably at a much earlier period, education had made great strides; how great we are just beginning to learn. And therefore we need not wonder if Moses, who had all the learning which Egypt could bestow, had documentary evidence for the historical facts which he narrates, and was able to give those facts to his own people, and through them to the world in that wonderful consecutive history which we know as the book of Genesis.

I must reserve other extracts from the volume now under review for another paper. I simply conclude by observing, for the benefit of those who can spend a guinea a year to help on a really important work and to receive most interesting and important annual volume, that the *Hon Correspondent* for N.S.W., who will receive and forward subscriptions, is the Rev. R. Taylor, of St. Stephen's Parsonage, Newtown.

R.L.K.

## Home Notes.

SOME excitement has been created in Plymouth and the neighbourhood by the announcement that the Rev. Charles E. Gandy, formerly curate of St. James's Church, Plymouth, has just been ordained a priest of the Church of Rome by the Roman Catholic "Bishop of Plymouth." The *Western Morning News* has since been flooded with correspondence on the subject, and, amongst others, a letter appeared in its columns from Mr. Gandy himself. He says he is "hardly surprised" at being described as formerly a "Protestant," since the Coronation Oath of the Established Church is tendered to Her Majesty in these express terms:—"Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion established by law?" Mr. Gandy was curate of one of the most thoroughly Romanizing churches in Plymouth. He tells us that four of the former clergy of this church have succeeded to Rome, and therefore he makes the fifth. The labours of the Plymouth Ritualists are rapidly bearing fruit, very much to the profit and delight of Rome. The sooner disloyal men are stopped in their Romanizing work for the good of the Pope, the better it will be for the Church of England.

There is much rejoicing in the diocese at the prospect of the Bishop of Liverpool's return after a three months' enforced absence. His lordship's health, it is satisfactory to learn, has greatly improved.

The Liverpool correspondent informs the *English Churchman* that there was never any foundation for stray reports which have been ventilated as to the Bishop's probable resignation. The appointment of an assistant Bishop was made with the object of raising permanent episcopal assistance to his Lordship, who is now advanced in years, but still feels competent to undertake a considerable share of the duties of his office. Bishop Royston has now entered upon permanent residence.

A BISHOP'S JUBILEE.—The oldest and one of the most eminent of the Evangelical Reformed Bishops of Upper Hungary is Bishop Kün, of Miskolcz, and the town a few weeks ago was the scene of unusual festivity in his honour. The Bishop had just completed his twenty-fifth anniversary as Bishop, and the fiftieth since his ordination as minister. In his first pastoral he insists that no Protestant family should be without the Bible, and that elementary schools should be founded in every parish. Bishop Kün is the President-elect of the General Synod, which commences its meetings early next December.

An attempt has been made recently at a synod of the United Greek Church, held at Lemberg, more fully to assimilate that body to the parent Church of Rome. The *Times* says:—"There is, however, a strong element of opposition among the lower clergy who are less amenable to Romanizing influences. A proposal to add to the Liturgy prayers for 28 saints, whose canonization is of recent date met with a determined resistance. These newly-created saints include the Spanish Grand Inquisitor Arce and Torquemada, canonized by Pius IX., and one of the priests very sensibly pointed out how awkward it would be to offer prayers to these Dominican monks, of whom the text books on history in use in the Austrian schools speak in anything but flattering terms. It has further transpired that the proposal to introduce celibacy into the United Greek Church has been under discussion, and has been rejected by a large majority."

The *Church Times* writes, *ad hoc* of the consecrations, of "Episcopal Failures." Amongst these are numbered Fraser of Manchester and Robert Bickersteth of Ripon. A second leader discusses "The Church in the Villages." Our contemporary thinks that the real deficiencies indicated is a want of diocesan union in spiritual and social work, adding, "There are various ways of promoting it, but the best of them, not usually adopted by Society Bishops, is for each diocesan to go about the villages and see for himself how and under what conditions his people are living."

One of the London correspondents of the *Yorkshire Post* understands that the extreme High Churchmen are so little satisfied with the present position of affairs as regards the Jerusalem Bishopric that a committee met recently in conference, at the London residence of an influential layman, to consider future action.

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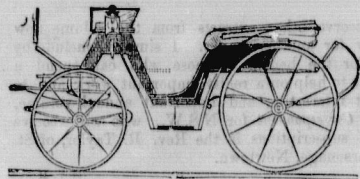
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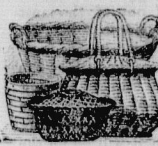
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**SUNDAY SCHOOL INSTITUTE.**—The Annual Scholars' Examination will be held on SATURDAY, 28th NOVEMBER. Clergy who are intending to present Candidates are requested to apply at once to the Rev. E. C. BECK, Mosman's Bay, for the Question Papers, stating the number required, Senior and Junior.

**CLERGYMAN** recently from Home would take a Locum Tenens or other Clerical Work. No objection to up-country. English. Orders. Address: "PAROCHIA," RACON Office, 175 Pitt-street, Sydney.

### NOVEMBER, XXX Days.

Twenty-fifth Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
15 S. Micah 4 and 5 to 8	Hebrews 9	Micah 6 or 7	John 4 v 31
16 M. Eccles 44 to v 16	10 to v 19	Eccles 50 to v 25	5 to v 24
17 T. 1st v 10	Baruch 4 to v 21	Baruch 4 to v 21	5 to v 24
18 W. Baruch 4 to v 21	11 to v 17	Isaiah 1 to v 21	6 to v 22
19 Th. Isaiah 1 v 21	11 to v 17	Isaiah 1 to v 21	6 to v 22
20 F. 2nd v 10	12	Isaiah 1 to v 21	6 to v 22
21 S. 3rd v 18	13	Isaiah 1 to v 21	6 to v 22
22 S. Ecclesiastes 11 & James 1 v 12		Isaiah 2 to v 10	John 7 v 25 or Mal. 3 & 4

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 14, 1891.

### IMMORALITY IN BUSINESS.

THE recent disastrous failures in connection with so-called Banking Institutions and Land and Building Societies, and the evidence given at the trial of two of the directors of one of these institutions have excited considerable attention and awakened serious thought on the immorality which disgraces business. It is very sad to think that the most thrifty of the working classes—men who have practised strict economy, saving and providing for a rainy day, together with those, who, tempted by a high rate of interest, had deposited their all—that these should have their savings swept away in a moment. And it is also very sorrowful to remember that men, who but lately stood high in the esteem of their fellows are not only charged with dishonourable and roguish conduct, but that their children have to bear their father's shame. Through their folly in some cases and through sin in others, many are ruined, and the results of years of toil are dissipated; widows and orphans reduced to beggary, and some even to absolute want. For the wrong-doers no person can feel pity. They betrayed the trust reposed in them, they squandered the money confidingly committed to their charge, and their condemnation is felt by every true man to be just. To what source may these evils be traced? We believe in a large measure to the love of ease and luxury. There was a time when Englishmen lived a simple life—a life that was closely girded with the habit of economy. They had no conception of squandering lightly what they had won by honest labour, but the love of physical comfort is now become the predominant taste of the nation, the great current of human passions runs in that channel and sweeps everything along in its course. The love of display, the craving for luxuries, the eagerness to have and wear and eat and drink what one's neighbours have and wear and eat and drink, the widespread disposition to make life more ornate and less rugged, more smooth and less self-denying; these are tendencies and desires concerning which there can be no dispute nor any serious question. All this is enervating, and saps the individual and national life. We do not need to go back to Rome to see that national luxury paved the way to national dishonour. France discovered it in the reign of the Louis', England experienced it in the time of Charles. Costly living, selfish indulgence result in enfeebled manhood and guilty perversion. More than this, it means the growth of a relaxed sense of individual honour and of common honesty. The man who thinks lightly of debt, and the personal discredit which comes, or ought to come, by it, will of a certainty betray a trust and defraud a creditor. The degradation of such a life is the most abject that can be conceived, and the slavery is absolute in the extreme. Every now and then the community stands aghast for a day or two at the revelations which come through the failure of some monetary institution, and then the tide of human life rolls on and the story is soon forgotten. Whereas, if men would learn the lessons truly they would say, "Here is the outcome of extravagant living and chronic debt, the craving for what you cannot pay for, and

of spending what you have not earned." These persons drag others into their net, for on every board the few lead, while the rest, endowed with slower apprehension or slighter knowledge, or less time to devote to their particular work, are content to follow, and when we reflect that directors are often chosen not on the ground of capacity and character to occupy positions in which they undertake vast financial schemes, which are beyond their previous experience, we see how these persons are led on and on by financial schemes and the result is wide-spread ruin. The fact is brought out that much of the business that is done is immoral. What then is the duty of Christian men? They are forbidden by the express precepts, and the principles embodied in Scripture, and incarnate in Christ, to practise these immoralities which are glossed over with the varnish of custom, trade or habit. There are special trades which minister to the demoralization of the people; they are businesses which debase and degrade, to these we need refer for no truly Christian man would follow them, but there are other forms and phases into which men may easily drift, especially those who wish to use a common expression—to make the best of both worlds. Such for instance as those kinds of deception which are practised upon others for personal advantage. However, these practices may be tacitly allowed as "customs of trade" or covered over by some other plausible deceit, yet such offences are condemned at the bar of God. Then there is that selfishness which rules in business, and seeks to obtain advantage without considering others, which is cruelly pernicious and evil in its result, and it would seem as if the curse pronounced against Babylon the Great, trembled over the head of such wrong doers. The "commissions and bribes" which stain business life, are an offence against the moral sense of the community; but, overruling and reckless speculation are rampant evils. One characteristic of the recent failures is that the balance sheets presented at the last half-yearly meeting of some of these companies, showed assets large, liabilities small. The official liquidators return, however, is the reverse, viz.:—Liabilities large and assets small, and in some instances every page tells of dishonesty by trading beyond their legitimate means. The net is spread, and in its meshes hundreds have become entangled, but we have no hesitation in saying such practices as those to which we have referred, should have no attraction for the Christian.

Where shall we look for the corrective for these evils? The answer is in a higher ideal of the true wealth and welfare of the nation, and so of the individuals who severally compose it. It was Epictetus who said long ago, "You will confer the greatest benefit upon your city, not by raising the roots, but by exalting the souls of your fellow citizens, for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses." Noble words! We need as Christians to uphold the honour of Christ by maintaining an integrity which stoops to no dishonour, and displaying a heroism which risks all and even loses all for Christ's sake. Some persons say such cannot be done, and to attempt it leads on to failure, or at any rate that no good results. Do we not read in the New Testament of a mission that seemingly ended in failure, of a life that was sacrificed on the cross—and yet it was in this that the world's salvation was found. Every Christian should watch against the strong temptations to live luxuriously or extravagantly; he should set his face against the practice of paying indiscriminate respect to mere wealth; he should seek to love that which is "better than gold," and pray for a spirit of heroism in common life.

What are numbers knit  
By force or custom? Man who man would be  
Must rule the empire of himself; in it  
Must be supreme, establishing his throne  
Of vanquished will, quelling the anarchy  
Of hopes and fears, being himself alone!

For a Christian to live for money as an end, to bend all his energies to its acquirement, to fret and seel and repine because he is without it, is the death of all nobleness and the doom of all aspiration. This condition destroys "a good conscience," and peace of mind, and induces physical derangement. An eminent physician said: "I am called to visit scores of people with shattered brains and shattered nerves, but they are not the fruit of overwork. The most fruitful source of mental and nervous disorders is trouble about money—men making haste to be rich—men getting into debt by extravagance or overtrading." As children of God—as followers of the Christ who has triumphed without the aid of money, let us be honest and lift up our voices for the payment of every honest debt in honest coin. Such men may not get the most money or the best places. But these are the men who are doing Christ honour, whose life blesses the Church, and whom humanity will carry on its lips and in its heart. The Church of Christ should have a clean and righteous record in its dealings with those who are its creditors; its ministers should hate debt as the worst of slaveries, and discountenance any worldly scheme and proposal to raise money for religious purposes, which savours of immorality. They should lift up their voice against business dishonesty, and speak out the words of the Apostle, "Owe no man anything, but to love one another." Did every Christian "provide things honest in the sight of all men" what a power they would possess. Their life would be a gospel, and for the sake of the Master who loved them with such a great exceeding love, they would seek for those

**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—a First-class Instrument 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.



gifts which money cannot buy, and learn that secret which transfigures life and fills the heart with the sunshine of hope. Such lives would exalt the souls of others, and this ennoblement would check waste, curb extravagance, and chasten ambition; and dishonesties, fraud, deceits, and hypocrisies would cease to be. All classes and conditions within the Church and outside its pale need to ponder not only over the letter of the commandment, "Thou shalt not steal," but to seek to understand its spiritual and its inner meaning—then it will be discovered that the wedge of golden truth has been beaten out into fine leaf which should cover every business transaction and every common obligation.

## Australian Church News.

### Diocese of Sydney.

**Manly.**—The Rev. R. S. Willis gave a lecture in the Schoolroom, on Thursday evening, the 5th inst. The subject was "What is Culture." The lecturer dwelt in the first place on the importance and necessity for physical culture, taking a very liberal view of all kinds of sports and games if not associated with gambling. He then dwelt with mental culture, and gave some excellent advice with regard to cultivating a good habit of conversation, pointing out that it was important to be a good listener as well as a good talker. He also gave some useful advice with regard to methodical reading, and the selection of the best authors, both for studious and recreative purposes. He urged very strongly that the young men of the country should pay great attention to moral and religious duties as absolutely necessary in the development of their mental faculties, and as the surest way to secure comfort and happiness in all their undertakings.

**Rookwood.**—On Wednesday, a musical and literary entertainment was given in St. Stephen's schoolroom. The St. Mark's handbell-ringers gave their services, and were much appreciated in the rendition of "Spanish Melody," "Sweet Poppies Waltz," &c. Miss Wood, with Messrs. W. T. Wood, T. Ridley, J. M'Lean, A. Noble, J. Sehhers, and A. Zlotkowski gave great satisfaction in the portions of the programme allotted to them.

**Christ Church, Sydney.**—The Primate administered the rite of confirmation at Christ Church, St. Lawrence, Sydney, on Friday evening, the 5th inst., to 23 persons, 11 males and 12 females. There was a large congregation present. The service was read by the Rev. C. F. Gurnsey, the incumbent, and the Primate gave an address both before and after the laying on of hands.

**Election of Canon.**—The very Rev. the Dean has, in accordance with the provisions of the cathedral ordinance, summoned a meeting of the licensed clergy of the diocese having a separate cure of souls, to be held in the Chapter House on Tuesday, November 24, for the purpose of electing a canon to succeed the late Canon Allwood.

**Petersham.**—In the Petersham Town Hall, on Thursday evening, the 5th inst., the Rev. Canon Kemmis delivered a lecture under the auspices of the All Saints' Young Men's Institute upon "Charles Dickens." The audience was small, but the lecturer was listened to attentively, and at times was warmly applauded. He paid a high tribute to the genius of the departed "master" of English fiction, reading numerous extracts from the author's various works, notably "Sam Weller's Valentine," "Miss Squeers's Letter," "Death of Little Nell," and the "Death of Jo." The lecturer took especial pains to point out how vigorous a denuncer of all cant, hypocrisy, and humbug was Dickens. The chair was occupied by Rev. Charles Baber, and at the close of the lecture, a vote of thanks to the lecturer, which was carried with enthusiasm, was proposed by Mr. William Crane. On Wednesday evening, the 4th inst., under the auspices of the athletic branch of the same institute, a concert was held in the Town Hall, when a display was given by the members of the Y.M.C.A., under Messrs. Kershaw, Turnbull, and Wright, and songs, etc., rendered by Misses Lloyd, Easton, Davidson, Howe, and Mrs. Craig, and Messrs. Parkes, Yarrington, Howe, Walker, and others.

**Woollahra.**—A choral festival took place in All Saints' on Thursday evening, Nov. 5, and was thoroughly appreciated by a large congregation. The ordinary choir (a surplised one) was strengthened by contingents from the choirs of St. Andrew's Cathedral and St. Mark's, Darling Point, the whole being under the control of the Rev. A. R. Rivers. There were 41 chorists, and though at times the trebles were a trifle too powerful, still generally they preserved an even balance of sound, and the pieces and services rendered were noticeable for the precision which marked them, as well as for fullness of tone, delicacy of treatment, and perfect time. The service was intoned by the Rev. A. R. Rivers, and the lessons read by the Rev. A. Woodd, the curate of All Saints, in the absence of the incumbent, the Rev. H. Wallace Mort, who is suffering from the prevailing epidemic. The service was Tours in F, and the Magnificat was splendidly rendered after. The music was all from the "Messiah," including the recitative "Behold a virgin shall conceive," and the aria "O, Thou that tellest," sung by Master Helm (alto); the chorus "For unto us a child is born," very finely given. The recitatives, "There were shepherds," "And lo, the angels of the Lord," "And suddenly there was with the angel," beautifully sung by

Master E. Anderson, and the chorus "Glory to God in the highest." The sermon was preached by the Rev. A. R. Bartlett, who took his text from the words in Judges v., 16, "Why abodest thou among the sheepfolds to hear the bleatings of the flocks. For the divisions of Reuben there were great searchings of heart." The preacher in an earnest sermon dealt on "Enthusiasm, the backbone of the saintly life." At the conclusion of the sermon the choir sang "The Hallelujah Chorus" with excellent effect.

**Lithgow.**—The Primate arrived on Saturday afternoon, and preached on Sunday morning, and administered confirmation in St. Paul's Church. Subsequently he left for Wallerawang, where he held a confirmation service in the afternoon, and preached in the evening.

**Berry.**—Canon Kemmis preached on Sunday morning and evening; on Monday evening in the School of Arts Hall he gave one of his popular lectures.

The foundation-stone of the new parsonage was laid on Monday last by Mr. James Wilson, J.P., who delivered an address, as also did Canon Kemmis, the Rev. Luke Parr (incumbent), the Rev. Robert Jackson (Presbyterian), and Mr. William Isely, the contractor. The annual picnic of the Sunday-school was held at the close.

**Enfield.**—On Monday evening, the third annual meeting of the Juvenile Temperance Society connected with St. Thomas', took place. Addresses were given in the course of the evening by the Rev. M. Archdall and the Rev. F. B. Boyce, and there was a varied programme of songs, etc. Mr. Dewick, the hon. secretary, stated that they had 186 members on the roll, and Mr. Collins, the treasurer, reported over £8 to the credit of the society. The Rev. S. Hungerford presided.

### Diocese of Newcastle.

**OFFICIAL.**—The Bishop of Newcastle has gone to North Queensland to hold an ordination for Bishop Barlow, who is in England. Bishop Stanton will be absent about three weeks.

The Bishop approves of the "Australian Anglican Church Directory," which was first published in August last, and is collecting information from the clergy in order to render the particulars correct.

**Western Denary.**—The paper on Ordination Vows read by the Rev. B. E. Shaw, Incumbent of Singleton, at the Muswellbrook rural deanery, has been published by request. It is most interesting and must have been listened to with great pleasure. The writer, describing his own ordination to the priesthood by Bishop Samuel Wilberforce 37 years ago, mentions the impression made upon the candidates by an address delivered to them by Bishop Field, of Newfoundland, who however could not, I think, at that time have been 70 years of age as stated in the paper.

**Clerical Society.**—The next meeting of this Society is fixed to be held on November 7th, at the parsonage of the Rev. S. Simm, Raymond Terrace. Scripture, xviii St. John's Gospel. Afternoon subject, "The personal responsibility of members of the Church."

**In Memoriam.**—The death is announced at her residence, Wollong, near Ollalong, of Mrs. Anne Glennie, widow of the Rev. Alfred Glennie, at the age of 75. The writer was thinking of her among others on All Saints' Day, as a true nineteenth century Saint of God. Like Anna the prophetess, she served God night and day, dwelling for years among her own people, playing a brave and silent part—"A Mary in the house of God, a Martha in her own." Of her husband who died in the year 1870, Bishop Tyrrell said in his synodical address for 1871, "We have lost the Rev. Alfred Glennie, of Lochinvar, whose memory I shall always cherish with feelings of the warmest affection and respect; for he was indeed a beautiful example of the Church of England pastor." Before the next session of Synod in 1872, Mr. Keene, the founder of the Clergy Widows' and Orphans' Fund, had followed him to his rest. It was one of Mr. Keene's greatest happinesses that the fund was formed in time to provide for the widow of his old and dear friend, "We read," said Bishop Tyrrell again, speaking of Mr. Keene—"We read of those blessed ones who die in the Lord, and their works do follow them, and this good work will not be forgotten in another and better world." We survivors have every reason to bless the memory of these fathers of our early diocesan days. Mrs. Glennie was the second widow placed upon the fund which was fully formed in 1868. The pensions paid from it have now risen from £60 to £80 per annum.

**Sunday Schools.**—The committee for the religious education of the young has issued its list of subjects for instruction for the church's year, commencing with Advent 1891. Accompanying the list is a letter from the secretary to the clergy, announcing various improvements on previous arrangements. It is stated, for instance, that a course of lessons for each Sunday in the year will be issued in a few days. This will be facilitated by the Scriptural subjects being now the same for both the upper and lower divisions, instead of being different as previously. Another point is that in the annual examination, the Bishop of the Diocese will himself set the questions, examine the papers, and award the marks. All the hymns for the upper division are common to the two Hymnals most in use, H. A. M. and H. C. It is not so with the lower division hymns, which is to be regretted, as the Hymnal Companion is in use in the various parishes of the Diocese. If I mistake not, our Bishop, when he was Vicar of Holy Trinity, St. Giles in the Fields, was President of the Sunday-school Institute, in Ser-

geants' Inn, London, which publishes courses of lessons, and has at the present time something like 400 affiliated associations connected with it. It is not improbable that we may see a large number of Sunday-schools giving in their adhesion to the diocesan scheme as put forward by the Religious Education Committee, especially if it be made as acceptable as possible in each particular instance.

### Diocese of Goulburn.

**The Cathedral Dispute.**—The Bishop of Goulburn has been served with a copy of the statement of claim which the Rev. A. T. Puddicombe, incumbent of St. Saviour's, has made against him to settle the Cathedral dispute as speedily as possible. The two sets of gentlemen claiming to be the trustees of the property are, for legal reasons, associated with the Bishop, hence Captain Rossi and other friends of Mr. Puddicombe are joined as defendants. The plaintiff prays,—1. That it may be declared that the building commonly known as St. Saviour's Cathedral Church is primarily, St. Saviour's Parochial Church. 2. That the rights and duties of plaintiff as incumbent of St. Saviour's Parochial Church attach to and are exercisable in and in respect of the Cathedral church in its parochial capacity in the same way and to the same extent as the rights of the incumbent attached to the original building known as St. Saviour's Parochial Church, subject only to such qualifications or modifications as the necessities of the case may require. In the event of the Court being of the opinion that the new church is also legally constituted the Cathedral church of the diocese, it is prayed that the Bishop may be directed to deliver to the plaintiff in the customary form the license to which he is entitled as incumbent, so far as such license is applicable to the Cathedral church in its parochial capacity. Next it is prayed that the Bishop may be restrained by injunction from prohibiting or interfering with the right of the plaintiff as incumbent to officiate in the said church, and that an inquiry may be directed to entertain the loss which the plaintiff has sustained by the refusal of the Bishop to deliver to him the said license, and to allow him to officiate in the said church, and by reason of the acts of the said Bishop in interfering with the rights of the plaintiff as incumbent, and that the said Bishop may be ordered to pay to the plaintiff the amount of such loss.—*Herald.*

**THE HOME READING UNION.**—The Bishop of Peterborough, speaking in support of the Home Reading Union, expressed his regret that self-education was not more largely carried on in the present day, and that more trouble was not taken to develop the mental powers and faculties. Newspapers it was necessary to read, as they related to current events, but a limit ought to be put on the time devoted to them. Magazines, too, in which six brand-new theories of the universe were let loose annually, formed another class of ephemeral literature in which we lost ourselves, for it was created merely for the day's reading. He warned his hearers against the danger and twaddle of the yellow-backed novel, or of frittering away their time by turning over a few leaves first of one book and then another. If he used his spare time systematically and methodically to some definite purpose, the hardest-worked man would be surprised at what good he would get out of his reading. Everybody began by being taught that which was plausible, but the pursuit of some definite study gave the power to distinguish between that which was plausible and that which was true.

## "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.

## Hints and Helps.

### The Clergyman's Assistant.

A young minister was once called to a young and placid parish. One of the first questions which he asked was: "Do your people take good religious papers?" The church officials scarcely knew. He was unwilling to accept the cure unless they would see that the congregation was well supplied with that sort of literature. They liked his proposal. The people began to read more upon Church and Christian affairs, and he began to arouse them to earnest working and generous giving. The contributions increased wonderfully, for the people were learning the real wants of the Church. The preaching was blessed. Press and pulpit lent a force to each other. Pastor and editor were mutual helpers in the same good work. And here is the real design of an earnest, thoroughly Christian paper. It is not to draw dividends, not to wage controversy, not to deal out the mere news of the day, not to publish brilliant essays; its leading design is to do what the pastors should be doing, if they knew everything, and could be talking and teaching every week in every house. It is his assistant and vicar in the parish. It supplements his work. It goes on wings, while he must walk. It goes when and where he cannot go. It makes a Saturday's call on his people, and fits them for hearing the next day's sermons. It follows up his preaching, whispering again to the conscience and the heart. It is never down with the influenza nor absent on a holiday. Fifty-two times a year it brings happiness into the homes of thousands, and in every house tells the same "old, old story of Jesus and His love," of the Church and her conquests, of holiness, and of heaven. Let every church have a devoted clergyman and a Christian paper, and the Gospel will move the world.

### Forget Not All His Benefits.

A man at the age of fifty had lived forty-eight years without knowing what sickness was. During the last two years of his fifty he was ailing all the time, and very impatient. At last, under the influence of the Holy Spirit, better thoughts came to him. "The Lord might have given me forty-eight years of sickness, and but two years of health," he said. "But he has done just the contrary. Rather than murmur against Him, then, for my short spell of disease, I will admire His goodness in giving me good health for so many years."

### A Long Service.

An English visitor to the Mohawk Indians says their attention and reverence in church is aptly illustrated by an anecdote he heard of a little girl who was present at a somewhat lengthened service—a confirmation following the usual course of morning service. A lady asked her at the close "if she was not very tired?" "Tired!" she exclaimed, with an air of astonishment at the question—"tired!" have we not been worshipping God? There are many who might take the lesson home to themselves with advantage.

### Contentment.

To be contented a man need not be indifferent. The true Christian attitude is to appreciate all the varying phases of fortune, and yet be content with whatever comes. Paul had learned to be content in whatever state he was. But he never learned to be indifferent. He was happy in prison and could sing songs in jail at midnight. But, we notice, he took pains to get out in the morning. Indifference and contentment are by no means the same. There is a great difference between being insensible to pain, and bearing it patiently. A man with a palsied hand laid it unwittingly on the live coals, and never felt it. There was no courage in that. But when Cranmer, with quick nerves that shrank from pain, held his hand in the flame they had kindled for him till it was burned to a crisp, he won himself a place among the noble army of the martyrs.

### Why?

We always want to understand Providence. "I do not see why I needed this reverse; or what good is to come from this disappointment." But we are not let into the secrets of Providence. We believe in God, and we recognize a meaning in all He does, though we may not be able to read it. Life has a purpose distinct from itself; and success or failure, joy or sorrow, may all point to that purpose. What we call failure may be the grandest success; and what we call success may be the saddest failure. It is not for us to know always what each event may mean, or what it may do for us. Our place is to believe in God and follow Him, and trust the result to His wisdom.

### Life Here.

Preachers are apt to dwell on the rewards of a Christian life in another world. This is well, but they ought not to forget that it has also the promise of the life that now is, as well as of that which is to come. They must not lose sight of the present and tangible rewards of a life obedient to God and useful to man, as exemplified in a good old age. Religion is powerfully vindicated by the facts and experiences of this world. Every saintly old man, wherever he may be found, is a living witness to the truth of religion, and the worth of a righteous godly life.

## Religious Life & Work.

### KNOWLEDGE OF GOD.

Our knowledge of the sun has increased with our increasing knowledge of the earth. As a result of the use of the spectroscopic, we assume with confidence the identity of things in the sun and things on the earth. We speak, for instance, of having found iron in the sun. But in how different a condition from that in which it exists on our earth! What is here a dense solid, is there an ethereal gas. The nature is the same, the condition is unlike as possible. In the same way, our knowledge of God increases as we increase our knowledge of ourselves. This must follow from the fact, which He has Himself revealed to us, that we are made in His image and likeness. In Him and in us there must be much that is alike in nature, but how unlike in condition nevertheless! May the likeness become more and more!—our wills are being brought into more complete harmony with His will, man becoming more godly! Meanwhile, what we know of the best men impresses us with a feeling of the "greatness of the unknown in God which it suggests."

### KILLING THEIR CHRIST.

Long ago, in times of ignorance, a company of German villagers, desiring a painted figure of Christ, went to a certain painter to give their commission. "Do they wish the Figure to be dead or alive?" he asks. They consult together awhile, and then reply that they wish Him to be alive: "For then, if He should not please us, we can easily strike Him dead." This is like what many who profess and call themselves Christians do. We follow the precepts of Christ as long as they please us, but when they cease to do so, we make them a dead letter. The business of life would be much more successful, in the best sense of the term, if we made Him an active, instead of a sleeping, partner in our business. We are told that on one occasion His disciples toiled all night and took no fish when He was away, and when He came back to them, and they let down a net at His bidding, they enclosed a great multitude of fishes.

### ENFORCED IDLENESS.

To energetic people the most painful thing about sickness is the enforced idleness it causes. What can be more annoying than to have to ignore engagements for work which would be profitable and interesting? And yet the time of sickness need not and should not be wasted. It is very far from being wasted if it teach patience and widen our sympathies. An invalid said that she was sorry she had not made a better use of her health before it was taken from her. "Are you sure," replied a friend, "that you are making the best use of your sickness?"

### FEARING GOD AND NOTHING ELSE.

A true Christian is necessarily a brave man; for the fear of God takes from him all other fear. He has no dread of death, which, to him, seems only a "portal of the life Elysian." "O death, where is thy sting?" he can ask triumphantly, as a Christian English general did on receiving a fatal bullet into his chest. It is related of Lord Clyde that on one occasion he asked his officers to pick him the bravest men from his small army before Delhi, to form the forlorn hope in a desperate attack. It was on a Sunday evening. "There is a prayer-meeting going on now," they said, "in the camp. If you go there you will find all the bravest men!"

### DEAFNESS.

Once when Bishop Thirlwall, who was very deaf, was walking with a friend who knew the bishop's infirmity, the friend remarked: "It's wet, my lord bishop." "Eh?" said the bishop. "It's wet, my lord." "Eh?" repeated the bishop. The observation had to be made several times before the bishop could catch its meaning. "Strange how little one loses by being deaf!" he exclaimed. We may not lose much when we are too deaf to hear the chatter of unthinking or of ill-natured people, and we may even be gainers if, when the hearing of our outward ears grows weaker, the ears of the soul become more acute; but what a loss they have who do not attend to those words which our Lord so frequently uttered when on earth, and which He still addresses to us: "He that hath ears to hear, let him hear."

### SELF-KNOWLEDGE.

Some of us know the faults and imperfections of our work and lives as well or better than do our critics. If we think at all, we cannot but sympathise with the old painter Sienna, with his hands crossed meekly on his breast and head bent reverently low, turned away from his canvas, before which he had stood long in silent meditation, saying: "May God forgive me that I did not do it better."

### "JUST WAITING."

A military friend who went the other day to Ireland to see his aged father says that the last days on earth of the old man quite astonished him, so happily and peacefully were they spent. Having made his will and arranged all his business, he said, "I am just waiting," with as much apparent satisfaction as a schoolboy says, "I am going home." Every day he sat with his Bible on his knee, "just waiting." This reminds us of some striking words which were written by the authoress of "Uncle Tom's Cabin." They are quoted in her biography: I feel about all things now as I do about the things that happen in an hotel after my trunk is packed to go home. I may be vexed and annoyed, . . . but what of it! I am going home soon."

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## Missions.

C. M. S.

From rough statistics sent home by Mr. Baskerville, the C. M. S. Intelligence states that in Uganda there are now about 200 baptised Christians connected with the Society (a large number being dead), and about 2,000 adherents under instruction. The native communicants number sixty.

It is stated in the *Homeward Mail* that a Mohammedan convert, Moulvie Mirza Abdulla Beg, was baptised by the Rev. J. G. Doimler in St. Paul's Church, Poona, on August 16. The same paper further states:—"The ceremony was conducted throughout in the Hindustani language in the presence of a large congregation. Police protection was given during the ceremony, and everything passed off quietly. The Moulvie is forty-eight years of age, and is the first Mohammedan in Poona who has accepted Christianity."

The C. M. S. *Annals* for 1892 is, as usual, a very attractive sheet, and will be found useful for localization. But in any event every friend of the missionary cause ought to have a copy, and to hang it up. The daily texts—a most notable feature—are on the Characteristics of a True Missionary—"Mighty in the Scriptures"; "Strong in Faith"; "Rejoicing in Christ Jesus"; "Filled with the Spirit"; "Walking with God"; "Zealous for the Glory of God"; "A Mind to Work"; "Adorning the Doctrine"; "Loving the Brethren"; "Praying in the Spirit"; "Full of Thankfulness and Joy"; "Looking for Success." These texts have been most carefully selected by the Rev. J. B. Whiting.

Respecting the death of Bishop Caldwell, the C. M. S. *Intelligence* says:—"A truly great man is taken from amongst us. Not the S.P.G. only, but the whole missionary body is poorer. The first of Tamil scholars, the able and faithful administrator, the life-long friend of our own Bishop Sargent, and his fellow-worker in the development of the Native Church, Dr. Caldwell's memory is honoured by us all. He had his difficulties and disappointments; and the most trying of them came from those of his clergy who were least in harmony with their C.M.S. brethren. One of Bishop Caldwell's last acts before his retirement last year was to invite the Rev. G. C. Grubb to hold special services at Edyngudi, the chief S.P.G. station, and another was to confirm over 1,500 candidates in the C.M.S. districts."

The Society has published a most useful contribution to its missionary literature, viz., a little handbook entitled *The Eastern Equatorial Africa Mission*. It was very much needed, and Miss Sarah Geraldine Stock, who has compiled and written it, is to be congratulated upon the production of such a *multum in parvo*. In 106 pages, it gives a succinct account of the early researches of Krapf and Rebmann, the foundation of history of Frere Town, the story of Uganda, the work of Hannington, Parker, Mackay, etc., the Usagara, Taita, and Chagga Missions, and the recent development of East Africa under the German and British Companies. Appended to it is a valuable Chronological Table, on a large sheet, giving the successive events under different heads in parallel columns. It is published at sixpence, and should prove a great success.

One of the most interesting of recent developments of C.M.S. work, says the *Gleaner*, has been the sending out of women as missionaries to West and East Africa, Egypt, Palestine, Persia, China, Japan, and the North Pacific, and in two or three special cases to India. Perhaps we may date its commencement from the going forth of Miss Harvey to East Africa in 1885; and since that we have sent out seventy women, which, be it remembered, is exclusive of the many who have gone out under the Zenana Societies to work at C.M.S. stations. Of this number, only one, Miss Florence Valpy, had died in the field, until last month. The second death was announced by one of those sad foreign telegrams which have been so frequent in the last year or two, just after the last *Gleaner* went to press. "Miss Fitch at rest," were its words; and we knew that a most true missionary had been called from East Africa into Her Lord's immediate presence. All who knew Caroline Fitch valued her; and we must give some words written to us by the veteran founder of Frere Town, the Rev. W. S. Price, from his Suffolk vicarage:—"Her not over-robust constitution had been sorely tried by the repeated attacks of fever; but she seldom complained, always made the best of herself; indeed I have never met with anyone in whom the virtue of unselfishness was so conspicuous. She was liberally endowed with sterling sanctified common sense, which led one instinctively to go to her, as I have often done, for sympathy and advice in matters of difficulty; whilst her thorough whole-hearted devotedness acted as an inspiration on all her fellow-workers. Quietly, unconsciously, she exercised a gracious influence upon us all. Humanly speaking, her removal is a serious loss to the East Africa Mission, but we may trust the Lord of the Harvest to order what is best for His faithful labourers, and for His own cause. Anyway, she has left us a bright example of what a labourer should be; and as regards herself, from what I know of her, I feel sure she would not have wished otherwise than that the call, 'up higher' should find her in harness and at her post."

By the will of Mr. William Deane late of Enmore, Sydney, a sum of about £28,000 will be equally divided between the Church Missionary Society, Church Pastoral Aid Society, and the British and Foreign Bible Society.

## Temperance.

The Bishop of London and Mrs. Temple attended the Annual Meeting of the Exeter branch of the Church of England Temperance Society. His Lordship urged those who had the power to do their utmost to help forward the Temperance movement, not only among the lower, but also among the middle and upper classes.

The *British Medical Journal* writes as follows respecting Dr. Mortimer Granville's letter to the *Times* attacking the practice of total abstinence:—"A more thoughtless and inaccurate letter has perhaps hardly ever appeared in the public press; it was full of propositions in favour of the habit of drinking, so extravagantly worded, so devoid of evidence, and it may fairly be said, so contrary to fact, that it is deplorable that any educated medical man should have been willing to append his name to it."

Mr. Gladstone, replying to a correspondent who wrote to him respecting licensing legislation, says:—"The defeat of the measure of the Government for the endowment of public-houses at the public charge was a result in its first aspect negative, but it really has created a movement which is already useful, and which I trust will grow in vigour. Our present system is a discredited and a calamity to the country, and so far as I know, you may depend upon the leaders of the Liberal party to use their most earnest endeavours to alter it."

ARCHDEACON FARRAR ON THE DRINK CURSE OF ENGLAND.—In a sermon preached on the 23rd ult., at Westminster Abbey, from the words, "God spake these words and said, I am the Lord thy God, thou shalt have none other gods but Me," The Ven. Archdeacon Farrar said: "If nations were not practically atheistic, if their sons did not in the majority of cases think it possible to serve the Lord and to worship other gods, if they only knew that God is not to be mocked, and is not content with those who lie to the Holy Ghost and keep back part of the price of their souls, could sin and vice flourish in Christian nations as now they flourish? Take but one instance, and that very near home. Foreign inquirers and English writers are at one in telling us that in spite of our overflowing and enormous wealth, in spite of the millions we spend on education, in spite of the multiplication of our religious ordinances, there is more pauperism and festering squalor here in England than in any other country in the world. Last Sunday a good nobleman, unable to get into the Abbey for the crowd, walked about this neighbourhood, and told me that having just returned from long visits to European and other lands, he had seen in two hours sights of misery and human shipwreck in this our serenely self-complacent England such as he had not seen in any other land. What is the main cause of this? The main cause of this, as every one knows who cares for and knows anything about the poor, is contained in a single monosyllable. Ask the faithful and experienced clergy of our poorest parishes, ask the police, ask the magistrates, ask the judges, ask the gao. chaplains, ask the superintendents of our criminal lunatics, ask the teachers of schools in pauper districts, and every one of them will give the answer in the same monosyllable. The cause of it is—drink! It is drink that yearly pauperises thousands, that yearly kills its tens of thousands, that blights unnumbered lives, that blasts the peace of hundreds of families, that kindles the fires of hell on countless hearths, that causes an infant mortality in one year to which the Moloch slaughter in a hundred years was as nothing, which degrades many of those races which represent, as it were, the helpless infancy of the world, and causes them to curse our name, which pours into Africa the cursed rivers of gin and rum, to the destruction of its peoples; and yet even to this day, after fifty years of earnest work and warning, the conscience of England is not aroused, nay, is callous, and I believe that the consciences of nine-tenths of you who are here assembled in this Abbey are at the moment not aroused, but are callous to the curse and criminality of leaving such a state of things to flourish unchecked by legislation or individual effort, like some bloated and poisonous fungus growing on the decay of our past prosperity. Why? Because in the hearts of thousands greed and gold, and custom and selfishness are gods, and while the churches are busy in endless squabbles about the infinitesimally little, we have not learned the meaning either of the First Commandment, 'Thou shalt have none other gods but me,' or of the second, which is like unto it, 'Thou shalt love thy neighbour as thyself.' And if we be too selfish and small-minded to care for what nations do, how many of us here present as individuals know the meaning and the force of this First Commandment? Not one of us perfectly; very few of us at all, for really to have learned its meaning would be to have acquired a principle of life, which would render impossible a life of wilful and willing sin."

It having been determined by the Temperance Societies of England to make strenuous effort to increase the number of members enrolled in Bands of Hope and Juvenile Temperance Branches from two to three millions, the Bishop of London has written a letter for circulation by the C.E.T.S. amongst parents. In the course of it the Bishop says:—"We beg of you to let your children at once join a Band of Hope or a Juvenile Temperance Society. It is now easy; it might hereafter turn out to be necessary, and then be very difficult. It cannot do them any harm. It may be, we believe it will be, an incalculable blessing. It is certain that if they join they will have better health of body. It is nearly certain that they

will be better in soul and spirit; for though nothing but the grace of God can give health to the soul, yet it is much to remove all hindrances to the effectual working of that grace, and of such hindrances intemperance is known to be one of the worst. Let us keep even the possibility of intemperance far away from our children, and leave no chance that we should ever have to fear hereafter that it has been our fault that they have fallen into sin, or have barely escaped from doing so. It is quite certain that no parent will ever regret that he has kept from his children throughout their childhood what is utterly useless to all children, dangerous to very many, and ruinous to not a few!"

The Church of England Temperance Society held its Annual Meeting in Hereford on September 21. On the previous Sunday sermons were preached in the Cathedral and the six churches in the city, the preachers being the Revs. Sir George H. Cornwall, Bart., of Moccas Court, J. L. Bryans, Rector of New Radnor, the Diocesan Secretary, and the local clergy. At the meeting the chair was taken by Major-General H. H. Lee, R.E., of Dinas Powys, Cardiff, who was supported by almost the whole of the clergy of Hereford, and several from the country. The other speakers were the Rev. H. Askwith, Vicar of St. James, T. Soley, of the Racecourse and Van Mission of the C.E.T.S., and the Rev. H. A. Barker. Mr. Soley's account of the prison-gate, police-court, shelter, and general rescue work of the C.E.T.S. excited great interest, this being a branch of the Society's labours of which the general public have little knowledge. Mr. Askwith, who spoke of local needs and opportunities, showed that Hereford has in proportion to its population, twice as many public-houses as London, and complained that the licensing laws were being constantly broken, and that new licenses were being granted. The Diocesan Secretary spoke of the great difficulty of maintaining Temperance work in a diocese in which there was one town of 20,000 people, fourteen small country towns, and about 450 small rural parishes. He recommended the establishment of stables and refreshment-rooms independent of the sale of intoxicating beverages in all market towns.

### Grace Sufficient.

When we see so many patient ones toiling up the rugged hill of life, carrying cheerfully the burdens heavy to be borne, we wonder how such a spirit of contentment can be attained. But God's grace is sufficient for all the exigencies of life. There is a law of compensation in His dealing with us. If He takes away one blessing, he gives others. The poor old man with silvery hair—bed-ridden in the poor-house—thanked God that Heaven was so near the pauper's shelter, and that the angels would not disdain to cross its threshold when they were sent to take his spirit to Abraham's bosom.

### Spiritual Spring.

Jesus is the bringer of spiritual spring into the soul. When He comes the time of the singing of birds comes with Him. He is the Son of Righteousness who turns winter into spring. Really, we ought to understand that God allows every child of His to make his own almanac. We can have warm weather, and flowers and fruits and bird songs all the year through, if we only live in the rays of Christ's countenance. The sorest sorrows of life are of our own making. We shut out God's larks from our hearts, and bring in the bats and hooting owls of miserable unbelief. These birds of evil come and disappear when the day-spring on high visits our souls.

Failing health (says the C. M. *Intelligence*) has necessitated the retirement from the Society's work of Miss E. Morris, who has had charge for the last twenty years of the C.M.S. Girl's Schools in Bombay.

GIRLS' READ "The Australian Young Folks' Illustrated Magazine." The best monthly publication for Girls. Full of interesting stories and beautiful sentiments. Prize 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.

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## Children's Column.

## Bertram's "Portion."

LITTLE Bertram was late again; the breakfast bell had gone, and he was still half-dressed. 'And I have not read my portion yet.' 'Oh, bother,' said Charlie, 'read one verse, that will do; I'll find it for you whilst you get washed.' Bertie plucked his little brown face into the bowl of water, washed his cousin turned over the leaves of his Bible. 'There you are: 18th Matthew, from the 21st verse. Now, hurry up; I'm going down—I shan't wait any longer,' and away ran Charlie, whilst his cousin was still rubbing his face with the towel. Again the bell rang, and Bertram seized his Bible and hurriedly read over in his faltering style: 'Then came Peter to Him, and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times?' 'Master Bertram, your aunt will be so cross; put down that Book at once, and go downstairs, sir!' And Nurse Brown snatched the Bible out of the boy's hand, and pushed him out of the bedroom. 'Well, Bertram, late as usual,' said his aunt, as he shyly entered the breakfast-room, where Charlie was finishing his plate of porridge, and his three elder cousins preparing to start off to their distant grammar-school. 'I was reading my portion when nurse came,' began the boy. 'Better be eating your portion,' sneered his cousin. 'Sit down,' said his aunt, sternly; 'next time you are so late you shall go to school without your breakfast.' Bertram might have said Charlie had delayed his dressing by fighting with pillows, but he said nothing, although angry feelings brought the rich colour into his cheeks. Poor little man—he was not yet nine years old—his father and mother were in India, and he was left to the care of Aunt Mary, who had four rough, teasing boys, and could never understand the gentle, quiet character of her little nephew, so different to her own boisterous sons. She meant to be kind, but she was always so busy, she had no time to attend to him as his dear mother had done. 'Promise me, darling, you will always read your portion,' were her parting words six months ago, for Bertie belonged to the 'Bible-Reading Union'—and, until his parents went away, had always read his verses night and morning to his mother. So far he had never missed, though often he felt the want of her kind and simple explanation; but this morning he followed Charlie's advice, and consequently did not understand that the last few words he read were not an answer to Peter's question, but a continuation of it. 'Till seven times,' he kept repeating to himself during the day. 'Till seven times.' I am afraid Bertram looked upon Charlie Frost as his natural enemy. 'I had the bed to myself till you came,' 'Nobody touched my books till you went to school with me,' 'I was always helped first till you sat at the table,' were some of the ill-natured remarks of his cousin, and Bertie was often very angry indeed, and more than once the little boys had come to blows, in which battles, Charlie, who, though about the same age, was much the stronger, always came off victorious, and Bertie was generally sent off to bed in disgrace. 'I hate him, Amy,' he said during play-hour to the schoolmaster's little daughter. 'I hate him; he is my greatest enemy.' 'But it's very wicked to hate anybody,' said the little girl. 'No it isn't; the Bible says we must forgive seven times; it was in my verses this morning; it says we need only forgive our brother seven times, so if I forgive my cousin I am sure that will be enough,' and Bertie's eyes glittered in a fierce manner that almost frightened his little companion. 'I don't know how it can be so,' said Amy, 'cause my verse on Sunday was "Love your enemies"—come and talk to mamma about it, Bertie; she will explain it for you.' 'I'll come after school; but it's there, it was in my portion; I'll bring my Bible and show it you.' Bertie returned to his lessons, where more than once he had occasion to exercise forgiveness to his provoking and teasing cousin. 'Here's your cap, Bert,' shouted Charlie, on their way home. 'Don't throw it in there, please.' 'Why not? Oh, my! what a jolly lot of pigs!' and in a moment the pretty velvet cap was among the dirty animals. 'You wretch! I'll never forgive,' cried Bertram, rushing forward with clenched fist; but a clever dodging saved Charlie and caused Bertie to fall down full length. This only increased his passion, and he lay screaming until another boy brought him his cap. 'Get up, Noel. What a row you kick up; your cap's none the worse.' 'I hate him; I'll never forgive him,' cried the infuriated boy. 'Bosh! get up, I say. If you didn't carry on so Frost wouldn't tease you—it's as much your fault as his,' and the boy helped him up, and with rough but kind hands brushed off the dust from his clothes and put on his cap again.

Bertram dried his eyes, and, feeling uncertain about meeting his cousin, turned back to the school yard, where Amy was still nursing her doll. 'I have forgiven him seven times now, Amy, and now I'll hate him for ever,' and again tears overcame him.

The little girl shook her head. 'Oh, you mustn't, Bertie. Come to mamma.' Hand in hand they went to the pretty sitting-room where Mrs. Travers sat sewing.

'Well, my dears, what are you wanting?' she said, gently drawing the children close to her side.

'Mamma,' began Amy, 'Bertie says in the Bible it says if we forgive anyone seven times we may hate them afterwards.'

'My dear boy! where could you find such a verse?' asked the lady kindly.

'It was in my portion,' faltered Bertram. 'Peter said unto the Lord, how oft shall I forgive my brother—'

'Oh, my love (fetch me your Bible, Amy), you have never read it correctly.' Amy put the well-worn Bible in her mother's hand. Turning to St. Matthew, Mrs. Travers read the two verses carefully.

'Oh, I only read one verse, 'cause I was late, and had no time.'

'Ah, said Mrs. Travers; I thought your daily portion would contain more than one verse; it was not complete without the next sentence.'

'Oh, but I could never do that—"seventy times seven"—I should have to forgive him always—for ever—'

'Yes, my dear, that is just what it means. Why could you not do that?'

'I could not; he's too nasty,' said Bertram very decidedly.

'My dear boy, you say your prayers every night, don't you?' said Mrs. Travers, gravely.

'Yes, nearly always,' cept when Charlie pillows me, sobbed Bertie.

'It is too bad,' said the lady; 'I must have a talk with Charlie Frost. He is not a bad boy, but such an inveterate tease. If you were a big strong fellow, and cared less about it, he would soon leave you alone; but Bertie, with such feelings toward your cousin, when you say "Forgive us our trespasses as we forgive them that trespass against us," you are asking God not to forgive you.'

Bertram Noel bent his head down on her knee. 'Oh, Mrs. Travers, what shall I do? I really do hate Charlie.'

'Hush, darling! listen to what the Bible says; and again she turned over the leaves of the Bible and read 1 John iii. 5, 'Whoever hateth his brother is a murderer.'

'Think, my dear boy—a murderer. In God's sight now, Bertie, so long as you entertain those feelings against your cousin, you are a murderer.'

Bertie's sobs shook his little frame as he buried his face in her lap.

'Darling, let us ask God for His forgiveness first; then we will ask Him to make Charlie more kind and loving—then, Bertie, you must try to love him, try to please, and, instead of getting angry, laugh when he tries to tease you, and he will soon give over.'

Bertram kept on his knees whilst Mrs. Travers very simply prayed God would forgive the naughty tempers of both boys, and give to each a more loving spirit. Then she took the two children, and after a quiet cup of tea they all went out for a walk. Almost the first boy they met was Charlie Frost, carrying his cricket bat.

'Hello, Bert! Where are you going? Come and have a game of cricket with us,' he called out, after saluting Mrs. Travers.

For a moment Bertram hesitated, but a gentle pressure from the hand holding his made him say, 'I'll come if you will not mind my poor playing.'

'All right; you shall tag for us,' laughed Charlie, 'it all such chaps as you are fit for.'

'Good night, then, Bertram,' said the lady. 'And Charlie, will you come and have tea with Amy and I tomorrow, and ask some of the boys to come up afterwards, and have some tennis on the lawn?'

'Thanks, I'll be sure to come. Come on, Bert.'

'I shall expect you to-morrow, Bertie,' said Mrs. Travers. She shook hands, and kissed him as she whispered, 'Remember, dear, each time will be easier than the last.'

The boys played away happily until quite late, when one boy said, 'I say, Charlie, your cousin has never had his innings.'

(To be continued.)

## The Great American Exhibition.

There is no gainsaying the fact that Sells Brothers' Grand American Menagerie and Arena Entertainment, which opens a three weeks season at Sydney, on Thursday next, November 19th, comes most highly recommended by the Press of its own country. For Example, the San Francisco Daily Call says:—

The CALL's opinion of this really great exhibition about to venture upon the most notable undertaking of the kind—surpassing the enterprise of Cooper and Bailey's and Cole's in the same direction—need not be reiterated. Sight-seers at the Antipodes may confidently look for the best exhibition in an arena way that we have yet seen from America. Furthermore it affords us much pleasure to recommend the gentlemen named to the confidence and good offices of our Australian contemporaries. Intercourse of this kind helps to advance good feeling and to promote the kindest international relations. Our friends in the colonies will find, too, that the Sells Brothers have made the show business a science.

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

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Spiritual Life, Paper No. 2. A Remarkable Meeting. Are Missions in China a Failure? No; Facts.

## The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 21, 1891.

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

## The Week.

The Duppuy Fund. In consequence of the premature death of the Rev. Charles Duppuy, from influenza on the 28th ult., his widow, five little children and widowed mother being unprovided for, are placed in very distressing circumstances. It is proposed, therefore, with a view of assisting them in their present difficulties and of enabling them to reach their friends in the old country, to raise a fund for their relief. For this purpose a sum of £200 is necessary. The Rev. Dr. Woolls, of Burwood, the Manager of the Australian Joint Stock Bank, Newtown, and the Rev. R. Taylor, St. Stephen's Parsonage, Newtown, will thankfully receive any contributions. The Mos' Reverend the Primate commends this endeavour to help the family of the late Rev. C. Duppuy in their hour of sudden sorrow and bereavement to special sympathy and support. We go to repeat the intimation made last week, that we will gladly receive any contributions and forward them to the proper persons.

The Record. Some months ago a complete set of THE RECORD was sent to the Bodleian Library, Oxford, and an acknowledgment, with thanks, has been received from the Curators and the Librarian, Edward W. B. Nicholson, Esq., for the volumes forwarded.

Russia. Another and a wide-spread conspiracy has been discovered at Moscow, in which 60 noblemen, a number of literary professors and others are said to be implicated. With discontent among her people, and the terrible scourge now prevailing (the influenza epidemic) which is said to be carrying off 300 daily, Russia is certainly in a most unhappy condition.

The Week of Prayer. The Evangelical Alliance has issued an "invitation for the annual week of United and Universal Prayer at the commencement of the year 1892," extending from January 3 to 10th, with suggested topics for praise, prayer and exhortation.

"The Cup." Sooner than we allowed ourselves to fear (says the Southern Cross) the first victim of the "Cup" appears. Another trusted bank clerk has "gone done" in this mad race for money. Betting and plunging with his employers' money he found himself sinking fast in the "Serbian bog" in which "armies whole have sunk." And sink he must, turn which way he will. The case of Fourdrinier shows how easy it is for men in positions of trust to defraud without immediate detection, and consequently how important and sacred is the element of confidence in commercial transactions. But it serves also to show how utterly untrustworthy a betting man is. Like the black bog into which he begins to "plunge" with his first bet, his own character becomes a bog which no sane man will trust. In the interest of the whole community the banks ought to make it an axiom that the man who gambles is at heart a rogue, to be dismissed without ceremony. There is dishonesty enough, in all conscience, without the hot-bed growths of the racecourse. But a community which stimulates the growth must expect to eat the poison fungus of its own dungheap.

Brotherhood. It was stated in the *Rock*, some few weeks ago, that the Brotherhood of St. Paul, which was introduced with such a flourish of trumpets as a revival of religious orders in the Church of England has come to an untimely end. The truth of this, however, has been challenged, "but (says the *Record*) the only result is to confirm the substantial accuracy of the tidings. If the Brotherhood exists at all, it is only in a state of suspended animation. Although it be true that 'even one worker will be of some use,' Mr. Robbins cannot be a Brotherhood in himself." We cannot but rejoice at the failure of this attempt to re-introduce religious orders into the Church of England, which, owing to the terrible abuses they involved, were happily brought to an end at the Reformation. Monks as an institution is a thoroughly Romish growth, and we hope it never will take root in our free and Protestant country.

The Jews. Where will they find a resting place? Baron Hirsch, who naturally takes a deep interest in the Russian Jews, has had his plans frustrated from time to time through the unwillingness of other nations to receive them. The Baron intended to devote a portion of the money received by him in sending a large number of them to Victoria, but the Premier of the colony has

written stating that, while sympathizing with the Jews, his Government were of opinion that their introduction would not be desirable for reasons stated. Upon the receipt of this communication Baron Hirsch assured the Agent-General that none would be forwarded. He is, however, in hopes that there are several new countries, where agricultural population is sparse, which will receive them with "open arms." May his anticipations be realized.

Giving. We have often thought that our Church suffered as compared to some denominations in regard to bequests and grants of money for carrying on its work. But the time of awakening seems to have arrived. In order to procure more endowments a gentleman in Melbourne has presented a grant of land to the Bishop of Melbourne fund, and herein has set an example which it is to be hoped will be followed by others. The path of duty is often pointed out by way of example, and the man is deserving of praise who sets it from right motives. Post mortem bequests no doubt materially help the Churches work, but it is better for the donor to give during his life time.

Rent Day. The expression is often used "putting by something for a rainy day." Those actuated by such a desire are supposed to be persons who wish to make some provision for sickness or old age. But there are hundreds who make no provision for rent day, and the woeful consequences of landlords and agents often tell a sorrowful tale that the rent is in arrears. These occasions are especially remarkable after a day's amusement, and was very noticeable after the Prince of Wales Birthday. At whatever cost when an opportunity such as a public holiday presents an opening there are members in our community who will enjoy themselves. Against this there can be no possible objection if they can afford it, but when they cannot, to undertake such expenditure is not honest. It is well known if they get one week in arrears there is always a difficulty in making up the deficiency—perhaps it is never made up at all, and this we say again is not honest.

Lord Carrington. Our late popular Governor startled the English people by the boldness of his utterances in the course of a speech delivered at Bristol lately in connection with the Government of the colonies. His remarks have called down upon him severe criticisms from the Press, the *St. James Gazette* characterising him as a "cheeky whig peer." The *Times* regards the remarks as setting a bad example, and infer that the utterances were a reckless bid for popularity. His Lordship has rightly or wrongly given an expression of his opinion founded on the experience gained when Governor of this colony. One thing is certain, he was true to the interests of the colony when here, and doubtless advocates what he considers to be its interest now that he is absent.

Well Done. It is always satisfactory to hear that the temperance cause is progressing among the sailors in our navy. Mr. Shearston has done good work here; and in England, Miss Agnes E. Weston, who is so well known as a temperance worker in the navy, has been most successful. As a proof of the good effects resulting from efforts made in the cause of temperance, this lady states that "there were ten years ago seven public houses near the dockyards, but that after changing hands several times not one of these remains, the site of three being occupied by the Sailor's Rest. She further adds that she issued 8,000 pledges to sailors last year."

Boys. Our boys are a curious mixture, but Dr. Arnold proved that there is some good in them when properly managed. Many amusing incidents might be told about them, but the following will suffice. During Mr. Grubb's mission at St. Paul's, Redfern, one of his assistants, after addressing the scholars, put a few questions to them. One was: What does such a chapter and verse (naming them) mean? No answer. The questioner then said, after a pause: You must either badly taught or shy! The opportunity was not lost sight of. Immediately one lad rose and demurely said, "Please, sir, we are shy." That boy is an uncommon specimen of his race—boys, as a rule, are not shy.

Sunday Rest. Action is being taken by the working men in France and Germany to secure Sunday as a day of rest, and "the disposition, it is stated, of workmen to claim and of employers to concede one day in seven as a rest day is widening and deepening in France." The widespread movement in Germany in favour of this is supported by business men, "rather than by the clergy and members of Christian communities." Apart from the question in a Sabbatarian point of view, it is self-evident that the more work there is done on Sunday, the less

there must be for distribution in the week-days. On several occasions on our own railway lines gangs of men have been employed on the Lord's Day, under a plea of necessity, but if the number of workmen were doubled during the week-days, there would be no necessity for such a plea, and employment would be found for many who are out of work, but would gladly take it if offered.

Sunday-school. An amount of valuable instruction is contained in the issue of this month. The editor, the Rev. J. H. Debenham, M.A., has written an article on the "Unification of Sunday-school Work in New South Wales," which will well repay perusal, and while specially advocating the plan for this colony is of opinion that it would be useful in other colonies. His suggestion is that there should be only one Church of England Sunday-school Institute for New South Wales. An outline is given by way of suggestion as to the method of procedure for the formation of such an Institute. The editor points out the advantages that would accrue from its establishment. There would be only one set of lessons for all New South Wales, only one teacher's examination, and only one scholar's examination, and the system would promote unity, and unity, the editor says, is strength. "This is what our Church always ought to bear in mind. She would be much stronger than she is if she always remembered it." The subject will be dealt with more fully next week.

## 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. 22.—11 a.m., the Precursor; 3.15 p.m., Canon Sharp; 7 p.m., the Dean.

## ANTHEMS.

11 a.m.—*Swart F.* "Words from Ps. cxlviii. 1-13."—*Goss.* 3.15 p.m.—*Wainwright D. Min.* "Ye people rend your heart and not your garments for your transgressions, the prophet Elijah sealed the heavens through the Word of God. I therefore say to ye: forsake your idols; return to God; for He is slow to anger, and merciful, and kind, and gracious, and repenteth him of the evil. If with all your hearts ye truly seek Me, ye shall ever surely find Me. Thus saith our God. Oh! that I knew where I might find Him, and that I might even come before His presence. Cast your burden upon the Lord, and He shall sustain thee. He never will suffer the righteous to fall: He is at thy right hand. Thy mercy, Lord, is great; and far above the heavens. Let none be made ashamed that wait upon Thee."—*Mendelssohn.*

Hymns—M. 11, 218; A. 284, 319; E. 276, 305, 357, 28.

## DIOCESAN.

Sun., Nov. 22.—St. Alban's, Five Dock, and St. Bedes, Drummoyne. Preacher—the Primate.  
Mon., " 23.—St. Clement's, Mossman's Bay, Confirmation, 4 p.m.; Divine service, 7.30, the Primate.  
Tues., " 24.—St. Nicholas, Coogee, Confirmation, 4 p.m.; St. Jude's, Randwick, Confirmation, 7.30.  
Tues., " 24.—Meeting of Clergy in the Chapter House at 11 a.m. for the election of a Canon in the place of Canon Allwood, deceased.  
Wed., " 25.—St. Stephen's, Newtown, Confirmation, 4 p.m., the Primate.  
Thurs., " 26.—St. Silas', Waterloo, Confirmation, 7.30 p.m., the Primate.  
" 26.—A Sale of Work in aid of the Church Home will be opened by the Primate at Cheverrells, Elizabeth Bay-road.  
Fri., " 27.—Continuation of Sale of Work.  
" 27.—St. John's, Balmain, Confirmation, 7.30 p.m., the Primate.  
Sun., " 29.—Cathedral, 11 a.m., the Primate; All Saints, Woollahra (for the Church Society), 7 p.m., the Primate.

A flower service was held at All Saints', Petersham, on Sunday last. The Rev. H. J. Rose was the preacher. The Most Rev. the Primate preached at St. Paul's College on Sunday morning and administered the rite of Confirmation at Christ Church, St. Leonards, in the afternoon, at the Cathedral on Tuesday, and at St. Matthew's, Bondi, on Thursday, and at Dulwich Hill this afternoon.

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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 stellers."

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