

## 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.'

'I suppose it is,' said Bertram. 'I'll try if you'll teach me.'

Charlie looked at him with some surprise, gratified at the implied compliment; but before he was half-way home he asked Bertram to hold the wickets for a minute while he tied his boot lace, the moment the little fellow had them in his arms Charlie ran off, leaving him to carry them the rest of the way alone.

Yesterday Bertram would have put them down and shouted or thrown stones at the selfish boy, but now he only said, 'You might wait for me, Charlie, I will carry them,' but his cousin kept far ahead of him, and only at the garden came up, rather ashamed, and took them again. The boys were met at the door by Nurse Brown, who told them to go quietly into the study, as Mrs. Frost had been taken ill and was gone to bed.

Tom, Willie, and Arthur were already in the room, the two elder brothers at their lessons, and Arthur rigging up a little ship by the fast-fading light of the summer evening. Two basins of milk were waiting ready for the boys' supper, and Charlie instantly made an onslaught upon his, whilst Bertram stood watching the toy vessel. Suddenly he remembered his lessons were not prepared for the next day.

'O, Charlie, where is the grammar? Did you bring it home from school?'

'No, I did not,' answered the boy, adding, 'Oh, there! you'll catch it; you have left the book on the desk.'

'I didn't; you had it the whole of recess; you have done it on purpose to make me lose my place in class,' and Bertram's voice was raised in anger.

'Shut up, you kids,' said Willie, lifting his head from his composition. 'Did you not hear mother is ill upstairs?'

'It is too bad, I cannot do my lessons,' began Bertie in an aggrieved tone.

'There is a lot of old school books on my book-shelf,' said Willie. 'Go up quietly and look if there is a grammar there.'

Bertram approached the door on tip-toe, but before he reached it Charlie called out, 'Look in your own satchel, you muff; I put it there.'

'You said you did not know where it was.'

'I didn't; I said I did not bring it home, nor did I; you carried it home on your own back at dinner time.'

'Will you two shut up. How can I do this Latin?'

called out Tom.

Nurse here appeared to enforce silence, and finding Charlie had finished his supper, sent him upstairs to bed, leaving the others at their studies. Scarcely had Bertram opened his book, when a crash overhead startled all the boys and they hurried out, but Nurse was already upstairs. Charlie, unwilling to go to bed until Bertie came, had thought he would examine the old lesson books Willie had mentioned, climbing upon a chair, he still found they were beyond his reach; so, using the bottom shelf as a step, he pulled himself up and brought down the whole of the shelves with himself to the ground. Tom and Willie lifted up the terrified child and carried him to his bed, Nurse complaining of all boys in general and her charges in particular. Charlie was more frightened than hurt, and before long Nurse carried the news to her suffering mistress that he had broken no bones—only sprained his ankle.

'Oh, these boys,' sighed Mrs. Frost. 'If Bertram had been a girl he might have been some use; one's own boys are enough without others.'

Poor Bertie unfortunately heard these words, and cried himself to sleep.

The sun streaming into the bedroom awoke Bertram Noel next morning, and he jumped out of bed, knowing it was long past his usual hour of rising. Charlie was tossing uneasily on his pillow.

'What time is it?' he asked, seeing Bertie dressing; 'I am sure it is awfully late. I cannot sleep, my ankle is so bad;' and Charlie turned down the bed clothes and exhibited a very swollen foot.

'I am so sorry for you, Charlie, you won't be able to get up.'

'No, indeed; nurse says I am not to put my leg down for a week; whatever is a fellow to do up here all that time?' and Charlie gazed ruefully at the bright morning sunshine.

Bertie continued dressing in silence, and then taking up his Scripture Union card, he proceeded to find the fixed portion for the day's reading—Matt. v. 43-48. 'Shall we read it together this morning, Charlie?' he asked very timidly, sitting on the bed.

'I don't mind,' said his cousin.

'Here, give me hold, I'll read whilst you put on your boots,' and Charlie read as follows: 'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children

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 beautiful,' said Bertie as the boy closed the Bible. 'You read it so nicely, Charlie, thank you.'

They were interrupted by nurse coming in to rub lotion on the sprained ankle, and to send Bertie downstairs.

'How is Aunt Mary this morning?' asked the little boy as he stood holding Charlie's hand in sympathy as the old woman bound up the wounded foot in a long bandage.

'The doctor says she will be all right in a few days, if she is kept very quiet,' answered the nurse; 'and you, Master Charlie, must stop here till I can spare time to dress you, and then you must stay on the sofa for a few days.'

'Can't Bertram stop at home with me?' asked the invalid eagerly.

'He can if he chooses,' said she, smoothing the bed cover; 'but come now, breakfast is ready, and I am busy.'

'I will bring yours up,' said Bertie, hurrying away.

Now, for some time Bertram had been doing his best to gain the prize at Mr. Travers' school, and regularity was an essential point. He knew if he missed the school for even half a day all chance of gaining it was gone, yet he felt very, very sorry for his cousin, who was generally so full of energy. What a trial it must be to be obliged to stay upstairs in one little room, and his mother too ill to attend to him! He wished nurse had said he must go to school, for then no responsibility would have rested upon him. He carried up the little tray very slowly, but not till he caught sight of Charlie Frost in tears did he decide.

'Don't cry, oh don't cry; I will stay with you, and we will have a game of dominoes on the bed,' and Bertie's arms were round his cousin the moment the tray was on the table.

'You are a good little chap, Bert, and I was mean to let you carry those cricket things last night; I am glad you will stay with a fellow.'

Bertram enjoyed his breakfast; and on going quietly upstairs he met nurse coming from his aunt's room.

'Can I do anything for you, nurse? I am not going to school. I will be very, very quiet.'

'No—yes, you can listen if your aunt calls, and let me know,' said the old woman, passing on.

Bertie went up to Charlie and helped him to dress and wash, chatting pleasantly, and listening every now and then at the door, lest his aunt should call. He heard Tom, Willie, and Arthur start off to the Collegiate, and the door bang after them. Feeling sure this would disturb her, he went quietly to her door. It was ajar, he peeped in; his aunt was endeavouring to reach a glass of water on the table by her bedside. In an instant he was there handing it to her.

'I'm sorry for you, auntie—can I do anything for you?'

Mrs. Frost looked pleased. 'This water is quite warm. I should like some fresh; and, Bertie, draw down the blind a little, and give me my handkerchief.'

Bertram attended to her wants so cleverly and with such great care that he was kissed and praised as being a good little nurse. Later on in the day, when Charlie was carried down to the drawing-room sofa, he was sent off to the doctor's for some medicine, and as he passed the school he saw Mrs. Travers in the garden, who stopped to inquire who was ill, and why he was not at school. Bertram told her of the double disaster, and explained why he had stayed at home.

'I am sorry this has happened just now,' said Mrs. Travers, 'for I know you were first in the list of those likely to get the prize.'

'I am sorry, too,' said Bertie, 'for that; but I am glad I stopped with Charlie, for I think he is going to be my friend now.'

'You do not hate him to-day, Bertie?' said Mrs. Travers, smiling.

'Oh, no; I pity him too much. His foot hurts him so, and it may be a long time before he can use it.'

'Ah, dear Bertram, you will not find it hard to love him if you begin to pity him. I feel sure this accident will be the means of bringing you two together in brotherly love,' and Mrs. Travers kindly bade him run on with the medicine.

Mrs. Travers was quite right—each day the boys were drawn closer together. The sprain was very slow in mending, and Mrs. Frost was strong and well again before Charlie was able to leave the sofa. She insisted that Bertram should go back to school again as she was able to sit with her little son; but Bertie hurried back each day with his little budget of school news, brightening the invalid's long hours of confinement. What he commenced as a duty became a real pleasure to him, and even Aunt Mary decided he was as a daughter in his care of his cousin.

Time has passed. No brothers could be more attached than are Bertram Noel and Charles Frost, and though sometimes from the thoughtless disposition of the latter his cousin has to exercise forgiveness, he smiles as he thinks 'seventy times seven is not complete yet.'

THE END.

How ROMISH MIRACLES ARE MANUFACTURED.—The Naples correspondent of the *Daily News* says:—"The miracle of San Gennaro 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?' When at least the blood liquefied, the people wept, cried out, and made endless observations. One priest, wiping his face, bathed in perspiration, heaved a great sigh, and said to those near him, 'At last! That was a trouble. I assure you that he has made a splendid miracle. After so many misfortunes we shall have at last a little prosperity.' And the people could but respond 'Amen!'"

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Spiritual Life, No. 3. Rhyl Congress. Church Society. More Spirituality & More Common Sense.

# 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-workers 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.

Bath Conference. The annual Conference of the British Organisation of the Evangelical Alliance was held in Bath on Monday, October the 19th, and the two following days. The branch at Bath was established soon after the formation of the Evangelical Alliance in 1846, but 25 years have elapsed since an annual conference was held there. All friends of Christian unity, whether in membership with the Alliance or not, were warmly welcomed. The morning devotional meetings were held in the Jubilee Hall of the Young Men's Christian Association, and the remaining meetings in the Guild Hall.

Reformatory for Boys. The Premier has expressed an opinion in favour of the present buildings at Rookwood being used as a reformatory for boys. They were erected for this purpose by the late Sir Alexander Stuart, and it was his earnest desire to see them occupied during his lifetime; but it was ordered otherwise, Mr. Dibbs, who was a colleague of Sir Alexander's, if he carries out the organised plan, will not only be perfecting the plans of his late chief, but will be entitled to the thanks of the community for completing legislation passed a quarter of a century ago—for the reformation of boys found guilty of stealing. During that period of time the Act has been a dead letter, simply because for some mysterious reason, no one having authority to deal with the matter, has named a place to be used for such a purpose. This is all now required to be done, and for the sake of the poor lads who fall into sin, and, if punished, are huddled with older criminals, we earnestly trust that there will be no more delays in establishing a reformatory for boys.

Juvenile Criminals. Some lads of tender age were lately committed to the Quarter Sessions for trial. With the most benevolent intentions the judge had them returned to the lower court, in order that they might be dealt with there, and placed in some institution where they might have an opportunity to reform. The stipendiary magistrate could not, however, in his opinion, deal summarily with the charges against them, and again they are forwarded to the Sessions, and receive a sentence. It was a pitiable sight, and a pitiable proceeding—these young criminals sent backwards and forwards, and finally incarcerated in Darlinghurst Gaol.

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 Clarke, 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. Columba'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. *Approach 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 bed-room, 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 *Rock* 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.—*Requies*: "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.—*Liturgy*: "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." *Alteuod.*

Hymns—M. 64, 19; 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.—Rev. J. Dixon.

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. Barry is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunder'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. Barry himself.

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J. ROBERT NEWMAN

Photographer.

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.

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.

The Australian Conference on Charity, Melbourne.

Southport Conference.

Questioning.

Sunday Schools.

Divorce Made Easy.—

Coming Events.

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Mon., " 30.—St



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

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## Brief Notes.

The Most Rev. the Primate preached at St. Bede's,  
Drummoyle, 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 through-  
out 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, ascribes 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 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 Archdeacon 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 Godli-  
ness." The word godliness is a strong, old-fashioned  
word, which lifts us at once into contact with God. God-  
liness 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 Him-  
self, who prayed for others, and who taught others to  
pray. A believer in the Incarnation should find no theo-  
retical 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 percep-  
tions 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 glance 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 is 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 re-  
vealed 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  
our Advocate and High Priest, for no prayer can ascend  
to 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. "Whatsoever  
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 irre-  
fragable. 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 person 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  
desiresbleness 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 inter-  
cession, 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 busi-  
ness 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 Whitfield—"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, unfelt and unrealized, is a ter-  
rible 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. Prayer is not merely a means to get what we want, but, above all, to get our souls into contact with God, whether we get what we want or not. There are unutterable yearnings of heart after God, to which words are sometimes a hindrance rather than a help. But while it is hardly possible to lay too much stress on holy recollection and stillness of soul as a preparation for prayer, it must not be forgotten that some of the most eminent masters of the devotional life recommend the use of devout words, reverently spoken, as most helpful in our secret dealings with God. The use of words will be found helpful in collecting and fixing the thoughts, for there is nothing more distressing to a devout soul than wandering thoughts in prayer?—in methodizing and defining our requests, for are not "generalities the death of prayer"?—in stirring up our desires to a holy opportunity, for "cold petitions beg denials," and easiness of desire, as Jeremy Taylor tells us, "is a great enemy to a good man's prayers"—and also in maintaining a vivid sense of the solemn reality of the transaction between our souls and God, for "what a huge indecency it is," says the same holy Bishop, "for a man to speak to God for that which he values not?" For God answers, not our words, but our desires—not what we ought to want, but what we know and feel we do want; and often should we ask ourselves the question, whether we are really prepared for God's answer to our prayers? On the details of private prayer I cannot dwell—whether it should be in our own, or in others' words—whether it should be long or short—and whether the soul is best quickened, as its first waking act, by a sweet morsel from the Word of God or by saying, as some do, the *Veni Creator Spiritus*, or Ken's "Morning Hymn." These are personal matters, which must be left to men's varying needs. What I contend for is, that private prayer is as absolute a necessity to the soul as breathing is to the body—that nothing should be made an excuse for neglecting it, or a substitute for it—that such prayer, to be efficacious, must be regular, reverent, deliberate, specific, and expectant—and that a perfunctory observance of it invites certain retribution in shallowness, feebleness, dryness, and deadness of the soul. "The breath of prayer comes from the life of faith"; and never do we need prayer so much as when we are least inclined to pray. Of one thing we may be certain, that no time can be more profitably spent than in close, confident, "heart-deep" communion with God in prayer; and is not God pleading for more time from all of us? We all know the saying that "to work is to pray," but not work as a substitute for prayer, but only work in the spirit, and as the outcome of prayer. St. Bernard of Clairvaux tells us that "he found on the days when he spent most time in prayer, and in study of the Scriptures, his letters were most rapidly written and were most persuasive; his active work was most quickly and successfully accomplished, and his own schemes were widened or lost in the greater purposes of God, anxiety was allayed, and the power of the Holy Ghost, to which he had opened his heart, was felt in every word he spoke, and in his very presence and look."

But just as public prayer, to have any power in it, must be the outcome of habitual private prayer, so must private prayer, to be healthy and forceful, find a steady outflow in intercessory prayer. What a marvellous truth is this of the power of intercession! In view of its vastness, we are half inclined to say of it, as Tertullian said of another doctrine, "I believe it, because it is impossible"—by which he meant that in all God's actions that might well be expected which would transcend our ideas of the probable or the possible. "Lord, increase our faith!" There is far too much of selfishness in the prayers of most of us. Our requests turn in a very narrow circle. Our sympathies seldom go far from home. In this, as in everything else, how great is the contrast between us and our Divine Lord! Nearly all his recorded prayers were prayers for others. And one of the last words that came from his dying lips, and the darkness of Calvary, was a prayer for those who were in the act of murdering Him. How rich is Holy Scripture on this subject of intercession! How brimful are St. Paul's Epistles of "intercessions and giving of thanks"—and what a list could be made of the Apostle's subjects of intercession! How touching is his reference to Epaphras, as "always labouring fervently in prayers" for the Colossian Christians—more literally rendered as agonizing in prayers for them. Next to the desire of hearing our Lord Himself in the act of prayer, one would most desire, I think, to hear the wrappings of that spiritual giant, St. Paul, as he laid siege to the heart of God! And what was true of him has been in a measure true of myriads since. Bishop Andrews is said to have spent five hours a day in intercessory prayer. And of one of the saints of our own days, the holy Bishop Hamilton, it is said that after he was told that his complaint was likely to end fatally he thereupon spent two hours of every day in intercessory prayer for his diocese. We all know how General Gordon used to follow his Woolwich boys from place to place with his persistent prayers—and how a young officer by chance saw his name on Gordon's intercession list, and how the discovery that he was being prayed for, when he did not pray for himself, sent the arrow of conviction deep into his soul. One who stands pre-eminent

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. Here is a power which Christ has put into the hands of His Church, which, if rightly used, would go far to clear the moral atmosphere of this fallen world. We sometimes talk vaguely of God's sovereignty, as if it meant the salvation of the human race in some way retarded by the Divine decrees. Whereas we are straightened in our own faithlessness, and not in God's goodwill for the souls of men. "Many of God's promises," said that remarkable man whose illness has moved the hearts of myriads in our own Church, from the Prime downwards, "are like the whitesmith's bunch of keys—very rusty, because so seldom used." Is it so? Is it so? Then to our knees, my brethren of the clergy! To your knees my brethren of the laity! To your knees, ye sons and daughters of our mother Church of Wales! Many, great, and urgent are the needs of our beloved Principality. But this, above all others, men mighty in prayer, men of giant faith in intercessory prayer, men instinct with the omnipotent energy of God the Holy Ghost, men pleading God's promises as living realities, and saying with the Patriarch of old, "We will not let Thee go, except Thou bless us." "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

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. The neglect may be traced to many causes.

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 play the part of spiritual invalids, who need prepared food for a weak digestion, and find that our spiritual health becomes weaker instead of stronger for the treatment, and that the pure milk of the Word, much more its strong meat, grows less to our liking. We have reason to be thankful for every help to the reading of Holy Scripture, for every exposition and illustration; but so far as they take the place of the Bible they have failed in the very purpose for which they were written.

Sometimes the present unsettlement with regard to Holy Scriptures interferes with their devotional study. Its authority is denied, its inspiration explained away, its statements questioned; and with the authority of Scripture goes the authority of the Church, for if that which we have believed to be a revelation of God be unworthy of credit, its witness and keeper for twice a thousand years is unworthy of credit also.

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 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. Our wisdom is to maintain a spirit of calmness, candour and patience. It may be that in the past we have forgotten or underrated the human element in the Bible; but the due acknowledgment of the human will only bring out into clearer relief the Divine. The present distress can have but one issue. The Bible will be declared to be, as our fathers have told us and as our own experience has proved, filled with the breath of God from Genesis to Revelation, the infallible teacher of religious truth. The investigation of the critic will only confirm the conviction of the humblest student of Holy Writ—that it meets the profoundest needs of our spiritual nature, and that He who made the human heart made it.

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.

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. If only we are convinced that it be the Word of God, and that its thoughtful study is one of God's appointed means of grace, we shall no more dare to neglect it than we dare to neglect to kneel down day by day or attend the Holy Communion at regular intervals. We shall take up the Bible with Samuel's prayer upon our lips, "Speak, Lord, for Thy servant heareth"; or with the Psalmist's resolve, "I will hear what God the Lord will speak, for He will speak to His people and to His saints; but let them not turn again to folly."

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 busiest of us live much alone. We have our solitary moments and our solitary walks when the mind is too often occupied with thoughts that do not profit, but rather leave a sting and a stain behind. At such times, freed from the absorbing claims of our daily work, the mind can turn, as the needle works to the pole, to that one thought which God gave us in the early morning or late evening. We can extract from it its message, and turn it into prayer. It was said of a busy man, to whom England and the Church owe much, that in his busiest days as he passed from one Committee to another in the House of Commons his lips were seen to move, and his thoughts seemed to be travelling to some subject far other than politics. And those who knew him best tell that he was repeating to himself the burden of a verse of scripture or of a hymn which that morning he had read and which came back to him, or to which he went back as God's message for the strengthening and refreshing of his soul.

We need dependence upon God the Holy Spirit. Every English clergyman is reminded at his ordination to the priesthood that he must continually pray for "the heavenly assistance of the Holy Spirit that, by daily reading and weighing of the Scriptures, he may wax riper and stronger in his ministry. The same 'heavenly assistance' is needed by every student of God's Word. Without it the Bible is a sealed book. "It can only be understood by the guidance of the same mind which inspired it." As the darkness scatters, and the mists lift before the rising sun, and hill and valley, wood and stream, ruined castle, and cathedral tower and church spire stand out brave and clear beneath its rays, so does God the Holy Spirit, whose office it is to lead us into all truth, light up the words of Scripture, and reveal in what before seemed dull and obscure and commonplace depths of unsuspected meaning and a wealth of spiritual teaching.

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 wither 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 surer 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 McChesney, 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.

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6. Some Encouragements and Helps of the Christian Life.
7. The Work of the Christian Life.
8. The Crown of the Christian Life.
9. Conclusion.

## 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. It is not so much a possession of the head as a quality of the heart. The charm of love lies not in words but in deeds. It cannot be made audible to the ear, it can only be felt as a heaven-sent influence blessing the soul. Hence the Apostle of love writes, "My little children, let us not love in word, neither in tongue, but in deed and in truth. May the Divine Spirit enable us to understand aright this heavenly theme: may he attune our hearts to feel its beauty, and help us to yield our whole being to it as a regulating and guiding principle 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 loving, and that man as part of his creation is embraced in the arms of His love. But we are not left to infer anything about the matter. Holy Writ is quite clear on this important subject, and man's unsteady mind is met by statements that are at once supremely blessed, divinely authoritative, and eternally satisfying. The appearance of the Incarnate Son upon earth is indicative of the Father's love to man. "God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish but have eternal life." (a). "God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us." (b). "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (c).

We would have the reader mark carefully two things in regard to these passages:—First, that they are expressive of the reality and intensity of affection on the part of our heavenly Father towards sinful man; secondly, that the hearty and trustful acceptance of His love, means pardon, life, blessedness and peace.

How many souls are constantly plaguing and tormenting themselves with the thought that, if only by some process or another they could make themselves better, then God would love them; but He cannot love them as they now find themselves. How derogatory are all such thoughts! God's love is as free as the light that bathes the earth and awakes the morning song of all creation. It is for man as he now is without the least consideration of merit or desert. It lies about us in our infancy, and bids for our acceptance all along the journey of life. Only let us accept God's great gift of love, and it will enrich our hearts and awake the latent powers of thankfulness and devotion.

Man's love to God. "We love, because He first loved us." (d). Naturally, and of themselves men do not love God. The motions of their souls are not in a God-ward direction. It is only when our hearts are flooded by His wonderful and absorbing love to us that we love Him and intelligently seek His glory. It is the Holy Spirit who sheds abroad the love of God in our hearts. And this influencing our souls returns to God in affectionate devotion, worship and consecrated service.

He who loves an object that is supremely good must of necessity imbibe something of its goodness. The reaching out of the aspirations of the soul to God—the supreme good—must mean enrichment and elevation of character,

(a) John xiii. 15. (b) Rom. v. 8. (c) Job ii. 9-10.

(d) Job ii. 19.

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 to 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 paper *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 sentimentality; 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, uprightness, and purity. 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 predominating 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; let us 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: let 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 deanery 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 as 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 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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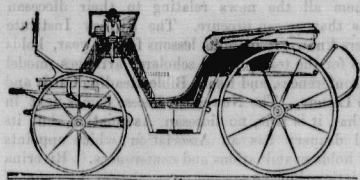
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CARLINGFORD LADIES' SANATORIUM COLLEGE, surrounded by orchards, situated on Pennant Hills, one hour's trip from Sydney. The College, erected on the latest sanitary principles, with its hall-like schoolroom, roomy bedrooms, and spacious en-suite bathrooms, offers every advantage for the preservation of health. The course of instruction embraces all the branches of a sound English education, imparted on the Public School system, with accomplishments. The Carlingford coach meets at Parramatta the 9 a.m. train from Sydney, and passes the College gates.

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## THE CYCLISTS' TAILORING COMPANY.

The above Company, having leased the premises, 79 KING STREET, have determined to lay before the public of Sydney such advantages to accrue to them by paying a visit to their Emporium, that they cannot fail to see them at a glance. The Stock of Summer Clothes, Tweeds, Light Vestings, &c., is large and has been judiciously selected. Our Cutters are men of established reputation; and last, though not least, our Prices are the Lowest in the City, compatible with First-class Goods and Workmanship. Note the address—

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CURACY.—Wanted an unmarried Clergyman, Priest or Deacon, as Curate in country parish in the Diocese of Sydney. Salary, £200 per annum. Apply, "AGAPE," Australian Record office, 176 Pitt-street, Sydney.

CLERGYMAN desires CURACY; L. T. or Occasional Duty. "DUTY," Australian Record Office.

FOR SALE or EXCHANGE, a Small PIPE ORGAN, with 4 stops; can be blown either by hand or foot pedal; would make an excellent instrument for country church or school. Particulars on application to HON. SEC., St. Paul's Sunday School, Sydney.

CARRINGTON HALL, CASTLEREAGH STREET.

SUNDAYS IN ADVENT, 7 P.M.

PUBLIC ADDRESSES by MR. WELLS, an Evangelist serving under Apostles, on "THE COMING OF THE LORD."

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.

MORNING LESSONS.		EVENING LESSONS.	
29th. Isaiah 1	1 Peter 2 v 11 to 2 v 17	Isaiah 2 or 3	John 11 v 17 to 11 v 47
30th. —4	John 1 v 35 to 1 v 43	Isaiah 4 v 2	—12 v 20 to 12 v 42
1st. —21 to v 13	1 Peter 3 v 1 to 3 v 7	Isaiah 5 v 7	11 v 47 to 12 v 20
2nd. —25 to v 15	—7	—12 v 20	—12 v 20
3rd. —28	—25	—13 to v 21	—13 to v 21
4th. —31 to v 20	2 Peter 1	—20 v 29 & c 27	—13 v 21
5th. —28 to v 14	—5	—28 v 14	—14
6th. Isaiah 5	2 Peter 2	Isaiah 11 v 1	John 15

## 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 lustreous 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 ennobled. 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 interlinings 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 sheweth all things that Himself doeth." "More spirituality," and with it there would be a tireless 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 battalions. 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 unshadowed 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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Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY," 250,000 have actually been made and sold—figures which speak for themselves. The Prices have been considerably Reduced—a First-class Instrument may now be purchased at a Low Cost, but we avoid all competition with the many inferior (or, so-called, "cheap") Organs now being offered. The ESTLEY maintains its reputation for Superiority of Tone, Workmanship, & Durability. Catalogues & Prices sent Post Free SPECIALLY REDUCED PRICES TO CHURCHES, SCHOOLS, &c.



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 *i.e.* 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 thee 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 Murrumbidgee.—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. Amos, of Newcastle, will assist the Rev. Mr. Marshall, during the remainder of his term of office.—*Murrumbidgee 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 for 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 RECONTE." The splendid P. and O. steamer "Panjab" had only just got into the Bay of Bengal, when my native servant came to me and said, with a military salute, "Shah Kooch Copra ne hi," (sir, there are no clothes here.) What! I exclaimed. "Kooch kooch 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 Jacket, "Camoranda," a Dress Suit, a Salak Topce—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 Biscuits in the house for the Children.—ADVT.

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

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

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

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### 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 procured, 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 portress, 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.

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

#### 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 large 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 area 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 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. Steele, 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 Steele. 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 aunt! 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, aunt! 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 anyone 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 not, 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 Plavell, and a Doddridge; not only a Patteson and a Hammington, 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.

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## 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 joggerphy, Jim was the boss; but as an irthmeticker he was a failure."

Jimmy had only walked along the difficult path as far as multiplication; and in nothing was the opinion of his friends more clearly proved than in the second table, where, try his hardest—and he did try—poor Jimmy always made twice two eight.

Over and over was he called to recite, always to fail in that one place; and over and over was a sum given him in which the fatal calculation lurked several times most cleverly concealed; but the result was invariably the same—the slate was brought up, smeared by Jimmy's efforts and tears, but the sum was always wrong.

The trouble commenced at home, where they laughed at the mistake at first, until Jimmy too thought it funny; and now the habit which might have been so easily broken had become fixed.

The teacher had given him bad marks for carelessness, then punished him for impertinence, and finally given him up as utterly stupid upon that one point.

Then his father had decided to take him in hand, with the assistance of his elder brother, and the poor boy's life was made a burden to him. At meal times his father would say: "Wife, unless Jimmy can tell you how much twice two makes, don't give him any sugar in his tea;" and his brother would chime in: "Jim, unless you know how to say twice two, you shan't have your share of eggs this week"—until Jimmy began to think the whole world moved to the tune of the multiplication table. Strange as it may seem, it had the effect of making Jimmy think very carefully; and several times he succeeded in going through the whole table, and was rewarded with some extra dainty to crown his triumph.

His father was much elated, and boasted to the teacher who, having been much exercised over the failure, was anxious to see the success. One afternoon Mr. Rogers came into the front yard, and shouted loudly for Jimmy, who soon answered the call, having been sailing boats in the horse trough with Johnny Dyer. Johnny was an acquaintance of Jimmy's, but, as his mother was a poor widow with a number of little children, he could not often be spared for a game of play, his occupation being that of a cowboy. But, unlike those we read of in the magazines, with their wild horses, and life full of adventure, Johnny's path lay along shady country roads, following the foot-steps of the neighbours' cows as they lazily cropped the scanty herbage.

"Jimmy," his father said, holding out a paper bag, "here are some sugar-pears. Now give twice two to Johnny, and keep the rest yourself."

Jimmy's eyes opened wide with delight, for sugar-pears were a luxury indeed. They, being of an unusually fine variety, and bringing a high price, were generally sent to market.

He took the bundle, and dashed away, his father entering the house.

"Wife," said he with a chuckle, "I have given Jimmy another sum in multiplication."

"Poor child!" she answered. "I am afraid he will be worn out. What is it this time?"

"Eight pears from the sugar-pear tree, and he is to give Johnny Dyer twice two. No fear of a mistake now."

"I think not," said Mrs. Rogers smiling. "Jimmy is entirely too fond of sugar-pears to make twice two eight, and leave himself with none."

At the pump trough Jimmy took out the pears and counted them, Johnny's mouth watering in sympathy.

"Father said I was to give you twice two, and that's four!" Here he fairly jumped with surprise. "Why I guessed that as quick as wink. I wonder why?"

He separated four, and pushed them toward Johnny, who clutched them eagerly, and crammed them into his pockets.

"Why don't you eat yours?" Jimmy asked, curiously.

"I'm going to take them home. I often gets an apple or some berries along the road, but mother and the children don't have much that's good."

Jimmy looked at his own pears wistfully. There they lay, almost bursting with the delicious juice; he knew the gush of sweetness that would follow the first bite.

"I wonder if they ever tasted sugar-pears?" he asked.

"Who? mother and the kids? You bet they never!" said Johnny, who was picking out his boots from the fleet, and preparing to depart.

Still Jimmy hesitated. "Only four pears, and how many at home to divide them with?"

"Seven of us besides mother. That's half a one apiece, and they must eat slow to make it last."

"Eight of them," thought Jimmy; "if I gave mine that would be one apiece. Father said I was to give him twice two—father would be mad as hops if I was to make that mistake again, and will would laugh at me." Here he looked longingly at the pears. "But those poor Dyers! I know what a treat it would be for them."

Here he began to drop the pears slowly into the bag, handing 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."

"You're a good one, Jim," he gratefully answered, then fearful of a change of mind, he hurried out of the yard, and sped down the road.

Now it happened Mr. Rogers had met the school teacher, to whom, as they walked slowly along, he was telling, with much satisfaction, his latest scheme with Jimmy, which he trusted would make an entire cure.

Upon their vision burst the running figure of Johnny Dyer, tightly clutching the paper bag.

"Here, Johnny!" called Mr. Rogers, catching him by the arm. "Stop a minute."

Johnny obediently pulled up, and breathlessly touched his ragged hatbrim.

"Did Jimmy give you the pears, eh?" Mr. Rogers asked. "I suppose they are all eaten by this time."

"Never a one of them's eaten, sir," answered Johnny. "I'm takin' them home to me mother."

"That's a good boy, a very good boy. Would you mind showing us how many he gave you?"—with a wink at the teacher.

Obediently Johnny showed first the four in the paper bag, while Mr. Rogers nodded with delight. But the nod grew slower, as one by one Johnny produced those from his pockets, until the whole eight lay before them.

"Did he give them all away?" Mr. Rogers asked blankly. "What did he say?"

"He said I was to have twice two, an' he asked me if twice two wasn't eight; an' I said sure it was, an' if he had said twenty I'd have answered the same."

"All right! Run along, Johnny; I hope your mother will like them."

There was silence for a few minutes, while a quizzical look settled about the corners of the teacher's mouth.

Then Mr. Rogers burst out: "The boy is a born dunce, and this proves it. He'll never be cured, in the world."

"Don't give up hope yet, Mr. Rogers. Perhaps Jimmy can explain."

"Explain! There's no explanation but that he is stupid. I've a mind to punish him severely."

Thus muttering threats, they entered the gate, and Jimmy, smiling serenely, came out to meet them.

"Jimmy," said his father, angrily, "will you ever learn what twice two makes?"

"Why, twice two's four," answered Jimmy, innocently.

"Then will you tell me what made you give Johnny Dyer eight pears, when I told you to give him twice two? Did you forget again?"

Jimmy's face grew red. Somehow, boys seem more ashamed of a good act than of a bad one.

"No, sir, I did not forget," he answered, hesitatingly.

"Out with it. Tell me all about it this minute, sir, and thank your stars you are not sent to bed without your supper."

Well, father," Jimmy unwillingly explained "when I thought how good the pears were, and how seldom I got a bite at one, I thought twice two's four, and gave Johnny half. But when he told me he was going to take his home and would not taste them himself, I was not so certain about twice two. Then, when I counted up all the little Dyers, and thought of their never having tasted sugar-pears in all their lives, I just knew that twice two's eight."

## "Five Years an Invalid."

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

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

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

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

Yours, etc.,  
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**Messieurs En French.** Professor of French, has adapted to his edition the "Mastery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGHURST ROAD.

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

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

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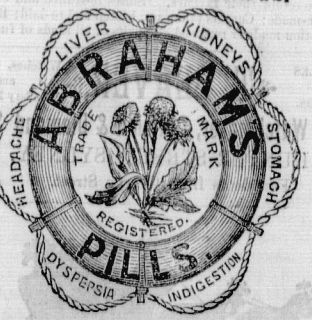
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## The Australian Record.

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 Eminence has had his taste of it, and likes it well. But what about the 'Inquisition' cells? and such waspish implements of torture as the thumbscrew, 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.'"

**Church Attendance.** It has been frequently said by prejudiced persons that the Episcopate of the Bishop of Liverpool has been a failure. The following will, however, prove that whilst there has been an increase of Church and Chapel attendance in Liverpool of 140 during the past ten years, yet that the attendance at the Church of England services has actually increased 3,096. In October, 1881, the *Liverpool Daily Post* took a census of the attendance at all the Churches and Chapels in Liverpool, and, in order to see what progress has been made in ten years, that journal again took a census of all those at public worship last Sunday morning. Since 1841, 42 new Churches and Chapels have been opened, but 11 were closed last Sunday; the attendance at 270 places of worship was 63,439, against 63,579 in 1881. The Church of England is the only denomination showing a great increase, the number of morning churchgoers in that body having increased from 22,613 in 1881 to 25,709 in 1891. Roman Catholics have fallen off from 14,488 to 11,536, but the attendance at only one mass was taken. Presbyterians, Unitarians, and Baptists show decreased attendance, while Wesleyans and Congregationalists slightly increase. The Church and Chapel accommodation has been increased in ten years by 18,000 sittings.

**Retirement.** At the last monthly meeting of the City Night Refuge and Soup Kitchen a letter was received by the Secretary from Mr. James Sheen Dowling, resigning his position as Chairman on account of continued ill-health. We regret the cause of resignation. Mr. Dowling was for many years Police Magistrate, at the Central Police Office, Sydney, and held the office of District Court Judge for a lengthened period. In both of these positions he proved himself an expeditious and able administrator of the law. During the continuance of his office Mr. Dowling was deservedly popular.

**Labour Home.** This valuable institution is continuing its useful work at 655, Harris-street. At the last meeting of the Committee the Rev. J. D. Langley, who presided, stated that during the week ending 21st Nov., 568 meals had been supplied, 183 beds had been occupied, and employment had been found for 6; 30 remaining in the Home. Although the originator of this excellent movement has not yet been able to extend the sphere of its usefulness so widely as he desired, yet it has done good work, and many have had cause to be thankful for its establishment.

**The Rev. G. C. Grubb.** The missionary's work has been greatly blessed, especially among young men. One lad, for whom we felt much interest and concern, has been attending these meetings frequently. A great change has come over him; he remarked, last Sunday, *I see religion so different.* He is now anxious about the spiritual welfare of others, and especially his former associates in a Bible class. May the fruit of the mission abound more and more to the glory of God.

**Parochial Selfishness.** In the course of a sermon last Sunday, a minister in one of the suburbs whilst advocating the claims of the Church Society, referred as a thing to be avoided—"parochial selfishness." The preacher went on to say that while it was right to attend to immediate wants and claims, yet our sympathies should not stop there. It was the duty of the richer parishes to aid in the support of poorer localities, and this was one of the objects the Church Society had in view. We were

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.

**Giving.** 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.

**Give the Cream of the Lesson.** A learned doctor, Robert Breckenridge, used to emphasize a rule for preaching. It was, "Not to try to say everything that could be said on a subject." A lady teacher remarks: "These words have been a restraint and a guide to me." A teacher in these days of helps is apt to have many more good ideas suggested by the day's passage than can be usefully given to the scholars. Better to drop out those that are far-fetched, and those that are secondary, and enforce those that are vital by full explanation and appeal, and by attractive illustration. The great aim of a preacher, as well as a teacher, should be to fasten upon the mind and heart of his hearers, some great truth, and not a multitude of minor facts. A clergyman of our acquaintance, while aiming at more, said he was glad if even the text was remembered by his congregation. During the sermon the text was often quoted.

**Canon Moreton.** We are glad to hear that the Rev. Canon, who has been suffering from the prevailing epidemic—influenza, is much better. We have missed his familiar face for some time, and will be glad to see him again among us, carrying on the work in which he has been so usefully engaged for many years.

**Cricket.** So far as the game has gone, the colonies have received crushing defeats at the hands of Lord Sheffield's team. It is to be hoped that a better stand will be made by our Sydney players. Such one-sided matches as those witnessed lately must have a cause, and for this various reasons have been assigned, want of interest on the game and the removal from the colony of some of our best players. "Practice makes perfect," and the words are especially applicable to cricketers. In this we think our men have failed, with the disastrous results too well known. Dr. Grace's score in Victoria of 159 was worth seeing. The veteran cricketer carried his bat out. One of the best and most interesting works on cricket was written by a clergyman.

**Sir Frederick Darley.** Through the retirement of Sir Alfred Stephen in consequence of advanced age from the position of Lieutenant-Governor, an appointment has been made to this high and honourable office, which will meet with universal approval—we refer to that of our respected Chief Justice, Sir Frederick Darley. During his tenure of office, Sir Alfred Stephen was several times called upon to discharge most trying and responsible duties, and we need scarcely say that they were performed in a manner befitting his high reputation. In the present Lieutenant-Governor we have every confidence in his wisdom and ability, should he be called upon to act as the representative of our Queen in this colony.

**Our Boys.** We lately had occasion to remark that boys were a curious mixture. Travelling along the line a few days ago, three young fellows, aged from 14 to 17, got into the same carriage, we occupied. We were in a contemplative mood, from which we were aroused by a voice saying, "Would you like to have a look at the *Referee*, sir?" This from the youngest of the lads, who with a devious look, was holding the sporting paper in his hand. The answer was, "No, thank you, I do not read it." "Oh! I thought you might like to see it." Now, we said you wanted to have a bit of fun; mischief was seen in you when you came in the carriage; but we are used to dealing with lads and don't mind a little merriment. We had a talk together, which, it is hoped, was not altogether unprofitable, and parted good friends. God bless our lads! deal wisely and kindly with them, if you wish to do them good.

## 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.—  
Tues., " 8.—Rev. E. C. Beck, A.K.C.  
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.  
Thurs., " 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.

**READ THIS** The English & American Dental Co.  
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J. HUBERT NEWMAN  
Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN's exhibits. On one of the screens are three autotype enlargements of the 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 artists."

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