

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 felt before her eyes and her childish words till I have quailed 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 gladdness 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 bear 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 wife 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, o 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 whether 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."

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

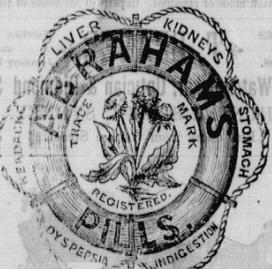


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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest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

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The Spiritual Life.

Immorality in Business.

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."

Scaffold 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 bon voyage, 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.

The Supplementary Estimates of this colony disclose the fact that the late strike cost the 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 74 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.

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 *Siftings* 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.—*Finchley 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 plenty in the midst of thy palaces. Amen."—*Eley.*

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, Woollahra (for the Church Society), 7 p.m., the Primate.

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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. Augustine'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., £3000 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 conquer, "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; but the falsehood duly arrived here, was circulated everywhere, and even a week later it was still being repeated 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 assertions 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 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 *opinion* 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 quotation 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 Melbourne 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"—unpardonable, 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 faithful 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 conduct 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 blaspheming 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 thrusts 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 members 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 conducted 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 him 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 services 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 "Commentated" or "From a Correspondent."

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 marine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster'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.

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.

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.

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.

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 which God has endowed us.

Here and now we do not enter into details touching this "practice" or spiritual discipline. We only desire to emphasize 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.

Like morning, when her early breeze Breaks up the surface of the seas, That in their turrows, 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, prepares 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, Shall deign to touch its lifeless chord— Till, waked by Thee, its spirit shall rise In music worthy of the skies!

T. Moore.

It is 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."

Chap. iii. 2. 8 Chap. iii. 3. 9 Gen. 1-3. 4 Rom. viii. 2. 5 John x. 10.

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.

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.

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.

which, being taken up by the whole congregation, in union 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.

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,

Like morning, when her early breeze Breaks up the surface of the seas, That in their turrows, 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, prepares For truth divine to enter there!

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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.

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.

Our date of these letters is in the century before the Exodos. 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."

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 fulness 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 its 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.

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 *Sabbah*, a nitrous earth for manure for their fields, discovered among the ruins some clay tablets like those of Assyria.

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.

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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. Ganly, 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. Ganly 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?"

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 Kun, 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 Kun 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, *apropos* 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."

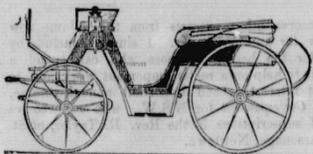
One of the London correspondents of the *Yorkshire Post* understands that the extreme High Churchmen are so little satisfied with the present position of affairs as regards the Jerusalem Bishopric that a committee met recently in conference, at the London residence of an influential layman, to consider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

TAKE NOTICE AND READ. AMERICAN DENTISTRY.

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- The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills, Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House, Bathurst-street. The Diocesan Educational and Book Society—Hon. Secs. and Treas. Rev. J. D. Langley, George Wall, Esq.

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SUNDAY SCHOOL INSTITUTE. — The Annual Scholars' Examination will be held on SATURDAY, 28th NOVEMBER.

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NOVEMBER, XXX Days. Twenty-fifth Sunday after Trinity.

Table with columns for Morning Lessons and Evening Lessons, listing various biblical passages.

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.

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 scold 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."

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gifts which money cannot buy, and learn that secret which transfigures life and fills the heart with the sunshine of hope.

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."

Rookwood.—On Wednesday, a musical and literary entertainment was given in St. Stephen's schoolroom.

Rite of Confirmation.—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.

Election of Canon.—The Rev. the Dean has, in accordance with the provisions of the cathedral ordinance, summoned a meeting of the licensed clergy of the diocese.

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.

Woollahra.—A choral festival took place in All Saints' on Thursday evening, Nov. 5, and was thoroughly appreciated by a large congregation.

COUNTRY MILK COMPANY, 137 to 153 PALMER ST.

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."

Lithgow.—The Primate arrived on Saturday afternoon, and preached on Sunday morning, and administered confirmation in St. Paul's Church.

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 Inley, the contractor.

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.

Diocese of Newcastle.

OFFICIAL.—The Bishop of Newcastle has gone to North Queensland to hold an ordination for Bishop Barlow, who is in England.

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 Deanery.—The paper on Ordination Vows read by the Rev. B. E. Shaw, Incumbent of Singleton, at the Muswellbrook rural deanery meeting, has been published by request.

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.

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.

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.

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.

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geants' Inn, London, which publishes courses of lessons, and has at the present time something like 400 affiliated associations connected with it.

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 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.

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.

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.

"Five Years an Invalid."

96 Princess-street, Sydney. 30th September, 1891

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Hints and Helps.

The Clergyman's Assistant.

A young minister was once called to a young and plastic parish. One of the first questions which he asked was: "Do your people take good religious papers?"

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.

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.

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.

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.

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.

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 spectroscope, we assume with confidence the identity of things in the sun and things on the earth.

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.

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?

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."

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."

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.

"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.

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Missions.

C. M. S.

From rough statistics sent home by Mr. Baskerville, the C. M. 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. Deimler 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. Almanack 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. 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 Hamington, 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 Zanana 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 usefulness 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 other-wise than that the call "up higher" should find her in harness and at her post."

By the will of Mr. William Deane late of Emore, 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 discredit 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, at 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 gas 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 blasted 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 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. Cornewall, 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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SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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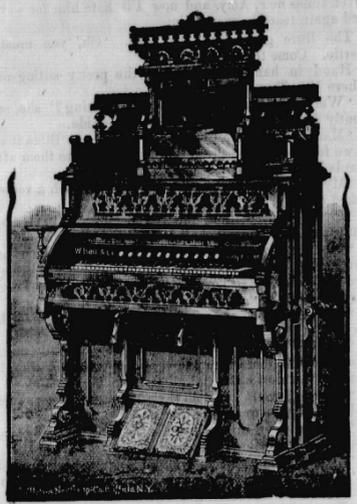
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Children's Column.

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.'

Bertram dried his eyes, and, feeling uncertain about meeting his cousin, turned back to the school yard, where Amy was still nursing her doll.

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The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 21, 1891.

CADBURY'S COCOA - ABSOLUTELY PURE - CADBURY'S COCOA

The Week.

The Duppy Fund. In consequence of the premature death of the Rev. Charles Duppy, from influenza on the 28th ult., his widow, five little children and widowed mother being unprovided for, are placed in very distressing circumstances.

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.

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.

Brethrenhood. It was stated in the Rock, some few weeks ago, that the Brethrenhood 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 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.

written stating that, while sympathizing with the Jews, his Government were of opinion that their introduction would not be desirable for reasons stated.

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.

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.

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.

Well Done. It is always satisfactory to hear that the temperance cause is progressing among the sailors in our navy.

Boys. Our boys are a curious mixture, but Dr. Arnold proved that there is some good in them when properly managed.

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.

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 repay perusal, and will specially advocating the plan for this colony is of opinion that it would be useful in other colonies.

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 am., 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."

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's, 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 Cheverells, 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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