

Children's Column.

Bertram's "Portion."

Continued.

'Never mind,' said Bertram, wiping the moisture from his brow, 'I'm not good at batting.' 'You should try, you should practise,' said Charlie, as they walked home together, 'it's easy enough when you try, like everything else.'

of your Father which is in heaven, for He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.'

HOW ROMISH MIRACLES ARE MANUFACTURED.—The Naples correspondent of the Daily News says:—"The miracle of San Genaro took place in the cathedral on Sunday morning, before a dense crowd of people, headed by the scolded descendants of the Patron Saint of Naples, who live at Pozzuoli, and who are accommodated with places close to the altar. The miracle was on Sunday somewhat delayed, not being effected till 9.45, and the old women interrupted their litany of prayers with various impatient exclamations, such as 'Yellow face, green face! will you make the miracle or not?'

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT, A. J. JACKSON, (SUCCESSOR TO MRS. R. THOMAS), UNDERTAKERS, 185 Regent St., near Boundary St.

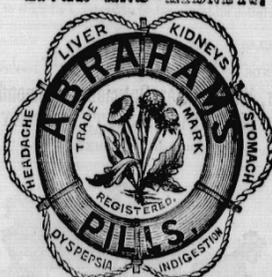


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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest 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 Australian Record.

SYDNEY, SATURDAY, NOVEMBER 28, 1891.

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

The Week.

The Local Option Vote. Next Tuesday in Sydney alone the Local Option vote will be taken. It behoves the clergy of the numerous churches in the metropolis to urge the members of their congregations to be sure to record their votes in protest against, and further addition to, the already inordinate number of drink shops. How, to a large extent those we have in the capital are doing deadly mischief to the bodies and souls of many of our fellows, is but too apparent, as we scan the daily journals, in the terrible tales unfolded from the Divorce Court to the police courts. Our clergy should, therefore, exhort their hearers to-morrow to do their duty, and register their votes. They, more than others, know full well how great a bane the public-house is to the Church's progress. They can do much to stimulate their people to be up and doing, by warning them against the vice of intemperance, which is seducing from their ranks many who would otherwise be their fellow-helpers in parochial work. We remind our readers that by the Licensing Act it is imperative that the Local Option vote should be taken in every ward in the city, quite independently of the aldermanic vote. In view that the Hon. J. Kidd, Postmaster-General, has promised to introduce a Local Option Bill into Parliament, it is imperative that we show a lively interest by recording a big vote against any new licenses, and thus strengthen his hands. For be it remembered the publicans have themselves testified before our Royal Drink Commission that there are already by far too many public houses in Sydney. When they admit this there must surely be much that in the State is degrading. Under the present Municipal Act, all householders, male and female, have the right to vote.

Sunday Trains. The Railway Commissions have promised, it is stated, to consider a request from the Commercial Travellers' Association for a Sunday night mail train, south and west. We trust that the request will not be granted; already there are too many Sunday trains, and there is but a slight difference at the present time in the number run on Sunday and week days. Mr. Copeland, when a Minister of the Crown some years ago, discontinued Sunday travelling by train, and the late John Sutherland, as Minister of Works, refused an application somewhat similar to the one now made. Independently of the desecration of the day, if consideration is to be shown at all, let it be for the railway employees, many of whom are already overworked, and not for the Commercial Travellers' Association.

The Australian Conference on Charity, Melbourne. At this Conference it was suggested by Mrs. Morris, in relation to the subject of housing the poor, that a Royal Commission, similar to that recently appointed in England, should be formed. The Conference further recommended, inter alia, that maintenance orders made in one colony against a husband be made applicable to any other of the colonies. At the present time as the law stands a husband may desert his wife and have only to cross the border to defeat a maintenance order. This has been proved to be a great hardship in many cases. If the suggestion is adopted it would prevent, as it should, an evasion of the law. Why not assimilate the administration of justice in all the colonies? Their proximity to each other makes it desirable that they should have but one course of legal procedure.

Southport Conference. The Congregational Union of England and Wales held their annual conference at Southport last month. The spirit of the Evangelical Alliance prevails at Southport, and the clergy of the town, headed by Archdeacon Clark, Canon Ross and Dr. Porter, signed the appeal to the Church people of the town, asking that hospitality might be shown to members of the conference, and reminding them that "when Church congresses are held in important places throughout the country, Nonconformists have generously thrown open their houses, and offered, ungrudging, hospitality to Churchmen." The Record, from which the information is gained, adds the pertinent remark that "the happiest results often ensue from these exchanges of hospitality. Churchmen and Nonconformists sometimes cherish the oddest misconceptions about each other, and a little frank intercourse must make for peace and charity."

Questioning. The Rev. T. H. Armstrong, Incumbent of St. Columb's, Hawthorne (Victoria), has an article in the Church Magazine on this subject. Questioning is an art, and a useful publication on the subject was in use some time ago. The writer states that there is too much preaching in the class and too little questioning, with the result that little Scriptural knowledge is acquired. Then he further remarks, and properly so, that the questions asked should not be in such a way as to elicit answers of merely "Yes" or "No." To be a good questioner really needs cultivation on the part of the teacher. A few specimen questions, requiring some thought on the part of scholars before answering, are given. Approves of questioning.—We knew a teacher of a Bible class, who, at the close of the lesson, trained his scholars to ask questions of each other on the lesson taught. All took it in turns. This was a good exercise for them, and secured several as teachers. In the school we refer to, there were always six or seven teachers who had formerly been scholars.

Sunday Schools. In his article on the "Unification of Sunday Schools," the Editor of the Church of England Sunday School Magazine advocates one set of lessons for all N. S. Wales. Such an idea occurred to some interested in Sunday School teaching years ago. The idea was that as we had one book of Common Prayer for the Church so we should have one set of lessons for the Sunday School, "the nursery of the Church." The plan was taken up by the late Canon O'Reilly, Canon Stephen, and others who prepared the lessons. These lessons were printed on sheets of paper, and each scholar in the Scripture classes was presented with one. This he would place (or was instructed so to do) in a position, say his bedroom, where it would attract notice and attention to the Sunday lesson. Even the parents became interested in the plan. Some of the scholars when leaving school took the list of lessons with them that they might follow them out Sunday after Sunday, and thus join in spirit if not in presence in the Scripture reading of the day. More than 20 schools followed out this plan, but for some reason it fell into disuse. Mr. Joseph Cook was the printer of the lessons.

Divorce Made Easy.—The Record says:—Divorce made easy promotes divorce. When incompatibility of temper is a sufficient legal cause, tempers have a habit of becoming incompatible. It is an aphorism that a bride ought not to live too near her mother, for the first wrangle she has with her husband will be hardened into a quarrel if there be too much sympathy at hand for the young woman. Equally unwise is it for the bridegroom to be too near his own parents. To give and to take, to bear and to forbear, is the first law of married life, whatever be the love which has primarily cemented the marriage. Love itself is apt to cool where there is much unwisdom. In the United States, where, in some States, divorces are cheap, there were, in 1888, 23,472 divorces, being more than in all Europe. The figures for Europe were: Germany, 6,161; France, 4,708; Russia, 1,789; Austria, 1,718; Switzerland, 920; Denmark, 635; Italy, 556; Great Britain and Ireland, 508; Holland, 339; Belgium, 209; Sweden, 229; Norway, 68. Let those who would enlarge our laws of divorce and slacken the bonds of matrimony ponder well over these statistics. Englishmen have always prided themselves on the sanctities of English home-life: may nothing threaten these. We have often heard Frenchmen praised for their affectionate behaviour to their wives, and their fondness for their children. This is indeed much exhibited in public, but what is the real character of domestic life in France is revealed by the dwindling of population and the multiplication of divorce.

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. 29.—11 a.m., the Dean; 3.15 p.m., Archdeacon King; 7 p.m., the Precentor.

ANTHEMS.

11 a.m.—Benedicite: "It is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the whole armour of light."

3.15 p.m.—Te Deum: "Turn Thy face from my sins, and put out all my iniquities. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Atwood.

Hymns—M. 64, 10; A. 74, 75; E. 97, 78, 872, 30.

ADVENT.

HALF-HOUR MID-DAY SERVICES, 1.15 to 1.45 p.m. Tues., Dec. 1.— Wed., " 2.— Thurs., " 3.— Fri., " 4.—7.30 p.m., Rev. Canon Kemmis.

DIOCESAN.

Sun., Nov. 29.—Cathedral, 11 a.m., the Primate; All Saints, Woollahra (for the Church Society), 7 p.m., the Primate. Mon., " 30.—St. Andrew's Day. " " 30.—Standing Committee, Chapter House, 4 p.m. Tues., " 1.—St. Thomas, Balmain. Confirmation, 7.30 p.m., The Primate. Wed., " 2.—St. Thomas, Enfield. Confirmation, 4.30 p.m., The Primate. Thurs., " 3.—Parents' Educational Union, St. James' Parish Hall, 8 p.m. Chairman, The Primate. Fri., " 4.—All Saints, Woollahra. Confirmation, 4 p.m., The Primate. Sun., " 6.—Cathedral, 11 a.m., The Primate. St. Luke's, Sussex-street, 7.30 p.m., The Primate.

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

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. H. Newman's exhibits. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, 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 hints peculiar to no other atelier."

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

MRS. AYLMEY JAY, Teacher of Singing, Receives Pupils at C. HUNTER'S, George-street, and her Private residence, NEWLAND STREET, WAVERLEY.

MRS. AYLMEY JAY intends to open a SINGING CLASS at St. Mary's Schoolroom, Waverley. N.B.—Pupils can join the Singing Class at One Guinea per quarter.



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In Cotton, Lisle Thread, Cashmere, Spun Silk, and Pure Silk. THE advantages secured by this patent consist in the splicing of the stockings at the instep where they usually show the first signs of wear. The resistance to friction is doubled without a perceptible increase in the weight, and the patent is applicable to light hosiery for summer and evening wear, as well as to winter stockings, which will be found more durable than the ordinary kind. PRICE LISTS FREE BY POST.

DAVID JONES AND COMPANY, George and Barrack Streets, Sydney.

Advertisement for David Jones & Co. featuring 'ART FURNITURE', 'DRAWING ROOMS, BED ROOMS', 'DINING ROOMS, HALLS', 'DRAPERIES, UPHOLSTERIES', 'COVERINGS', 'DECORATIONS', 'Brussels Carpets', 'Wilton Pile Carpets', 'Indian & Turkish Carpets', 'FLOOR CLOTHS, LINOLEUMS', 'MATTINGS &c'. Includes an illustration of a woman in a long dress and hat walking on a street.

Advertisement for Yorkshire Relish. 'The Most Delicious Sauce in the World.' 'YORKSHIRE RELISH'. 'Simply Delicious WITH CHOPS, STEAKS, FISH, &c.' 'MAKES COLD MEAT A LUXURY. BLENDS ADMIRABLY WITH ALL GRAVIES. WITH SOUP CHARMING. Sold Everywhere.' 'Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY. SOLE PROPRIETORS—GODDALL, BACKHOUSE & CO., LEEDS, ENGLAND.'

Advertisement for Australian Mutual Fire Insurance Society. 'AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY'. 'ESTABLISHED 1872'. 'OLDEST MUTUAL FIRE OFFICE IN AUSTRALIA'. 'DIVIDING BONUS ANNUALLY BETWEEN POLICY HOLDERS AND SHARE HOLDERS'. 'HEAD OFFICE, Corner Pitt & King Streets Sydney.' 'WALTER CHURCH, MANAGER. 20 PER CENT. BONUS PAID EVERY YEAR—SINCE 1873.' 'MRS. CARTER, Fashionable Dressmaker and Milliner, 82 REDFERN ST., REDFERN. Ladies own Material Made up.'

Brief Notes.

The Most Rev. the Primate preached at St. Bede's, Drummoyno, on Sunday last.

The rite of Confirmation was administered by the Primate at St. Clement's, Mossman's Bay, on Monday last at 4 p.m.; at St. Nicholas', Coogee, on Tuesday, at 4 p.m.; St. Jude's, Randwick, 7.30 p.m.; at St. Stephen's, Newtown, on Wednesday, 4 p.m.; St. Silas', Waterloo, on Thursday at 7.30 p.m.; and at St. John's, Balmain, at 7.30 yesterday evening.

A pastoral letter from the Primate having reference to the season of Advent and the claims of the Church Society was read on Sunday last in the various Churches throughout the diocese.

At the annual meeting of the Hay Branch of the British and Foreign Bible Society, the Bishop of Riverina was re-elected President.

The Rev. G. C. Grubb's party will commence a special mission to young men in the Y.M.C.A. Hall, commencing this evening at 7.30 p.m., to Tuesday, 1st December.

Mr. Balfour asserts that the granting of Home Rule will mean the absolute ruin of Protestantism in Ireland.

The Premier is in favour personally of using the Rookwood reformatory buildings for the purpose for which they were selected.

Wesleyan Methodist Ministers waited on General Booth at Adelaide on Monday last and welcomed him. The General was afterwards welcomed by the Ministerial Association and was entertained at luncheon by the Governor.

A musical festival was given in aid of the Choir Fund at the Pitt-street Congregational Church on Tuesday evening. The Central Committee of the Local Option League met on Monday last. The Rev. R. Bavin presided.

Li Hung Chang, the Minister at the head of affairs in China, asserts the recent riots in China to the influence of the French Jesuits and the action of a number of discharged soldiery.

A convention of the National Scripture Education League, Melbourne, was held on Monday night. Mr. E. G. Fitzgibbon presided.

The fourth anniversary and convention of the Women's Christian Temperance Union of Victoria was held on Monday night. The Premier presided.

The Bishop of Bathurst administered the rite of Confirmation in Bathurst Cathedral on Sunday last for those who, in consequence of the prevailing epidemic, were unable to present themselves for Confirmation on the first of the month.

The Australian Conference on Charity concluded its sittings on Sunday last. The Hon. Dr. Renwick, M.L.C., was appointed President of the next Conference.

An enormous number of Russian Jews are seeking to be baptised at Warsaw in order to avoid banishment from Russia.

By a fire which occurred at Broken Hill on Monday night, three houses, the property of the Bishop of Riverina, were destroyed.

At a meeting of the clergy of the diocese, held at the Chapter House on Tuesday morning for the election of a Canon in the room of the late Canon Allwood, two nominations were made, being Dr. Corlette and the Rev. Robert Taylor. The election will take place on 11th December. The Dean presided.

The annual meeting of the Bathurst-street Baptist Sunday School was held on Tuesday evening. The Rev. Charles Bright presided.

A newly erected home for rescued children was opened at Cheltenham (Vic.) on Tuesday last.

The annual meeting of the Redfern Congregational Sunday School was held on Wednesday evening in the School Hall.

The Rhyl Congress.

[Addresses by Archbishop Howell and the Rev. Principal Chavasse.]

AIDS TO THE LIFE OF GODLINESS.

THE VEN. ARCHDEACON HOWELL.

My subject is "Prayer as an Aid to the Life of Godliness." The word godliness is a strong, old-fashioned word, which lifts us at once into contact with God. Godliness means God-likeness, or likeness to God. This is our ideal life. This is the life to which we are all of us pledged, by the solemn sacrament of our Christian baptism—a life of godliness. Mark—a "life." Not an occasional impulse. Not a pang of penitence now and again. Not the piety of Sabbath Days and Holy Days only, but a life of godliness. What an ideal!

For this life of godliness, prayer is an aid. You would not forgive me, nor should I forgive myself, if I were to take up your time on such an occasion as this in referring to the oft-made and oft-refuted objections to prayer. We are here as believers in Jesus Christ, who prayed for Himself, who prayed for others, and who taught others to pray. A believer in the Incarnation should find no theoretical difficulty in prayer. Even if every paper were a miracle, the greater miracle would include the less. We are Christians, and as such our Lord's example pledges us to a life of prayer.

But what is prayer? Is it merely, as Paley defines it, an "expression of our wants to God"—an acknowledg-

ment of our dependence on God—a submission of our will to the will of God—an invocation of the blessing of God? It is all this, but it is more than this. It is a contact of spirit with Spirit—the uplifting of our desires and perceptions to a higher plane of experience—an aspiration after attainments which we are conscious we do not possess—an unfolding of the diviner sympathies of our moral nature to the influences of the spirit-world, just as a flower opens itself to the rays of the sun? Is this prayer? Some would say it is. Or is it the cry of a soul, conscious of its guilt and wrong-doing, deprecating the punishment it knows it deserves, and seeking to propitiate God with self-abasement for its sins? This is what some have thought it to be. Says one:—

Prayer is the soul's sincere desire, Uttered, or unexpressed; The motion of a hidden fire, That trembles in the breast; Prayer is the burden of a sigh, The falling of a tear, The upward glancing of an eye, When none but God is near.

Says another:—

O brother man! hold to thy heart thy brother: Where pity dwells, the peace of God is there; To worship rightly it to love each other, Each smile a hymn, each kindly deed a prayer.

But is this Christian prayer? Would not all this be applicable to the prayers of devout Deists, Jews, and Mohammedans? Would not prayer in this sense have been as real if the Incarnation had never taken place? The question is, What is Christian prayer—prayer as revealed to us in the teaching, example, and mediation of our Lord Christ? Now, there are certain elementary principles of prayer, concerning which, I think, we shall all agree. For one thing, there must be a sense of sin, and a desire for grace. There must also be an active faith in the mediation and intercession of the mercy-seat except in the smoke of the great Sin-offering. There must also be a firm and realising faith in the readiness of God the Father to receive our requests in the name of God the Son, as prompted by the inspiration of God the Holy Ghost. Prayer has been not inaptly described as "God's breath in man returning to his birth." These I take to be the first principles of Christian prayer. But, further, the assurance of the prevailing power of prayer comes to us from our oneness with Him in Whose Name we pray. It is our oneness with our great High Priest in the work of our Redemption, and in His present work of Intercession for us, that supplies the absolute assurance that our prayers cannot fail of acceptance. This truth was emphatically reiterated by our Lord in the last days of His earthly ministry. "If ye abide in Me, and My words abide in you, ask whatever ye will, and it shall be done unto you." In other words, maintain union with Me, and your asking will be My asking. "Whatever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it." Now if words mean anything at all, then it is certain that the success of our prayer depends upon our relationship to Christ. It is the consciousness of our union with Christ that supplies us with a certainty that our prayers will be answered; and just in proportion as this consciousness is deep and definite will be our faith in the power of prayer. "I am in My Father, and ye in Me, and I in you. As Thou, Father, art in Me, and I in Thee, that they also may be one in Us." This truth of our oneness with Christ, and through Him with the Father, lies at the root of all right conceptions of prayer. Looked at in this light, all true prayer is in a sense supernatural. In Christ we are above Nature; and this silences all cavils as to the uniformity of natural law, for we are one with the Law-giver. Prayer is the effect and the fulfilment of the purpose of God; and God is the God of means as well as of miracles. It will thus be seen that the foundation of Christian prayer is absolutely irrefragable. It lies in the Incarnation of God, the promises of God, the character of God, the providence of God (as "the interpreter of His will and word"), the indwelling of the Spirit of God, and the incorporation in Christ of all the elect people of God, who are as truly and essentially in Him as the light is in the sun—"crucified with Him," "risen with Him," "ascended with Him," and now in His person reigning on the throne of the universe.

Such being the nature of Christian prayer, it will naturally be asked, In what way will it help us in living the life of godliness? Our Lord's example supplies us with a threefold answer, as we follow His footsteps in public, private, and intercessory prayer. It was, we know, His habit to attend the public services of the Jewish Church, whether in the Temple or the Synagogue. And our Mother Church of England assumes that her children observe her order of daily public prayer, wherever it is practicable. I am quite aware of the difficulty of observing this order, especially in our beloved Church of Wales, where, not infrequently, the parish church is at a distance from both parson and people. I know well the difficulty arising from the urgent demands of modern life, and the circumstances of many households. I know that very many are not masters of their own time; and there is also the fact that family worship, on which it is impossible to lay too much stress, now occupies a place in the religious life of the nation, which was not the case two or three centuries ago; and never, I need hardly say, should daily worship in church be made a substitute for family worship, nor family worship for private prayer. Family prayer,

especially if joined with family praise, will make every Christian home a very Bethel. Piety at home is one of the most urgent needs of our day. If the home piety be weak, it will affect the prayers of the pew, and the preaching of the pulpit; for a man's piety really is—he he layman or clergyman—what it is at home. *Crefydd yr Aelwyd* has always been a marked characteristic of our own beloved Wales, and long may it continue such; for family religion is the tap-root of all national religion. All this I freely grant; but I am not the less deeply impressed with the desirableness and blessedness of daily public prayer in church. It may be little to say that it will go some way to remove the stupid notion, still too prevalent, that the clergyman is the only man in the parish who works on only one day in the week. But there is the far higher consideration that the daily service is a daily parochial Prayer Meeting—that the course of Lessons supplies the best possible Bible-reading Union—that such a gathering is a daily witness for God, and a daily opportunity for intercession, whether those who attend be few or many; that even the sound of the church bell is a protest against the materialism of a too busy and exciting age; and, above all else, that we have the distinct pledge and promise that "whosoever two or three are gathered together in my name, there am I in the midst of them." I am deeply convinced that we do not make anything like the use we ought to make of our churches, and that the power of united prayer is a truth which the Church has yet but imperfectly learnt. At present, though she would hardly own it, she seems to regard our Lord's emphatic assurances on this point as almost savouring of exaggeration. Here are His own words, as fresh and warm and unqualified as when they came from His Divine lips nearly nineteen centuries ago: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father Which is in heaven." Now have these words still a real meaning? If not in the literal, in what sense are they to be understood? To what extent are they intended to be an actuating principle in the life of the Church? Are they an obsolete statute, or a still living law, and an active spiritual force in the moral government of God? I say again that the Church has yet to learn the power of united prayer; and it is not to our shame that God's sanctuaries are not day by day resounding with the united importunate pleadings of His covenanted people?

But public prayer, in order to be an effectual spiritual force, must be the outcome of habitual private prayer; and such prayer must consist of something more than mere periodical acts of prayer, however reverently performed. Still less does it consist in a traditional habit, in which "the mind dreams its way through a dialect of dead words, and floats on the current of a stereotyped phraseology." The essence of true prayer lies more in condition than in action, more in the habitual attitude of the soul than in acts of devotion. Power in prayer can only be acquired by one who himself lives in prayer. The efficacy of prayer depends largely on the spirituality of him who prays. An unspiritual man cannot really pray, for he is out of sympathy with God. A sudden transition from a cold, carnal, world-conforming attitude to power in prayer, or power in preaching, is possible. It can only come from an habitual consecration of the soul of God. "The Christian life," said Origen, "is one continuous prayer." "No man is likely to make much of prayer," said Philip Henry, "who does not make a constant business of it." Of the late Charles Higgins it was said that "prayer was the business of his life." Certain it is that there is no other way to spiritual power; it can only come as the result of a life of prayer. "Whole days and weeks," said the great evangelist of the last century—George Whitefield—"have I spent prostrate on the ground, in silent or vocal prayer." And I have it on the authority of one who was intimately acquainted with the life of one who was a great power in our own Principality a few years ago, that he not infrequently spent whole nights on his knees wrestling with God. So true is it that no man has ever wielded great spiritual influence who was not often, and long, alone with God. "A gift," says Goethe, "shapes itself in stillness, but a character in the tumult of the world."

But while I would thus lay supreme stress on this as the first and indispensable condition of all-prevailing prayer, I do not the less recognize the importance of times, seasons, and places of private prayer. We know of whom it is written, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Of the garden of Gethsemane you will remember it is said that "Jesus oftentimes resorted thither with His disciples." And we know Who it was Who said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This preparation for personal communion with God is most vitally important. It was Bishop Hall's practice to stand still for a few moments before he knelt down. "Study your prayers," was the advice of one of the most saintly men of the present century, "a great part of my time is occupied in getting my heart into tune for prayer." Haste and neglect of meditation are fatal to true prayer. To drop down on one's knees in a hurry, to begin speaking to God without meditation, and to pour out a flow of words, unfeeling and unrealized, is a terrible snare to many in this busy and distracting age. The spirit of prayer evaporates in our pious chattering, and there are times when we pray most when we say least. To stand quite still under a vivid consciousness of the Presence

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of God—to restrain every action of thought and feeling, and simply to realize that we are in God, and God in us—to hold our breath, as it were, under the sense of the awful nearness of God—this has sometimes been found a truer and higher form of communion with God than any formal acts of devotion, for surely it is better to have a heart without words than words without a heart.

for his power in prayer, the founder of the Ashley Down Orphanage, tells us in his last report that more than £800,000 has been given him towards the support of more than 8000 orphans, as the result of prayer to God, without anyone having been personally applied to for anything—a work of which a sceptic once said that it came nearer proving the truth of Christianity than anything he had ever seen before.

We need self-discipline. By the careful management of our time and by the practice of a little self-denial a few minutes at least can be snatched from sleep in the morning or evening, or in both, to read with a kneeling heart and an attentive mind a short portion of the Word of God.

We need discretion. We must beware of attempting too much at first. One thought at least can be taken away from those few moments of quiet reading as St. Francis of Sales suggests. To that one thought we can revert from time to time during the day.

THE REV. F. J. CHAVASSE.

It is a saying as old as St. Ambrose that in prayer we speak to God, and in reading of the Bible God speaks to us. Yet it is much to fear that in an age which has witnessed a real revival of religion, when houses of prayer are multiplying, and services of prayer are becoming more frequent, reverent, and appreciated, and when books on prayer and the spiritual life are sold by hundreds of thousands, there is less devotional reading of the Bible in every class of English society than there was a generation ago.

Sometimes our present life of drive and pressure absorbs all our strength and thought. In the multiplicity of engagements, in the exhausting round of pleasure, or of work, or of social duties, Bible-reading is crowded out. We are too jaded or too hurried in the morning, and at night we are worn out. We satisfy our consciences with the excuse that we know the letter of Scripture, and we starve our souls with the scanty daily portion of a familiar text or a single sentence of Holy Writ.

Sometimes the use of devotional books and magazines—meditations, manuals, sermons, or commentaries—draws us from the Bible. We prefer to take the thoughts of others rather than to think out for ourselves the teaching of God's Word; to draw water out of human cisterns rather than to drink it pure and fresh and undefiled from the well-head of Holy Scripture.

We have no need to make an apology for the Bible. It is its own witness. We need not fear the fullest light that the highest criticism or the most most minute research can throw upon its origin. The men who stand in the front rank of Biblical critics in our own day, at any rate in the English Church—and I speak of them because I know their writings best—are men who revere the Bible as much as we do, men of reverent, honest, and fearless minds, who will not needlessly grieve the heart of the most sensitive of their fellow-Christians.

But how in this busy age are active and practical and unmeditative people to find time, not only for reading the Bible, but also for meditating upon it, that is, for drawing out and assimilating the nourishment it contains for the spiritual life? I venture to reply by the exercise of self-discipline, discretion, and dependence upon God the Holy Ghost.

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6. The Work of the Christian Life.
7. The Crown of the Christian Life.
8. Conclusion.

THIRD PAPER.

THE PRINCIPLE OF THE CHRISTIAN LIFE—LOVE.

It is not without a feeling of utter insufficiency that we pass to consider briefly this great and primary principle of the Christian life. It has been called "the greatest thing in the world," and men have exhausted the vocabulary of more than one language to set forth the importance and power of Love. And yet, after all has been said, one comes to feel that it is too big for words, and can only be adequately expressed by the movements of the soul finding an outlet in the actions of life.

Let us think of it somewhat in its triple-form, as—
1. God's love to man.
2. Man's love to God.
3. Man's love to his fellow-man.

One of the most blessed sayings of Scripture, and one that men are most ready to enforce upon the minds of their fellows is this:—God is love—a statement that implies not only that God loves, but still more, namely, that love is the most essential and radical feature of His divine nature. From the fact that He is love we could easily infer that He is loving, and that man as part of his creation is embraced in the arms of His love.

It may be asked, in conclusion, what effect such meditation has upon the spiritual life.
1. It gives depth to our convictions. We lament the shallowness and instability of much of our modern Christianity, which seems to waver away before the first blush of trial, or to be borne about by every wind of doctrine or of worldliness. Meditation helps to carry the truth from the head to the heart. It makes it real, fresh, and living. It works it into our very being. It gives new roots to our faith. We learn to know as well as to believe in the love of God. And in the hour of storm the anchor holds, for it has been flung upward and has entered within the veil.

2. It gives breadth to our sympathies. Alas! how narrow and how exclusive we are. How ready to make a man an offender for a word. How scornfully we regard, even if we do not treat, those who use a different shibboleth from ourselves. How suspicion and prejudice sever hearts that beat true to the same Divine Master. Meditation lifts us into a higher and serener atmosphere above our bickerings and jealousies, our disputes and controversies. It brings us into contact with the infinite mind of God. It tends to make us "as wide as His love and as narrow as His righteousness." It teaches us how great and many-sided is truth, and how little and one-sided is man.

3. It gives height to our spiritual nature. Robert M'Cheyne, of Dundee, himself a saint, was once asked what was the secret of true holiness. He replied, "Sanctify them by Thy truth; Thy Word is truth." The soul that gazes steadfastly upon God as He is revealed in His Word, by a natural process of assimilation, grows like Him, understands Him, and reveals Him to others. "We are transformed into the same image from glory to glory."

The Church to-day needs and hungers for holiness. Her difficulties were never greater; the work that lies before her was never vaster; the problems calling for solution were never more intricate; her enemies never more numerous, united, well-appointed, and resolute. And her main strength does not lie in her social position, her wealth, her numbers, her organization, or her statesmanship—though all these are God's gifts—but in her saintliness. It may be by the power of holiness that she will prevail. Her saints are her wisest counsellors, her most successful evangelists, her truest defence. And if this great and representative gathering, in which our Risen and Glorified Lord Himself is most assuredly present, be but stirred to meditate more deeply, continuously, and faithfully on Him and on His words, to commune with Him, and to learn of Him, it will not be our hearts and lives alone that will be transformed, but the Church of Christ far and wide will catch the inspiration and renew her strength.

- (a) John iii. 16. (b) Rom. v. 8. (c) Job ii. 9-10.
(d) Job ii. 19. (e) Cant. viii. 7.

enlightenment of the conscience, and purification of the whole life. An organism grows by what it feeds upon. The soul is an organism. Let the soul, therefore, feed upon the love of the great Father, as revealed and brought into us in His adorable Son, and then the soul must grow into that love and the ideal greatness of which love is the highest expression.

In the third place man's love to his fellow man is made possible as a permanent principle of life by reason of the two previous considerations. If love to our fellows is to be anything beyond a mere sentiment it must be built upon, or, let us say, rather, the outcome of the love of God in us. He who loves God must, aye will, love his brother also. I must lay stress upon this point as containing the only guarantee that man's love to man will continue as a permanent principle of life. We are all accustomed to that spasmodic and impulsive feeling—sometimes called love—which it is so easy to evoke under certain conditions. Under the pressure of some disaster and apparent injustice many men flash forth into spasmodic action—meteor-like; but so soon as the pressure is removed they fall back into themselves again, and pursue their own selfish ends. I do not find fault with this impulsive sentimentalism; I only mention it here as being something altogether different from that love which is now before us. The love of which we speak is to be a permanent element in, and principle of the Christian life. It does not require something almost tragic to call it forth. It will act under normal conditions. It is to be the ruling principle of life, operating at all times in the direction of generous action, upright, and pure. It will be permanent inasmuch as it is nourished from a Divine source, and takes account of that divinity in man that underlies all expression of character, rendering him akin to God, and making it possible for him to grow into the likeness of Christ.

"Let this mind be in you which was also in Christ Jesus." And what is the mind of Christ? Surely the predominant principle of His "mind" was love. This it was that made his wonderful humiliation possible, and bore him along the pathway of suffering, sorrow, and service. He suffered, sorrowed, and served because He loved. His love was so real that nothing could quench it. Not the petty quarrels, the failures, the stupidity of his own immediate circle of followers; not the criticisms, the malice, the cruel jealousies of His bitterest foes; not the sins, the wounds, the festering sores, of publicans and sinners. NO! None of these things could stop that ministry of love which culminated in the "bitter cross and shame." So great, so strong His love! "Many waters cannot quench love, neither can the floods drown it." And this same "mind" is to be in everyone who calls himself Christ's. We may indeed follow Christ afar off, still we must follow.

The possession of this love will enable us to make due allowances for the failures and mistakes of others. A most important matter in the twilight of this world! It will make us "soft to the weak and noble for the strong." It will help us to share the burdens of our less fortunate brothers and sisters, and to exercise a hallowing influence along the pathway of life. "How learn the secret," say you? I know of but one school where it can be rightly learnt—that is the school of Christ, the place where all lessons are learnt that have for their aim and object the blessedness of humanity.

"O Almighty God, inspire us with this divine principle; kill in us all the seeds of envy and ill-will; and help us, by cultivating within ourselves the love of our neighbour, to improve in the love of Thee. Thou hast placed us in various kindreds, friendships and relations, as the school of discipline for our affections: help us, by the due exercise of them to improve to perfection, till all partial affection be lost in that entire universal one, and Thou, O God, shalt be all in all!"—Bishop Butler.

Sunday School Work.

Unification of Sunday School Work in New South Wales.

It is, perhaps, a good thing for a journal to have some special object in view, besides its general efforts for the advancement of the cause which it has at heart. We have had the great pleasure of seeing some of the particular reforms which we have advocated in these columns being put into practice in various dioceses of the colonies. At the beginning of a new volume, we now suggest another practical reform—a reform which, although we shall advocate it only for New South Wales, the colony about which we have most knowledge, would perhaps be equally useful in New Zealand, and in the future, in other colonies. We are about to advocate that there should be only one Church of England Sunday Schools Institute for the whole colony of New South Wales.

New South Wales as most of our readers are aware, is divided into six dioceses—Sydney, Newcastle, Goulburn, Grafton and Armidale, Bathurst and Riverina. In all of these Sunday-schools work is being carried on by many earnest and devoted teachers. But the organization of the work must be admitted to be unsatisfactory, on the whole. Perhaps it will not be a very unfair way of testing the utility of each organization to ask how much our readers know, through the Magazine, about its working. As we have many readers in each of these dioceses we endeavour to

lay before them all the news relating to their diocesan organizations that we can procure. The Sydney Institute all our readers know; it appoints lessons for the year, holds examinations for the teachers and scholars, arranges model lessons and conferences, and issues Bible Reading Cards and New Year's Letters. The Newcastle diocese comes next in activity; it has, it is true, no diocesan Association, but its central rural deacons has an Association which appoints lessons, and holds examinations and conferences. Riverina has an association, but we are not aware that it does any of these things. Goulburn has an Association, nominally, but it only exists on paper; it may be said to have been born dead. The other two dioceses have no institute of any kind; from both of them teachers and scholars have sometimes taken advantage of the examinations conducted by the Sydney Institute. We believe that in this enumeration we have not done injustice to any diocese: certainly it has not been intentional, and no one will be better pleased than we to find that organization is in a better state than we suppose. But, assuming the correctness of our statements, everybody will admit that this is not a healthy state of organization. Yet its very weakness makes the path to reform more easy. If there were a flourishing institute in each diocese, each institute would be opposed to the idea of unification, because it would imply the giving up of some power; whereas now the way to united action has few impediments. But consider what a waste of power there would be if each diocese had its own institute. There would be six committees with their various officers, six different series of lessons, and twelve or eighteen examiners. If they adopted a similar plan in England there would be thirty-four different institutes. Such an absurd idea requires no condemnation; it condemns itself. The great power and usefulness of the English Institute arises from the fact that it is for the whole country. The head-quarters are in London, but it is no more connected with the London diocese than it is with any other: it acts for all.

We do not propose to do more than to give vague suggestions as to the method of procedure in the formation of the one institute for the whole colony. It is a matter which should be dealt with by the Provincial Synod, which is to meet next year. It would be well, for the Institute to have some connection with that Synod. Whether it was embodied in the constitution of the Institute that each diocese should have a certain number of representatives, or whether, as we think preferable, this was not made binding, there would, no doubt, be representatives of each diocese on the Committee, which would be elected probably by the members. The principle meetings of the Committee, at which the most important points would be decided, could be held at times when ecclesiastics from the various dioceses are gathered in Sydney. Before the railway era such meetings were difficult; but now the principal cities are only a few hours journey from Sydney, and probably, except at Synod time, the capital of the colony would be actually more convenient as a meeting place for the clergy of the nearer dioceses than there own Cathedral city would be.

The advantages would be great and immediate. There would be only one set of lessons for all New South Wales. There would only one teachers' examination and only one scholars' examination. Every diocese would be equally interested in these. The prestige and the power of one great Institute would probably lead to a very much better state of organization than that which we have described as now existing.

Unity is strength. That is what our Church ought to bear in mind. She would be much stronger than she is if she had always remembered it. We hope that those who are her rulers will take into their careful consideration the arguments that we have been adducing, and that they will be convinced by them. We do not claim any originality for the idea: probably the same idea has occurred to many minds: we heard it first brought forward at a meeting of Sunday-school enthusiasts, and have gladly undertaken the task of making it public. May it be taken up warmly, if it is for the welfare of the Church, by those who will carry it to a successful issue.—Church Sunday School Magazine of Australasia.

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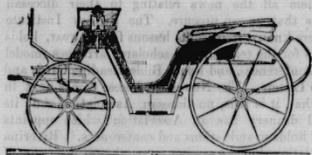
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NOV. 29th—"The Desire of all Nations shall Come."—Hag. ii. 7. Bring Bibles. All Seats Free. Hymn Books Provided.

NOV. XXX Days.—DEC. XXXI Days First Sunday in Advent.

Table with columns for Morning Lessons and Evening Lessons, listing verses for various days.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, NOVEMBER 28, 1891.

MORE SPIRITUALITY AND MORE COMMON SENSE.

THERE are indications that the Church in the colony is on the eve of receiving a rich blessing—a baptism of the Holy Ghost in power. As a consequence there will be a wide expansion of the Kingdom of God. The Church's great need was pitifully put the other day by one who longs to see this revival. He said—"We need more spirituality and more common sense." More spirituality and sanctified common sense would lead life up to the right altitude and inspire it with the right purpose. The work done would have no end, it would be as abiding as God's eternity, and as lustrous in its degree as God's glory. Too long the Church has been simply touching the fringes of its work, and the time has come when—if she is to prosper as God would have her prosper—she must put away all that is corrupt, debased, evil and bad. Timidity has marked her efforts, and her speed has lacked distinctness and emphasis. There has been a great want of heart work in the Church and in the individual. The little petty, fussy controversies of the day have engaged her attention and robbed her of her power. The heart and the will have been unmoved, the judgment has been unenlightened and the life has not been emboldened. The day has come when the great court of inquiry shall be set in the heart, when we must get at foundations and realities by piercing the region of motive, the region of secret and unconfessed purpose. Every man must put to himself penetrating questions such as "What have I done? What have I left undone? These questions must be forced to their uttermost extent. The consequence may be that there shall be bitterness, pain, disappointment and shame, but in the long run it will mean healing, inspiration, strength and victory. The candle of the Lord must be held over the secrets of the heart, and it must shine in upon the secrets of our Church organization and life. By our sins being discovered and made hideous by the light of God we should then be impelled to seek for cleansing and purification, and by the grace of God we should issue out into that which is bright and pure, true and wise. With the world's influence chilling our heart, there can be but little communion with God, but with a heart moved by and filled with the Holy Ghost, what earnest and successful suppliants we should become. Gathering up all the force and energy with which God endows those who seek and serve Him, we should wrestle and plead and plead and wrestle till the daybreak, saying, "I will not let Thee go except Thou bless me." This would move Omnipotence towards condescension and redemption. "More spirituality" means a more vigorous and upward life. And who can deny that this is needed. The most devoted Christian feels that his life has not gone up as it should in the richness of its being—that his charity has not become purer and his nobility has not been enhanced. Life lived in this manner is a diminishing quantity, and the man goes down in volume and quantity. To such there must be a turning of the heart in the right direction. "Wash you, and make you clean; put away the evil of your doings." These are the conditions of approach. Fulfilling these conditions there would be hallowed fellowship with God and prayer would not be wasted breath. The prayer of a heart conformed to these conditions would bring a benediction of infinite peace, and instead of blurred, blotched pages in our life, with erasures and interlinations reminding us of daily mistakes, our life will be within the circle of the divine, it would go on from strength to strength, its influence streaming out from itself and touching thousands of points in the church and national and social life of others. "More spirituality" takes us into the atmosphere of Divine love. For growth we must be surrounded with such an atmosphere as this. To know that God loves me with a love that encircles my life on all its sides is an atmosphere in which man can "grow up into Him in all things which is the Head, even Christ." The standard of our life has been established in the incarnate life of Jesus Christ. His life was one long, adoring vision of God, combined with one long, plying vision of man. The life was spotless, and the sacrifice unwavering and absolute—a continuous daily carrying of the cross on which He died. The vision of God and the world, for which He gave Himself, was received and sustained through the Holy Spirit that descended upon Him in visible witness at His baptism. The standard is put up for us in Jesus Christ. And it is the same spirit which must proceed from Him to us which will take us up even into the measure of the stature of the fulness of Christ. Christ has given that Spirit to create in His followers what it created in His own incarnate life, the same plenitude of conviction, the same sanctified sympathy, the same consecration to tasks of unceasing love, the same consciousness of the Father's favour and approval. "More spirituality" would lead us to seek for a fuller development of the work within us of Him who was the Creator of his high human qualities. It would lead us to aspire for that baptism of wisdom and revelation which enabled Christ to say in His life of service and subordination, as well as in His life of glory and exaltation. "The Father loveth the Son, and showeth all things that Himself doeth." "More spirituality," and with it there would be a fireless outflow of tender and holy deed, and God's promise being sure and steadfast, His supper chamber shall be filled with guests, and Christ shall "see of the travail of His soul and be satisfied." "More spirituality." How necessary that the clergy should seek for it day by day! "Be ye clean that bear vessels of the Lord." With garments unspotted by the world they shall have proportionate power over men, and their speech would gather massiveness and might in the proclamation of the glorious Gospel of the blessed God. "More common sense" would give us faith in people, in humanity; not in forms and ceremonies, not in position and authority;—but in that divine, living, imperishable spirit which God has put into redeemed and sanctified beings. Why should not this faculty of common sense be applied to Church life, organisations, and agencies? We know that in the world of commerce it is the exercise of this faculty, coupled with earnestness and vigour—with oneness of soul with the object sought to be attained, that leads to success. Some of the men who have been most successful in business and in the professions have not been brilliant men in mental endowment; but they have been practical men—men of common sense. Great men do not move about in balloons. So, in the Church of Christ, we need to bring common sense to bear upon the problem and work of the day. We have not a word to say against the elaborate theologies which some men would pile up; but some of God's most gifted and spiritual sons have known but little of the controversies which have agitated the minds of others, yet they have brought common sense to play upon the duties and service of daily life and served God most nobly in their day and generation. They have proved themselves brave, and strong, and accomplished heroic works, and given to the world a most convincing witness. In the light of God's unshadowned favor they lived, and the light was not quenched when they passed away. How much spiritual life is worn away by its own friction. It accumulates no benefit for itself in the process. This is the result of Christian service rendered without common sense putting before it an ideal. True work implies an ideal. Work without an ideal is simply mechanical. The religious life without an ideal is marked by feebleness and insipidity. How shall religious capacity grow if common sense cherishes no ideals of faith and unselfish love and labour. The moment we try to live on theories which float in the brain, that moment we cease to feel the necessity for large sacrifice, large heroism, generous self-forgetting toil. Spirituality of thought and feeling allied with common sense, enlarges our obligations and widens our sphere. The one without the other contracts them, the moment the one is divorced from the other is the point at which the man begins to go down, and his life is robbed of power. The professor of religion who does not look at Christianity in a practical and common sense way, and who does not seek to discharge its duties in that spirit, is simply spending his life as a torpid spiritual pauper. A man may be seeking for more spirituality, and yet, if he does not seek to apply common sense to its pursuit, has lost the power that can carry him up to those nobler levels that rise before us in "steps of infinite progression." All our virtues gain or lose as we use or fail to use the common sense with which God has gifted us. If a man will not use this faculty, he, by his own act, impedes the growth of faith. Do not let us discard or despise common sense. We may not be able to see

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its worth, but God who traces its influence on character can, and in using it you may have the testimony of favour and approval. "Thou didst well that it was in thine heart." Common sense sanctified by the Spirit of God will lead a man to devise liberal things in service and sympathy. In works he will be abundant, and men without an experimental knowledge of the power of Jesus Christ, will probably call him extravagant, but the extravagance ever since Pentecost, has been in doing too little and not in doing too much. If the world is not stirred by the Church, the Church will never bring the world one whit nearer God and His blessedness. In all that we do we must keep pride out of the heart and seek that the pure love of God and man alone may enter in. We must seek for the temper and spirit of Christ, who was spiritual and practical. We must be constant in all that our souls project in the ardour of their love to God. The Church is woefully oblivious of the power which would be hers, were her members more spiritual and more practical. The force competent to great regenerative issues is often looked upon as a far-away mystery in the clouds that come down and dwell in a chosen man now again. Why we ask, should every one of her members have this power? Revivals fraught with spiritual marvels are regarded as altogether beyond ordinary calculation and experience. Why should it be so? We believe a man's mind may be so penetrated and possessed by the power of the Holy Ghost, that it shall give out such manifestations of sanctified intellectual force that marvellous changes will be wrought in the hearts and lives of those who shall take knowledge of them that they have been with Jesus. We must live and move and have our being in God. Our strength is in our humility. Our dignity is in our communion with God. Our hope of success in challenging the world's allegiance to Christ as Saviour and King is by having "more spirituality and more common sense."

**THE APPEAL OF THE CHURCH SOCIETY.**

WE can well understand the anxiety felt by the Committee of the Church Society at this time, and we earnestly hope that the close of the year may see all cause for anxiety removed and the Committee enabled with confidence to continue the Society's operations during the ensuing year. But whether this will be so or not, must depend on the prayerful and patient work of the friends of our Home Mission during the remainder of the year. The time is short, and the task to be accomplished is considerable; no less a sum than £2286 0s. 0d. or nearly one half of the total free-fund income of the Society having to be collected in little more than a month. It is human we must allow to put off till to-morrow what might be done to-day, but it certainly would tend to strengthen the Society's position if its principal supporters made their annual contributions earlier each year than at present. As the case is now, owing to the prevailing sickness not a few parochial auxiliaries have become disorganised, and their work is in arrears, with little time remaining in which to recover lost ground:—A position which would not occur if subscriptions were received in the first months, rather than the last months of the year.

It will be remembered that early in the present year, the Committee set before the supporters of the Society, the suggestion that the year's income should reach that of the maximum yet attained. This so far, has not been accomplished mainly for reasons which we need not now mention. What has now to be done is to ensure that the income for the year which has been anticipated *viz.* voted away in grants, shall not fall short of the estimate; if it does so, the consequent embarrassment will be serious. We cannot do better in conclusion than commend to all churchmen throughout the diocese the thoughtful words of the Primate in his pastoral letter, especially his timely reference to the Churches of Macedonia and how that "in great trial of affliction," the abundance of their joy and their deep poverty "abounded unto the riches of their liberality."

**An Appeal for our Home Mission.**

**ADVENT SEASON, 1891.**

The following leaflet has been issued by the Secretaries of the Church Society for distribution this Advent Season:—

The Committee of the Church Society desire to say that even assuming the Society's income for the Current Year should prove equal to that of last year, the expenditure will exceed the income by £250, for the reason that the expenditure was based on the reasonable expectation, that the income for 1891 would be considerably in excess of that for 1890.

This expectation has not been realized, and whether this year's income will even equal that of last year, must depend on the efforts made during the remainder of the year—the sum of £2286 will be required to be received in the months of November and December.

The Committee are anxious as to how the accounts for the year may close, and they earnestly appeal to you to assist the Society in its great need. Should you be prevented from making your offering in Church this

Advent, it will be thankfully acknowledged if remitted direct to the Secretaries, The Chapter House.

**SOME BIBLE RULES FOR GIVING.**

- 1.) What did the Lord Jesus say about giving? "It is more blessed to give than to receive."—(Acts xx. 35.)
- 2.) How should we honour the Lord? "Honour the Lord with thy substance and with the first fruits of all thine increase."—(Prov. iii. 9.)
- 3.) What kind of giver does God love? "God loveth a cheerful giver."—(2 Cor. ix. 7.)
- 4.) How much should we give? "Every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee."—(Deut. xvi. 17.)
- 5.) What is the least that we should give? "Of all that Thou shalt give me I will surely give the tenth unto Thee."—(Gen. xxviii. 22.)
- 6.) What is God's greatest gift to man? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—(John iii. 16.)

**Acknowledgments.**

**THE DUPPUY FUND.**

Mrs. Marsh ... .. £1 0 0

**Australian Church News.**

**Diocese of Sydney.**

**Christ Church, St. Leonards.**—A successful concert and burlesque entertainment was given by the members of the St. Leonards Church Literary and Social Club, on Wednesday, the 18th inst, in the clubroom, Union-street, in aid of the Sunday-school. There was a large attendance. The burlesque tragic opera, "Bombastes Furioso," was performed.

**Summer Hill.**—The annual picnic of St. Andrew's Sunday-school, took place on Wednesday, the 18th inst. The children to the number of 500, accompanied by 35 teachers, assembled at the schoolroom. Here a short service was conducted by the Rev. John Vaughan, after which the children marched in procession to the Summer Hill railway station with flags flying and singing hymns. On arrival at the station they found a special train of 14 carriages awaiting them. On arrival at Parramatta a procession was again formed, and the whole company marched to the park. The Rev. John and Mrs. Vaughan, the Rev. P. Presswell, Alderman Thompson (superintendent of the Sunday-school), and all the lady and gentlemen teachers were unremitting in their efforts and all the arrangements were perfect. The progress of St. Andrew's Sunday-school is wonderful, considering that ten years ago it was started with five scholars only, and now has 500. Indeed the number of scholars has completely outgrown the school accommodation, for we learn that Mrs. Vaughan has a large class of girls at the parsonage, whilst the church itself has also to be brought into requisition.

**Ashfield.**—The annual picnic of St. John's Sunday-school, was held on Thursday, the 19th inst. The children, to the number of about 200, assembled at the schoolroom, Alt-street, at 9 a.m., and marched to the Five Dock tram. On arrival at the Five Dock wharf they found a steamer awaiting them, and at once embarked. The party then proceeded round the harbour, and eventually landed at Fern Bay, where games of every kind were indulged in with spirit. The Rev. Dr. Corlette, Mr. Mant, superintendent, and the lady and gentlemen teachers joined in the sports, and did all in their power to ensure the full enjoyment of the children. During the day refreshments were partaken of and both the children and the visitors spent a most pleasant day. Toys and gifts were freely distributed, and the picnic was a great success. The company returned home by the same route and reached Ashfield in safety after a splendid day's outing.

**Vacant Canonry.**—In accordance with the provisions of the Cathedral Ordinance, a meeting of the licensed Clergy of the diocese was held yesterday morning in the Chapter-House, for the purpose of taking the necessary steps for the election by the Clergy of a canon in the room of the late Canon Allwood. The Very Rev. the Dean of Sydney presided, and there were 45 clergymen present. The following nominations were made:—The Rev. James Christian Corlette, D.D., incumbent of St. John's Church, Ashfield, and the Rev. Robert Taylor, incumbent, St. Stephen's, Newtown. In conformity with the 20th clause of the ordinance, the meeting was then adjourned to Friday, the 11th December, at 11 o'clock, when the election will take place.

**Coogee.**—The Primate held a confirmation at St. Nicolas, on Tuesday afternoon. The Rev. J. Campbell, M.A., presented 24 candidates, who received the sacred rite. The Primate delivered an appropriate and impressive address, which was attentively listened to by the candidates and a very large congregation. The Rev. W. Hough, of St. Jude's Randwick, took part in the service, which was of a very hearty character. The hangings of the church and the flowers were all of white and gold, and presented a striking appearance.

**Diocese of Newcastle.**

**The Parish of Murrurundi.**—At a meeting of the St. Paul's Church and representatives of the diocese held here last week, and presided over by the Bishop of Newcastle, we understand that it was resolved to nominate the Rev. Mr. Gregson, of Muswellbrook, for appointment to the incumbency of St. Paul's Church, rendered vacant by the resignation of the Rev. Mr. Marshall, which takes effect at the end of the present year. We understand that the Rev. Mr. A. Mos, of Newcastle, will assist the Rev. Mr. Marshall, during the remainder of his term of office.—*Murrurundi Times.*

**Gosford.**—The Rev. M. Walker preached on Sunday, the 5th inst. in this district on behalf of the Aged and Infirm Clergy Superannuation Fund.

**St. John's, Braxton.**—Receipts from the bazaar to church improvements held on the 13th and 14th amounted to £87. The Rev. W. Tollis, at the close of the proceedings warmly thanked all the kind helpers, and congratulated them on the success of their endeavours.

**Unification of Sunday-school Lessons.**—Mr. Debenham's solid and well written article on the above subject in the November issue of his Magazine, has met with appreciation here. The first approach to a general unification of Sunday-school lessons must be by their unification in each individual diocese. A step in that direction has been taken by the Religious Education Committee of the Synod of the Diocese of Newcastle. The Committee has issued to each parish in time for next Advent Sunday a complete course of lessons for both upper and lower divisions to Advent 1892. The lessons are lucidly arranged and well, indeed excellently printed on good paper. The Committee deserves the thanks of all those connected with Sunday-school teaching for their careful compilation of the above lessons. Results will perhaps show that they have met a long felt want.

**Morpeth.**—Repairs to Bishopscourt are showing signs of progress, and the building is beginning to assume a very improved appearance.

**Diocese of Bathurst.**

**The Cathedral.**—The Bishop of Bathurst, who on the previous Sunday preached at Peel, on Sunday last held a confirmation in Bathurst Cathedral for those who, in consequence of the prevailing epidemic of influenza, were unable to present themselves for confirmation on the 1st of this month. On the previous occasion 27 females and 20 males were confirmed; on this occasion 7 females and 1 male received the rite.

**Diocese of Melbourne.**

**The Teaching of Scripture in the State Schools.**—A deputation representing the convention held yesterday of the National Scriptural Education League, waited upon the Premier to urge the necessity for Bible reading in the State schools. The deputation numbered 30, and comprised bishops, ministers of religion, and laymen, including the Bishops of Melbourne and Ballarat. Mr. Munro, in reply, said that the matter was surrounded with very great difficulty. It would be hopeless to make any attempt of the sort suggested in the present Parliament. He did not think the exclusion of the Bible from the State schools was right. Still the people had a right to say whether they would have it or not. He promised to submit their views to the Cabinet. It was a matter for regret that the school series had been altered, but some new books were being brought out, and the alterations could be easily done away with. The deputation wanted to go further, but it would be their duty to make this a question at the general election, and personally he was with them.

**From Calcutta to Sydney.**

**"IN A FIX."**

**"A STRANGE RECONTRIE"**

The splendid P. and O. steamer "Punjab" had only just got into the Bay of Bengal, when my native servant came to me and said, with a military salute, "Sahib Kooch Opra na hi," (sir, there are no clothes here.) What! I exclaimed "Kooch beksis ne hi Jarge Ka pass," (not a box on the steamer.) On examination I found it to be "too true"; all my luggage had been left behind. Here was a "fix."

"Well Colonel," said the Captain on my explaining my terrible predicament, "You are about my size, and I can lend you all you require." I thanked him, and in half-an-hour there was placed in my cabin a full supply for the voyage. But, thought I, what am I to do in Sydney (we were going direct.) On arriving in Sydney Major General R.—not me by appointment, and having disclosed the position I was in, he laughed and said, "My dear Colonel, don't think you have come into a jungle; we'll soon put you all right." He drove me in his Stanhope to a magnificent Emporium, and in an hour, to my more than great surprise, I was fitted out with Patrol Jackets, White Trousers, light cool Tweed Suits, Moss Jackets, "Cammerabunda," a Dress Suit, a Salak Topoe—in fact, a real Indian kit (for I found the Sydney summer demanded it) most remarkably cheap, and I can only express my deep and heartfelt thanks to Messrs. DAVID JONES & Co for their introduction of the Orient Clothing for relieving me from a most embarrassing situation.

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

SUBSCRIPTIONS are now due for the ensuing year. We w<sup>d</sup> think our friends to make note of this.

**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.

**ANGLICAN SISTERHOODS.**

To the Editor of the Australian Record.

SIR,—As the subject of Sisterhoods in the Church of England was recently brought before us in the General Synod, I shall feel obliged if you will find space in your columns for the following short article, which I have extracted from an English magazine of excellent repute, *The Fireside*, edited by the Rev. W. Bullock, and which has a wide circulation. I have read other similar well authenticated statements before, which show the unnatural bondage to which such institutions lead. But the case quoted below is of comparatively recent date. I am sure it will be read with painful interest:—

"Sisterhoods" in the Church is a very different thing from the only Sisterhood God has instituted, first in the family, secondly in the Church. "Sisterhood" in the Romish sense is only a counterfeit of the true coin. And when tested, the revelation of the delusion is indeed sad and painful. In the recent case against the Superior of the Anglican Convent of the "Sisters of the poor," to recover a large amount of money—about £8,000—handed over by a 'Sister,' in the presence of the Superior, and the Rev. R. F. Nichol, Vicar of St. Michael's, Finsbury, a book of regulations was produced, which contained the following subtle provisions for depriving the Sisters of the inestimable rights of true womanhood.

"First, some rules are given such as that the Sisters, on rising, were to sign themselves with the sign of the Cross, and say certain words, and at mid-day were to kneel, sign themselves with the Cross, repeat 'Hail Mary,' with 'Our Father, etc.' and the Collect for the Annunciation of the Virgin Mary, in honour of the Incarnation of the Son of God, and to signify special devotion to His Mother.

"Then, as parts of the exhortation or rules, follow certain admonitions on silence, recollection, faithfulness, etc.

"Under this head these words occur: 'Faithfulness also means not to interfere with the work of others, or to take upon yourself what you are not bidden to do. For all heaven would go wrong if a single angel stepped out of his place or chose his own way of doing the work appointed him to do.

"When thou art reproved, remember that the voice of the Superior is to thee as the voice of God. Listen upon thy knees in patient silence, and defend not thyself!"

Under the head of poverty there are many texts of Holy Scripture opposed to the possession of riches, and amongst much verbiage, the following words which were much commented upon by Sir Charles Russell:—

"And first of the cutting off of possessions: let her that cometh to serve God under the rule of St. Mary at the Cross that from henceforth she hath nothing of her own. It matters not so much what becomes of the things which have been yours, or to whom you give them, as that you yourselves should part entirely and for ever with the individual possession of them, and be poor even as Jesus was poor. . . . Let her make in writing of her own free will, a full disposition of all that she has with her. Let her give it freely, of her own choice, either to her own relations, or to the poor, or to the sisterhood, or to whomsoever she will. And having made a list of the things which she thus freely giveth, and signed it, etc., let her offer this deed of gift upon the altar at the time of her clothing; and so let her know that being clothed in garments that belong not to her, she hath nothing in the Convent of her own."

A form of deed was scheduled: "Obedience consists in regarding the voice of the superior as the voice of God." "Never desire any reason for an act of obedience, etc."

"There were also rules of postress, rules of silence, and common rules. Amongst the last of which was one which was considered most important as bearing on the plaintiff's case. Let no sister seek advice of any extern without the Superior's leave.

"It is well that heads of families should know these things, and so be prepared to resist Romish and semi-Romish attempts made, even in the Church of England, to invade and desecrate the sanctities and affections of domestic life."

Such bondage as is here shown to have been the rule of life in that Anglican convent, and which—so far as I have been able to learn is adopted in others—appears to me to be degrading to woman. It is an abandonment of one of the noblest endowments which God conferred upon man when He made him in His own image and likeness; and it reduces her to the condition of a mere machine, which can only act as it is acted upon by a living power.

Yours, etc.,

WILLIAM M. COWPER.

**THE VACANT CANONRY.**

SIR,—As the two last appointments to vacant canonries in Sydney were conferred upon gentlemen, Canons Kemmis and Sharp, who almost invariably vote on the Catholic side in the Synod, I write to plead that, in a spirit of justice, the present opening may be given to a Protestant Churchman.—Yours, etc.,

25th November, 1891. FAIR PLAY.

**The Church Missionary Society.**

SPEAKING at the recent Rhyll Church Congress, Mr. Eugene Stock, editorial secretary of the C.M.S., said: Just four years ago Canon Isaac Taylor's exposure of the Church Missionary Society as "the great missionary failure" threatened us with extinction. It so happened that a few days before his attack appeared our Committee, under a memorable spiritual impulse, of which I cannot now stay to speak, passed a solemn resolution not to limit, on financial grounds, their acceptance of candidates for missionary service, but to accept every candidate really qualified, in full faith that if the Lord of the Harvest raised up the labourers He would supply the means to send them out. In the four years the Society has accepted 267 candidates—more than double the number accepted in the previous four years—and although our Finance Committee have year after year warned us of probable heavy deficits, the last financial year closed with a surplus. This is one fruit of the system which some of you desire to supersede.

The C.M.S. has just 600 clergy in the mission field, of whom 280 are natives. They baptised last year 3250 adult converts, besides 7000 children of converts. It has a larger proportion of University graduates among its missionaries, clerical and lay, than any of the larger societies—153 out of 360 (I exclude, of course, the small Oxford and Cambridge Missions in India, which consist of graduates only). Moreover, the non-graduates whom the C.M.S. has trained in its own Colleges are not without their own distinctions. They have in the past 10 years obtained a larger proportion of first classes in the Oxford and Cambridge Preliminary Theological Examinations than any other College or University.

The Church Missionary Society has taken an active part in the formation of 20 colonial and missionary bishoprics. It provides entirely the episcopal income for 10 of them, and shares in the support of 10 others. Twenty of its missionaries have been raised to the Episcopate, including such men as French, of Lahore; Williams, of Waiapu; Hadfield (now Primate of New Zealand); Moule, of Mid-China; Horden, of Moosonee; Parker and Hannington, of Eastern Equatorial Africa. It has worked strenuously to train the native Christian communities to independence of the foreign Society, and to prepare them for full Church organisation under native bishops. Its methods of doing this may be criticised; but at all events, until it moved in the matter, nobody did anything.

**The Bellenden Ker Aboriginal Mission.**

The Rev. J. B. Gribble's recent pioneer missionary trip to North Queensland resulted most satisfactorily financially, as well as in other respects. He received in contributions £91 6s 6d and in collections, and from sale of his book "Black but Comely" £74 11s 8d, making a total of £165 18s 2d. The total expenses of the expedition amounted to £93 8s 2d, leaving a credit balance to the mission of no less than £72 10s. This result, considering that Mr. Gribble, when he met the Church authorities in Sydney on the eve of his departure for the North, had less than £20 in his possession, and simply went forth, trusting in God to supply all that was necessary, proves unmistakably that when great things are expected and undertaken for God his promise will not fail. The Queensland Government have acted promptly and liberally in the way of land reservation. Eighty square miles of country have been recommended for proclamation by the Lands Department, such areas having a coast frontage of thirty miles with magnificent bays, inlets, and creeks. The highest mountains in Northern Australia forming a most imposing background. In False Bay, not far from Cape Graton, Mr. Gribble intends establishing the first Church of England mission station in Queensland. We understand that Mr. Gribble will resign the parish of Adelong, early in the new year, in order to prepare for his northern enterprise.

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Temperance.

A Blighted Home.

A STORY FOUNDED ON FACT. BY ISABEL MAUDE HAMILL, author of "Our Jennie," "Mother's Beer," etc., etc. From Alliance News.]

CONTINUED.

The evening of the same day as Mabel was telling her aunt of the great happiness, the latter said, caressing the young girl's fair hair as she did so, "You remind me of the time when I was a girl, Mabel, and I, too had a love story to tell."

"You, Aunt Jennie? I always thought you"— "Thought that I had never loved, did you, my child? I loved too well. Listen and I will tell you my story. When only twenty I was engaged to a young doctor. He had the most genial, lovable disposition, and was beloved by both patients and friends. At the time I first knew him he was house surgeon at one of the hospitals in M—, and was soon thinking of commencing practice on his own account. He was friendly with a good number of influential gentlemen, but they were all more or less fond of a glass of wine, and frequently used to meet at the clubs and principal hotels, and have what they termed a 'social evening.'

Even then, although I was not an abstainer, and did not see the importance of the temperance question as I do now, I did not like these gatherings, and once or twice ventured to remonstrate with Henry; but he only laughed, and said that he must mix with them, as it would help him in his future practice to be friendly with them. Well, he started practice, and for a short time all went well, but, alas! only for a short time. Rumours began to be rife that Dr. Steele was fond of a glass of wine, and frequently when I had detected the smell of alcohol in his breath he told me that he had been having a nasty operation, and had taken it to bring his nerves back to their proper tone. It is needless for me to tell you, Mabel, how, step by step, he yielded to the insidious temptation, and I, who loved him with my whole heart, had to stand by powerless and see him fall, for the fascination of drink is so great that human influence, however strong, is scarcely ever of any avail. Many times with the tears running down my cheeks, I have entreated him to give it up, saying in our new home we would banish it entirely, and start without it, and he has angrily replied that I did not know what I was talking about, or I should never suggest such an inhospitable thing as a home with no wine in it. Thus the months went by, and instead of wedding day getting nearer it seemed to be getting further away. One night as I sat listening in a sort of hopeless way to the raindrops as they pattered ceaselessly against the window pane, I was startled by the shrill cry of the evening news boy shouting at the top of his voice:—"Shocking poisoning case, a doctor taken up on suspicion!" I felt as though my heart stood still, for I knew, as by instinct, who the doctor was. Of all that followed I will not speak, the light seemed to go completely out of my life, and all was dark. It was as my vivid imagination had pictured it. Dr. Steel, when under the influence of alcohol, had put an overdose of laudanum into some mixture, thereby causing the death of the mother of a large family. The jury censured him most severely, and the judge condemned him to two years' imprisonment, but long before his sentence was finished he died of consumption, hastened by grief and shame at his position. That is my love story, Mabel. It is nearly twenty years since it all happened, but I have never loved as I loved Henry Steel. You do not wonder, dear, do you, that I never touch wine, and that I do all I can to persuade others to give it up?"

"Oh! Aunt Jennie," said Mabel, who had been listening almost breathlessly to her aunt's story, "I am so grieved for you; you poor, dear aunty! and I never knew," and she laid her hand caressingly on her aunt's still sweet face; "but I think I should die if anything like that were to happen to me; but, then, it never could, because Herbert scarcely ever touches wine."

"Then be very careful how you ask him to take it, darling, and—give it up yourself."

"Oh, but I am so used to it."

"All the more danger, Mabel."

"Danger! danger of me, aunty! Oh, come, you are going rather too far. Fancy me taking too much!" and the girl's laugh rang through the room at the idea.

"I do not wish to lecture or talk to you on the subject, dear. I know by past experience that it does little or no good; but don't forget my words, will you?"

Mabel promised with a kiss, and left the room. Weeks and months flew rapidly on, and she was very busy preparing her trousseau, for there being money on both sides the young couple did not see why they should put off the wedding to an indefinite period. It was now early June, and the 18th of July was looked forward to as the eventful day. Costly presents came pouring in, friends came to pay farewell visits, and life from morning until night was full of excitement.

Who that has passed through a preparation for a wedding does not know what a whirl the last few weeks are, especially so for the future bride? Mabel, never very strong,

and always having more spirit than strength, sought to draw a false strength from stimulants, and often she would say to herself, "Of course I shall not need this when I am settled down in my new home, and all this excitement over. At length the all-important day arrived; it was all that could be desired, bright sunshine and cloudless sky. Mabel looked very lovely in her white satin as she sat waiting for the carriage to arrive, and her father proudly thought these could never be a fairer bride. Just before the carriage drove up she asked her maid, Ann, who had been with her some years, to get her a glass of wine. Ann willingly obeyed, she was rather too fond of taking a little herself when she went to the sideboard for her mistress, and was always glad when she gave her an opportunity, which, alas! she too often did. When will mistresses learn the responsibility which attaches to them? How many a young girl has been ruined for this world and the next, by having access to the sideboard where the wine is kept. God holds us responsible for the welfare of those under us, and we should hold the trust as for Him. (To be continued.)

The Portfolio.

Our Prayer Book.

"It is based upon, and permeated with, Holy Scripture. Its constitution and arrangement are according to the proportion of the Christian faith. God the Father, in the purity of His holiness, the grandeur of His perfection, and the wonders of His grace, is glorified. God the Son in His self-sacrificing love, His holy life, His all-atonement sacrifice for sin, His priestly intercession and His risen glory, is exalted. God the Holy Ghost, in His work and offices, as the Lord and giver of life, is recognised and honoured in every service. The nature and sinfulness of man, his weaknesses, his need of a Saviour, the necessity of a new birth, and the other great facts in relation to the plan of salvation are clearly and fully dwelt upon. The Divine origin and priceless value of the Scriptures, the privileges and blessings of Public Worship, the necessity of constant prayer, the nature and purpose of the Divinely ordained ministry, and sacraments, are all inculcated in simple and Scriptural language.

The honour paid to our Lord Jesus Christ, as the grand centre of all Christian Worship, is most noteworthy in the arrangement of the Prayer Book. Advent, which marks the beginning of the Church's year, points back to the first Coming of Christ in humiliation, and bids us prepare for His second coming in glory. Christmas tells us that Christ took upon Him our nature, and dwelt among us. Epiphany teaches us that His work was not for the Jews only, but that he came also as a Light to lighten the Gentiles. In the solemn lesson of Lent, we are taught to contemplate our Lord amidst the darkness of sorrow, as he is about to be betrayed and given into the hands of wicked men. On Good Friday, we survey the wondrous Cross, and glorify in the truth that there, by this one oblation of Himself once offered, He made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." At Easter, we rejoice in the glad fact—the keystone of Christianity—that He is risen from the dead and become the first fruits of them that slept! At Ascension-tide, as we gaze by faith upon Him as exalted with great triumph unto His Kingdom in Heaven, we pray that we may also in heart and mind thither ascend and with Him continually dwell."—(Odom: Principles, Ministry, and Sacraments of the Church of England.)

Little Sins.

We may make light of them now, but they are not to be trifled with; they edge on so stealthily that we scarcely notice them, but by-and-by we find it impossible to turn them out. I think of the morsel of a dwarf, who asked the king to give him all the land he could cover in three strides. The king, seeing him so small, said "Certainly," whereupon the dwarf suddenly shot up into a tremendous giant, covered all the land with his first stride, all the water with the second, and with the third knocked the king down and took his throne.—Rev. James Bolton.

The Exercise of Christian Love.

"We lose far more, I believe," says Dr. Westcott, "by our religious isolation than we suspect. We not only fail to secure the progress which is possible. We also come, unconsciously perhaps, to doubt the efficacy of that which we do not use; while, on the other hand, the Christian love which goes out from us to help a brother, cannot come back charged with a new power."

Religious Life & Work.

A NOTEWORTHY LETTER.

John Newton closes a letter to a friend with these words: "You kindly inquire after my health. Myself and my family are, through the Divine favour, perfectly well; yet healthy as I am, I labour under a growing disorder, for which there is no cure—I mean old age. I am not sorry it is a mortal disease from which no one recovers; for who would live always in a world like this who has hopes of inheritance in the world of Light? I am now in my

seventy-second year, and seem to have lived long enough for myself. I know what the world can do, and what it cannot do. It can neither give nor take away that peace of God, which passeth all understanding; it cannot soothe a wounded conscience, nor enable us to meet death with content—One only can do this."

TO PREVENT FAMILY QUARRELS.

We have read somewhere the following arrangement for avoiding family quarrels:—"You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighbourhood, "they'd agreed between themselves that whenever he came home a little contrary and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and then he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavouring to divert attention and conversation from the burning question; above all, by breathing an instantaneous prayer to God for calmness before making any reply.

SUFFERING FOOLS GLADLY.

Sir Walter Scott towards the end of his life declared for himself that though few men had seen more society than he, few had enjoyed it more, or been bored less by tiresome people. Indeed, he would not admit that any people were tiresome. "I have rarely, if ever," he says, "found any one out of whom I could not extract amusement or edification."

RESOLUTE HOPE CAN RESCUE.

If pity for the erring must always remain the feeling of a heart given to Christian philanthropy, is there not a limit to efforts to restore? Can Christ's injunction to forgive seventy times seven times apply in the case of one who deliberately absconds from the range of kindness? These are questions which any seeker of human strays may have to answer. The right reply is surely shown in an instance from the annals of a Boy's Home. A wild city wail had been taken in at his own request, and he gave more trouble than probably a score of the other inmates. It was not that he was phenomenally mischievous, but he was continually running away. The habits of the streets were strong upon him, and they overpowered the wish for better things. Again and again he was missing, and as many times he was traced out and persuaded to come back. It seemed as if the work was vain when poor wayward Bob vanished at the beginning of the Derby race week. Why should more time and trouble be bestowed in return for his ingratitude? But the head of the Home refused to yield to despair. Once more the searchers went out. They looked for the truant in the huddled crowd of miserable sleepers-out on the Downs the night before the big race. It was unseasonable weather, with a thick ground-fog. And Bob was discovered, a sorry sight, wet and drugged, coiled up in a ditch. A fearful cold was upon him. Kindly tenderly, he was coaxed to return with his friends. And self-disgust, together with the attraction of a resolute hope for him which he himself had hardly shared, now turned the odds of the fight in favour of rescue. Slowly, yet surely, Bob was won. In the course of years he became an upright and useful young colonist. It has paid to keep pegging away at his deliverance.

THE BISHOP OF WORCESTER ON CANONIZED SAINTS.—The Bishop of Worcester, preaching at All Saints', Hockley, from the text "Called to be saints" (1 Cor. i. 2), said that it was not to be wondered at that the Church had singled out certain great names for commemoration—the names of those who were emphatically saints, such as the Apostles and martyrs. But, in descending the stream of Church history, there was a somewhat abrupt termination of the list, at least so far as the Protestant Churches were concerned, for which he could find no intelligible reason. With what an unsteady, capricious hand the Roman Church had conferred the title of saint! The catalogue was that of a catalogue of saints; it was a catalogue of those who, according to more or less arbitrary standards, had been deemed sound in the faith and champions of orthodoxy. They could not accept this limitation of a Church any more than they could the limitation of an age. Why speak of a Saint Ambrose and a Saint Anselm, and not a saint Martin Luther and a Saint John Wiclif? Why thank God for His grace in the author of "The imitation of Christ," and not thank Him for the same grace in the author of the "Pilgrims Progress"? If a St. Thomas a Kempis, why not a St. John Bunyan? Equally well might they place in the gallery of saints the noble army of England's martyred Reformers, Ridley and Crammer and Latimer and Hooper, as well as Francis d'Assisi, Sir Thomas More, and St. Vincent de Paul. Not only might they place in the catalogue a Jeremy Taylor, a George Herbert, and a Wesley, but a Richard Baxter, a Flavel, and a Doddridge; not only a Patteson and a Hamington, but a Carey, a Judson, and a Williams, a Chalmers, a McLeod, and a Livingstone. And why should not the aureole of sainthood rest on brows like those of Clarkson and Wilberforce, of John Howard and Elizabeth Fry, or of the great and good Earl to whom more than any one else was due the elevation of our working classes and the improvement of their dwellings, and the reformation of our criminals? Surely these were saints whose names not the Church only, but the whole world, would not willingly let die.

November 28, 1891.

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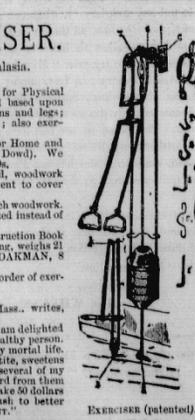
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PLEDGE OF HONOR. Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, and for his treatment of health and longevity, with the pamphlet unfolding the same, I hereby pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, no allow it to be seen by any person; nor will I use the treatment with any others except the members of my own family, from each of whom a promise shall be exacted not to reveal the treatment to others. This pledge does not take the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment. Signed this.....day of.....18..... ONE WITNESS..... F. O. Cut this out and sign with one witness, and end with One Pound to Dr. Hall's Agent, J. C. OAKMAN, 8 O'Connell Street, Sydney, who will forward the Pamphlet by return mail.



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TEA MERCHANTS

Children's Column.

Twice Two's Eight.

Jimmy Rogers was not considered a stupid boy; in fact, in the opinion of his family, always impartial, his friends, and his school teacher, he was decidedly bright. In spelling and in reading, the long words slipped glibly from his tongue; while in geography he generally "stood head" of his class, and could be relied upon to give the principal divisions of land and water without flinching. As one of his friends graphically explained, "In readin', spellin', and joggery, Jim was the boss; but as an arithmeticker he was a failure."

Here he began to drop the pears slowly into the bag, handling each one lovingly. "I say, Johnny, I believe I'll risk it this time. Twice two's eight; ain't it, old fellow?" "Sure, an' it is," answered Johnny readily, he being troubled with no scruples, never having been to school. "Then take my pears too, and give them around at home. You'll have a regular party."

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT. A. J. JACKSON, (SUCCESSOR TO MRS. R. THOMAS), UNDERTAKERS, 185 Regent St., near Boundary St. State, Reform and other Funerals respectfully conducted on the most reasonable terms and on the shortest notice.

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 5, 1891.

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

The Week.

Cardinal Moran. The Southern Cross says:—"Cardinal Moran has every right to be pleased with his own Church. But his comparison of that Church to a swarm of bees, and all other Churches to wasps, is more effective than either true or kind. According to the Cardinal, his Church, like the bees, builds its cells and fills them with honey; whilst the waspish Protestants build indeed, but deposit no honey. Some people are said to read the Bible itself backwards. This, at all events, is reading history backwards. Protestants will want to know what sort of 'honey' these Catholic cells contain. No doubt his Emence has had his taste of it, and likes it well. But what about the 'Inquisition' cells? and such waspish implements of torture as the thumb-screw, the rack, and the red-hot pincers? It is quite true the Protestant wasp does not deposit 'honey' of this sort. Neither does it build prison cells for nuns or refractory heretics. Besides, Protestant Churches all contain the open Word of God, which is 'sweeter than honey and the honeycomb.'"

thankful to notice that Advent Sunday was a fine day, so that the excuse of a wet day, and as a consequence, a decrease in the offertories, will not hold good. At St. John's Church, Nowra, on Sunday last, the Rev. Joseph Best preached a special sermon, with reference to the fearful tragedy that took place in the district. By the death, he stated, of the unfortunate victim, the Church had lost one of its most steadfast adherents, and a thorough Christian. The deceased had made it a rule of her life, for the past five years, to set apart a portion of her earnings for the furtherance of Christian work. The end of this good woman so well reported of, was sad indeed; but she leaves behind her an excellent record, and the hope is, though death was sudden and violent, it came not unprepared. A lesson for all she has left behind, to lay by for the service of God, a regular sum for carrying on Christian work. We knew of one, holding high official position, who followed this out religiously, putting by a liberal portion of his income, never considering it his own, but the Lord's money. Would that many more were so influenced.

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., Dec. 6.—11 a.m., the Primate; 3.15 p.m., Arch-deacon Gunther; 7 p.m., the Dean. ADVENT. HALF-HOUR MID-DAY SERVICES, 1.15 to 1.45 p.m. Mon., Dec. 7.—) Rev. E. C. Beck, A.K.C. Tues., " 8.—) Wed., " 9.—) Thurs., " 10.—) Fri., " 11.—7.30 p.m., Rev. Canon Kemmis. DIOCESAN. Sun., Dec. 6.—Cathedral, 11 a.m., The Primate, St. Luke's, Sussex-street, 7.30 p.m., The Primate. " " 6.—Fourth Anniversary of Incumbency of Rev. J. Dixon, St. Thomas', Balmain. Preachers—Rev. F. B. Boyce and Rev. J. Vaughan. Tues., " 8.—Christ Church, Gladsville, Confirmation, 7.30, the Primate. Wed., " 9.—Conference of Deaconesses Institution, at Chapter House, 4.30 p.m. Chairman—the Primate. " " 9.—Association of Lay Helpers. Annual Meeting for the Election of Officers, etc., at Chapter House, 4.30 p.m. " " 9 & 10.—Special Addresses to Minister of Religion by the Rev. G. C. Grubb, in the Y.M.C.A. Hall, at 3.30 p.m. Thur., " 10.—Confirmation, All Saints', Hunter's Hill, 4.30. Sun., " 13.—Cathedral, 11 a.m., the Primate; St. Mark's, Darling Point, 7.30 p.m.

Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning and at All Saints', Woollahra, for the Church Society in the evening. The rite of Confirmation was administered by the Primate at St. Thomas', Balmain, on Tuesday, evening, at St. Thomas', Enfield, on Wednesday afternoon, and at All Saints', Woollahra, on Friday afternoon. The first anniversary services in connection with St. Andrew's Presbyterian Church, Newcastle, commenced on Sunday last. The Rev. J. W. Inglis of Parramatta preached both morning and evening and also conducted a floral service in the afternoon. A concert in aid of the Croydon Public School Prize Fund was lately held at the Burwood School of Arts. A Sale of Work was held on Saturday last at the St. James' School Hall, Croydon in aid of the funds of the Western Suburbs Cottage Hospital movement. The fifth anniversary of the Ashfield Presbyterian Church was celebrated on Sunday by special services. A brilliant meteor was seen at Dubbo on the 27th of last month from east to west. The place was illuminated with a bluish white light for over ten seconds. Special services in connection with the Foreign Mission were held in the Burwood Congregational Church on Sunday last. A Sale of Work in aid of the Rev. M. Phillips' City Temple, Madras, India, was held at the Burwood Congregational Church on Saturday last. The Emperor of Germany has directed the publication of the sermons preached on board the imperial yacht Hohenzollern during the trip to Norway. They are read as exemplifying the duties of captains. The French Cabinet have objected to the fine imposed upon the Archbishop of Aix being paid by public subscription. Sunday last being the first Sunday in Advent, sermons were preached and collections made in many of the Churches throughout the diocese on behalf of the Church Society. During the week, the Rev. G. C. Grubb has been conducting mission services at St. Philip's Church. Meetings for business men were held daily from 1.30 p.m. to 2 o'clock.

"Five Years an Invalid."

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."

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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. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the last-named that, as a sample 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 titles peculiar to no other artist."

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