

BY THE BISHOP OF RIPON.
(Continued.)

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

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Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

It really seems as if the Church in this 19th century was to re-discover its true vocation in preaching the Gospel to all nations. Few weeks pass by without some sign of growing interest. Only last week at an ordinary parochial mission, in a not very large church, 50 persons stood up to offer themselves for missionary work among the heathen. Few who were present at the meeting of the gleaners' union a week ago will forget it. A speech from Bishop Tucker was the chief attraction, but the chief interest lay in a statement made by Eugene Stock. Every one is aware that upon the failure of Parliament to guarantee funds for a railway to the Victoria Nyanza, the East Africa Company was obliged to send orders for its officers to withdraw from Uganda, where the Protestants had made themselves hated by siding with the English power. Withdrawal meant probable massacre to the converts, and probable murder to the missionaries. The directors of the Company and the committee of the C.M.S., had a meeting at which it was stated £40,000 would save Uganda. The Directors could find £25,000, could the friends of the mission find £15,000. Half an hour after this statement, it was announced from the platform that £8000 had been promised. One friend wrote, "my income is only £226 a year, but I will gladly give £50 to save Uganda for Christ."

The German reverses in their sphere of influence, have caused uneasiness throughout the whole region where the universities and other missions labour. No one who has read "In Darkest Africa" will be surprised to hear that Emin Pasha has turned up at Wadelai, probably searching for his buried ivory. We wonder what will be the greeting between him and the remnant of his rebellious forces.

American brounce and bluster has found its way into the realm of diplomacy, and for the third time Mr. Blaine is seen tossing defiance to and fro with a foreign power. This time Chili is the offender, having rightly or wrongly come to the conclusion that Mr. Patrick Egan is not a man to be trusted—a conclusion with which most Englishmen will cordially agree. The States seem to have had much the same leaning towards Balmaceda as many Englishmen had towards the Confederate party, and it is heartily resented by the victorious Junta and its supporters. Chili is a state that needs only a reform in religion and politics to play a great part in the new world.

The French pilgrims who spat upon the tomb of Victor Emmanuel have earned hearty vituperation from their co-religionists. The force of public opinion in Italy against Popedom is unmistakable, even France has been so far drawn out of neutrality, as to declare the impossibility of the restoration of the temporal power. Rome never learns, or we might have seen a sensible man like Pope Leo abandoning the useless claim, and living in concord with a king who is well known to be an ardent Roman Catholic. Meantime we are glad to learn that the Vendôme have 200 mission stations in Italy and the "Chiesa Libera" are about to be recognised by the Government.

Things do not improve in Russia. This new Ukase forbidding the export of any foodgrain except wheat shows the straits to which the people are reduced. Such an interference with trade and vested rights is not resorted to even in Russia without dire necessity. The tremendous expenditure upon war preparations, would, if wisely handled, have made roads and railways, and so encouraged commerce as to make the starvation of thousands an impossibility. But Russia appears to exist only for the ruling classes among whom peculation and dishonesty are proverbial. And yet the Czar himself is a well meaning, kindly disposed man.

The Prince of Wales' house at Sandringham, where he lives as a country gentleman, and shows his best side, has been nearly burnt down. He will be 50 years of age on the 9th, and many are the hopes that he may be provided with a role which may engage his undoubted talents. The erstwhile famous Sir W. Gordon-Cumming has distinguished himself by protesting against some local expenditure on a welcome to the Duke and Duchess of Fife.

Mr. F. Smith succeeds his father in the representation of the Strand, and will become Viscount Hambleden, the title his mother is to take. Certainly the name of Smith is a common one, though many will regret its disappearance in the course of time from the political arena. Meanwhile the Priest-party and the so-called national party are contesting Cork hammer and tongs. A priest accompanies the canvasser, notebook in hand, and opposing shillelals are only separated by the vigorous and not unwelcome intervention of the police and soldiers. Farnell is now said to have been "murdered" and "hounded to death."

Free education is now in full sway, at least in the South of England. At present the effect on attendance is good: not however because of the reduction of fees, but because an impression is abroad that non-attendance will now be dealt with drastically. Many magistrates declare that they will now fine parents in every case brought before them, and the terror of this is still fresh. How long it will continue is quite another matter. Parents are quite willing to pay, so long as they can retain the privilege of keeping their children at home when they want them. A determined effort will shortly be made to take the management of the schools out of the hands of the clergy.

Papers on the Christian Life.

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

The series will embrace—

1. The Inception and Nature of the Christian Life (published November 14).
2. The Law of the Christian Life—Growth (published November 21st.)
3. The Ruling Motive of the Christian Life—Love (published November 28th.)
4. Some Dangers and Difficulties of the Christian Life (published December 5th.)
5. Some Encouragements and Helps of the Christian Life (published December 12th.)
6. The Work of the Christian Life.
7. The Crown of the Christian Life.
8. Conclusion.

FIFTH PAPER.

SOME ENCOURAGEMENTS AND HELPS OF THE CHRISTIAN LIFE.

[We regret that the paper on Spiritual Life No. 5 published last week, was inserted without corrections, the proof being overlooked. As there were some serious errors we reprint it, feeling assured our readers will be glad to read it as it ought to have appeared last week.]

In all our endeavours to live the Christian life and to do the work that we know God would have us do, we may expect encouragement and help from our Heavenly Father. We may expect this, I say, and our expectation is grounded upon the explicit statements and Divine examples of the inspired Word. In regard to the examples, see how real they are. When the Lord Jesus had finished the conflict with Satan in the great forty days temptation, we are told that an angel came and ministered unto Him. *a* Again, when His soul was sorrowful, and His spirit exercised by the thought of Calvary and its untold agony, we read that a voice spoke to Him from Heaven. *b* Yet again, at that solemn crisis of His ministry, when the pangs of Gethsemane were weighing the holy sufferer to the ground, it was an angelic messenger that appeared, and, in some mysterious, yet real fashion, strengthened Him. *c*

Something similar occurred in the case of St. Paul. At Corinth he met with no small difficulty in fulfilling his mission. While testifying to the Jews that Jesus was the Christ, their own long-promised and expected Messiah, he was "constrained by the word," and when they had finally rejected the good news of the Gospel, and the apostle had turned from them to the Gentiles, God spoke to him "in the night by a vision," saying, "be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." *d* So again, on the night following the unhappy trial before the Council of the Jews, the Lord draws near to His faithful witness and servant with words of deep comfort and encouragement: "Be of good cheer, for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." *e*

These are but a few of the many instances where God has granted special aid and encouragement to those engaged in His work. But may we not say that they are written, like much else, for our learning, that we, through patience and comfort of the Scriptures, might have hope? As God has never left Himself without witnesses, so He has never left His witnesses without His gracious support.

The great and primary lesson which the foregoing examples suggest to us, is that directly connected with the divine power and providence of our God. Let this fact never be forgotten by us. A firm conviction of this truth will be no small stay to the soul in the midst of the changing elements and persistent difficulties of this life. If it be true, as I believe it is, and as the Bible and the history of the ages plainly tell, that God has not left the world to run on at random, or withdrawn Himself from the ways and doing of the nations of the earth, but, on the contrary, that the world is still His, and that in it He is unfolding some mighty and far-reaching designs, of which we have only the faintest glimpses, then I believe it is still more true that He is specially interested in the discipline and perfection of the Christ-character in man, and the work of righteousness which He has committed to His Church. Each believing soul is cared for and enveloped in the love of a faithful and covenant-keeping God. "Sometimes our light may be faint, and our sun sink low; but it is only a northern night, and it presently returns to shine on us again. Whoever heard of a child of God being left to despair? He may be tried as fine gold is tried, but it is that he may be the purer. Sometimes there seems a veiling of God's face, but the clouds rise from the earth, and He is still there, though we cannot see him till they pass." *f*

"There is a light in yonder skies,
A light unseen by outward eyes;
But clear and bright to inward sense,
It shines—the Star of Providence."

a Matt. iv. 11. *b* John xii. 27, 28. *c* Luke xii. 43.
d Acts xviii. 9, 10. *e* Acts xxiii. 11. *f* Geeslie—Great and Precious Promises, p. 67.

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Even the very hairs of your head are all numbered."

The doctrine of Divine Providence is the foundation truth of all religion. The apostle Paul refers to this in his pleadings with the Athenians, "stating that this was designed and fitted to make men enquire after their unseen, but ever present, Benefactor." *g* It is too big a doctrine to be dealt with here and now. We mention it only for the sake of emphasizing its reality and importance. It is of untold value, and ought to be grasped firmly by the believing soul. It is something to rest upon amidst the varying scenes and changeable experiences of life.

But this is not all. God has so abundantly and bountifully provided for our infirmities, our imperfections, the tendency of our nature to discouragement and sadness in the presence of seeming, as well as of real evils, that no Christian can duly contemplate the resources of divine benediction opening out before his gaze without a deep sense of encouragement and help creeping over and clothing his soul. Can we think, for instance, of the promised presence of the great Leader and Captain of our salvation without receiving some heartfelt assurance and help? "Jesus Christ, the same yesterday, to-day, and forever." "Lo, I am with you all the days, even to the end of the ages." These are indeed precious truths, for which we may thank God and take courage. The Lord Jesus is God's most precious gift to man, and the reception of Him by faith into our hearts, must result in enrichment and strength of character. He is truly for and with His people for evermore—the same loving, sympathising, tender, divinely helpful Friend as of old. What St. John said of Him while He was still on earth is true now, "having loved his own which were in the world, He loved them unto the end."

Then there is that further truth, no less real and significant than the preceding, possibly that by which the preceding are made real and eternally helpful to and in us—I mean the vouchsafement of the Holy Spirit. It has been said, not without much force and beauty of expression, that "a characteristic gift of Christianity is that of the Holy Ghost to all its genuine disciples—a special indwelling and illumination of God in the soul, by which it is enabled to rise to a higher power of spiritual discernment than it otherwise could do—an influence not strictly miraculous, but yet strictly supernatural, which, by purifying the heart, strengthens the mind, and, in whatever way working, practically constitutes for man a real revelation."

The methods of the Holy Spirit, as set forth in the New Testament, are deeply instructive, and cannot but be of unfailing interest to the Christian believer. Here are some features of his gracious work in building up the Christ-character in man: He is the acting agent in quickening the soul: *h* He imparts love, and causes the believer to abound in hope; *i* He bears witness in us to the fact of our adoption into the family of God, *j* and at the same time guides the soul into the truth as it is in Jesus; *k* He testifies of Christ to the believer, and aids our weakness and imperfections in prayer. *l* He acts as a comforter in the midst of life's trials, and lifts up a standard against the enemy in the day of temptation. *m*

Such are some of his helpful operations. It is for the believer to encourage Him in them by honouring Him in thought and life—by a prompt and strict obedience to the heavenly impulses of which he is the author; for—

Every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

It is possible that to some minds the above considerations will appear too abstract and too spiritual to be of any practical value. We turn, therefore, to that which is at once both practical and tangible, namely, the Christian Church. Some time ago I was deeply interested by an article in *Luce Mundi* on the Church. Amongst other things, the writer points out that the Church is a centre of spiritual life, the teacher of Truth, and the home of Worship. As a centre of *Spiritual Life*, she offers blessings to all who are willing to submit to spiritual discipline. As the teacher of Truth she bears witness to the truths revealed by God, and interprets the relation of these to each other, and also to the requirements of daily life. As the home of Worship, she ever directs the soul to God, and affords scope for the organisation and sanctity of life.

Now if we allow these things to be true, in spite of all appearance to the contrary, if we allow that the Church is all this in intention, and largely this in reality, then the ministries of the church must be of unspeakable value in the direction of help and encouragement. The sweet songs of Zion, products of the noblest and best-minded of the sons and daughters of the Almighty, do cultivate the feelings and chasten the affections; the inimitable prayers, choice treasures of many centuries, do afford scope for the expression of every variety of experience and need; the reading and expounding of the Holy Word does supply material for thought and reflection, and thus keeps the soul in touch with divine facts and truths, that yield the clearest light for the conscience, the most exalted truth for the intellect, and the tenderest love for the heart; the sacred feast of the Lord's Supper ever reminds us of the love that was and is stronger than death, and through it

g Acts xvii. 27, 28. *h* John iii. 5. *i* Rom. v. 5: xv. 13.
j Acts xvii. 16. *k* John xiv. 26. *l* John xv. 26. *m* Rom. viii. 26, 27. *n* Isaiah lix. 10.

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we may hear the gentle whisper of the Living Lord, who designs to feed and strengthen our souls by His precious body and blood, even as our bodies are refreshed and strengthened by the bread and wine.

We submit, therefore, that if these several means of grace to attend to in a thoughtful and trustful spirit, they will both deepen the devotional life, and act also as powerful aids to practical religious work, and witness-bearing for God. The heart that really opens itself to the divine influences of God's "house of prayer," on God's holy Day, and at such other times as may be convenient, will carry a sweet and peaceful fragrance into the life and work of the week, and thus be saved from many of the harmful and materialising influences of a large portion of our modern life.

I am aware there may be much to criticise in some of our churches, but let us take heed, lest a too-ready exercise of our critical faculty render us incapable of recognising and receiving good where it may be found.

May we ever have that same reverence for the Sanctuary and its services that marked the saints of old! May we ever cultivate that religious sentiment that possessed them so strongly, and made them long, yearningly, for the "Courts of the Lord," and cry out for the Living God! "A day in Thy Courts," says one holy writer, "is better than a thousand. I had rather be a keeper in the house of my God than to dwell in the tents of wickedness." While another is jubilant when he is invited to "go into the house of the Lord."

Such are some of the helps and encouragements we have thought fit to set forth. Be it ours to receive them thankfully, and use them diligently; and to God be all the praise and glory now and for evermore.

The Church of England Grammar School, North Shore.

ANNUAL DISTRIBUTION OF PRIZES.

The annual distribution of prizes at the above school took place on Tuesday last. The Most Rev. the Primate presided. His Excellency the Governor presenting the prizes to those who had gained them. Among the visitors we noticed Miss Snowden Smith, His Excellency Lord Charles Scott, Dr. Max, Canon Kemmis, Dr. Morson, Rev. A. Yarnold, Canon Sharp, Rev. A. W. Pain, Rev. R. A. Woodthorpe, Rev. D. Murphy, Rev. H. L. Jackson, Mr. Uther, and Mr. Newbery. Apologies were received from the Very Reverend the Dean, Hon. F. B. Sutor, Hon. J. P. Abbott, Judge Backhouse, and others.

The examiner's report showed that great progress had been made in a number of subjects, and that the school, on the whole, was in a very healthy state.

Mr. E. I. Robson (head master) briefly addressed the visitors, pointing out how the school had increased during the past twelve months. He thanked His Excellency for coming, and informed the visitors that he had been promised the sum of £25 for the purchase of pictures and other works of art, which were to be placed in the school in memory of a gentleman recently deceased. The school had been successful in the public examinations at the University. Last year four boys passed, and this year one senior and six juniors, one being *pro. acc.* for the arithmetic medal. At present the school accommodated 30 boarders, but it had been decided to increase the accommodation to enable 70 boys to be boarded at the school. At first he had felt that King's School might be injured by this new departure, but had arrived at the conclusion that there was ample room for both schools.

Lord Jersey then distributed the prizes as follows:—

SPECIAL PRIZES.—Divinity: Form IV. (F. W. Uther Esq.), Yarnold; Form III. (Hon. E. Knox), Stokes I. Lower School (Rev. A. Yarnold), Cox. History: (Rev. H. L. Jackson) to be awarded next year. Repetition: Upper School (Mrs. J. F. Fitzhardinge), Clarke II; Lower School (F. Empson, Esq.), Welch. German: (Headmaster) Jones. English Essay: (Hon. J. P. Abbott) Wallace, I. Dictation and Writing: (Hon. J. P. Abbott) Moore, II; Form I (Mrs. R. B. Wallace), Morson, II. Mapping: (Hon. J. P. Abbott) Dawson. Music: Lower School (Mrs. Welsh), (1) Strange; (C. T. Starkey, Esq.) (2) Fiaschi, II. Drawing: Lower School (G. A. Thomas, Esq.), Jeanneret. Music: Private pupils (Herr Langhans), Harrison, I. Form IV. B. (Dr. Morson).

FORM PRIZES.—IV. B. Yarnold; IV. B. Perry (Dr. Morson's prize); III. Lusk; II. A. Reid, I; II. B. Harriott; I. Resch I.

DIVISION PRIZES.—1. A. Yarnold; B. Jones; 2. A. Dawson; 2. B. Marsh; 3. Robertson; 4. Potts, I; Harrison, II.

FRENCH SET PRIZES.—A. Walker I; B. Marsh; C. Lusk; D. Stevens I; E. Nicholls II.

REWARDS ACCORDING TO MASTERS' RECOMMENDATIONS.—Mair, Fitzhardinge, Armstrong, Wallace III, Parton, Woolcott, Empson, Du Faur, Clarke I, Reid II, Cobb.

Lord Jersey said that the Primate, in the most unauthorised manner, had told them that he (Lord Jersey) would give them his Council. Now, it was not his intention to attempt to do so, on such a hot afternoon; moreover, he much preferred taking the advice of his Bishop upon all things. He congratulated the School upon its success in the examinations and also upon the river and playground.

As Ps. lxxiv., 2. o Ps. cxlii., 1.

They might take especial pleasure in remembering that the school had been started by the Church of England with the definite object of giving religious instruction. Since his arrival in the colony he had observed the devotion and zeal of religious leaders and others who were endeavouring to put the impress of religion upon the children of the colony. There was nothing they need fear in their future history as long as they stood by the necessity of having religion taught in all their schools. In conclusion, His Excellency asked that an extra week's holiday might be granted the school.

The Primate said it was not often they had a petition presented by the Governor, but when they did he supposed it was right that they should grant it. However, the School Council met shortly, when the matter would most probably be agreed to. On behalf of all connected with the establishment, he thanked His Excellency for having attended and distributed the prizes, and trusted that the School would go on and prosper. He hoped the lads would thoroughly enjoy the interval of recreation and rest.

The boys sang a school song, and after cheers had been given for the Queen, Lord Jersey, Headmaster, etc., the company dispersed.

St. Catherine's Clergy Daughters' School.

ANNUAL DISTRIBUTION OF PRIZES.

The Annual Distribution of Prizes at the Clergy Daughters' School, Waverley, took place on Monday last, at 3.30 p.m. The Most Reverend the Primate, who presided, was accompanied by his daughters and Miss Snowden Smith, and there were also present the Very Reverend the Dean, Canon Sharp, the Rev. W. Hough, Mrs. Cecil Darley, and a large number of the relatives and friends of the pupils. The proceedings were opened by the pupils rendering the part song, "The Forget-me-Not." (Abt.), after which Miss Lucy Maund (winner of the Countess of Jersey's special prize for music) played a pianoforte solo with great taste. The annual report was then read, and was as follows:—

"To the Council of St. Catherine's Clergy Daughters' School, Waverley, Xmas, 1891.

"My Lord, Ladies and Gentlemen,—

"I have the honor to lay before you my first annual report of St. Catherine's Clergy Daughters' School.

"In the first term of this year the number of pupils in the School was 31, I am glad to report that there are 40 pupils now, i.e., 28 Clergy Daughters and 12 non-Foundations. With reference to Exhibitions and Scholarships, the Ridsdale Exhibition of 1891 amounting to £12 had been divided between Florence Hoggins, Cassilis (Diocese of Newcastle), and Elizabeth Spencer, Bega (Diocese of Goulburn).

"Regarding the one hundred pounds so generously placed at your disposal, at the Prize Distribution, 1890, four 'Special' Scholarships were awarded in February, 1891. Dr. Harris, of the King's School, kindly examined the Candidates, and the Scholarships were gained by: Mary Thomas, Isabel Langley, Ethel Spencer and Muriel Allnut.

"In the National Juvenile Industrial Exhibition, Easter, 1891, five pupils sent in drawings to be exhibited, they all obtained certificates. The names of the five girls are:—Portia Old, Rosalie Barry, Marian Whyte, model drawing; Ethel Spencer, Mary Thomas, perspective drawing; Ethel Spencer and Mary Thomas won a silver medal and a first class certificate in drawing for the School in addition to their own certificates.

"Domestic economy has not been neglected. The St. Catherine's 'Detached' Class of the St. John's Ambulance Association for 1891 consisted of twenty six members. Fifteen candidates, including eleven pupils of the School, went up for the 'First Aid' examination in September. Thirteen members passed, ten were pupils of the School. We are extremely grateful to Dr. Clubbe for his kindness in preparing the class by a course of lectures.

"The Trustees of the Australian Museum made us an invaluable present of Natural History specimens this year. As zoology had been added to the school course for elder girls, the collection has been of great benefit to us.

"We are much indebted to the Rev. S. J. Fielding for some lectures on St. Mark's Gospel, also to the Rev. Canon Kemmis for some Shaksperian and general readings, which have been well appreciated.

"Mr. Deas-Thomson's thoughtful consideration in giving a prize to the girl best fitted for 'Home Duties' has been a very refreshing idea to me, as I have noticed that special efforts have been made by the girls to become better fitted for home life during the last few months. Therefore, Mr. Deas-Thomson's great kindness has not only done the school good, but brought into prominence a most important part of the education of girls.

"The ladies of the Council kindly judged the prizes for home duties, sewing, stocking darning, cookery, tennis and calisthenics, and the following friends of the school have very kindly undertaken the yearly examinations in some subjects.

"The Very Rev. the Dean—Elijah, his character, mission and its results; Rev. E. J. Fielding, Holy Scripture and Common Prayer; Rev. Canon Kemmis, Shakspeare (Coriolanus); Rev. Canon Sharp, English Composition; Hector McLean, Esq., Music; Signor Lardelli, Theoretical Music;

F. W. Woodhouse, oil painting and drawing; Miss Wood, zoology; Miss Russell, M.A., botany; Miss Robinson, B.A., latin and arithmetic.

"Our first aim (I speak for the other teachers as well as myself) is to do our best to make the girls capable of the duties which may devolve upon them hereafter, (or in after life) to imbue them with right principles of action and to train them to live in the daily practice of all goodness, and with this view, it is especially our aim to kindle in them a desire to know more of Him, Who is the Divine source of all goodness and truth by the daily study of His Word.

"The prizes were then presented by the Primate as follows:—Special prizes: The Bishop of Goulburn, for Scripture history, Edith Young; Mrs. H. M. Faithfull, for Scripture history, Florence Hoggins; the Ven. Archdeacon Günther, for Scripture history, Lulu Langley; the Principal, for Scripture history, Muriel Allnut; the Bishop of Goulburn, for the Book of Common Prayer, Edith Young; the Countess of Jersey, for music, Lucy Maund; Mr. E. R. Deas-Thomson, for music, Florence Montgomery; Signor Lardelli, for theory of music, Marion Horton; Miss Snowden-Smith, for plain sewing, Gertrude White; Lady Darley, for plain sewing, Lucy Maund; Mrs. Knox, for stocking darning (over 14), Marion Horton; Mrs. Cecil Darley and Mrs. Pain, for stocking darning (under 14 years of age), Lucy Maund; the Bishop of Goulburn, for natural science, Marion Horton; Hon. E. Knox, for the best oil-painting, Ethel Spencer; the Principal, for water-colours, Mary Thomas; the Bishop of Riverina, for English history, Florence Hoggins; Rev. Canon Sharp, for European history, Edith Young; the Principal, for literature (Shakspeare), Marion Horton and Edith Young; Mr. T. Buckland, for calisthenics, Rosalie Barry and Portia Old; the Most Rev. the Primate, for Latin (senior division) Marion Horton (junior division) Rosalie Barry; Rev. Canon White, for composition for girls over 15 years of age, Marion Horton; Rev. Canon White, for composition for girls under 15 years of age, Elsie Zillman; Mr. E. R. Deas-Thomson, for home duties, Mary Thomas; the Principal, for an essay on home duties, Edith Young; Mrs. Cecil Darley, for cookery, Eleanor Hayes; Mrs. Pain, for cookery, Mary Thomas; Mr. T. Buckland, for tennis—Hydra Club, Portia Old, Seylla Club, Elsie Thomas; Mr. W. J. Thomas, for perspective drawing, Ethel Spencer and Mary Thomas.

SCHOOL PRIZES.—For the daily work of the year gained by distinction weeks: Form V, Edith Young; Form IV, Jessie Sawyer; Form III, Olive On Lee; Form II, Elrene Mort and Elsie Zillmann. English, comprising English history, geography, English grammar, literature, dictation, and repetition: Form V, Edith Young; Form IV, Jessie Sawyer; Form III, Lucy Maunds; Form II, Elrene Mort. Mathematics, comprising arithmetic, algebra, and geometry: Form V, Edith Young; Form IV, Florence Hoggins; Form III, Lucy Maunds; Form II, Elrene Mort. Language, comprising French, Latin, and German: Rosalie Barry. Spelling and tables: Elsie Zillmann. Conduct prize, for the girl who has exercised the best influence in the school for a year, voted for by the whole school: Rosalie Barry.

A number of the pupils received certificates from the St. John Ambulance Society, having passed a satisfactory examination on the rendering of first aid to the injured.

At the conclusion of the distribution the Primate said he was glad to have the opportunity to say a few words to those who had gathered together that afternoon. The first thought that occurred to him was that, having heard the report read, he felt that he might join in congratulating the Principal on her first year's work in the school. In spite of the many difficulties she had had to encounter, she had done her work with great zeal and success, and had won the appreciation of not only the parents but of her pupils also. The report gave good proof of the success in the past, and gave great promise for the future. He was especially pleased to notice the concluding paragraph of the report, which referred to the religious training of the pupils, and he felt convinced that if the young people would take advantage of their early training, they would be able to fulfil whatever duties befel them in after life.

He noticed that there were a great many prizes, and that one girl got very many of those prizes, and the thought had entered his mind that while many had received prizes many others had not who had nevertheless done their best. Now he wished those who had not gained prizes to rejoice with those who had obtained them, and to still continue to strive, and thus day by day improve themselves. The report speaks of the Home Duties prize as having helped to stimulate the pupils to endeavour to fit themselves for home duties. He hoped that even if they got no prizes they would still continue to endeavour to fit themselves for their home duties. He noticed that there were certificates as well as prizes. Now a certificate stated that certain things had been done, but the best of judges made mistakes sometimes; but there was one above who made no mistakes, and if the thought "He that judgeth me is the Lord" was borne in mind and acted up to, the best of certificates would be there hereafter when they would hear the words "well done good and faithful servant, enter thou into the joy of the Lord." In conclusion, he wished the school every success, and also every happiness to those who were about to return to their friends for the vacation.

Have you paid your Subscription? If not, please do so before the close of the year.

Miss Florence Montgomery (the winner of Mr. Deas-Thomson's prize for music) then played a pianoforte solo in a very tasteful manner, and the pupils having sung another part song entitled "The Primrose" (Abt.) the proceedings were concluded with the National Anthem.

Moore College Grammar School.

Tuesday was prize day at Moore College Grammar School, Liverpool, and in the afternoon Dean Cowper, of Sydney, attended and distributed the prizes. There was a large attendance of ladies to witness the ceremony, but the business and public men of Liverpool were conspicuous by their absence. Previous to the distribution of the prizes, a short religious service was performed.

Mr. Irvine, headmaster, addressed the assemblage, recounting the school history of the year, in which he showed that the attendance had nearly doubled, there being now 34 pupils on the roll, and the boarders had increased in numbers from four to 13, so that he anticipated the available accommodation would be speedily exhausted. On the subject of education Mr. Irvine expressed his views at considerable length, and deprecated the haphazard way in which much of the educational work of the colony was conducted. He had striven after a high standard of school life, and was happy to say that his efforts in that direction had been ably seconded by the boys themselves, two of whom, Forrester and Johnstone, who had been with him from the first, were deserving of special mention, not only for the remarkable progress they had made in their scholastic studies, but for the cheerful and manly way in which they had helped him in class as well as in the field to create among the boys a hall mark of manly and honourable conduct. He deplored the straitened means with which he was compelled to work the school, and it being a Church school he thought it incumbent on wealthy churchmen to contribute to their abundance to its support and the increase of its usefulness by providing scholarships, etc., and compared the liberal way in which the Roman Catholic community supported their educational establishments with the niggardliness of wealthy churchmen.

The prizes were then distributed by the Dean, who afterwards addressed the boys, encouraging the unsuccessful and urging them to fresh effort, by which, whether they gained a prize or not, would certainly earn the reward of a good conscience. He coincided with the remarks of Mr. Irvine and expressed a hope that his remarks about wealthy churchmen would be the means of awakening their liberality.

In the evening a grand concert in aid of the Grammar School was given in the Town Hall, Liverpool, the excellence of which was mainly due to the efforts of Mrs. Colley, of Parramatta, who conducted the entertainment.

The following is the prize list:—
Latin: Form VI, Forrester; Form V, Sutor; Form V. 2, Housion; Form IV, Pochey; Form III, Musgrove, French: Form VI, Johnstone, primus; Form V. 2, Johnstone, secundus; I, Allum; 2, Form V. 2, Forster, primus; Form IV, Donnan; Form III, Sheedy. English: Form V, Forrester, I; Forster, 2; Form IV, Ashcroft, primus; Moore, 2; Form III, Sheedy, I; Hirst, 2; Form II, Herborn, primus. Euclid and Algebra: Form V, Lee; Form IV, Donnan; Form III, Ashcroft, primus. Arithmetic: Form V, Thomson; Form IV, Sutor; Form III, Musgrove; Form II, Mackenzie, secundus; Form I, Herborn, secundus. Science: Form V, Forster, Lutton; Form IV, Rudd, primus, and Breton; Form III, Musgrove, I; Sheedy, 2. English Essay: Division I, Thomson; division II, Renner. Mapping: Mackenzie, primus. General proficiency: Form III, Bossley, secundus; Form II, Forster, secundus. Geography: Moore. Scripture History: First division Forrester; second division, Thomson; third division, Hirst.

Rev. G. C. Grubb's Mission at St. Philip's, Sydney.

NOVEMBER 28TH TO DECEMBER 7TH.

Mr. Grubb and party of six commenced their mission here on Saturday, November 28th, with an introductory prayer meeting in the schoolroom at 7.30. Three of the mission party, i.e., Messrs. Midland, Bidlake and Horan, were unable to be present, as they were to conduct a "four nights" mission for young men only in the large hall of the Y.M.C.A. This branch of the mission was very much preached to young men who came in large numbers to the Y.M.C.A. On Sunday, November 29th, Mr. Grubb preached to a very full church. A great many stayed behind to an after meeting at the close of the evening service, and many anxious ones found pardon and peace in the Saviour. Mr. Millard (the children's missionary, and by whom he is especially beloved) held a children's service in the schoolroom at 3 o'clock, and had a blessed time with the young folks. David (the Tamil evangelist from Ceylon) held a mission for Christians in the church at the same time. The glorious result of the holiness meeting, held by David, speaks for itself, both men and women, young and old, claiming and receiving the promised endowment of power from on high, which is shown in their altered lives, and their anxiety for the salvation of souls, perishing in the vortex of sin and iniquity. This divine love implanted in them, forces them, however naturally timid they may be, to declare in doors and out the unsearchable riches of Christ. The meetings through the

week were as follows:—7.20 a.m., prayer meeting in the church; 1.30-2 p.m., a meeting for business men in the church, conducted by Rev. G. C. Grubb. These meetings were a very special feature of the mission; it was truly a wonderful and glorious sight to see between three and four hundred men come "en masse" daily from the bustle of business life to "rest awhile" with the Lord Jesus, and to judge by the happy faces of most of them it was anything but a wasted half-hour. Mr. Grubb was most successful in condensing a great amount of solid Gospel truth into a very few moments. Praise God, the bread cast upon the waters has yielded a good return already. Still there's more to follow. At 3 o'clock David held a consecration meeting in the church. These meetings were continued by Mrs. Millard and Mr. Jackson after David's departure, on Thursday, to Melbourne, en route for Ceylon. Then Mr. Millard had his children's meeting in the schoolroom, at 4.15. These meetings were somewhat of the rough and ready type, but they had the desired effect of leading many of the dear children to decide for the Lord Jesus. Then came the mission service in the evening at 7.30, when the spirit of God quite filled the church, and flowed through the heart of the preacher into the hearts of the hearers, bringing salvation, joy and peace. People flocked from all quarters to where Christ was being "lifted up," and many took that one expectant look of faith at Him and were made "perfectly whole." Very special mention should be made of the open-air services held every evening at 6.30 at Miller's Point. The subduing, convicting and converting power of God was wonderfully manifested in these blessed little gatherings among a class of men rarely, if ever, to be seen within the walls of a church. To the glory of God, be it said, several of these men found the Saviour, and with Him deliverance from their besetting sins. It was with glad hearts we assembled in the church on Monday evening, December 7th, for the thanksgiving service, and it was a grand sight to see St. Philip's filled with so many praising souls and happy faces. On this night as on the previous ones, the church was packed as full as it could hold, many being obliged to go away for want of room. At the close of the service Mr. Grubb read out numerous letters of thanksgiving that had been sent in by those who had received definite blessing at the mission. Some of these were most striking and stirring testimonies to the power and wonderful working of the Spirit of God. This was the last service of the mission.

Bishop Barry on the Rights of the Laity.

At the Exeter Diocesan Conference, Bishop Barry presided. In opening the proceedings of the Conference, Dr. Barry remarked that his colonial experience had convinced him of the infinite importance of some true synodical action of the Church as a whole, and therefore of the value of those conferences which now by a natural process had grown up in almost every English diocese. As, according to their most learned historians, the ancient Church synod in England was the first bond of a national unity, and the mother of English Parliaments, so their modern Anglican Church synods were the restoration to ecclesiastical life of the principle which the Parliament represented in the nation, the principle of government through representative institutions under which the legislative, judicial, and executive functions were rightly harmonized together. As in the State so in the Church, the alternative was between the despotism which was perfected and concentrated in the Papacy, and which logically enough claimed infallibility as the only justification of a universal religious absolutism, and the free constitutional government which expressed itself in the synodical system. In society generally, just in proportion as the sense of individual freedom and the education which fitted men to use it were more widely diffused, the tendency clearly was from what they might call indirect official representation of the whole body through individuals of the privileged classes, towards direct elective representation. To his mind it seemed clear that the concession to the laity of a constitutional and responsible power was the best safeguard against any temptation to them to grasp at any arbitrary and illegal power which might seriously trench on the right influence of the clergy. Perhaps their share in the collective action of the Church would be more of judgment and acceptance than of origination. The lay function was a real and important function rightly to determine, and it seemed to him to be for many reasons one of the most critical and urgent needs of the Church life of their day. Recognised Church assemblies could not be and ought not to be purely clerical; but in a different form to meet different circumstances, the old principle of concurrence of lay Churchmanship, once implied in Parliamentary sanction, must be embodied. This had been done long ago in the colonial branches of their Anglican communion, and in the sister Churches of Ireland and the United States. Everywhere in connection with the Colonial Church the system of synodical action had developed, in all cases, so far as he knew, involving complete co-ordination of clergy and laity through their representatives, under the sanction of the Bishop, or of the collective episcopate, under a Metropolitan. In that branch of the Church in which it was for some years his lot to labour, the system had gradually developed itself into a general synod of the whole Australian Church, including thirteen bishoprics, representing a Church community of some two millions of people and anticipating in things ecclesiastical that Inter-Colonial Federation which in things civil was but a scheme and an aspiration. In these synods the

Bishop, clergy, and laity discussed questions together, but voted separately; and no ordinance could be passed which had not the concurrence of the clerical and lay representatives, or the sanction of the Bishop, or, in the larger synods, of the Episcopal Order. In the development of this system, he seemed to see the embodiment of true Church principle in theory, and in practice the only possible government of a Church of English-speaking people. The more he thought of it the more convinced he felt that under all circumstances and contingencies they must strive for it in England. No doubt its existence would be, as all acknowledged, a preparation for the Church if she should have to face the calamity of disestablishment. He had never been able to accept the common notion that it was incompatible with the Establishment. What the State through Parliament needed was to know definitely what the Church desired and claimed, that it might then do the duty of Parliament in determining whether in view of national interests and civil rights such desires and claims could be granted. He did not see how that need could be met except by the declaration of some Assembly representing the whole body of the Church. Diocesan conferences he regarded as embryo synods. True, they had no legal authority, and they could not thoroughly make out any scheme or discuss exhaustively any theological subject, but in themselves and in their right to elect the House of Laymen, they must exercise a great moral power. They had indeed, as it seemed to him, the moral essentials of a synod. He often thought they stood midway between the Church Congress and the fully developed synod. Just in proportion as their diocesan conferences showed themselves vigorous and efficient, and commanded a real interest of clergy and laity in their proceedings and in their utterances, would they pave the way for something more perfect than themselves.

Publications.

We have received a copy of Mr. Joseph Cook's Sunday-school Class Register. Mr. Cook has devoted great pains in its preparation, and we recommend it to Sunday-school superintendents and teachers.

The "Christian Almanack" for 1892 is an excellent publication, carefully prepared, and most helpful. Many of our readers will welcome this yearly dated remembrance for the forthcoming year. The advertisement in another column gives full particulars.

The first condition of a deep, religious influence is a clear, positive creed,—clear and positive, whether its area be large or small. A man must know what he does believe. Elijah would have been powerless had he only insisted on the falsehood of the superstitions of Jezebel and her prophets. He would have been powerless had he merely surrounded the revelation of Sinai with a garniture of sentiment and poetry, leaving it doubtful whether he believed it to be God's very truth or not. He was powerful, because he knew that men had no doubt about his creed,—about its exact frontier, about its absolute certainty. When he cast his mantle upon Elisha, Elisha felt the passage, not of a mere man, but of a mighty cause or truth represented in the man, and he obeyed it.—Canon Liddon.

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

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

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

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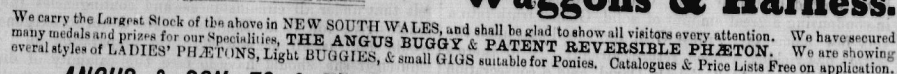
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Gospel—the grand old Gospel—which is the power of God unto salvation. Moral goodness will not advance a soul one step towards salvation. Neither priest nor friend, however influential, can render any help in saving a soul. None but Jesus Christ can do men good. And it is for the ministers of Christ to preach "Jesus only." Sermons on morality are sometimes very attractive;—a useful life may be portrayed with great force, all that makes life beautiful and pleasant may be dwelt upon and interest the hearers. Sermons like that delivered in a suburban church last Sunday, in which the hearers were cautioned against sensationalism, and listening to the fanaticism of a mission preacher, may perhaps be of some value, although in that very congregation there was one or more living witnesses of the changed life which had begun through the instrumentality of the missioner against whom indirectly the people were cautioned. All these may be good in their way, but who will say that such discourses can meet the deep-seated needs of a soul under conviction of sin? The cry is—To whom must I go for pardon and peace? How can I possess eternal life? The one and only answer is that which comes from the Gospel:—Receive Christ, trust in the Atonement which He made on the Cross, and thou shalt be saved. No condition is attached. Salvation is a gift which the sinner is asked to accept. With the acceptance power is given. A new life is at once transplanted in the soul, and from that moment the soul lives in God. Some men laugh at the idea of what is termed a Gospel sermon—a sermon full of the Gospel. Why should it be thought a thing incredible that a sermon should be full of the Gospel? The Bible is full of it; for the testimony of Jesus is the spirit of prophecy. No preacher has ever exhausted the Bible. Many have only skimmed the surface. It is a deep mine, which yields a richer ore the more deeply we dig. It is a treasure-house of knowledge which the greatest scholars have done little to open up. From it, the humblest preacher with the grace of God in his heart can tell of the way of salvation, the way of peace, the way of joy, the way (in short) to God and heaven. That is the Catholic usage. We ought to follow, and all other things will come in proper order and succession. We pity the preacher who thinks he cannot learn anything from another. The late Archbishop of York said, "The Church of England requires all her Clergy to preach, and yet she makes no special provision for teaching them how to preach." The Church of Rome, on the other hand, does not require all her Clergy to be preachers; but she carefully trains special candidates for that duty. Preaching is an art, and requires study and practice like any of the other arts. Once, when somebody said to Dr. ROBERT SMITH, that God needed not man's wisdom in the pulpit, "still less," said the witty doctor, "does He need there any of man's ignorance." What a mighty power the pulpit might wield if it was faithful to its mission. It has the central truth, the key of all Christian effort and success. The mystery of man and the world is solved in the revealed mystery of God—that is in Christ. In Jesus Christ, and in Him crucified; in the mystery of God, God manifest in the flesh; in the Word made flesh, the Eternal Son as the Son of Man revealing the Father; in the Cross of Christ where God was, in Christ, reconciling the world to Himself; in this revealed mystery of God is the solution of all perplexing enigmas concerning the true order and meaning of the world, the real condition and destiny of man. That key is in the hands of every faithful Christian preacher. If he uses it fairly, humbly, fearlessly, he will accomplish his great work for Christ in other men. The wise preacher who has had experience in his work, knows that in the crowd which throngs around him are people with broken hearts, some who are pain-stricken, needy and weary, and any means that will take them nearer to Christ, so that He may help these souls should be welcomed. The people would then go up to the Father's House for bread. Sunday would double its golden hours, and men would grow a better self, a nobler nature, a diviner humanity. What a noble ministration the pulpit would thus become, and ministers of Christ, instead of sitting in judgment, one upon another, would say, "O Lord, do what Thou wilt with me only at last may I take part in the sweet hymn with which angels praise Thee, and with which the sons of men shall, in immortal song, celebrate Thy redeeming power."

Special Christmas Number.

As next Friday is Christmas Day, we purpose printing our next issue on Wednesday evening next, in time for delivery on Thursday. It will contain Christmas stories and other matter suitable for the festival and season. No Christian home should be without it. Our last Christmas number was much appreciated, and we hope to make this even more interesting. Those of our subscribers desiring extra copies should order at once.

Australian Church News.

Diocese of Sydney.

Rookwood.—A bazaar was held in St. Stephen's schoolroom, on Wednesday, Thursday, and Friday last, the object being to liquidate the debt on the schoolroom. The Primate kindly gave a donation, which with the amount

raised was sufficient for that purpose. The parishioners of St. Stephen's are pleased to know that this debt, which has been in existence so long, is now removed.

St. Paul's College.—A meeting of the Council of St. Paul's College, within the University of Sydney, was held at St. James' vestry on Friday, the 12th inst. There were present, the Rev. Canon Sharp, warden; Ven. Archdeacon Günther, Rev. Dr. King, C. F. D. Priddle, and H. L. Jackson; Hon. S. A. Stephen, M.L.C., J. P. Abbott, M.L.A., Judge Backhouse, Dr. W. Chisholm, Mr. A. B. Weigall, and Mr. E. I. Robson. Apologies for absence were received from the Hon. G. H. Cox and J. Norton, M.L.C. Mr. A. H. Simpson was unanimously re-elected bursar, and other matters of importance to the college were dealt with. On the same day, a meeting of the Fellows was held for the purpose of filling up the vacancy in the council caused by the resignation of Archdeacon King. The Rev. Dr. Harris, head master of the King's School, Parramatta, was unanimously elected.

Labour Home.—A meeting of the committee of the Labour Home was held at 555 Harris-street, Ultimo, on Friday afternoon, the 11th inst. The Rev. J. D. Langley presided, and there were present the Rev. Mr. Price, Mr. J. Sidney, and Mr. Dibley. The chairman reported that during the week ended the 5th December, the number of meals served was 700; number of beds occupied, 230; sent to hospital, 2; employment found for 3; dismissed, 3; remaining, 26.

All Saint's, Parramatta.—Sunday, the 6th inst., was the anniversary of the commencement of the Rev. John Done's pastorate, at All Saint's Church, Parramatta. Officiating himself at the morning service, the incumbent made a few remarks appropriate to the occasion. He pointed out that that day was the fifth anniversary of his induction to the charge of the parish of All Saints. Something had been done during the past year—the flooring of the church having been renewed and new seats put in. Thanks to the efforts of the ladies of the parish, the debts in connection with their affairs had been kept from largely increasing. However, progress in other respects had not been so marked. The congregations during the year had not been quite as large as they had been previously, and the offertory had consequently been smaller. This had been attributable to two causes—the inclement weather which had been experienced, and the unusual amount of sickness, owing to the epidemic. There was also, he recognised, another cause, the departure of so many people from the parish. On looking over the books of the church, he had learned that one hundred persons—good, earnest Church people, who had been in the habit of contributing regularly—had gone away; and fifty of them were regular communicants. Some persons had come into the parish during the same time, it was true; but it seemed either that they were not Church adherents or else they took but little interest in religion. That being the case, it was little wonder that the progress made had been but small. Still, he hoped, that in the future better things would be seen, and that by a general effort, the parishioners remaining would make up the deficiency in the offertory. He thanked those who had worked in the past, whilst at the same time he asked for their prayers and blessings in the future.

St. John's Parramatta.—On Tuesday evening, the 8th inst., the Rev. J. H. Mullens addressed a good gathering at St. John's schoolroom in connection with the recently established class of men and youths for the study of the Bible. The class will meet regularly on Tuesdays in future. Archdeacon Günther occupied the chair, and after a hymn and prayer, he gave a brief introductory address, adverting in very high terms to the work recently carried on in the parish by Mr. Grubb and his companions. He explained that the present movement was an outcome of that work, and he trusted that it would aid greatly in rendering permanent the good impressions thus created. The Rev. J. H. Mullens then gave a stirring and eminently practical address, basing his remarks on the words, "Tarry in Jerusalem, till ye be endued with power from on high." He rejoiced in the success of Mr. Grubb's mission, and in the evidences since afforded of that success; he trusted that no means would be left untried to render lasting the benefits which had accrued to individuals and through them to the community. He spoke of the absolute necessity for a constant and diligent study of God's word, the surest and best guide for all who desired to lead true Christian lives. Mr. Mullens specially entreated the young men, whom the late missioners had gathered around them and led into the excellent way, to practise the virtues of patience and self-effacement, and not to attempt at the very outset to take an active public part in the work. If they did so, they would be apt to rely altogether too much upon their own resources; if, on the other hand, they waited patiently, studied earnestly, and lived up to the Christian standard, the time would come when power from on high would be bestowed on them. An interesting meeting closed with the Doxology and Benediction. A series of addresses will be given.

Election of Canon.—At a meeting of the clergy, held in the Chapter House on Friday, the 11th inst., the Dean of Sydney presiding, the result of the voting was made known as to the election to the vacant canonry. The choice of the clergy, with whom the election rested, fell upon the Rev. Robert Taylor, of St. Stephen's, Newtown.

Redfern (St. Paul's).—A gymnastic display was given in the St. Paul's day school on Monday evening last. The Rev. F. B. Boyce presided. At the conclusion, the prizes

won at the last regatta in connection with the literary society attached to St. Paul's Church were distributed.

St. Thomas, Balmain.—The fourth anniversary of the appointment of the Rev. J. Dixon, was held on Sunday, the 6th, and Wednesday, the 9th insts. The services were preceded by a devotional meeting on Saturday evening, when there was a large attendance. The preachers on Sunday were the Rev. F. B. Boyce, and the Rev. J. Vaughan. On Wednesday evening a tea-meeting was held which was followed by a prayer meeting in the church, and at 8 a public meeting was held in the school hall. Mr. W. A. Hutchinson presided, and addresses were delivered by the three churchwardens (Messrs. F. R. Robinson, J. C. Waterman, and G. Boulton); also by the Revs. J. D. Langley, J. F. Bosworth, and J. Dixon. The St. Thomas' Musical Union, under the direction of the Rev. P. N. Hunter, contributed selections which were much appreciated. The proceeds of the anniversary, it is estimated, will reach about £130.

All Souls', Leichhardt.—(Significant Words.)—The Rev. Thos. Holme, of All Souls', Leichhardt, delivered a sermon on Sunday evening, in which he said:—"Passing on to our national life, which has peculiar interest for us at the present time—we in these colonies have completely failed to realise the presence of God as having anything to do with the present affairs of our country, and, in consequence, we regulate the affairs for the most part to the sum of unbelief and absolute indifference to religion, to the great injury of the bodies, souls, and substance of those who have to live under what we falsely call Constitutional Government. I need not tell you, for every observant person knows the exceedingly critical position in which we are placed at this very moment. Unless there is some change, and that speedily, we shall be overwhelmed in a great national calamity. Can anyone fail to notice the while we have been trifling with our national responsibility and developing taproom politics, while we have allowed the country, and still allow it to be held in terror by a few wretched anarchists, with whom the vast bulk of the people have no sympathy whatever. God has been graciously pleased to preserve us and bless us with fruitful seasons, almost unparalleled, but through our shameful incapacity we seem unable to turn them to profitable account, and while verging upon national bankruptcy and lost credit, we are plunging into insatiable expenditure against which the whole world cries 'caution!'—*Evening News.*

Balmain (St. John's).—A concert was given by Miss Sheridan Reed, assisted by some of her pupils and Miss Davis, Mr. Suedly, and Mr. R. B. Harley, in aid of St. John's, in the schoolroom. During the interval Mr. Beattie, on behalf of the late conferees, presented the incumbent, the Rev. W. A. Charlton, with a reference Bible. St. Paul's, Sydney.—In response to an application made by the Incumbent, so that the old edition of the Hymnal Companion might be changed in the Sunday-school for the new, Messrs. Sampson, Low, Marston, Searle and Rivington, Limited, the publishers, have made a free grant of 300 copies.

Diocese of Newcastle.

Bishop Pearson.—Accounts received quite recently of the health of Bishop Pearson are more cheering than any yet forwarded. He is enjoying fine bodily health, walking many miles a day in the beautiful Vale of Clwyd, where he and Mrs. Pearson are staying and making constant excursions in the neighbourhood. He has regained his cheerfulness, and takes all his former pleasure in social intercourse. There is every hope of his soon being at work once more.

St. Peter's, East Maitland.—A service, full choral, is announced to take place on the evening of December 15th, at St. Peter's, East Maitland. The Ruri Decanal Choral Association will then hold its first meeting, and the Bishop of the Diocese will preach.

West Maitland.—(Confirmation in St. Paul's Parish.)—On Sunday, his Lordship the Bishop of Newcastle, held two confirmation services in St. Paul's parish. In the morning the Bishop preached in St. Paul's Church, and in the afternoon proceeded to Bishop's Bridge, where the rite of confirmation was administered to 8 candidates, 4 males and 4 females. In the evening a confirmation service was held in St. Paul's Church, West Maitland. There were 33 candidates—24 females and 9 males. Printed forms of service prepared by his Lordship were distributed in the church. The confirmees were provided with seats in the front of the chancel between the choir stalls, thus leaving the whole of the ordinary seats for the congregation, which was a large one, the building being filled. The Bishop was assisted by the incumbent, the Rev. E. A. Anderson, and the Rev. W. K. Colyer, the latter intoning the introductory prayers, and the former reading the Lesson, portion of the Acts of the Apostles and the Epistle to the Hebrews, bearing on the laying on of hands. Two practical addresses were delivered by his Lordship, first in explanation of the rite, and the second after the candidates had been confirmed, in giving practical advice as to how they could be best assisted in keeping the promise they had taken upon themselves, and to ensure their growth in grace. A number of hymns were sung, one "O Jesus I have promised" by the young people by themselves. The service was necessarily a long one.—*Maitland Mercury.*

Have you paid your Subscription? If not, please do so before the close of the year.

Diocese of Goulburn.

Adelong.—The Rev. J. B. Gribble, since his return from Queensland, has been busy preaching and lecturing throughout the district. He has given his lecture entitled "Amongst Cannibals in North Queensland," with magic lantern illustrations in the following places:—Adelong, Carabosh, Humula, Tarcutta, Mundarlo, and Batlow, and he is to give the same at Adelong Crossing, Tumberumba, Tunut, Walla Walla, and Brungle aboriginal encampment. Everywhere the missionary entertainment has drawn good attendances, and much sympathy has thereby been evoked on behalf of the long neglected blacks. It is Mr. Gribble's intention to lecture through Victoria and Tasmania, before he leaves for the North of Queensland.

Diocese of Bathurst.

Griffith.—The Bishop of Bathurst arrived here on Saturday last. He was entertained at a conversation at the Temperance Hall the same evening, when addresses were delivered by the Bishop, the Rev. Mr. Creer (Covra), the Rev. Mr. Johnson (Griffith), and Mr. Olson. Alderman Smel presided. Yesterday the Bishop preached at Holy Trinity Church in the morning and afternoon. He also dedicated the chancel and a large new bell. The church has been plastered and greatly improved.

Diocese of North Queensland.

When Canon Barlow was appointed to the Bishopric of North Queensland, an objection was made to his consecration, but overruled on the ground that he was not a University graduate. The Bishop was consecrated just before his departure for a brief holiday in England, where he has recently arrived, and the Archbishop of Canterbury has conferred upon him the rare dignity of a Lambeth D.D., which ranks in precedence before that of Oxford or Cambridge. Dean Hole is the only other recipient of such an honour at the hands of the present Primate.

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.

DO CLERGYMEN EVER STEAL?

To the Editor of the Australian Record.

Sir,—What do you mean by such an absurd question? How is it possible that men of God, used in His service, should fall into a sin so gross? Wait a moment, I did not insinuate that they were pickpockets, nor even hint that rings and articles of value were likely to disappear if left within reach; but I do seriously accuse some of our best and most devoted clergymen of a species of theft which may, in God's sight, be much more abominable than the crime of the poor man who was imprisoned the other day for robbing a jeweller's shop.

Theft consists in taking what is not our own—in appropriating to our own use what rightfully belongs to another. What shall we say, then, of a man who attracts the love of his congregation to himself and is quite content that Miss A. is such an excellent district visitor, and Mr. B. such an indefatigable collector, and Mr. C. such a regular attendant at church, out of devotion to him!

It is because I am persuaded that this is of very common occurrence that I dare to pen these lines—because I have myself fallen into the snare of working from affection to my clergyman, and not from love to my Saviour. Would that every clergyman in this land would remember that he is merely a signpost to show the way to heaven. People do not stand admiring the signposts when they are on a journey!

A noble woman writes: "I never went for help to a man in my life. I had years of spiritual conflict, but I always had the strongest conviction that no human teacher could possibly fathom my case; besides, my very soul cried out for nothing less than the living God. If I could not get face to face with Him, I must perish in darkness. . . . I should have thought, it a miserable weakness to consult even the best of men. My years of 'hell on earth' were hidden in my own breast. I went to seek God night after night, throughout the whole night. I must have it out with Him, and Him alone. If He was not, I should get no answer. If He existed, I thought I might get an answer, and at last I did. It was an awful experience, but how overwhelmingly blessed the result! Nothing could shake me after I had met Him, and heard Him speak, but if I had spoiled the whole business by going to any man, or woman, or saint on earth, I should have been a poor creature."

The error of going to man for light and guidance, instead of to God, is one into which women are more apt to fall than men; though some weak or affectionate natures even among those of the sterner sex are beguiled by the same snare; yet how seldom do we hear warnings

from the pulpit in respect to this matter! I am persuaded that the reason there are so many weak, halting Christians is, that they rest on an arm of flesh, instead of relying on the living God.

A CHURCHWOMAN.

A CHRISTMAS APPEAL.

Sir,—In this parish we have a multitude of poor. Some are in great need and I could tell you of cases of deep distress. Christmas is close upon us, and we want to make it brighter in some of these wretched places than it otherwise would be. If we would add richest luxury to our table, we can do so by sending a portion to the poor. There are some who may add a new sensation to their feast by remembering the hungry. Will some of your readers assist us in doing this. Last Christmas we sent out from the Parsonage, Christmas dinners for 120 persons, together with parcels of groceries of the value of seven shillings each. Children were supplied with new dresses, aged persons had little comforts sent them, widows were remembered, and fatherless children were not forgotten. I shall be glad to receive help, either in money or kind, from those who wish to make Christmas bright in their own homes by the warmth of their loving gifts to those who are sick and poor.—Your, &c.

JOHN DIXON.

St. Thomas Parsonage, Balmain.

COTTAGE HOME FOR MALE INEBRIATES.

TO ALL FRIENDS OF TEMPERANCE.

For many years efforts have been made to induce the Governments of this colony to secure legislation with a view of restraining and reforming drunkards. These have uniformly proved fruitless, owing, we believe, to the unchristian apathy of our political leaders. When the subject has from time to time been referred to in public meetings or the press the reply has always been, "It is of no use trying to reform the drunkard without legal restraint." As a proof of the fallacy of this theory we point to the labours of the Rev. W. Lockhart Morton, of Malvern, Victoria, who, in the face of much discouragement has, through faith in God, successfully conducted a home for inebriates—called "Hope Lodge"—on the voluntary system alone, whereby not only men's physical powers have been recuperated, and their drink-crave quenched, but their souls redeemed by Love.

It is on this principle that an attempt is now being made to establish a country "Home," on a very small scale at the start, in the neighbourhood of Sydney, and the prayers and contributions of Christians of all denominations are asked in support of this noble work. When we consider that the value of one soul, only, is more than the wealth of the whole world—that it is priceless—is it not worth all the time, ability and money we can devote towards an effort to seek and to save that which is lost. We, therefore, confidently appeal for aid.

Several ministers, including Revs. J. D. Langley, R. Bavin, and E. Crisford (of Gordon, near the proposed scene of operations), and many ladies, among whom may be mentioned Mrs. C. Ward, Mrs. Painsford Bavin, Mrs. Courtenay Smith, Miss Hogg and Miss Whiteside, all well-known as Temperance workers, have promised to become visitors to the "Home," and others will in due course offer themselves, while Dr. Crago will very kindly act as honorary medical adviser, he having much experience of the class required. A gentleman, whom we have confidence in, has very generously offered his services as resident superintendent, "without salary," until the institution is in full swing. The work has the sympathy and support of the Most Rev. The Primate and many of the clergy and Christian philanthropists of the colony.

An Executive Committee, consisting of Messrs. Crosbie B. Brownrigg, J. S. Shearston, and Courtenay Smith, will manage the financial and business matters, and full annual reports will be published and sent to subscribers. All landed property will be vested in trustees, to be elected by the subscribers. As soon as the sum of one hundred pounds has been subscribed it is proposed, in the first place, to lease a piece of land at the North Shore, within easy visiting distance, and erect, thereon, with our own labour, a cottage to accommodate from four to six men, who will clear and cultivate the land and perform other suitable tasks, until circumstances justify a bolder step. The institution will be partly self-supporting. We, therefore, ask you to bring this Christian venture before your friends, and, if so disposed, to forward a contribution, however small, towards the rescue of the inebriate.

COURTENAY SMITH,

Hon. Director.

Trafalgar House, 9 Princess-street, Sydney.

CROSBIE B. BROWN RIGG,

Hon. Treas.

Church and Schools Land Office, 54 Young-street, Sydney.

SUNDAY TRAINS.

DEAR SIR,—In your issue of the 28th ult., under the above heading, you oppose the departure of mail trains from Sydney on Sunday night. Did you live in any other part of the colony it is a question if you would act in the

SURPRISE SUITE CO.

THE NOTED HOUSE FOR

Drawing-room Suites from £3 10s. 0d.

QUEEN ANNE, £8 in PLUSH.

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

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Ladies should help this deserving institute by giving orders to help poor ladies. Work executed on the shortest notice for Bazaars. Ladies' own material made up.



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Terms Moderate.

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(Late of Macleay River).

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

All work guaranteed. Stopping a speciality.

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BUTTER,
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Our City Depots are 83 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.

same way. At present while no mail trains reach or leave Sydney on Sunday, those leaving on Saturday night, and those reaching Sydney on Monday morning, are running over the whole colony on Sunday, keeping busy all railway and post office officials along the line, encouraging travelling, and bringing in numbers to obtain their mails, not to mention the coaches which carry away mails from trains. It is a question, therefore, which is most to be considered—the Sydney Post Office, or the colony in general.

I am glad to hear that the Commissioners intend to abolish all Sunday trains on country lines in the colony with the New Year. This includes the departure of mail trains on Saturday night. On the other hand they propose that they shall arrive in Sydney, as on other days, early on Sunday morning, and leave on Sunday night. For the colony in general this is a vast improvement. The mails reaching Sydney need not be sorted on Sunday; those leaving Sydney can be made up on Saturday night. The delay of through letters for one day will be no more than at present, when on Saturday no mails leave the country for Sydney.

The intention of the Commissioners (if I am rightly informed) will be a distinct gain—looking at Sunday observance—and I hope it will not be frustrated.

I am,
Yours obediently,
SYDNEY RIVERINA.

Notes of Foreign Missionary Intelligence.

We take the following extracts from Archdeacon Wolfe's report of a visit to the Hok-Chiang district, Fuh Kien, which appears in this month's *Church Missionary Intelligence*. "We started from the filthy opium-stricken town of Kang Cheng, where the American Board held a mission station for twenty years or more, without, I believe, a single convert, and which they have just abandoned." The Archdeacon approves of this step and remarks,—"The degradation of an opium-smoking town is of that peculiar and intensely low and hardened type that, humanly speaking, it seems almost impossible to make any impression of a moral or spiritual nature upon the inhabitants of a place given up to the degrading vice of opium-smoking."

On the road to Hok-Chiang, the population of which is estimated at 50,000, a district infested with robbers had to be traversed. A couple of days after the Archdeacon's party passed over this road three men returning from Foochow with the price of their goods were attacked and robbed of their money, and they themselves taken into the mountains and tied fast to the trunk of a tree, where they were found the following morning half-perished with cold. These robbers had not only taken from them their money; they also deprived the poor men of their clothing, which was the worst of all.

A large part of the district is so densely populated that the people have a hard struggle for existence, and many emigrate to Japan, and to the British and Dutch settlements in the Straits. In the Straits many of them are won over to the Religion of Rome. The Archdeacon says,—"The various Protestant denominations and non-denominations, and their name is legion, have never thought it worth their while to cultivate so rich a field; and even the Church Missionary Society, usually so ready to respond to the missionary call, has turned a deaf ear to pleadings on behalf of these emigrants throughout the Straits." The S.P.G. Mission at Singapore is prosecuted with such half-hearted support that "its success among the Chinese exiles is comparatively nil."

Of Ngu Cheng, a station of the American Mission, he laments that "it is a striking feature of all these busy towns and cities that an utter indifference is manifested towards the message of the Gospel, and the people seem absolutely dead to any impressions of a spiritual religion. They pay much attention to the ceremonies of their own superstitions, which, however, they take care to make subservient to their worldly interests. One longs to see these cities shaken out of the death-like stupor by some earnest, enthusiastic, powerful, Christian native apostle, and such a one has not yet risen amongst us. We must only wait and pray to God, who works by means, to raise up such an one in Fuh-Kien."

"The people of the Ko-Sang-Chie district are very superstitious, and intensely afraid of death and evil spirits. To mention death in their presence, especially at this season of the year (New Year's time), is tantamount to a gross insult, and is considered by them as an evil omen. They avoid, if possible, the mention of death at any time, and have invented a variety of euphemisms to designate the king of terrors."

The practice of female infanticide and the destruction of illegitimate children are common in this place; and a deep well, dug for the purpose, exists very close to this crowded market town. In Christian countries when these crimes are practiced, the criminals are ashamed of their sin, and try to conceal it from the public; but here there is no shame, and the criminal can hold up his or her head, and no stigma attaches to such offences. Stealing is the only crime which is visited in this country with reprobation, and to be called a thief is one of the greatest insults that can be offered to a man. A thief is pointed at with the finger of scorn, it is the only crime of which a man would be at all ashamed. And this, no doubt, arises from the extreme sel-

fishness of the people. Adultery and murder and other gross sins are condoned and thought lightly of; but the crime which robs one of his material property, however insignificant, is visited with condign punishment, and woe to the thief that is caught in the act. To kill him under these circumstances is considered no crime to be punished by the judge.

The Archdeacon found things to depress him in several places, but in others he was much encouraged by signs of spiritual life.

At Tiang Taing he reports "quite an awakening among the people all over this region; but I am sorry to say that we are not able to take full advantage of this movement, owing to the dearth of capable men to help." At Hong-A he visited some sick members of the Church—one of them a leper. This latter had been for some years a pupil in Miss Bushell's girl's boarding-school at Foochow, before the cruel disease was discovered in her. She was, of course, immediately sent away from the school, but she has brought away with her to her wretched home that pearl of great price the knowledge and love of the Saviour, and she can cheer her lonely and isolated life by reading and meditating on the story of that blessed life of Him who was the friend of the leper, and the outcast and the poor. Mr. Love also, an Australian merchant, who has always taken a deep interest in the girl's school, has kindly undertaken to provide her with food and clothing during her lifetime, because she is, he says, one of the lambs of Christ's flock.

At Siang Liang a very blessed word of grace is being manifested, and eighty individuals, little and big, have placed their names on the list of catechumens. "When I came to this place," the Archdeacon says, "they were all assembled to receive me. My heart was full, and I addressed them for some time. The greatest attention was given to every word that was said, and I believe they would have listened all day long if I had the power to go on. As it was getting late, and I had to be in the city before dark, I commended them to God in prayer, and promised to come to them again before very long."

Upon the island of Hai Taing, the Roman Catholics are actively working, and the chief mandarin has been enlisted on the side of the priests. The Archdeacon writes:—"It is said, and I believe truthfully, that the priest supplied him with large sums of money, and he, in return, helps the priest in his proselytism. He has even issued proclamations praising Romanism and denouncing the Religion of Jesus. The result of all this is that, during the last nine months, over one thousand families it is said, have placed themselves under the Romish priest, but who have of course, no more idea of Christianity than they ever had. There are now two catechists and their wives working on the island, supported almost entirely without expense to C.M.S."

The Archdeacon concludes with a request for earnest prayer for his daughters, who are working among the women, for himself and all his helpers.

The Rev. W. St. Clair, Tisdall, M.A. (James Long Lecturer on Islam) has published through the C.M.S. a striking little pamphlet entitled *Dieu li Vuelt* ("It is the Will of God"), being "a plea for a great extension of Mission-work in Muhammadan lands." The position of Islam is thus stated:—

Islam is to-day the religion of about one hundred and fifty millions of our fellow-creatures. Its sway extends from the Pillars of Hercules to the Caspian Sea, from the Pamir Steppes to Zanzibar, from the Balkan Mountains to Sumatra. It is the faith of Arabia, Palestine, Syria, Turkey in Europe, and Turkey in Asia, of Mesopotamia, Persia, Afghanistan, Baluchistan, of the vast regions of Turkistan and other parts of Central Asia. In India alone its professors number fifty millions. It is the religion of the Malay Peninsula, and is said to be still extending in the islands. In Yun-nan and other parts of China its devotees may be numbered by tens of thousands. It is the religion of Egypt and of a large portion of the Soudan, and its professors may be found not only in Zanzibar on the East coast, but well in the interior at Lake Victoria Nyanza. We find it again in the Niger basin, in the regions of Haissa and Sokoto, and it is not unknown at Sierra Leone. The Tuareks and other fierce tribes of the Sahara profess a belief in Muhammad, and the Arabian "Prophet" is acknowledged by sovereigns and people alike throughout Tripoli, Tunis, Algiers, and Morocco. To what extent this faith is still being spread in Africa it is difficult for us to say, but it is already the dominant religion of fully one-half of the entire continent.

To cope with this the writer pleads for the formation of a "Crusaders' Union."

"It is the will of God." May not we Christians at the close of this nineteenth century take as our watchword this old Crusading cry? However mistaken they who first used the words may have been, we cannot be wrong if we understand them as the conquest for Christ of Muhammadan lands. That is without doubt the will of God, for He has given the command and He will not deny us the power to obey it if we will. Why should not those of us who feel that the time has come for preaching the Gospel to the Muslims dedicate ourselves and our possessions to this service as did our fathers to a far less noble Crusade? Cannot England supply enough earnest Christian men and women to form a "Crusaders' Union," pledged to do all in their power. God helping them, to labour as God shall direct for the conversion of the

Muhammadans? Such a Union would have to rouse zeal among lukewarm Christians at home, to gain and disseminate accurate information in reference to the true nature and effects of Islam, and by so doing to confute those false ideas which are now doing so much to blind Christians to the deep needs of the Muhammadan world. They would supply volunteers to enable our Society, and perhaps others also, to undertake work in earnest and on an adequate scale among the Muslims. They would support us who are now engaged in this work by their prayers for us. Members of the Union would be ready to come forward and stand by our side in distant lands, to cheer us by their presence and aid us by their exertions. And when one by one, our life's duty done, we fall in the front of the battle or are carried wounded from the field, younger and more able hands than ours would bear aloft the Christian standard to victory.

Religious Life & Work.

HOW THE SHIP WAS SAVED.

It has often been proved that a wonderful power resides in Christian character. Patiently to follow in the Lord's footsteps is to grow into His likeness, and none can be winning that rare soul-beauty without discovering it to those about them. It equips with a strange influence. A notable instance is found in the story of a mutiny on board the *Oriscell*, the ship which carried finally back to China Robert Morrison, the pioneer of Chinese missions. It was not a first-class vessel, but Dr. Morrison had a special regard for its captain. And the missionary passenger was to be the instrument of a great deliverance. The crew were a rough set, and they contracted a grudge against their officers. A conspiracy to seize and slay existed, and only just in time rumours of the dangers reached the captain's ears. There was a hurried and grave talk, at which Dr. Morrison was present, and when leave was given him to address the rebels. The missionary went to the fore-castle and remonstrated with the crew, and such was the dignity of his bearing and the gentleness and force of his words that, although the plot was fully formed and only awaited execution, he saved the ship. Morrison's personality mastered the men; they could not stand out against his persuasions. Soon work was resumed, and orders were once more obeyed. The sweetest part of his success to Dr. Morrison was that one of the mutineers was led through the episode to think upon eternal things and to pray humbly for salvation.

WHITE HAIRS.

White hairs have been called "flowers of the cemetery;" but it is not better to think of them as "a streak of the dawn of the eternal day." And will not this thought tend to make us more patient and considerate towards those aged servants among whom our lot is cast? Often their waiting time is dreary. Old friends and companions have passed away, and these survivors are among the loneliest of the lonely. Their ways, and their habits of thought, cannot be exactly those of younger folk. It will help us to brighten the close of their pilgrimage if we accustom ourselves to look upon them as having already seen "the dawn of eternal day."

THE PROGRESS OF THE BIBLE IN FRANCE.

The great want of France is the Bible, read and known by all. It does not hold its rightful place in the families or schools. But it is cheering to observe signs of improvement. Leading men, even freethinkers and Roman Catholics, as well as Protestants, are awakening to the importance of this matter. M. Sorel, a Rationalist, in a book published last year, regarding the Bible merely as a classical work, would have it taught and studied as "an all-powerful antidote to the utilitarianism of the age, and a wholesome incentive to noble ambition." M. Michel, a prominent Romanist, points out the danger incurred through the neglect of the Holy Scriptures. "Safety," he declares, "lies in their diffusion." Monsignor Hulot, Rector of the Catholic Institute in Paris, has openly said that the Bible ought to be the book of the house, and advocated the circulation of a French version approved by the Pope. The Abbé Garnier has forcibly remarked that "the Gospel has produced civilization, and it alone can reproduce it." He has published one hundred thousand copies of an illustrated edition of the Gospels, which is largely sold at a low price. Nor has the British and Foreign Bible Society been backward in meeting the increased demand for the Word of God. Their sales last year increased by thirty thousand seven hundred and three copies, besides certain special sales, and M. Monod, the Secretary, is deeply convinced that "the current of thought and life is very manifestly less irreligious than it was a few years ago." A thirst for Divine Truth is a hopeful sign for nations as well as for individuals. May it increase in France, and be more fully satisfied.

ALL LIFE IS SERIOUS.

When a Scotch girl asked her father's leave to marry, the old Cameronian said, "Jennie, it is a very solemn thing to be married." "I ken [know] that," answered the girl, "but it is more solemn to remain single." No amount of cowardly shrinking will enable us to get rid of responsibilities; they belong to every condition of life. St. Jerome in the desert was tempted; and no matter what we do or fail to do, trials and temptations will find us out.



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

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

SPECTACLES of ALL KINDS. *T. BEAVER,* Watches, Clocks, and Jewellery Repaired.

Jeweller, Watchmaker, Optician & Diamond Setter
6 HUNTER STREET, SYDNEY.

Few doors from George Street.



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BLUE STREET, ST. LEONARDS,

AND
BLUES POINT ROAD.

ESTABLISHED 19 YEARS.

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

NOTE THE ADDRESS—

THOS. HIGLEY, Undertaker, Blue-st., St. Leonards, and Blue's Point Road.

Sickness Cured, Health Preserved, and Life Prolonged

By DR. A. WILFORD HALL'S GREAT HYGIENIC DISCOVERY.

The treatment disclosed is unfolded in the "Health Pamphlet"—a condensed prescription of 48 pages. To read and discover this pamphlet is to gain a fund of physiological, pathological, and therapeutical knowledge that a hundred times the cost of the pamphlet would not purchase from its owner, could it be given back and blotted from his memory.

Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of a patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, headaches, heart disease, indigestion, consumption, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by radically neutralising and removing their causes, thus allowing nature herself to do her work unimpeded.

We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favourably to the patient by an intelligent use of this method of treatment.

In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and as the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not charged from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

Read the Reports from Sydney Papers.

"The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most all disorders. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedsily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"Prophetic" of July 1, says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discloses."

"The Sydney Mail" says:—"We have seen the pamphlet, and although we cannot reveal its secrets, we can bear testimony to the bona-fides of the advertisement."

"Martin's" of one and a half says:—"We can recommend it as a genuine thing."

"The Australian Star" says:—"It is thoroughly purifying, hygienic and rational in the highest degree."

"Truth" says:—"It is beyond a doubt all that is claimed for it."

"Sunday Times" says:—"It will, we believe, where cure is not possible, assist in alleviating; and to folks suffering from habitual constipation, indigestion, deficient circulation, and poverty of blood, it cannot fail to be of benefit."

"Brisbane Evening Observer" says:—"A feature of the treatment is that it requires no extra expense after the first cost of the pamphlet, and can be applied as easily in the bush as in the city."

"The Parthenon and Australian Independent" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

The editor of the "Australian Independent" says:—"The health process discovered by Dr. A. Wilford Hall of America is a 'sweet reasonableness' itself. To suffering humanity we regard the discovery as a won'erful boon."

"The Echo," "Bulletin," and other leading papers speak in unqualified terms.

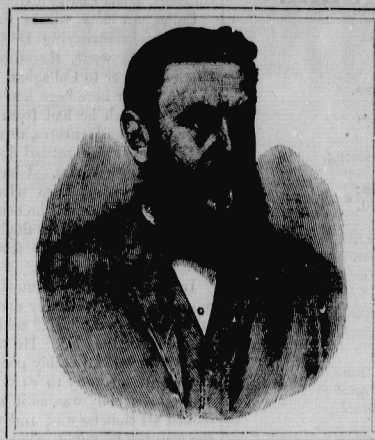
Australian Independent says:—"To suffering humanity we regard the discovery as a won'erful boon."

Editor "M. theist Gazette" says:—"The treatment known itself to our common sense. We have covered with well-known gentlemen who have adopted the treatment with success."

Telephone No. 18

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MANAGER



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OF THE MOST EXTENSIVE

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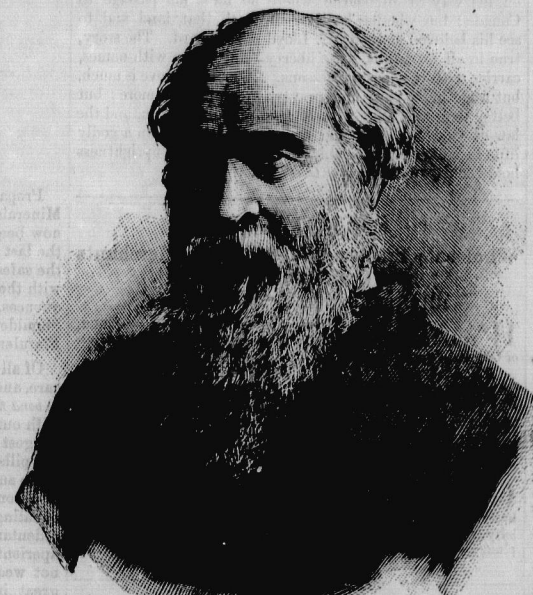
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We have unrivalled facilities for catering successfully for the public. The ventilation and sanitary arrangements of our manufacturing premises have no superior in the Southern Hemisphere. ORDERS BY POST or otherwise for a cart to call in Sydney or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

WEEKS WHITE,

ENMORE ROAD, NEWTOWN, AND KELICK STREET, WATERLOO.

WE LEAD! OTHERS FOLLOW!



DR. A. WILFORD HALL, PH.D., F.S.S.C., &c.

PLEDGE OF HONOR.

Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, and for his treatment of health and longevity, with the pamphlet unfolding the same, I hereby pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, nor allow it to be seen by any person; nor will I use the treatment with any others except the members of my own family, from each of whom a promise shall be exacted not to reveal the treatment to others.

This pledge does not deprive the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this day of 18
ONE WITNESS

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

"J. C. Oakman, "Dear Sir,—I have very much pleasure in testifying to the efficiency of Dr. Hall's hygienic treatment. I have been a sufferer from indigestion and constipation in its worst forms for the last eight years, and during that time I have consulted four (4) medical practitioners of great skill, but have received very little relief. I have used a terrible lot of pills and patent medicines. At first they used to give me a certain amount of relief, but for six months before using Dr. Hall's remedy they were quite useless. For three months before using the hygienic treatment I suffered terrible pain in my stomach and bowels, especially at night. I could not sleep but very little and had frightful dreams. Mrs. M. Jones had to put mustard plasters and hot flannels across my stomach before I could get any relief. I have been using the hygienic treatment for five weeks, and thank God, it has given me great relief. Since I first started to use it I have not felt any pain, and can sleep quite sound every night. I have not felt the slightest touch of indigestion since, and can eat three hearty good meals every day. Everybody says how well I begin to look. My wife and daughter use it with good results. I have not the slightest doubt but that it will cure diseases of the stomach, liver, kidneys and bowels. Faithfully yours,"
"August 14, 1891."

In order that readers of Dr. Hall's advertisement may feel sure that it is genuine and worthy their attention and earnest consideration, I have asked a few gentlemen (among the thousands of those who already have the pamphlet and are using the method) for permission to publish their names as a guarantee to the public that they are free from any cheap-penny scheme or fraud in purchasing the pamphlet.

J. C. OAKMAN, Sole Agent for
Dr. A. WILFORD HALL, PH.D., F.S.S.C., &c.

Freel J. Bird, Paddington
Thomas Martin, Stanmore
Cyril Haviland, Secretary School of Arts, Sydney
Chas. W. Luker, Junior, North Shore
Henry A. Morgan, Ashfield
Fred. Nicklin, Clarence-street, Sydney
James Cox, King-street, Sydney
P. F. Kru, George-street, Sydney
P. Willis Pinfold, Sydney
W. A. T. Watt, Pitt-street, Sydney
Thos. Gainsford, Treasury, Sydney
Rev. Robert Day, Editor "Australian Independent"
Fred. Walsh, J.F., Patent Agent, 20 Elizabeth-street, Syd.
J. S. Carey, Editor "Australian Christian World"
Edmund J. Brady, Editor "Australian Workman"
Rev. T. Owens-Mell, Globe Point
Captain F. R. L. Rossi, Goulburn
E. Davis, Bowral
W. E. Fisher, Chemist, Wollongong
J. Laker Macmillan, Church-hill, Sydney
Fred. J. Havor, Sydney
Philip Quinn, Baker, North Shore
John Gray M'Nab, Coach-builder, Brisbane
John Perry, Lonsdale-street, Melbourne
William Bully, Lonsdale-street, Melbourne
T. H. Pector, Quail-st, Optician, Melbourne
Ewin M'Innes, Public School, Deep Lead, Parkes
Thos. Lee, Wodonga, Victoria
William Muir, Miami, New South Wales
E. M. Houston, Rockwood, N.S.W.
J. S. Gregory, Rockwood, N.S.W.
H. W. Stewart, Hillston, N.S.W.
Jas. F. Barnett, Blandville, North Queensland
R. N. Crofton, Wollongong, N.S.W.
H. Winslet, Wellington, N.S.W.
Robert Turin, Goulburn-street, Sydney
John Greenhalgh, Swamp Oak, N.S.W.
William Owen Alexander, Sydney
Samuel H. Wood, Coburg, N.S.W.
Arthur J. Popplewell, Lewisham, N.S.W.
Thos. Sutton, "Protestant Standard."

HALES & COLE,

Choicest China, Ceylon and Indian Teas, in Blends or Pure, DELIVERED FREE in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 12, 24 and 28lbs. nett; or Half-Chests at 1/6, 1/9, 2/3, 2/6 and 2/6 per lb. Write or call for Samples.

KINC & KENT STREETS, SYDNEY.

TEA MERCHANTS

SOLE MAKER OF

The Jersey

AND

AULSEBROOK,

Biscuit & Cake Manufacturer

CAMPERDOWN.

Oswego

BISCUITS & CAKES.

Children's Column.

"Jesus Loves Me."

In the crowded railway train,
Dimpled cheek against the pane,
Sang a baby, soft and low,
"Jesus loves me, 'iss I know."

Then, unconscious, clear and strong,
"Little ones to Him belong,"
Rose the dear voice at our side;
"Jesus loves me, He who died."

Hushed the hum of voices near,
Hoary heads bent down to hear,
"Jesus loves me, 'iss I know,"
For de Bible tells me so,
So mid silence, tearful, deep,
Baby sang herself to sleep.

But the darling never knew
How the message, sweet and true,
Raised one heart from dull despair
To the love that lightens care.
But I think, beside the King,
I shall, some day, hear her sing,
"Jesus loves me, this I know,"
For the Bible tells me so."

—S.S. Times.

John Dorling: or, Honesty the Best Principle.

David Lloyd left his home with an elder brother soon after the death of their father. David was then about sixteen. They made their way to the Australian diggings. After a time the brothers separated, and they did not meet again for about three years, and soon to be separated by the hand of death.

David made companions of three young men of his own age. One was a Welshman like himself, the second a Scotchman, and the third an Irishman, named respectively Timothy Jones, Sandy Douglas, and James Callaghan. They had been working at Spring Bank diggings, but with only small success, when they heard of a new "rush," at a place twelve miles off, afterwards called Owen's Diggings.

They soon gathered up their few belongings, and started on the new venture. The day was hot, and there were no inns on the road, and so they had to quench their thirst at a spring by the wayside.

Their chief property was in gold-dust, which each man carried in a bag in the bosom of his flannel shirt. Drinking at the spring, three were content to make drinking cups of their right hand, but Callaghan must needs lie down and thrust his lips into the water. When they reached Owen's Diggings, Callaghan found that his bag of gold-dust was missing. As his companions were above suspicion, he concluded that he had lost it there. Accordingly the entire party returned to the spring, but no bag of gold-dust could be seen. They, therefore, returned to their work.

Not far from the diggings was a store, kept by an Englishman named Carter. His establishment consisted of a tent, where he kept his stock-in-trade, and where, by day, he performed all domestic duties, and slept by night. To this store Tim Jones went to make some purchases, when he observed a notice of something lost or found.

Being a Welshman, he could not very well read English, but he suspected it might refer to the bag of gold-dust. Callaghan went to see, and sure enough it was to the effect that some one had found such a bag. The fortunate finder was a friend of the storekeeper, a native of Canada. The notice stated the conditions on which the bag and its contents would be restored to the owner.

The young Canadian was named Dorling; the only son of his mother, and she was a widow. He had inherited a rather feeble constitution from his father, and he had come to the Australian diggings partly for his health's sake, and partly with the hope that he would be enabled to accumulate something to add to the income and comfort of his mother in her declining days.

In both, however, he had been disappointed. The work was far too hard for him; he was almost penniless and so ill that he pined for the home he had very little hope of seeing. If, under these circumstances, he had done what most people would have done, pocketed the gold-dust, kept a still tongue, and made the best of his way home, few would have blamed him, many would have envied him, and some would have commended him.

But no, he could not act thus. His mother had trained him up in the principles of that holy faith which had regulated her own course, and cheered and brightened her life. He had impressed on his mind the rightness and duty of honesty; and she had followed her teaching with her prayer—with what success we shall show. He knew that she had dearly commended him to God's keeping, care, and providence; and he knew what she would have wished him to do, had she known the circumstances. He could act, therefore, in no other way.

So the notice was written and posted in the store. While David Lloyd and Timothy Jones were talking over the strange incident, using their native Welsh, Dorling, the young Canadian, came into the store, and they immediately began to converse with him.

"I found the bag," said he, "at the spring while on my way to this place. You say your mate must have

lost his bag there, and if he can describe certain nuggets it contains, I shall hand it over to him."

Callaghan was within call, and there was not much difficulty in satisfying Dorling that he was the rightful owner. He went, therefore, and fetched the bag, and handed it over to Callaghan without more ado.

The writer here begs leave to say that this is a relation of facts, which he had from the lips of David Lloyd, who, after various adventures, during which he made the circuit of the globe twice, settled down as a farmer near his native place in South Wales. I have no doubt he made money at the diggings, but from what I saw and he told, whilst a guest at his house, in the course of some special preaching engagements, I have no doubt that he was doubly blessed in possessing a decent fortune both with and in his excellent wife.

In relating the circumstances, he said he was never more impressed with any event in his life. "The appearance of the young man," said he, "was such as to awaken profound compassion. He was thousands of miles from his home; he was miserably poor, and sick, and weak; he was unable in any way to earn a penny, and was in a place where everybody was, as it were, fighting for himself. He looked all that he was, and was consumed with pinings for the country he might never reach, and the mother he might never see again; for disease was preying on his vitals, and seemed as if it would make sure and quick work with him. It did seem hard," added Mr. Lloyd, "under these circumstances, to take from him the bag of gold which would have met all his present needs and relieved him from dependence on the charity of the storekeeper, who, though blunt and rather rough, had a kind heart, and acted a noble part towards the needy stranger."

But honesty is not only the right principle, it is commonly, as the proverb has it, "the best policy." His honourable conduct so told upon the gold-diggers, that a collection was made among them there and then. They had been fairly successful, and when the hat had gone round it was rather heavy. Callaghan literally came "down with the dust," and his comrades followed his example, as did the other men who could not withhold their admiration of his worthy conduct. The result was that honest John Dorling not only received the warmly spoken thanks of the diggers, but he found himself actually in sure possession of an amount of gold little, if any less, in value to that he had found and restored.

"Did you not feel tempted to keep what you had found, and say nothing about it?" asked David Lloyd.

"Yes, I did," said Dorling, "but then I knew better; and I thought of my mother, and I said to myself, 'How shall I be able to see her face and look into her tender, loving eyes, if I do what she, as well as my own conscience, would condemn?' So I resolved to do as I did."

In a few days after this young Dorling left the diggings on his way to Melbourne, where he took his passage to Canada; but whether he lived to reach that land and to see his beloved mother, Mr. Lloyd never heard. The story, true in all its details, some liberty being taken with names, carries with it important lessons. A mother's love is much, but a mother's piety and prayers are infinitely more; but better than all is the grace of God reigning within, and the law of God written in the heart and expressed in a godly life, in which honesty shines and truth and uprightness hold their own. —Friendly Greetings.

H. PRESCOTT & CO.,

Wholesale Produce and Provision Merchants
and Commission Agents,
101 SUBSEX STREET, SYDNEY.

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

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

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

J. OVERTON, Proprietor.

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

NEW PUBLICATION. — "The Australian Young Folks' Illustrated
Magazine." Splendid reading for the young. No home will be
complete without it. PRIZE STORIES for Boys and Girls. Every-
body should take it. SAMPLE COPY SENT FREE. Subscription—2/6
per annum in advance.

ACQUAINTANCE AND LADIES' NURSE.—MISS E. L. FORWARD, 32
Young-street, Redfern, having successfully studied the profession, is
prepared to take cases.

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

GIRLS! Read "The Australian Young Folks' Illustrated
Magazine." The best Monthly publication for Girls. Full of
interesting stories and beautiful sentiments. Prize stories for Girls.
If you have not seen a copy, send at once to the manager, 176 Pitt-
street, Sydney, and secure a copy. Everybody is in love with it.
Subscription, 2/6 per annum in advance. Stamps taken.
MORSEY, Ed. PEARSON, Professor of French, has adapted to his
edition the "Mastery System," as the most expeditious mode of gain-
ing 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 till your bodies ache and your hands get ruined, when a
piece of EASY CHAIR MAGIC SOAP will do the work in 20 minutes better
than all your hard rubbing, turn out whiter linen, and save wear and
tear. No steeping beforehand, no soda, no fuss, no worry. Simple
directions on each bar. Soothes irritable or tender skins, and is
peculiarly adapted for washing infants. Test it; try it. All grocers
keep it.

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

A. J. JACKSON,
(SUCCESSOR TO MRS. R. THOMAS.)

UNDERTAKERS, 185 Regent St., near Boundary St.



State, Reform and other Funerals respectfully conducted on the
most reasonable terms and on the shortest notice. Wreaths and
Memorial Cards to any design. Cedar, Polished and Lead-coffins
executed on the shortest notice. A. J. J. trusts, by punctuality and
moderate charges combined, to merit a fair share of the public patro-
nage. Telegrams and letters will receive prompt attention.
NOTE THE ADDRESS—

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

ABRAHAM'S PILLS.

The Great Remedy of the 19th Century.

FOR
LIVER AND KIDNEYS.



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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s., 2s., and 5s. per box.
PREPARED ONLY BY

J. S. ABRAHAM,
THE LABORATORY

434 GEORGE STREET, SYDNEY.

CHRISTMAS NUMBER.

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 26, 1891.

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

The Week.

The Master was watched, so are his followers,
and vice to those who give occasion of offence.
Naturally, the laity look to the clergy, and are much in-
fluenced by their example. Coming down lately in a
mountain train there were in the same compartment one
of the garb of a minister of religion and another dressed
in a Roman Catholic priest. The former, who was a
young man, and evidently not a clergyman of this diocese,
drew from his pocket a brandy bottle, and passed it to the
priest, who pronounced it "Irish wine," then passed it on
also. After a while the young clergyman again brought
forth the flask and helped himself. Oh 'twas a pity and
sadly inconsistent to witness such a scene. Can a minister
under such circumstances expect to be promoted in his
work; can he expect the reverence due to his office when
rightly administered to be shown to him. It is such in-
consistencies that harm the cause of Christianity and do
perhaps irreparable injury to the souls of men.

In the impressive and earnest address of the
Bishop of Newcastle to a congregation of teachers
at East Maitland on October 17 his Lordship beautifully
said "Just as the water of a fountain was shot up into
the air and spread all around into spray, refreshing every-
thing near it, so their affection must go out to these little
ones. They might have tons of knowledge, be clever in
Biblical criticism . . . but if they were stiff and cold
and formal, and wonderfully methodical—well, God could
work in all ways—but it was unlikely that any signal
blessing would attend their work. Their hearts must be
in the work. The affections must cling round about the
children." Experience has shown the truth of the fore-
going remarks. The most successful teachers we ever
knew were those whose whole heart was in the work.
They were of the humble class, but it was delightful to
witness the affection and sympathy between them and their
children. Their teaching was effective because it came
from their heart, and in after life when the young people
had to go into the world, out of that large school none
gave more valuable testimony of Sunday-school teaching
than those who had been under the instruction of a hard-
working Christian man and his devoted God-fearing wife.

Great Britain.

In a publication by the Right Rev. Bishop
Titcomb, D.D., entitled, "A message to the
Church from the Nineteenth Century." Among other
matters the author refers to the vastness of the British
Empire, its stupendous extension and all controlling in-
fluences. The Anglo-Saxon race are extending over the
entire earth. As a witness in proof of his assertions, he
quotes the memorable speech made by the Hon. W. B.
Dalley at a banquet on the Anniversary of American In-
dependence in 1885. "Our British Empire," remarked the
late lamented speaker on the occasion, "at this moment
embraces more than one-sixth part of all the land of the
earth and comprehends nearly one-fourth part of its popu-
lation, &c., &c." May England fulfil the great destiny
that lies before her.

A correspondent from Oporto, calls the attention of
the Evangelical Alliance to the case of Fernando
Francisco Bicho, who lies in prison, and has done so since
February last, for the crime of having neglected to take
off his hat to a cross in front of a passing funeral. The
correspondent adds: These he still lies to the shame of
Portugal, for it was a clearly clerical prosecution, and to the
disgrace of Portugal, which in many respects is truly
liberal. But the Concordat with Rome still gives the
priests great power when they choose to use it against the
freedom of the Gospel. But as Madam Guyon, who was
herself shut up in prison for the truth's sake, writes:—

"The prison walls cannot control
The light, the freedom of the soul."

Neither could Bicho's dungeon shut out the happiness he
felt under his trials. "I am happy," he writes, "Blessed
be the name of the Lord."

This institution is well and deservedly
supported by the public, whose sympathy for
the afflicted is shown in a practical way. The thirtieth
annual report has reached us, and contains an amount of
useful information, dealing with matters of finance, the
Board of Management and staff, additions and improve-
ments, and matters in general. It also furnishes a retro-
spective view of the events that have occurred, and the pro-
gress that has been made since the institution was estab-
lished. The initiation of a school for the deaf and dumb
children in the country, is due to Mr. G. A. F. Lentz, and
Mr. Thomas Pattison, who, for a period of 12 months,

carried on privately their philanthropic movement. The
school commenced as a public charity on the 1st October,
1861, under the patronage of His excellency, Sir John
Young. The receipts for the year amounted to £471 15s;
this year, to £11,167 11s.

The Lord's Day. A correspondent to the Sabbath Obser-
vance Society (E.), as showing the growing
tendency of even ministers of religion, to dishonour the
am sorry that the Sabbath is very much abused in—
"I am also sorry that some of the churches are what Mr.
Spurgeon calls, on 'down grades.' I will just give you a
list of the subjects which have been advertised in the local
paper: 'Thin Ice,' 'Uncrowned King of Ireland,' 'Court-
ship and Marriage,' 'A Screw Loose,' 'Bradlaugh, &c.,'
'Parasites,' with organ recital half-an-hour before com-
mencing. I think it a disgrace on a ministers part, to drag
his church into such a miserable state." Although we have
not gone so far in this colony, yet there is much need of
watchfulness. The humiliating way in which money has
been obtained in some instances, for church purposes, is
almost, if not quite as reprehensible.

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.

CHRISTMAS DAY.

11 a.m., The Dean; 7 p.m., The Primate.

ANTHEM.

11 a.m.—Colbourne C. "Behold! I bring you good tidings of
great joy, which shall be to all people. For unto you is born this
day, in the city of David, a Saviour, which is Christ the Lord."

Hymns—M. 86, 87, 433; E. 87, 433.

Sun., Dec. 27.—11 a.m., Rev. G. C. Grubb, M.A.; 3.15
p.m., Canon Sharp; 7.30 p.m., Rev. G.
C. Grubb, M.A.

ANTHEM.

11 a.m.—Smart F. "For unto us a Child is born, unto us a Son is
given; and the Government shall be upon His shoulder; and His
name shall be called Wonderful, Counsellor, the Mighty God, the
Everlasting Father, the Prince of Peace."
Hymns—M. 83, 87; A. 87, 532; E. 92, 149, 175, 178.

Tues., Dec. 29.—Mission for St. Andrew's Cathedral
Wed., "30.—District. Services will be held in
Thurs., "31.—Centennial Hall, at 7.30 p.m.
Fri., Jan. 1.—

Hints and Helps.

The Only Gate.

The old city of Troy had but one gate. Go round and
round the city, and you could find no other. If
you wanted to get in, there was but one way, and no other.
So to the strong and beautiful city of Heaven, there is
but one gate and no other. Do you know what it is?
Christ says, "I am the door."

Not Now.

The path of duty I clearly trace:
I stand with Conscience face to face,
And all her plans allow;
Calling and crying the while for grace,
"Some other time, and some other place—
Oh, not to-day—not now!"

I know 'tis a demon boding ill:
I know I have power to do if I will,
And I put my hand to the plough;
I have fair, sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says, "Oh, not now!"

My peace I sell at the price of woe—
In heart and in spirit I suffer so,
And anguish wrings my brow;
But still I linger and cry for grace—
"Some other time, and some other place—
Oh, not to-day, not now!"

I talk to my stubborn heart and say,
The work I must do I will do to-day;
I will make to the Lord a vow:
And I will not rest, I will not sleep
Till the vow I have vowed I rise and keep,
And the demon cries, "Not now!"

And so the days and the years go by,
And so I register lie upon lie;
And break with heaven my vow;
For when I would boldly take my stand
This terrible demon stays my hand—
"Oh, not to-day—not now!"

A Real Friend.

I freely confess to you that I would rather, when I am
laid in the grave, someone in his manhood would stand over
me and say: "There lies one who was a real friend to me,
and privately warned me of the dangers of the young; no
one knew it, but he aided me in the time of need. I owe
what I am to him." Or I would rather have some widow,
with choking utterance, telling her children: "There is
your friend and mine. He visited me in my affliction, and
found you my son an employer; and you my daughter, a
happy home in a virtuous family." I say I would
rather that such persons would stand at my grave than to
have erected over it the most beautiful sculptured monu-
ment of Parian or Italian marble. The heart's broken
utterance of reflections of past kindness, and the tears of
grateful memory shed upon the grave, are more valuable in
my estimation than the most costly cenotaph ever reared.

Reading the Bible with Profit.

To some the Bible is uninteresting and unprofitable, be-
cause they read too fast. Amongst the insects which sub-
sist on the sweet sap of flowers, there are two different
classes. One is remarkable for its imposing plumage, which
shows in the sunbeams like the dust of gems; and as you
watch its jaunty gyrations over the fields, and its minute
dance from flower to flower, you cannot help admiring its
graceful activity, for it is plainly getting over a great deal
of ground. But in the same field there is another worker,
whose brown vest and business-like straightforward flight
may not have arrested your eye. His fluttering neighbour
darts down here and there, and sips elegantly whenever he
can find a drop of ready nectar; but this dingy plodder
makes a point of alighting everywhere, and wherever he
alights he either finds honey or makes it. If the flower cup
be deep, he goes down to the bottom; if dragon-mouth be
shut, he thrusts its lips asunder; and if the nectar be
peculiar or recondite, he explores all about till he discovers
it, and then, having ascertained the knack of it, joyfully, as
one who has found great spoil, he sings his way down into
its luscious recesses. His rival, of the painted velvet wing
has no patience for such dull and long-winded details. But
what is the end? Why, the one died last October along with
the flowers; the other is warm in his hive to-night, amidst the
fragrant stores which he gathered beneath the bright beams
of summer.

To which do you belong?—the butterflies or the bees?
Do you search the Scriptures, or do you only skim them?
Do you dwell on a passage till you bring out some meaning,
or till you carry away some memorable truth or immediate
lesson? or do you flit along on heedless wing, only on the
look-out for novelty, and too frivolous to explore or ponder
the Scriptures? Does the Word of God dwell in you so
richly, that in the vigils of a restless night, or in the so-
litude of the sick room, or in the winter of old age or
exclusion from ordinances, its treasured truths would perpetu-
ate summer round you, and give meat to eat which the
world knows not of?

The wisest man may be wiser to-day than he was yester-
day, and to-morrow than he is to-day.

CIRCULARS.—MISS WHITFIELD is prepared to Print the
above at the following low prices: 100 Circulars, post free, 3/-
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SUBSCRIPTIONS are now due for the ensuing year. We would
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J. ROBERT NEWMAN
Photographer,

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

Under the Patronage of His Excellency
the Governor.
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